

THE CHRISTIAN WATCHMAN.

people may err with regard to the object of reverence about which our heavenly dynasty and your honorable country are united; and having really erred the deception may be handed down from generation to generation to unlimited extent. I have prepared this letter for your honorable country and earnestly beg that you will have the important ideas therein contained on the various subjects referred to, translated for the information of those who do not understand, so that they may know the fact that our true and holy lord—Himg-chen—has already published the true doctrine, which has been extensively circulated in the middle country—China.

Hereafter should we mutually act in concert, and not in opposition, the united efforts of our central and foreign countries as one body will, in its luminous manifestations perfect the design of giving our holy religion and the holy Scriptures to myriads of places, flowing down like a limpid stream in promulgation, through the attentive and obedient, from generation to generation. From this central country—China—the Gospel will spread abroad so that no distance will prevent it from bringing people under submission to Christ; then all before us will be exceedingly blessed, and all the people will exceedingly rejoice.

Mr. Roberts states that the above letter was equally designed for the French Ambassador, and all others whom it may interest. He requests that the London Times, the Paris papers and the Washington Union will do him the favor to copy it.

TERMS. One copy, one year, \$1.50 in advance. 12 copies, to one address, 16.00 " 29 copies, " 26.00 "

AGENTS. Fredericton, Amos Coy. Little Falls, Victoria Co. Salisbury, John S. Trites. Letice, Charlotte Co. G. A. Simpson. Deer Island, do. do. John McNeil. Carleton, St. John, J. R. Reed. Hopewell Corner, Albert Co. J. H. Calhoun. Harvey and neighbourhood, J. M. Stevens. We will send a copy of the Watchman free for one year, to every minister who sends us two subscribers and three dollars in advance. Notices relating to services, &c., of any Christian Denomination, will be inserted in the columns of the Watchman, free of charge.

Christian Watchman. ST. JOHN, N. B., JAN. 30, 1861.

WANTED.—If any of our friends have No. 4 of the Watchman, and would mail them to us, they would confer a favor. Our list increased so rapidly during the last week that we have been unable to supply the demand.

We have in two of our numbers endeavored in the most delicate way to improve the rhetoric of Brother Bill. We had hoped, when we last wrote, that our efforts would be not altogether in vain. But, alas, the habit of years is not so easily overcome, and with deep regret we perceive that the editor of the "New Brunswick Baptist and Christian Visitor" has relapsed into his ancient style. There would be some hopes of him if he could only be induced to believe that the judgments of heaven are not at his call, for the destruction of those who do not always think with him, or if he only could see that one may differ from him in opinion, and yet not be a blasphemer, a heretic or altogether graceless. The following is "a gem of purest ray serene."

"In conclusion, dear brethren, I have only to add that I take it for granted you will neither desire or expect me to reply to the scurrility of the Watchman's last week. Well, humanity might luxuriate in doing so, but there is one slight passage coming fresh and pure from the Great Teacher's lips, which places a veto upon the spirit of retaliation. It reads thus: "But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." In the presence of such a historical account of the "Christian Visitor" as presented above, so truthful and so conclusive, and guided by the light of the Saviour's words, I feel that I can afford to commend the Editor of the "Watchman" and all those of kindred spirit, to your pray and your prayers. I leave them trusting that your prayers will be heard on their behalf, and that through grace they will come to possess a more peaceful spirit.

We are extremely sorry that our good brother thinks our style is scurrilous. Now we are very obliging, and if he will only express a wish, we will adopt another, and range.

"From gray to gray, from lively to severe." We will endeavor to conform to any imaginable style of writing, except that extraordinary style, adopted by himself. We would stoop to imitate the judgments of heaven on good Brother Bill, because he and we differed about a newspaper, nor would we intimate by any word of ours that Brother Bill and his friends are not in a state of grace, because they prefer the Visitor to the Watchman.

This paragraph, at the outset, is fitted to convey to the minds of its readers, a very false impression. One would say, especially when he comes to the passage from Scripture, "Love your enemies," &c., that Bro. Bill and we are not on good terms. We assure our readers that when we meet, we smile in the most genial way, shake hands quite heartily, enquire about health and friends, make the usual remarks on the weather, smile again, and then say good-by. Now if we are the enemy alluded to, Bro. Bill need not find it a very difficult matter to comply with it, except quoted, so far as we are concerned. Surely he need not publish the fact in a newspaper.

We feel very grateful to him for recommending us and our friends to the pity and the prayers of the denomination. We have needed both ever since our arrival in St. John, and only regret that Bro. Bill had not made this request three years ago. We have no doubt that our situation would by this time have been a very pleasant one, especially if he himself had faithfully complied with the injunctions which he now makes on others.

But Bro. Bill is altogether mistaken when he intimates that "pity and prayer by the denomination are required in order that through grace we may be brought to a more peaceful state of mind." We assure him that our temper is naturally good, our disposition very serene, and nothing has yet occurred to disturb our ordinary tranquility. Meanwhile we recommend our good Bro. Bill to keep cool. Undue agitation is prejudicial to the health, and besides

prompts a man to say and do many things which he is ashamed of afterwards.

And in conclusion we urge on our good brother, while recommending us and our friends to the prayers and the pity of the denomination, to remember that the present editors of the New Brunswick Baptist and Christian Visitor need something of this sort for themselves. If in the next number of the Visitor the case of the manager and secular editor should be presented, the whole denomination would accede to the request, especially all his business acquaintances. Does not Bro. Bill think that he has neglected his duty by T. McH., or why omit his case while so affectionately remembering those who are connected with the Watchman? He does not know what amount of good might result from such a course. Let him remember that "while the lamp holds out to burn" &c.

But Bro. Bill is in a bad state himself. He thinks we have committed the unpardonable sin because we have thought fit to become editor of a Baptist Paper. Now Bro. Bill has done his best to destroy the Christian Messenger—a paper which enjoys the deserved confidence of the Baptists in Nova Scotia. When his conduct was publicly condemned in Liverpool, N. S., his agent had the impudence to collect a hundred additional subscribers, some of them under the very nose of the Convention. Let us then, in the next number of the Visitor, have a request to the denomination in behalf of its editors.

Appeal No. 4 has appeared in the columns of the "N. B. Baptist and Christian Visitor." It is a very interesting sketch of the history of the Christian Visitor, and in the main accurate.

We are pleased to find that Bro. Bill no longer claims for Mr. McHenry the honour of being one of the originators of the paper. We learn from other sources that at that time Mr. McHenry was not a member in good standing of any Baptist church, and was subsequently received into German Street Church without the customary letter of dismission from the Church with which he had been formerly connected.

Bro. Bill, in giving an account of the manner in which the paper passed into the hands of himself and Mr. Thompson, forgot to mention that Thompson was a pet of his own. Bro. Bill was the man into whose hands the Committee placed the paper.

One very important part of the history of the Visitor has not been brought out clearly in this "sketch." When the paper was handed over to Bro. Bill, the money due by subscribers amounted to nearly five hundred pounds. The Committee, in carrying it on, had advanced nearly two hundred pounds. The Committee handed over the paper, with the money due it, nearly £500, on the following conditions:—

1. We, the undersigned, propose to the Committee of the "Christian Visitor" to assume the Proprietorship and Management of that paper from and after the 17th of January next, free of all encumbrance, except that we will collect for the Committee the outstanding debts due from subscribers, free of charge, and pay over the same from time to time, as collected, after first deducting such amount as may be due to subscribers, who have paid in advance of the 17th of January.

2. We, the undersigned, using our best exertions to enlarge and improve the paper, as soon as circumstances will justify us in so doing, and to conduct it as the organ of the Baptist denomination.

3. The Committee at a meeting held in the vestry of the Brussels Street Baptist Meeting House, Dec. 8, 1852, agreed to accept the proposal of Bro. Bill.

4. Bro. Locky, who had been appointed agent, was to collect the debts due, and pay the money over to the Hon. Alexander Seely. He collected subsequently £90, several of which was Visitor money. The Treasurer of the Committee never received a farthing of it.

5. Bro. Bill received the paper, and nearly five hundred pounds, and proceeds to collect the money, never pays the Treasurer of the Committee a farthing; puts the paper into the hands of his son-in-law, never says a word to the Committee, and finally inscribes in a history of the Visitor the following:—

"Nearly all the brethren who had advanced money to establish the Visitor, and especially those who had given the most when they transferred the paper to us, as I understood, generously relinquished all further claim upon it, and it was expected that all would do the same. If any should not be so disposed it was hoped that enough would come in from back dues to meet the amount. But these brethren knowing the loss the Visitor sustained by R. Thompson, A. M., have never from that day to this made any demand upon it. The truth is the "experience of six months," as they justly remark, taught them if they continued to provide for the paper, that their liabilities would be increased rather than diminished.

This is decidedly cool. It is not enough that these as a should lose their money—and have the paper transferred into the hands of Bro. Bill's son-in-law, but they are told that at the time of the transfer Bro. Bill never expected to pay, and that the Committee should consider themselves lucky in getting rid of the paper so easily.

Bro. Bill passes over a wide gap between the years 1852 and 1858. We will, with his permission, fill up the gap. When Thompson was expelled, and the Visitor account-books could not be found, Bro. Bill obtained the services of Mr. Stephen March, who waded through piles of letters, and from this scanty reliable material, succeeded in making out a new set of books. For five months he laboured as assistant Editor, but the bulk of the work falling on his shoulders. Indeed, when Mr. March was ready to break down from fatigue, Bro. Bill informed him, that if he became unable to attend to the business, he should be ruined. During this time Mr. March with all the burden of the paper upon him, received from the editor, board and lodging. At the end of five months, when he had brought the accounts to a satisfactory condition, he commenced a new engagement, as assistant editor, from May 1st, 1855, and was to receive for his services, the enormous sum of £25 per annum, and his board. Thus he continued till his appointment to the destitute and feeble church of St. Francis, by the N. B. M. B. A little previously to this, Bro. Bill had engaged the services of Mr. John March, to take his brother's place, at

a salary of £30 per annum, and his board. When he left, to take a situation in the Grammar School, Bro. Bill shed tears of regret.

We were exceedingly amused by the following paragraph in this sketch:—

"Rev. H. P. Guilford, then Pastor of the Baptist Church, Fredericton, was anxious to become connected with the paper, and he accordingly made propositions which were accepted; but he not being in a condition to bear financial responsibility, a few months experience taught me that I must have additional aid. This led to the transfer of its financial concerns into the hands of Mr. McHenry."

Was not Mr. Guilford as well able to bear the financial responsibility as T. McHenry? How did it happen that when H. P. Guilford, thirty after the Association, offered to take the Visitor on the condition proposed by Bro. Bill at Gagetown, his offer was rejected?

This will bring the history of the Visitor down to the present day. Bro. Bill was warned by many of his friends to keep the paper in his own hands. When, however, he persisted in associating himself with Mr. McHenry, the Association merely rejected the fact. There was nothing in the shape of "cordial approbation."

In 1859, Mr. John March again became connected with the Visitor, but was ignominiously expelled from the office, because he would not vote in church meetings to suit the wishes of the pastor.

The former friends of the Visitor soon found in its pages the influence of the new arrangement. The government was assailed, our College held up to ridicule, and for a time a new order of things was instituted. The Proprietorship of the paper has mysteriously passed to and fro, between the religious and the secular editors. A Mr. Wilson, is said to have been at the bottom of these curious moves.

Finally, the paper became the property of Mr. T. McHenry, editor of the "Colonial Empire," a paper established by the Conservatives, in opposition to the Government.

Bro. Bill endeavors in No. 3, of his conclusions to represent himself as a martyr. Now, we have only to turn to the propositions made by himself to the denomination at the Gagetown Association, to discover that he then estimated the debts on the paper at £2000. Nor were his editorial labors excessive; for 1854, to 1859, the drudgery was done for him. Mr. Stephen March and his brother, filled successively the posts of contributor, reporter, news itemizer, editor, book-keeper, proof-reader, &c. During this time Bro. Bill was free from any very heavy responsibilities. He had simply to write editorials, to receive and pay out money, and to snuff the incense which simple minded correspondents wafted up to him.

No, Bro. Bill is not a martyr by any manner of means. He considers himself to be worth at least a thousand pounds, and he has received from a grateful denomination an amount of praise and gratitude which he ought, in justice, to have shared with others.

The last "Christian Visitor" gave to its readers some letters from several of our ministers. We say to these brethren, by all means support the paper in which you have the most confidence.

Bro. L. Marshall writes that we have a perfect right to start a new paper. Bro. A. D. Thompson says quite a complimentary "your opponent is wary and wily, and will require cautious handling." By the way, some of our friends who know Bro. Thompson, do not believe that he intended that letter for the public.

Now, we also have received some letters from the ministering brethren. We will not publish their letters in full, but we should not Bro. Bill's feelings, nor will we give the names of our private correspondents.

1. One writes:—"I like the appearance of the paper very much. If I have time, I will write for it. Success to the Watchman!"

2. Another writes:—"Everybody here is saying, 'Have you seen the Watchman?' If I could write anything that would be fit to appear in it, I would try, and I shall have great pleasure in endeavouring to enlist some able pens in its service."

3. Another writes:—"In answer to that very pathetic appeal of the Visitor, I hope you will not forget to notice that the Baptist denomination never passed any vote of commendation on the New Brunswick Baptist; never appointed Mr. McHenry as editor—that, as Baptists, we disclaim 'leading ministers.'"

4. Again:—"I have not the least doubt but that in a few months, the Watchman will have a large circulation. I have written this hasty note, merely to express my gratification, that God has put it into the hearts of yourself, and those associated with you, to undertake the supply of an absolute want, which has long existed in the Baptist denomination in this Province."

5. Yet another:—"Please accept of my warmest thanks for the first number of the Christian Watchman. The Christian Watchman has not started on its mission one day too soon. When it was announced that McHenry was to have control of it, (G. V.), we all felt that its time to the world soon came. I will just go to work and try to get some of my neighbours to subscribe for it. Go on, good brother, and may God bless you in your work."

6. Again another:—"The pathetic in Mr. Bill's peculiar line. Severity towards himself, or his most entrancing son-in-law, would be the best material possible for them. Pray don't let him be a martyr. He will show wonderful ingenuity in making himself appear one. No doubt you have seen all this, but there will be many strong temptations to forget it. Most likely you will find your editorial chair rather thorny for a time. I have only written to give you 'three times three.'"

7. A brother who has spent many years in preaching the gospel, writes, "I will do all I can for you in this region."

8. Yet another:—"Dear brother, I have read every number of your valuable paper, and am inclined to think that you feel quite at home in the Editorial chair. Your paper increases in interest. The very large amount of well written original matter it contains, must cost you and your associates much labour. I would say, as you are, in the Providence of God, from the work of the ministry, your present efforts to use your talents to serve the Denomination, exhibits a commendable love for the

cause of God, and I hope those efforts may be successful.

I have been a friend and subscriber to the Visitor nearly ever since its commencement, and still cherish friendly feelings towards that paper. I really cannot perceive why the publication of the Watchman should interfere with it, or be fraught with disastrous consequences to the denomination. I am rather inclined to believe that the result may be salutary in every respect. As a Baptist, I feel proud that we have sufficient talent to call into existence a second paper, and that so richly furnished with just such information as is suitable to benefit our churches. I live in the midst of a large Baptist population, where numbers of both papers are taken, and I cannot see any other than beneficial results. While you aim to glorify God in the dissemination of useful knowledge, and pursue a dignified course, I have no hesitations in tendering you my best wishes."

We apologise to our readers for occupying so much of our space in replying to the five columns which appeared against us in the Visitor.

About sixteen years ago, Mr. Roberts, an American Missionary, preached and taught in Canton. Among his pupils was a very intelligent Chinese named Hang-tau-tuen, who after a period of discipline, in which he distinguished himself by his earnestness and progress, four years afterwards the world was called upon to behold an unequalled spectacle. In a remote Province of China, in the very heart of Paganism, a great movement had arisen, whose head was this very Chinese, and whose animating spirit was Christianity. With a rapidity which can only be compared to that which characterized the first progress of the Gospel, this Christian movement spread, till its followers grew from units to hundreds, from hundreds to thousands, from thousands to millions. Before the world had become convinced that it was really true, this great revolution had rolled over a country as large as Ireland, and had brought thereby millions of people under its sway. These people grew up from the dwarfed statue of Chinese life, to that of free aspiring manhood; they had the word of God which gives life, they had the truth of Christ which makes man free. The far-seeing leaders of the new cause associated other ideas with the leading ones, and aimed to expel the Tartar dynasty from the throne of China, and substitute Hang-tau-tuen for the Pagan Emperor. Patriotic recollections came to them with their new found ambition, and they proclaimed a native government such as China enjoyed, under the Ming dynasty as the proper object of their ambition. Thus Christianity and Patriotism hand in hand directed the energetic attacks of the revolutionists. The consequence was that they spread resolutely, acquiring greater and greater prestige, and gaining one by one many of the chief cities of the Empire. They have met with but one serious repulse, and at this moment are advancing as rapidly as ever. A few circumstances have kept Europeans in doubt as to their feelings and policy. Their inaccessible position in the interior, the many conflicting reports about their worship, and above all an unfortunate collision at Shanghai, have increased this doubt and awakened suspicion. But recently an advance has been made toward a better understanding. The same Mr. Roberts who first instructed the leader of the Ten Pings has lately made a visit to them. He was received with the utmost kindness, and had an interview with one of the chief leaders. The result was that this leader wrote his Christian brethren in Europe and America the extraordinary document which we give. Its contents are such as must awaken interest and sympathy. The kindly spirit which they display, their professions of abhorrence of the crimes that have been committed in their name, their zealous efforts at printing and circulating the Word of God, all go to prove that the movement is indeed based upon true Christianity, and consequently that the denunciation of China dreg-nigh. See first page.

We cannot publish the communication from "Equal Rights," we are simply in the defence, and have no unfriendly feelings towards Bro. Bill, and had he retained the Visitor, the Watchman would never have appeared. We are obliged to "Equal Rights" for his approbation of our enterprise.

The Pastors of the Marsh Bridge Church take this mode of acknowledging their obligations to the ladies of that Church for the kindness they have uniformly displayed, and also for the very considerate manifestation of respect and attachment recently made to them.

The St. John Musical Association has been organized about two years, its members have been holding regular weekly meetings for rehearsal during that time with the exception of a few of the summer months. They have been engaged the present season in preparing for a Concert of Sacred Vocal Music, which they expect to offer at the Institute in the course of next month.

It is to be hoped that the public will evince their sympathy with the efforts of this Association by giving a large attendance.

We are obliged to our correspondent J. for his communication respecting the Carleton Sunday School Festival. Yet we think that perhaps it would be more convenient and profitable for the children to have, separate and apart from the festival, an examination, in which their proficiency in music and scripture might be exhibited. At the same time the voices of the children united in singing the sweet strains from the "Sabbath School Bell" would doubtless add much to the pleasure of the festival.

We have received a letter from Rev. Dr. Pryor, Cambridge, Mass, which will appear next week; John Salisbury, and others will also appear in our next.

We must apologise to several of our contributors, for the omission of their articles. We have been obliged to leave out upwards of two and a half columns, after it was set up by the compositor.

For the Christian Watchman.

Hearing on Thursday, 24th inst., that the Carleton Baptist Sabbath School proposed holding a festival on that day, I decided to attend. It was a little late, and found the room well filled with happy youths, smiling parents, anxious teachers, and tables well laden, to which the juveniles were paying particular attention. I understood from one of the teachers that Rev. L. Wallace had made a few remarks at the opening. The children having done ample justice to the good things, all were called to order, when Bro. Wallace again took the stand, and made a few brief remarks on the state of the School, past and present, showed that an improvement in the attendance and interest of the children had taken place; then told the story of the painter who drew the two pictures, Innocence and Guilt, and thereby conveyed to the minds of the children a very useful lesson.

Mr. James E. Masters was next called upon. He made a few practical remarks; illustrated the benefits of the Sabbath School on the rising generation, by incidents that had come under his own notice; maintained that it was the duty of all to help in this field, and showed how all can aid in helping forward this work, even to the youngest child.

Rev. E. Carly followed. He spoke of the happiness of the children and its cause, viz. kind parents, teachers, and friends, and their duty not to forget the giver of them all; told a story of a Catholic boy in Canada, who received a Testament and committed a portion to memory. When the priest discovered the book he consigned it to the flames. The boy on learning of his loss, exultingly exclaimed, "Never mind, he can't burn the 3rd chapter of John." Made use of this to show them the necessity of committing Scripture to memory.

Rev. E. B. DeMilly was then called, but declined on account of debility. The call, however, being repeated, he responded briefly. He spoke of the deep interest he felt in the Carleton School and also in the Church. Referred to the early days of his ministry, when he attempted to preach to them, and had received words of sympathy and encouragement which were not without effect even in later years.

Mr. J. Christopher then came forward and addressed the Pastor, Rev. I. Wallace. Spoke of the high esteem in which he was held by the teachers, and in their name presented him with a set of Olausen's Commentaries on the New Testament. Brother Wallace, in a few appropriate remarks, thanked them for all the kindness he had received from them, and particularly for this additional token. Said it was a work he had long wished to possess, but had hitherto been unable to obtain.

The Doxology was then sung, the children dismissed, the tables re-arranged, and teachers and spectators cordially invited all to remain and partake. At this stage your correspondent left.

A friend of Sunday Schools has sent us, "The Sabbath School Bell." The words and tunes seem to be well adapted to the tastes of children, and very many of them for the older ones. This untiring tune book is suited not only for the Sunday School, but for the family, and many of the tunes might be introduced with advantage into the prayer-meeting and the Conference. Children who have become acquainted with tunes of this description, undoubtedly take far more interest in the singing, than those who are left to follow the old, beaten track. In the city, wherever this book has been fairly introduced, a new life has been infused in a very important part of the services, and every department of the Sunday School has felt the beneficial influence.

Religious Intelligence.

DOMESDAY.—Rev. G. A. Hartley writes from Upper Sasser, that there is a revival of religion in that place; on Sunday last 9 were baptized. A Sabbath School Convention has been organized at Hampton Q. C., January 22. The preamble adopted by the meeting states, "that the objects of this Convention, shall be to gather a greater interest in Sabbath Schools, to gather in the young and the old, to cause the Bible to become the principle class book, and its teaching rendered without sectarian bias; to infuse into the minds of all connected with the Sabbath Schools a love for the Bible, a love for morality and good order; to impress upon the Superintendents and teachers the necessity for greater zeal and greater exertion in the cause of Sabbath Schools; to make inquiry into the best means of furnishing Sabbath School libraries at the lowest cost, and to receive, digest and publish a general and statistical report of the state of the Schools under its jurisdiction from year to year.

After a constitution had been adopted, the following persons were then elected office bearers:—President, Daniel W. Clark, St. John; Vice President, W. F. Bonnell, Esq., Queens; Secretary, Nobles Downey, Queens; Treasurer, Timothy Smith, do. Committee of Management, John Brown, H. A. Vandenburgh, J. F. Peters, J. Byles, and J. Clark. Local Committee for Queen's County; S. L. Peters, J. W. Sleep, and N. Downey.

CAFÉ BRETON.—Rev. David Freeman writes to the "Christian Messenger" respecting the church at North Sydney:—

Rev. Hugh Ross is at present supplying the pulpit among this people until they can obtain a pastor. The church is about inviting Bro. Robert Forster to take the pastorate when he leaves Newton next June, and it is to be hoped that he will enter the interesting field. This church is, with one exception, the largest in the Eastern Association, reporting 175 members, and it is surrounded by an extensive population. Its membership consists largely of young persons, hence the need of judicious pastoral labor and discipline. Another fact indicates the need of giving immediate attention to this church. On examining the Minutes I see that last year they sent neither delegate, nor letter, nor contributions to the Association. This startling fact also shows that the general interest of the cause on this island are being shamefully neglected. Can nothing be done to develop the spiritual resources of this part of the vineyard? I hope that this question will not receive the "go by" at our next Association in Guysborough.

BRITISH COLUMBIA.—Respecting this new province the "Christian World," gives the following account:—

In 1858, the Wesleyan Missionary Society sent four excellent missionaries to British Columbia, who have made a good beginning in the work of evangelizing that new and important country, whose mineral resources are attracting tens of thousands of Europeans, Americans, Canadians, and Chinese. The Rev. Dr. Evans labors at Victoria, on Vancouver's Island, the political capital of the province, where he has succeeded in erecting a commodious and beautiful church; the Rev. Arthur Browning is at Nanaimo, where he has gathered a congregation and a Sunday-school, composed mostly of Europeans; the Rev. Edward White is at New Westminster, where he preaches mostly to the military; a Col. Moody reading prayers; and the Rev. Ebenezer Robinson, is high up Fraser River, and divides his labors between Fort Hope and Fort Sale.

UNITED STATES.—The Congressional Quarterly for 1861, gives us the statistics of that denomination:—

The totals are: 260,398 members, against 257,434 reported last year. Ministers, 2708, against 2698 reported last year. Churches, 2794, against 2676 reported last year.

The united brethren in the United States number 95,580, and have increased by 8828 members during the past year. We learn from the "Watchman and Reflector" that a movement toward the old faith exists among the Campbellites out West. A monthly paper has been started and edited with decided ability, and maintains the good old doctrine of justification by faith, and regeneration by the spirit, instead of regeneration and justification by baptism.

The baptists are in many places blessed with revivals, in New York many are being added to the churches. The pastor of the church at Canandaguis has baptized 119 during the past ten months. Revivals of religion are also enjoyed in Illinois. The missionary Union is not in a very healthy condition.

Nine months of the financial year of the Missionary Union, says the New-York "Examiner," have gone, and the receipts in all that time have been less than thirty-three thousand dollars. If the churches do not now put their shoulders to the work with a will, the close of March will find the Treasury in a condition such as no Christian would like to contemplate. We hope the effort so laudably demanded will not be withheld.

The catalogue of New-York Theological Institution for 1860—1861, informs us that there are now in connection with that institution thirty six students.

ENGLAND.—Evangelical religion seems to be progressing in the Church of England. The Bishop of Winchester at a recent ordination warned the candidates of the evils by which the church was beset, and in doing so alluded to some infidel publications by Church of England clergymen. He declared he could never knowingly ordain one who held to the views advanced. It is announced that the Rev. Alfred Lay, late Curate of St. John Church, Deptford, an evangelist, has been appointed to St. George's in the East. This appointment will probably put a stop to the disgraceful disturbances, which for many months have taken place there.

The Bishop of London continues his opposition to the High Church principles. The correspondent of the N. Y. "Churchman" writes:—"The Bishop of London lately refused to assign a parochial district for a new church erected at Hammersmith, a suburb of the metropolis, unless the incumbent would agree to certain restrictions as to the mode of conducting the Services, excluding the chanting of Psalms, and other devotional and correct Church practices."

WALES.—The accession to the different evangelical churches in this principality in the year 1859, and 1860, exceeded 90,000. The "New York Examiner" gives a brief sketch of a revival still in progress.

"In the quarters of Festinog, two young men under conviction of sin came to work, and at the noon hour, being in great distress of mind, began to ascend the mountain, intending to find some quiet place where they might pray till it should please God to bring them to the knowledge of his Son. A sudden impulse came upon the rest of the quarrymen, and every one of them, five hundred in number, followed the young men, and soon they were all praying and crying for mercy upon the mountain top, where they remained till evening, and the next day was spent in the same way. The revival thus commenced continued till this time throughout the country of Merioneth, and not less than one-sixth of the whole population have professed conversion. So mightily does God's grace work and prevail among the inhabitants of Wales."

FRANCE.—We are happy to learn that the cause of truth is advancing in this country. The National churches (Protestant) which have long suffered from rationalism, are now making an effort to get rid of the heresy. The Esperance, edited by Dr. Grand Preiss is earnestly advocating the old faith. Archbishop Bonald of Lyons, is leading up a crusade against the Emperor.

GERMANY.—The news from this quarter is of some importance. In the Grand Duchy of Baden the concordat made with the Pope a few years since has been abrogated. In Bohemia there seems to be a tendency towards Protestantism. At Spawitz sixty persons have been received into the Lutheran communion. The movement is said to have extended to the adjacent parishes.

SPAIN.—We extract the following from the "Christian World":—

The Saviour has His "hidden ones" in Spain. It is evident that the reading of the Sacred Scriptures, distributed some years ago by Mr. Balfour and Lieutenant Graydon of the British Navy, is producing a legitimate fruit in Granada, Seville, Malaga, Barcelona and other cities in both Andalusia and Catalonia.

ITALY.—The religious news is rather meagre. Some twenty Priests of the Diocese of Turin have had a meeting to found a National Church, which shall preserve the Romish ritual, but have a liturgy in the Italian language.

Three Priests have been arrested for the robbery of about 1,000 scudi from the famous shrine of Loreto.

WESTERN AFRICA.—The English Baptists are laboring with success at Victoria and the Cameroons, (Western Africa). Rev. Mr. Red of the Scotch Mission is laboring at old Calabar. The King has become a member of the Mission Church. At his father's death many of the people were sacrificed. At Gatoone there were ten or twelve candidates for admission to the Church.