

C. Hamlin, D. D., Bebec. E. E. Bliss, Bebec; I. G. Bliss, Hasskein; T. C. Trowbridge, Yeni Kapow; W. W. Mariam, Philippopolis; Farnworth, Cesarea O. W. Winchester, Sivas; George H. White, Marash; —Chrystie, Church of Scotland, Hasskein; I. Weakly, Ortakein; —Walters, ditto, (Church Missionary Society;) H. Knapp, chaplain to British sailors; Mahmoud Effendi, S. P. G.; R. Koenig, (Free Church Mission to the Jews;) and C. B. Gribble, chaplain to the Embassy. Sir Henry Bulwer assured them of his deep sense of the value of their labours in circulating the truth among the people of the East, and expressed his hope that they would supply him with the information about their several localities. The venerable Dr Goodell, as the senior missionary, replied on behalf of his brethren. He paid a manly tribute to the good offices done to their cause by former ambassadors of England, especially by Lord Stratford, and by His Excellency, who had now done them the honour to invite them to his residence. "We accept," he said, "these valuable aids from Englishmen with more pleasure because we have English blood in our veins, and, though it may be thought by some persons to have become a little vitiated, yet we feel it tingle to the very tips of our fingers."

The Ambassador then requested the company to be seated, and an interesting conversation followed, in which the missionaries supplied information on various points, and replied to the questions submitted to them by Sir Henry. After two hours thus spent, luncheon was served, and the party sat down to an elegant collation extemporized by the kindness of Lady Bulwer.

Sir Henry then wished success to the Bible Society, and Dr. Hamlin proposed the health of the Ambassador, with which that of Lady Bulwer was joined.

The Rev. I. G. Bliss presented through the Chaplain to the embassy, a fine copy of the Armenian Bible, with references, printed in New-York, and copies of the Gospels of SS. Matthew and Mark in the Stamboul Turkish type, accompanied by a very kind note.—*New York Methodist*.

Miscellaneous Extracts.

PRESBYTERIANS IN HUNGARY.

There are nearly *four millions* of Protestants in Hungary, and these Protestants are Presbyterians, being *equal in number to all the Presbyterians of Scotland, England and Ireland combined*.

In the year 1567, three years after the death of Calvin, the Protestants of Hungary "became two bands,"—the *Lutheran* and the *Reformed* or Calvinistic. The former preferred the *Augsburg Confession*, compiled by Melancthon, as their standard, and the latter adopted the *Second Helvetic Confession* and the *Heidelberg Catechism* as their symbolical books. In their constitution and administration both bodies are Presbyterian; each being composed of four *Superintendencies*, corresponding to our Synods; each superintendency embracing several *Seniorates* or Presbyteries: each Seniorate containing a number of *Congregations*, and each Congregation being ruled by *Presbyters* with their presidents, who form a court like our kirk-session.

Each of the ecclesiastical courts has two Presidents and Moderators, the one a clergyman, the other a layman, who are equal in rank and authority, to whom is committed the *executive* power, but for the proper exercise of which they are accountable to the assembly over which they preside. The General Synod of each denomination exercises the supreme legislative authority, and is composed of delegates, not from the individual congregations, but from the four superintendencies of each body. One half of those delegates are clergymen, and the other half are laymen. This highest ecclesiastical court, like the subordinate courts, has two moderators. No undue proportion of either the clerical or lay element can therefore exist in the Hungarian Protestant Church.

Unfortunately the General Synods or Assemblies cannot meet without the sanction of the sovereign, and their decrees do not obtain the force of law, nor