

INDEPENDENCY IN ENGLAND.

It is a cheering sign of the times that the Independents of England are tending towards Presbyterianism. A powerful writer in the *Weekly Review*, himself a Congregationalist minister, testifies that, "Many of the most distinguished men in connection with our churches have groaned under the burdens of a system which, boasting of Independency, has degenerated into an unscriptural isolation. Few have had the courage to declare, as did Mr. Jay of Bath, that in a modified Presbyterianism we should find a deliverance from many of the evils which obstruct our progress, and impair the usefulness of the ministry employed in the Independent Churches of England. It is a hopeful sign that many of our foremost minds are now standing on the watch tower looking out for the signs of the times, and the means of improving them to the re-edifying of our churches, and the advancement of the Redeemer's kingdom."

Mr SPURGEON does not hesitate to declare himself a "Presbyterian;" and PETER BAYNE says, in the journal from which we have quoted: "We must be permitted to remark, and we do so in the calmest historical spirit, that there is a very strong and very general feeling among Independents that some organization, more or less resembling the Presbyterian, is urgently required by their Churches. Liberal and statesman-like Congregationalists, like the editor of the *Christian Spectator*, do not scruple to avow in print their participation in these sentiments and to express the reverse of enthusiasm for that anomalous, perplexing, and we fear, on the pure Independent theory, unconstitutional body, the Congregational Union."

But however excellent our system of government is in theory, all is lost if theory is not reduced to practice. "Real order cannot be secured by any perfection of system." We must observe and obey as well as admire and advocate. The surest way of commending our principles and our system to the world around us is to act them out in living harmony and in the fear of God. Prelacy and Independency are slowly tending towards the Presbyterian system;—how blame-

worthy are we if we fail to live up to our high privileges!

Missions.

Mission of the American Board in Turkey: a Life-work completed.

Letters have just been received from Rev. Dr. Goodell, of Constantinople, stating that the great work of his life—the translation of the Word of God into Armeno-Turkish, and its thorough revision and preparation for publication—has been completed. Dr. Goodell left this country as a missionary to the Turkish empire in 1822. It was soon found indispensable to the prosecution of his work, that the Bible should be given to the people in their several languages; and to him was assigned the labor of its translation for the use of the Armenian population. It was judged best to employ the Armenian character and the Turkish dialect, which is the common language of the Armenians in New York, and hence the name Armeno-Turkish. Dr. Goodell accomplished the entire work alone, translating the Scriptures out of the original Hebrew and Greek, and completing the Old Testament Nov. 6, 1841, and the New Testament about two years later. The day on which he completed the first translation, he wrote to his former instructor, John Adams, LL.D., of Phillips Academy, (father of the Rev. Dr. Wm. Adams of this city): "Thus have I been permitted, by the goodness of God, to dig a well, in this distant land, of which millions may drink; or, as brother Temple would express it, to throw wide open the twelve gates of the New Jerusalem for all this immense population."

After making use of this translation for a time, it was deemed best that it should have a thorough revision, and for many years Dr. G. has been devoting himself mainly to this important work, carefully examining every sentence and word in the Sacred Volume, and endeavouring to express the simple mind of the Spirit in the language of the people for whom the translation is designed. This work is now completed, and it will remain not only as a monument to the accurate scholarship, the sound critical judgment, the Scriptural piety, and the life-long perseverance of the translator, but as the lamp of divine truth in the Turkish Empire, until the languages employed shall cease to be spoken.

In a private letter to his children in the United States, this venerable missionary writes from Constantinople under date of February 3rd, 1863:—