

Missionary Intelligence.

The Society for the Propagation of the Gospel, in accordance with a resolution unanimously adopted at the monthly meeting in November last, has undertaken to send two Clergymen to commence a mission among the British sailors and others at the port of Constantinople, with the sanction and approval of the Archbishop of Canterbury, who has addressed the following letter to the Secretary:—

"Addington, Nov. 21, 1856.

"My dear Mr. Hawkins—I regretted that it was not in my power to attend in Pall-mall on Friday last. I am glad, however, to learn, that the Committee resolved to send two chaplains to Constantinople. We cannot better answer to our title, or promote our object, as desiring to 'propagate the Gospel;' for if we are permitted to raise a church eventually, as proposed, at Pera, it may not only perform a duty which we owe to our countrymen there, but prove an unobtrusive missionary of the Gospel amongst our Mahometan allies.

"I enclose a subscription, which shall be annual if required; and am, my dear Mr. Hawkins, very faithfully yours,

"J. B. CANTUAN.

"The Rev. Ernest Hawkins."

The additional clergymen now to be despatched will be instructed to devote themselves, in the first instance to the spiritual care of the sailors, shipping agents, storekeepers, and other residents in and about Galata and Topkapi, who are at present virtually beyond the circle of the regular ministrations of the Chaplain of the Embassy. They will be required to make the best temporary provision in their power for the celebration of divine service, by obtaining the use of a large room on shore, and, if possible, of a hulk, to serve as a chapel for the crews of the ships in the harbour. The Society, however, trusts it will be enabled to erect a suitable church for the regular and perpetual worship of Almighty God at Constantinople—a church which, while it is a witness of the true faith to the Mahometan, will present, in its staid services, to inquirers of every other race and communion, an example of the manner in which the pure doctrines of Christianity are taught by the Reformed Church of England. As the church to be built will trace its origin to the late war in the East, it will be in many ways the fittest monument that could be raised to the memory of the officers and men of both services, as well as of the chaplains and civilians who have died there in the discharge of their duty. The church itself, as well as the chaplains employed in the mission, will, of course, be under the jurisdiction of the Bishop of Gibraltar. The fund for the erection of the memorial Church, and that for support and establishment of the mission, will be kept distinct, in order to give every one the opportunity of contributing to either or both of those objects, as judgement or feeling may dictate.

LIBERIA.

This is a settlement of free, colored people from the United States. The following is an extract from a letter written by the Rev. A. Crummell, a black clergyman who received his education in the University of Cambridge, and was ordained by an English bishop, and is now labouring amongst his own countrymen.

"We have a noble field before us here for church effort and the evangelization of bonighted men, and, singular as it may seem, a warm desire for our church amongst the ignorant emigrants who in America were brought up in other systems. I regret that my own work here is postponed by lack of funds. The colleges for young men are not commenced yet. Our church edifice has only its foundation laid, and thus remains even for several months: this is a cause of much anxiety to me, for our room is not a very good one, and our accommodation so small that there is not a chance for increase beyond our present number. We are constantly on the increase in order, regularity, and the fruits of faith.

"I thank you for the suggestion that the Liberian church should strive to walk in the steps of the ancient self-denying christians, and that its pastors should be like-minded; I have already seen the necessity of it, and I have thought it my duty to show that I think there is a dignity in labor. I have a farm, and I labor with my own hands in the field, and am better and stronger for it.

"The gift [of books] of the Christian Knowledge Society is a precious one."

THE consciousness of good intentions, however unsuccessful, affords a joy more real, pure, and agreeable to nature than all the other pleasures that can be furnished, either for obtaining one's desire or quieting the mind.

Selections.

THE RESURRECTION.

If, as is commonly supposed, the earth contains, at any one given period of time, no less than four hundred millions of souls; what a congregation must all those generations make, which have succeeded each other for six thousand years!

What an immense harvest of men and women springing up from the caverns of the earth, and the depths of the sea! Stand awhile, my soul, and contemplate the wonderful spectacle. Adam formed in Paradise, and the babe born but yesterday; the earliest ages and the last generations meet upon the same level. Jews and Gentiles, Greeks and Barbarians, people of all climes and languages, unite in the promiscuous throng. Here those vast armies which, like swarms of locusts, covered countries; which, with an irresistible sweep, overran empires; here they all appear, and here they are all lost—lost, like the small drop of a bucket, when plunged amidst the boundless and unfathomable ocean. Oh! the multitudes which these eyes shall behold, when God calleth the heavens from above, and the earth, that he may judge his people!

The time draws on,

When not a single spot of burial-earth,
Whether on land or in the spacious sea,
But must give back its long committed dust,
Inviolate; and faithfully shall these
Make up the full account, not the least atom
Embezzled, or mislaid, of the whole tale.
Each soul shall have a body ready furnished,
And each shall have his own. Hence, ye profane!
Ask not, how can this be? Sure the same power,
That rear'd the piece at first, and took it down,
Can reassemble the loose scatter'd parts,
And put them as they were. Almighty God
Has done much more! nor is his arm impair'd
Through length of days; and what he can, he will;
His faithfulness is bound to see it done,
When the dread Trumpet sounds, the slumbering dust,
Not unattentive to the call, shall wake,
And every joint possess its proper place,
With a new elegance of form, unknown
To its first state.

As the day dies into the night, so doth the summer into the winter. The sap is said to descend into the root, and there it lies buried in the ground. The earth is covered with snow, or crusted with frost, and becomes a general sepulchre; when the spring appears, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish. This is the annual resurrection. The corn, by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth, and buried in the ground, with a design that it may corrupt, and being corrupted, may revive and multiply. Our bodies are fed with this constant experiment, and we continue this life by a succession of resurrections. Thus, all things are repaired by corrupting, are preserved by perishing, and revive by dying. And can we think that man, the lord of all these things, which thus die and revive for him, should be detained in death, as never to live again.

Is it imaginable, that God should thus restore all things to man, and not restore man to himself? If there were no other consideration, but of the principles of human nature, of the liberty and remunerability of human actions, and of natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the resurrection of our bodies highly probable.—Bishop Pearson.

THE TENDENCIES OF SPIRITUALISM.—I. F. Whitney, Editor of the New York *Pathfinder*, who has been a leading Spiritualist, in renouncing his former views bears the following strong testimony as to the dangerous tendencies of this too prevalent delusion. "Seeing, as we have," he says, "the gradual progress it makes with its believers—particularly its mediums—from a life of morality to that of sensuality and immorality, gradually and cautiously undermining the fountain of good principles, we look with amazement to the radical changes which a few months bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be. We desire to send forth our warning voice, and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favour, we desire that our opinion may be received, and those who are moving passively down the rushing rapids to destruction should pause ere it be too late, and save themselves from the blasting influence which these manifestations are causing.

Lord Lyndhurst has introduced a Bill on Church Discipline into the Lords, apparently with special reference to Archbishop Denison's case. The preamble, after reciting the various steps, as to issuing a commission in such a case, proceeds to say that, whereas "it may be doubtful whether such Archbishop or Bishop, after receiving the report of such commissioners, and after articles have been filed by the party complaining, hath any power to refrain from proceeding on such articles, or of staying the proceedings therein before final judgment: and whereas it is not expedient in questions of offences merely relating to doctrine or heresy that the party complaining should have the power of proceeding contrary to the opinion of the Archbishop or Bishop: be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

"In all such proceedings as to offences merely relating to questions of doctrine or heresy, whether now already pending or hereafter to be instituted, it shall be lawful for the Archbishop or Bishop, if he shall think fit, to stay all the proceedings in such cases at any time before final judgment given by him thereon, upon such terms and conditions as to him may seem right and just."

The excitement among scholars and explorers caused by the tricks of Constantino Simonides is not likely to die away. Collectors are turning over their treasures, and librarians are looking back wistfully to their recent acquisitions. Oxford, we hear, has escaped without a scroll; but we have other reasons to fear that other cities have been less cautious or less fortunate. The British Museum bought some of the Simonides scrolls. Sir Thomas Phillippe was also a purchaser. Simonides presented himself at the Bodleian with some genuine MSS., his plan being to produce genuine articles first, and afterwards, as he found opportunity, to bring out his other wares. Laying down some real Greek MSS., he asked the librarian to what era they belonged. "The tenth or eleventh centuries," said the scholar. Simonides took heart, and produced what he said was a very ancient MS. "And what century," he asked "do you think it belongs to?" Our librarian looked quietly into the forger's face, and answered, "M. Simonides, I should say it belongs to the latter half of the nineteenth century." Simonides gathered up his scrolls, and quitted Oxford by an early train. Professor Dindorf, we believe, wished the University of Oxford to buy the Palimpsest of Uramus, offering to edit the work in case they made the purchase. But Oxford declined the "Pura Simonides;" and now that other learned pundits are grieving over their losses and their credulity, the Oxonians have some little right to be proud of their scholarship and sagacity.—*Athenaeum*.

IRRITABILITY OF ILLNESS.—Those who are blessed with health, can never know, till they are in their turn called upon to suffer, what heroic strength of spirit lies hidden under the mask of silent, uncomplaining suffering; how strong the temptations are to be unreasonable, pettish, or repining—how difficult it is to be grateful, and still more to be amiable, when the irritation of every nerve renders the most skilful attendance irksome, and the dearest presence importunate, when the irritated frame loathes the sunshine of a smile and dreads the tear and the cloud, where all is pain, and weariness, and bitterness. Let the healthy lay these things over to heart, and while they scrupulously perform their duty; while they reverence, and almost adore, the fortitude and patience of the gentle and resigned, let them have pity upon many a poor and querulous sufferer; upon their side let the sick not forget that the reverence, adoration, and love thus excited, are as the elixir of life to their own wearied and over-taxed attendants; quickening them to exertion by the sweetness of influences, instead of exhausting them with the struggle to perform an ungrateful duty.

CLOUDS IN THE HORIZON.—The following are some notices of motions in Parliament which rise like clouds and forebode storms. Notice for a commission to revise the translation of the Scriptures—for a revision of the Prayer-Book—to get rid of the indelible character of Holy Orders—to transfer to the state the Education of all the poor except Romanists—to get rid of Church-rates—to promote public amusements on the Lord's day—admission of Jews into Parliament—on marriage with the sister of a deceased wife, &c., &c.

Men may cheer themselves in the morning, and they may pass on tolerably well, perhaps, without God at noon; but the cool of the day is coming, when God will come down to talk with them.—*Cecil*.