

## BISHOP MCILVAINE.

Bishop McIlvaine of Ohio, lately returned from England, gives the following account of his success in that country, in a recent address to the convention of his diocese:—

'The number of volumes obtained by donation, (a goodly number of which were presented by members of our sister Church in Edinburgh, and some of which have not yet arrived,) is of folios, 129; quartos, 114; octavo, 956; other sizes, 703; making in all 1902.—About 300 of the last class are appropriated to the library of the Junior Preparatory Department of the College. The rest have been united with that of the College and Theological Seminary.

'A more valuable collection of works in classic and ecclesiastical history and theology has seldom been made by similar means. Added to the library previously belonging to our College and Theological Seminary, it forms an array of learned stores, especially in divinity, such as no other institution of our country so recently founded as ours, can boast. Among them I have counted, not indeed as arrived, but promised by Joshua Bate, Esq. of the house of Baring & Co. London, and as sure as if it were received, the new and elegant edition of the Latin Classics, by Valpy, comprised in about 150 volumes octavo. I should here mention, with many thanks, the donation of a very valuable solar microscope by Lord Ashley, for the philosophical department of the College, a gift rendered the more valuable by the cordial expression of a Christian's interest in the cause of religion and learning in our Diocese, with which the unsolicited grant was accompanied. To those who are familiar with the name of Shaftesbury, associated with the infidel controversy of a past age, it will not be uninteresting to be told that the truly pious and zealous giver of this instrument, whose whole interest in its presentation was that of a heart alive to the cause of Christ, is a descendant of the author of the Characteristics.

'The funds obtained for the desired and much needed building for theological students amount to about \$12,600, all of which are appropriated by the contributors to that specific purpose. I am much indebted to Mr. H. Roberts, an architect in London, and zealous of good works, for the donation of a very commodious and beautiful plan of a building, with separate drawings of every, the minutest part, so that any good mechanic may follow them. In conformity with this, the building will be erected, if Providence permit. It will be a gothic edifice, according to the architecture of the Elizabeth age. With three stories it is so planned as to furnish every two students a sitting-room or study of about 17 by 15; and to each of them a bed room of about 14 by 8; thus allowing all a needful opportunity for privacy in devotion and study.

'So great has been the kindness of the Rt. Hon. Lord Bexley toward the two Bishops of this Diocese, while sojourners in England, such his interest, from the beginning, in the promotion of the Gospel in our western States, by means of the Theological Seminary of Ohio; and such the value of his co-operation in the efforts by which the funds above spoken of were obtained, that when about to take leave of him, on my return, I knew no better way of expressing my sense of his kindness and of our obligation, than by requesting his permission to call the proposed building by his name. Having received his cordial, though modest assent, the edifice will be denominated *Bexley Hall*.

'It will be recollected that the late venerable and excellent Hannah More, remembered in her will the Church in Ohio, and bequeathed £200 to be appropriated for its benefit. This sum was placed at the disposal of Sir Thomas Ackland for specific direction. While abroad, I did not fail to look after this. The sum is secure, but the particular disposition of it is still a subject of correspondence. Probably it will be made the endowment of a scholarship in the Theological Seminary, for which with one year's interest of it will be just sufficient.

'I cannot here take leave of the subject of my doings in England, without endeavoring to express the deep and grateful sense I feel of the truly Christian and affectionate kindness, hospitality and cordial co-operation with which I was received by the learned and the good, by the clergy and laity of the Church in England, Scotland, and Ireland. A large proportion

of it, evidently arose from my being regarded as identified with a branch of the Church which calls, and delights to call, that of England its mother, and toward which, being regarded as in every thing but political connection, identical with that Church, they feel and desire to feel yet more affectionately as peculiarly bone of their bone, in all the interests and conflicts of pure and undefiled religion.

'It would be difficult for one of our clergy to visit the noble institutions of learning with which England, under the patronage of the Church, is so widely adorned, and see the combination of high education with the simplest and humblest, and most decided and undaunted spirit of pure religion, which now so pervades and is so rapidly increasing among the ministry and laity of that Church—difficult to receive so much kindness and enjoy so much Christian hospitality as I have to be thankful for, without returning much more attached than ever to the Church of his fathers, as she is now inherited among us; and much more disposed to remember in his prayers, the venerable 'bulwark of the Reformation,' beseeching God that from the furnace of her present afflictions, she may preserve her primitive features unhurt; and losing only such accretions as tarnish and embarrass her, may come forth in the beautiful garments of renewed purity and vigor, 'a light to lighten the Gentiles,'—'the joy of the whole earth.'—*N.Y. Churchman*.

*Mr. Wolff's Mission to Africa, &c.*—Mr. Wolff has probably before this time set out on his missionary tour to Timbuctoo. An English paper notices a public meeting of the friends of the Society for promoting Christianity among the Jews, held in London in anticipation of his speedy departure, which was 'crowded to suffocation.' The Secretary of the Society, after some remarks on the operations of the Society, which he said had employed 39 missionaries, as the evidence of their success, referred to some converts in London, 100 converted Jews in Poland, 700 in Berlin, and 1000 in Russia. After a brief statement of Mr. Wolff's plans, he said:—

'Those who appreciated his disinterested attention to his Jewish brethren, must wish him success. Since his marriage with the noble lady his wife (Lady Georgiana Walpole,) he had not touched a farthing of her property, lest he should be falsely accused. He was an independent missionary, and the only pecuniary relief he received during his last extensive mission, came remarkably enough from two Heathen Kings.'

Of Mr. Wolff's address it is said:

'Mr. W. appears to be about 50 years of age; is of robust make, and has a countenance which is full of thought and expression. His address is exceedingly modest and simple. Having first expressed his gratification at being surrounded by so many Christian friends, and professed that his sole object was to seek the conversion of his Jewish brethren, he proceeded to give a narration of his last mission, some account of which we have occasionally given from the East Indian, and other papers. He concluded a narration full of interesting details, by declaring his determination to live and die a Christian missionary to all the remnants of his nation, and to establish a Christian Church in Jerusalem, on the model of the Church of England, in which her Liturgy and Services in Hebrew should be used, and her doctrines taught to his brethren.—(Applause.)'

*Epis. Rec.*

*Baptism of twenty-two Cherokees.*—Mr. E. Jones, of the Valley Town Mission, in a letter to Dr. Bolles, dated Sept. 8, 1835, states that he found, that during his absence on his visit to the Convention last spring, and afterward to the anniversaries in New-York, one native preacher baptized seven, and another nine.—Mr. J. has baptized one since his return. These with five baptized in April, make twenty-two Cherokees baptized at that station the present season.

A Church has also been established at Amohee, about 70 miles from the former station! They have at this place a hewn log meeting-house, 35 feet by 25. Mr. Jones and two native brethren attended the organization of the Church.—*Southern Baptist*.

## TRANSLATION OF THE BIBLE.

The following excellent remarks are from the Christian Watchman, a Baptist paper published at Boston:

We have received a communication from the Rev. I. M. Allen, in reply to a query made some time since by ourselves, in which he expresses a wish "to have an edition of the Bible, in which the word *baptize* shall be translated, and, if you please, a few obsolete words changed, such as, *wist*, *wot*, *bewray*, &c.; and all this might be easily done without attempting a new translation from the original languages."

Now we are utterly opposed to this measure; and for this reason, that the good to be derived from it, would be infinitely less than the injury that must necessarily be sustained. If the Baptists, by virtue of the right of private judgment, may alter the received versions, so as to render it conformable to their views, other denominations, by virtue of the same right, may alter it, so as to render it conformable to their views; and thus we should have a Baptist Bible, and a Pedobaptist Bible; an Arminian Bible, and a Calvinistic Bible; an Orthodox Bible, a Unitarian Bible, and a Universalist Bible. By this means, spurious editions would easily gain currency, and thereby many would be deceived.

It is of unspeakable importance that we have a standard version settled by competent authority—such a standard we now have, upon which the criticism of three centuries has been accumulating. This criticism, which is of infinite value, rendering it almost unnecessary to have a new version, could it be made without the least hazard, would be almost entirely lost, were a new translation to be made. We would have this criticism continued, and we believe it sufficient for a correct and universal understanding of God's word, as given to us in our received English version.

## THE SHEPHERD OF SALISBURY PLAIN.

The name of this individual, whose character has been so beautifully described by Hannah More, was Saunders. From a letter by a correspondent of the Christian Witness in England, we extract the following notice of the spot in which his lot was cast.—*Ep. Rec.*

Passing from Old Sarum, you soon reach the ancient village of Amesbury, situated near the southern edge of this vast common; the seat of a ruined old Abbey, and the birth-place of Addison. Salisbury Plain extends about fifty miles in length from east to west, and from thirty to forty in width from north to south. It is not wholly a dead level; though its undulations are so slight as to produce but little effect in varying its monotonous surface. It is intersected in all directions by cross roads, without fences or hedgerows; so that in crossing it in cloudy weather, and without compass or guide, a stranger would suffer as much danger of being lost as though he were in the heart of our trackless western wildernesses. There are but few houses, and no trees to be seen on all this wide expanse. Large portions of it are fed by numerous flocks of sheep; so that the shepherd with his crook and dog are frequently met by the traveller in all the rude simplicity of ancient pastoral times. Other portions of it have sufficient soil to admit of the cultivation of large patches of the various kind of English corn, such as rye, barley and even wheat. On the whole, therefore, though the traveller across these plains, feels all that desolateness which is produced by an almost total absence of human life, yet the scene is far from wanting a pleasing degree of interest. Were there nothing else to give it attractions, the fact that the plains are sprinkled over with remains of British and Roman antiquities would be enough to draw across them every travelling admirer of the mysteries of olden time, who might happen to be journeying through the South of England. Our principal object in crossing them was to visit *Stonehenge*.

From Stonehenge to West Lavington there is nothing of interest, save the wide reaches of Salisbury Plain,—chequered by agricultural patches, flocks of sheep, shepherds, crooks and dogs. At West Lavington, you leave the plain and enter the estates of Lord Churchhill. The parish Church is of itself a very interesting old pile, containing some fine monuments. But its chief interest to the religious traveller lies in the fact that in the church-yard is the grave of

"*The Shepherd of Salisbury Plain*."—The name of this humble individual has been inscribed by Hannah More on the imperishable records of English li-