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A PARSEE FIRE-WORSHIPPER AND HER SON.

[FROM A PHOTOGRAPH.]

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ON THE PARSEES AND THEIR RELIGION.

OF all the Oriental races inhabiting our Indian dominions, perhaps there is no one so fitted to excite interest and inspire respect as that of the Parsees. They are the lineal descendants of the people belonging to the celebrated nation of old, ruled over by kings bearing such familiar names as Cyrus, Darius, Xerxes, and Artaxerxes. They belong to the Indo-European family of mankind; in other words, they are more akin to ourselves than they are to the Jews, the Arabs, and other nations of Semitic descent. Though the Persians warred so long and so fiercely with the Greeks, yet were they ethnographically allied to them, as is proved from their language. If it be conceded that the Zend, the language of the Parsee sacred books, was once a genuine form of human speech; and that, though perhaps originally Median, it did not essentially differ from that of the Persian tribes, who subsequently rose to be the dominant power in the Medo-Persian empire, then, was the affinity of the Persians to the Greeks more close than either party ever admitted? For example, where, in conjugating a well-known verb, the Greeks thus proceeded—*didomi, didos, didoti*, the people using the Zend tongue said *dadhami, dadhahi, dadhaiti*; and, for the word with, which the Greeks finished off *didōnti*, the Zend had *didēnti*. The overthrow of the Persian empire by Alexander the Great, for a time snatched from the Persians the sceptre they so long had borne; and when the Greek dominion was at length overthrown, it was not they, but the Parthians, who succeeded to power in the East. Though the Parthians were for a time so formidable that they struck terror into the heart of imperial Rome, and figure in the literature of the Augustan age, very much as the

Turks did in our own, two or three centuries ago, yet were they too uncivilized long to continue in possession of sovereign power on so large a scale; and, in the third century of the Christian era, the Persians revolted against the semi-barbarous domination, and succeeded in setting up a new empire, which proved an insurmountable barrier to Roman progress in the East. To give this revived Persian sovereignty cohesion, it was deemed politic that if possible there should be unity of faith, which was the reason for those fierce persecutions of Christians by the Persian Zoroastrians with which the students of ecclesiastical history are familiar. The weapon of religious intolerance which they had stooped to use, was ultimately wielded against themselves by the Mohammedans with murderous effect; and, before the contest ended, the Persians of the national Zoroastrian faith were but few in number, and of those few, a very large proportion had been compelled to flee from their native country and seek an asylum in the West of India. There they are still to be found. In 1847, Dr. Wilson, of Bombay, to whose elaborate writings on the subject of the Parsees and their faith, we have been much indebted in the preparation of this article, estimated their numbers as follows:—"The Parsees," he says, "in Western India, now amount to about 50,000 souls. Of these, according to a census made about five years ago, 20,184 are resident in Bombay. In the collectorate of the Northern Konkan, there are 1,451. There are about 200 in the Portuguese settlement of Daman. About fifteen years ago, 10,507 dwelt in the town of Surat; but the number of these is now understood to be very considerably reduced." There are a

few in most other Indian cities ; we believe they are in the British settlements in China ; and we have met one in the City of London, clad in the ordinary costume of his race. Indeed, a good many are known to be in the English metropolis. In connection with the wide diffusion of this fragmentary remnant of an ancient dominant race, it is interesting to note a passage in the prophecies of Jeremiah. "And upon Elam [the province of Elymais, or Persia generally] will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds ; and there shall be no nation whither the outcasts of Elam shall not come. . . . But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." (Jeremiah xlix. 36 and 39.)

The religion of this ancient people is one of no slight historic interest. Amid all the idolatries of the East, there has always been a tendency in the more intellectual heathen minds, to admit a supreme Being ruling over the inferior gods. The Persians seem to have been less successful in groping their way to the conception of a supreme Being than some other heathen nations ; for the name given to their highest divinity is Time without bounds. There is here lamentable deficiency. One of the many attributes of God is, undoubtedly, time without bounds ; but the personification of that one quality of the divine nature gives a very inadequate conception of that nature as a whole. If a catechism of Parsee doctrine were to be drawn out, one question would necessarily be, "What is God ?" To which the answer would be returned, "Time without bounds." How inferior to the reply in a noted Christian catechism—that drawn up by the Westminster Assembly of Divines. "God is a spirit ; infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." How different the emotion, excited by the answer, God is "time without bounds," from that inspired by the brief, but all-comprehensive scriptural reply, "God is Love."

In next addressing themselves, to penetrate, if possible, the inscrutable mystery of the "origin of evil," they adopted, if they did not even originate, the well-known doctrine, that the two opposite principles of good and evil proceeded from two divinities about equal in power, who emanated from the Being already described as Time without bounds, and are subordinate to Him, and to Him alone. The good god is called Hormazd, and the evil one Ahriman. From the former sprung all that is good in creation, and from the latter, all

that is evil. From Hormazd came light and the celestial luminaries, while Ahriman was the author of darkness. As is well known to all who have inquired into the subject, this doctrine of there being two creators of opposite characters, engaged in the formation of the world, and in perpetual conflict about its government, is censured in those parts of Isaiah, which are specially addressed to the Persian conqueror, Cyrus, as if he held this erroneous belief. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden. . . . I am the Lord, and there is none else, there is no God beside me. I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I FORM THE LIGHT, AND CREATE DARKNESS ; I make peace, and create evil ; I, the Lord, do all these things." (Isaiah xlv. 1, 5, 6, 7.) The language of the prophet is unmistakably directed against the Parsee faith. There are not, he states, two gods, about equal in power, and in perpetual conflict. Satan is not a god, and does not even require to be mentioned in connexion with the subject of creation. There is but one God, Jehovah, and none else. It is not true that it needed an Ahriman—an evil being, to create darkness ; it was done by that same Jehovah. Under Hormazd were a multitude of Amsháspands (archangels), and Izads (angels) ; while Ahriman rules over a hierarchy of evil spirits. The angels and archangels preside over different departments of nature, and are to be worshipped. So are the sun, and fire, with other emblems of and emanations from Hormazd. The will of Hormazd was revealed to men through means of the prophet Zoroaster, who was inspired to produce the Zend-Avesta (the Parsee Bible), the most important portion of which, called the Vandidad, details a conversation, held in the Zend language, between Hormazd and Zoroaster. The pains of hell shall not be eternal, but there shall be a general restitution of all things after the resurrection, Ahriman himself being annihilated, or in the opinion of some purified by the purgatorial fire of hell, and established in holiness and happiness. When Zoroaster lived it is very difficult to ascertain, the opinions on the subject being very conflicting. The most favourite conjecture is that he lived in the reign of Darius Hystaspes. If so, then, like Mohammed, he may have come in contact with Judaism, and borrowed some of its tenets, while incorporating with them speculations of his own. In both systems we have angels and

archangels—the ministers of God for good; in both, too, is an infernal as well as a celestial hierarchy. Both look forward to a resurrection and a judgment; but Judaism, divinely revealed, avoids the three fundamental errors of the Zoroastrian faith. It does not look on the Supreme Being as a mere abstraction, consisting simply of eternity personified, but it attributes to Him conscious existence with the possession of power, intelligence, and infinite virtue. It will not hear of creature worship, or tolerate the error of according divine honours to the sun, or fire, or light. Finally it looks on Satan as simply a lapsed angel, whom God could in a moment annihilate, and whose power is consequently infinitely small compared with that of God. Surely Zoroaster, or whoever originated the doctrine of the two opposite divinities, must have been a man of melancholic temperament, or must have been in a desponding mood when he first took up the notion that the author of evil was equally potent with the Author of good. Might he not have reflected that in the human frame there is no part of the complex machinery designed to inflict pain? When deranged, pain will call attention to the fact that a remedy may be supplied; but, we repeat, no apparatus is provided for the sole purpose of inflicting pain. Had an evil as well as a good creator been at work on our physical frames, it would assuredly have been different. Again, why libel darkness as if it could not emanate from a beneficent being? Did Zoroaster or the originator of the Parsee faith never feel it a relief to his wearied eyes to have light for a time extinguished? One would have fancied that, when, after becoming wearied by study, he flung himself on the couch of rest, he would have felt that the casting of the soft curtain of night around him, that his eyes might obtain repose, was the work of a God rather than of a demon. And did he never feel that darkness was favourable to reflection, and that his speculations regarding the universe generally made progress, not when he was invited to observation by the sight of a landscape, or of a city lighted up by the luminary of day, but, on the contrary, when observation was precluded, because every object was hidden from view by the thick veil of night? The instinct of true philosophy was wanting in the man who could not see anything but the doings of a demon in the creation of night.

No Eastern race have shown themselves so thoroughly able to appreciate Western civilization as the Parsees. The Brahmans may have

a subtler intellect, but they are often unpractical. The Parsees, on the contrary, are eminently distinguished for common sense. They have become the great merchants, and landlords, and shipbuilders of Bombay. Feeling that the strong arm of British power has rendered them unmistakeable service by producing that political and social tranquillity which commercial men so much desire, they have had sense enough to show loyalty at periods when their support of government was not without its use. Thus, when the Russian war broke out, they prayed for the success of our arms, using the same ceremonies as those with which the ancient Persian kings were accustomed to go out to battle. In the mutinies also, with an exception or two, they behaved well. And when their co-religionists were persecuted in Persia, they wished that the British would annex that country, and proclaim liberty of conscience there, as they had long before done in India. With such proclivities towards Western civilization, they have advanced beyond the stage of mental progress, at which it is possible to be satisfied with the Zoroastrian faith. When Dhanjeebhai Naurojee, and Hormusjee Postanjee were baptized in Bombay by the Rev. Dr. Wilson, in 1839, they thought that by removing all the Parsee children from mission schools, they would keep them loyal to the Zoroastrian faith. But the result was that one or two youths, shut out from Christianity, embraced Mohammedanism, and initiated a series of occurrences, which so excited Moslem fanaticism, that had it not been for strenuous exertions on the part of the British, there would have been a wholesale massacre of the Parsees in Bombay. No measures that the heads of the Parsee community may adopt will prevent the rising generation from losing faith in the Zoroastrian creed; and if, when it falls, they feel it impossible to satisfy the necessities of their souls by the negation of all religion, there will be no course open to them but to embrace Christianity. It will be a proud day for the churches in India and at home, and even for the secular interests of our Eastern dominions, when the Parsees, as a body, become disciples of Jesus. Their energy, their enterprise, the wealth at their command, and their readiness to part with it for benevolent purposes, will render them converts of so influential a character, that their reception into the church will open a completely new epoch in the history of Christianity in India, and in no slight degree help forward the evangelization of the heathen world.

THE CHURCH AND THE EMIGRANT.

I.—FROM GERMANY TO HOLLAND.

EVERY year Holland is subject to an immigration familiar only to those who live in the country. From all the neighbouring provinces labourers swarm up to cut the turf in Dutch bogs, mow the grass on Dutch meadows, and make the tiles for Dutch houses, so that this Holland-going is a familiar word in North-western Germany. The annual irruption of Irish reapers into England is something like it, or of Cornish fishermen to Ireland; but it is not confined to one craft. Broadly it includes carpenters, ship-carpenters, masons, smiths, lime-burners, gardeners; but peculiarly it embraces only turf-cutters and mowers and tile-burners; and the last are so much more stationary that the word may almost be narrowed down to mean the two former. They travel in bands; friends, and sometimes all the migrating folk of the parish, clubbing together, and in such numbers that the neighbourhood they leave is often stripped of its young men. One clergyman noted 180 who left his parish in one month; another found over a hundred of his parishioners at work in one bog. Another says—"On Sunday afternoons, the choir of my church, where they should have come for catechising, is empty; and of 40 there are 30 of the young people away." A fourth reports that nearly the half of all the men—about 300—depart early in the spring, and remain away till late in the autumn. The migration may be estimated at considerably over 7,000 people, nearly two-thirds of whom are Protestants.

The turf-cutters have learned their trade by accompanying their fathers on journeys like their own. They live for the most part in Osnaburg, East Friesland, West Oldenburg, and Lippe, and their skill is so great that they are employed as far away as Russia; but for centuries their chief labour-field has been Holland. There the great bogs stretch for miles, as they do in Galway or Kerry, but sprinkled with spots of arable land gradually reclaimed from the moor. The district is penetrated by canals, that serve as roads, all leading to the Zuyder-Zee, where the vessels of the trade ship their turf, and sail for Amsterdam and elsewhere. Smaller canals lead into the larger, and they in turn are connected with slender lines of water running up into the bog, which seems from a distance an intricate network of water and brown peat. Here, in season, during the spring

and early summer, the stranger who penetrates so far may see groups of men, from two to eight or ten in each, the former number forming a *Spann*, and the larger a *Ploeg*, working from sunrise till sunset with only the interval of an hour for dinner, strong, muscular, and yet not overhealthy men. They live, every *Ploeg*, in a house, or indeed hut, and not always in one of the best description. The walls are peat, the roof is a few tiles loosely placed, and the bog is the floor; in the midst a bright fire is kept up night and day; and the bed is formed of a layer of the upper peat, or some dry sand, with straw scattered on the top, the man's bundle for his pillow, and a few coffee-sacks or a woollen cloth for a covering. When the frost of early spring renders the covering insufficient, the men get up and sit by the fire. It is not strange if with such accommodation there is much disease, fever, colic, consumption, or rheumatism. The land is partly owned by a peasant proprietary, and many of these peasants are retail traders, who stipulate that the men will buy from them all their necessaries; and if the yeoman is not a retailer, he hands over the workman to some neighbouring huckster for an arrangement of so much per cent. All transactions are for credit; and if some men keep a pass book, or chalk a reckoning on the wall of their hut, the greater part trust it all to the seller, whose conscience is sufficiently loose to allow him to sell both bad goods and dear. Bacon, for example, is the staple food. It can be bought at the neighbouring towns for one-third less than at the moor, but only for ready money. The turf-cutter asks for his wages; but the yeoman huckster says, "I have no money just now—I will pay you off at the end; besides you don't want it, for you know I will let you have everything on credit." As a man takes a pound of bacon daily, and the average time is ten weeks, a profit is made in this article alone of fourteen shillings a-head; and if, as often happens, there are eighty employed by one master, there is a profit of over £50 by the end of the season. Little wonder that the Boers flourish in this business, grow rich and build fine houses. Little wonder either that, when the Boer rises some fine morning, he finds in sprawling red letters over his shutters—"Labourers fleeced here." Nor is this the only mode of plunder. An employer by altering the

measurements of a day's work can make off his 80 men from £8 to £16 a season; and by an adroit handling of the currency, and buying money cheap at the bank and selling it dear, can add £24 more. Then the rate of wages is seldom fixed till half through the work, when the masters meet and settle their own tariff; and, though strikes are not unfrequent, they are seldom successful. The condition of these emigrants is, therefore, not of the happiest.

The moral atmosphere is as bad. Holland has no high repute for sobriety; and there are turf districts where half of their peasants, and of the Dutch labourers about them, die, it is said, of strong drink; no doubt a popular exaggeration of a melancholy truth. These labourers are despised and spurned by the people themselves. The turf-cutting is their harvest; and what they make they spend as freely, eat and drink, and save nothing. Even the women roll about drunk, pipe in mouth, and bad and gross words on the tongue. These moors, too, are isolated, often eight or ten miles away from a village, and not visited by the parish clergyman for a dozen years together. Out of perhaps a hundred children at one of these camping grounds, a full half will be illegitimate. There is no school open—perfect idleness; and, alas! there are constant, ever present inbibings of gin. The effect of this on the younger emigrants is especially bad; and they too often return to their quiet native place with words and ways that are plainly of foreign growth and importation.

The mowers have a shorter time to work, and are not so much at the mercy of their masters. Yet even they are taken in, and the field of ten acres which is sometimes given them is only paid as nine. But, on the whole, the yeoman of the lowlands is a higher order of man than the yeoman of the moors. There are two kinds of grass, upland and lowland; for the former two shillings an acre, and for the latter two shillings and sixpence, is paid; and two men will mow three acres of lowland or four acres of upland hay in a day. The mower partly lives with his employer, and is secure therefore of a tolerable and economical living. In other respects the mower and turf-cutter are much alike.

They are looked down on in Holland, singled out by cant names—called German muffs, and Poeps; but this contempt arises solely from the menial character of the work they do. At all fairs and market places where labour is hired, the industry, endurance, and honesty of the Germans are

spoken of. They are "as good as gold." "We need lock nothing up in the house from them, for they want nothing," is a common saying. It is unheard-of that one of them should commit a theft. They take a pride in preserving their country from the stain of bad conduct. If one of them was found out in a dishonourable act, no man would work with him again. But the haste and constancy of their work leave no time for quiet thought. Most of them begin and close the day without prayer, and eat their meals without a grace. "Steady workman, but they never pray," it has been said of them. We are like heathens, they have sometimes said of themselves; eat, drink, work, and sleep, like heathen. Sunday is no more to them than a day of rest, when they eat and sleep in peace. Sunday morning finds the turf-cutters, singly and in groups, walking to the nearest village, a basket on the arm or a sack over the shoulders to contain the necessities of the week, while they troll some gay ballad to enliven their walk. When they get back it is after church, and then they eat and then sleep. The mowers indeed work on Sundays, from horn in the early morning to four in the afternoon; and the Dutch farmers are on the whole not unwilling, when there is any hurry to save the crop. The Roman Catholics will not work on this day—a true Christian among the farmers will not allow it,—and the Dissenters urge the men to accompany them to church; but by the majority the day is abused. It is no better with the tile-makers. Out of 55 tile factories in Friesland, employing 569 hands, two employers invited their men to their own Dissenting Church; and they made it a condition that all their men should go to church once a day. This accounted for 1-25th; and of the remainder, 1-25th went once a month, 3-25ths went two or three times during the summer, and 20-25ths never went. It is true that there is some reason for all this. The men say they do not understand the language; that if they did, they were better away than to hear what is preached. An utter Rationalism has seized many of the pulpits of the Dutch Church, from which it is openly preached that Christ is not risen from the dead. The clergy are strongly divided into old and new schools; and the question is sometimes asked of a clergyman, Whose Christ do you believe, the old or the new? In this confusion the Church has lost all power over the strangers; and what with their roving life, their absence from home, the low moral atmosphere they live in, the bad example set them by their masters, their

hard work, discomfort, and system of credit, these annual immigrants were much in need of some kind of Christian watching and help.

Thirty years ago, Lenhartz, the pastor of a little border village, was struck with the number of these men who passed with the spring into Holland. He felt that something should be done; and, seeing that no one else would take it up, in 1849 he followed the emigration, went round the settlements, preached where he could in the churches, and was so well received, that for some years his journey was an annual one. Other clergymen followed his example, and went occasionally to look after their own emigrant parishioners. Good men in Holland also began to stir themselves, and formed a Society for looking after the wanderers; and now a system of itinerant preachers has been organised by the German Home Mission, and with the best results. The preacher travels from station to station; on the moors to-day, with the mowers to-morrow, and is welcomed by all. When the men see him come they leave their work, and hasten to meet him—and his texts are ready, according to circumstances. If there is a rich man in the hut—*“Lord, make me to know mine end, and the measure of my days;”* if there is one who has been raised

from dangerous illness—*“Bless the Lord, O my soul;”* if the workmen lament that they have lost two comrades by death—*“God so loved the world;”* if they have risen from a meal—*“Blessed are they that hunger and thirst after righteousness;”* or, *“I am the bread of life;”* when their work is done—*“There remaineth therefore a rest;”* for those who complain of small earnings—*“The ground of a rich man brought forth plentifully;”* &c., or *“What is a man profited if he shall gain the whole world and lose his own soul?”* There is a short service, sometimes in the open air, sometimes in a workshop, sometimes in a barn, wherever it can be most conveniently held. Tracts and books are distributed; the men are kindly warned and encouraged; there is a warm and friendly leave-taking, and the preacher passes on to the next station. There are now 24 of these stations, and 5 preachers, and the plan is found to work admirably. The moral tone is wonderfully improved, the habits of the men are altered for the better, happier influences are surrounding the younger, and the parish at home does not suffer as it used to do from the imputation of evil, of drunkenness, and carelessness, and scepticism, which the emigrants too often carried back with them on their return.

CHRISTIAN WORK IN REFUGES AND CASUAL WARDS.

THE “Refuge” is an institution of comparatively modern date, and was called into existence by the deficiencies of casual wards throughout London. It was found that there were numbers of persons sleeping in the open air, on the bridges, in the dry arches, beneath waggons in markets, because there was no room for them in the casual ward. Accordingly, a humble shed or out-house was taken, fitted up with washing apparatus, and rough troughs to serve for beds, and a frugal meal apportioned to the destitute night and morning. The plan soon became popular, and was found to answer so well, that numerous refuges were established, some of them on a very large scale. While the original intention was simply to impart bodily relief, as these institutions grew, the spiritual condition of the inmates claimed the thoughtful regard of many benevolent persons; and the reports which have been published from time to time, of the efforts made by special services and general religious instruction to reach

the hearts of the inmates, have revealed results of the most gratifying character. Many have confessed with thankfulness, that in the homely refuge, where there was only bare shelter from the inclemency of the weather, and a meal by no means plentiful, they had come to the knowledge of Him, in whom they found a solace for all the ills of life. It may perhaps be interesting to the reader, to glance at the work done in two or three of the principal refuges in the metropolis. Let us commence with Field Lane.

Many will recollect the intense interest excited by the establishment of this institution about five and twenty years ago. No religious enterprise of modern times was pronounced to be more problematical; but “the grain of mustard seed,” or, the one poor room on Saffron Hill, in which the good work was commenced, has grown into one of the largest institutions of the metropolis, affording annually nightly shelter to upwards of twenty thousand destitute persons. When once

you have entered Field Lane, you find yourself surrounded by a most elaborate series of agencies, all harmoniously working for the social and religious elevation of the poor. There are bible schools, special services for parents, day and infant schools, classes for elder boys, mothers' classes, boys' and girls' industrial classes, in active operation all the year round. The doors of the institution are open winter and summer, and the male and female refuges are seldom without as many inmates as they can accommodate. In the male refuge the Scriptures are read night and morning; the inmates are affectionately commended in prayer to the grace and care of the Almighty, urged to do what is right in his sight, and to look to Him to bless their efforts to obtain employment. The female refuge affords a clean, quiet sanctuary every year to hundreds of unprotected girls, fleeing from the snares of the great city. Its doors are also open to the fallen; country girls who have been lured by deliberate seduction to the wilderness of London, often wake up from their dreams, under the roof of Field Lane, and are very thankful for its protection. All of them are taught in the bible schools on Friday evenings, and three times on the Lord's day. The bible is read and prayer offered, morning and evening, by the matron, who, assisted by many friends, strives to lead the inmates to the Friend of Sinners. In the large room of Field Lane there is, every Sunday, a Ragged Church service conducted. The service is numerously attended, and the behaviour of the poor people all that could be desired; indeed, it has been said, that many a congregation of higher pretensions might well copy the example set by this lowly flock. Beyond the social amelioration of the inmates, it is encouraging to know that the institution has been favoured with many evidences of the Divine blessing attending the various efforts put forth. Every effort is made by public and private prayer, by addresses, by conversation, by the reading of the Scriptures, and many other means to lead the inmates to seek the attainment of the "one thing needful." The reports of those conducting the bible schools are from time to time most animating, and abundantly illustrate the fact that "he who goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

There is another and larger Refuge than Field Lane, which, on account of the excellency of its arrangements, and the religious instruction imparted to its inmates, well deserves an enlarged

support. We allude to the Refuge established by Mr. Carter, in the Southwark Bridge Road. This is the only Refuge for the Homeless in the south of London, with its half million of inhabitants, besides the thousands of poor objects who are daily passing through from the provinces. It is a very comfortable place, and it is always full. It is sickening to see the number of destitute applicants who nightly present themselves for admission, but more sickening still to watch those who, with weeping eyes, turn away because every berth is full. Many of these return after having in vain sought admission into the workhouses, and beg to be allowed to lie in the passages between the berths. It has usually been the winter season when we have paid a visit to the South London Refuge, and then the need of such a place of shelter has been painfully evident. Young and old, in tattered garments, and some without shoes or stockings, gather round the doors, waiting for them to be opened. On admission they enter the washhouse, and there, standing in a slate trough filled with warm water, thoroughly wash. Afterwards, they ascend a private staircase to the wards, and when all the berths are filled, bread and coffee is given to every one. As soon as the frugal meal is finished, working men conduct a religious service, lasting about half an hour, in each ward. At six o'clock in the morning the call bell is rung, when all rise, wash and breakfast; the superintendent reads a portion of Scripture, commends them to God in prayer, and dismisses them. Nothing could have been more appropriate than the addresses we have heard delivered to the poor inmates.

The Christian work carried on in the Great Queen Street Refuge, deserves also a hearty word of recognition and commendation. The reader may perhaps recollect that this is the Refuge which has rendered such signal service to the homeless boys of London. This excellent institution has housed hundreds of poor destitute children, and put them in the way of earning an honest livelihood. Here they have been clothed, lodged and well fed; and, while instructed in the usual branches of an English education, have been taught also to make themselves generally useful, and to keep themselves, to make their own clothes and boots; in short, to become handy, industrious little fellows, instead of ripening into "the dangerous classes." In this institution, every Sunday evening, there is a Ragged Church service conducted, which has proved an incal-

cubable blessing to many poor persons. The preacher does not keep all the talking to himself, but invites the co-operation of his audience in conducting the service, who read collectively the alternate verse of the bible version of the Psalms selected for the evening. This method has been proved to be at once most interesting and most useful. The congregation thus attracted to this Refuge is not so casual and changing as might be expected. The poor people become attached to their Church, and to their religious instructors, who, if they do not exercise a pastoral oversight, contrive by an occasional social meeting to show their flock how deeply they have at heart their spiritual interests and true happiness. One of these gatherings was held at the commencement of the present year, and was unusually interesting on account of a touching little incident connected with it. The poor people, meeting for worship, had noticed that the bible used by the conductor was small and old, and resolved at their own expense to provide one more suitable for the service and the occasion. It was quite beyond their means to provide the fund needful for procuring the kind of bible they would like to have seen used; but, having the will, they found the way by putting into a common fund the farthings, halfpence and pence they could spare; and by doing this weekly, the requisite sum was in course of time realized. The treasurer for the time being was Mr. Wood, the able superintendent of the Refuge. It would appear that no one else knew of the purpose of these poor people, nor was it made known till on the evening of the social gathering, when two of the conductors of the services were a little startled to find, that there was to be something imported into the evening's programme of which they were cognizant, but which was made apparent by a deputation, representing the body of the worshippers, making their way through the crowd, carrying a handsomely bound bible, which was presented in the name of the whole body to the three gentlemen who conducted the services, and to be used in future at those services. The bible contained an inscription, worded by the donors, to the effect that it was gratefully and affectionately presented by a few humble subscribers, to the teachers to whom they were indebted for moral and religious instruction. We need hardly add, that no "testimonial" could have been more gratifying to the gentlemen conducting the service than this spontaneous expression of the interest taken in it by the poor attendants. Were space at our command, many pleasing

illustrations might be given of the many in which the simple declaration of "the truth as it is in Jesus," has been blessed to the awakening of the careless, the reclaiming of the backslider, and to the unspeakable comfort of some who, with despair as their monotonous portion, were ready to perish.

We have in a previous number indicated the nature of the work carried on by Christian visitors of all denominations in the wards and rooms of workhouses. There was one branch of this work, however, to which no allusion was made, viz., the Casual Wards. The casual ward is a refuge in point of the abject wretchedness which, during the winter season especially, it never fails to collect, but with few of the comforts, and with little of the humanity, to be found in those places of shelter which private benevolence has established. It was not without difficulty, and with much sneering and scepticism on the part of certain officials, that access was gained to the casual wards of metropolitan workhouses. How important it was that this privilege should be granted to the Christian visitor and missionary, may be seen from the number of those who, in the course of the year, are compelled to seek the shelter of the casual wards of the metropolitan workhouses. A city missionary who visited the casual ward of Marylebone workhouse, three or four times a week in the year 1865, found that the casuals averaged 1000 per week. When the regulation was adopted, that those seeking shelter should obtain tickets from the police station, the number fell to 400 per week, the diminution being accounted for on the ground of the rogues and thieves among the casuals not being partial to the vicinity of a police station. There are other workhouses, however, where this regulation is not in force, and there the casual ward becomes the receptacle of those hardened in vice and profligacy, as well as of those fighting the hard battle of adversity. These wards form a strange field indeed in which to attempt to win triumphs for the cross. The people to be found in them are so bowed down by the weight of cares and sorrows, so dulled by conflict with the rough realities of life, so incredulous of human sympathy when it is sincerely and unostentatiously offered, and so callous in respect to Divine things, that the seed sown falls upon stony places, or rather upon stones without the slightest coating of earth upon them. The greatest tact is needed by those who visit such places before even a hearing can be obtained. Those best succeed who discard all

officialism, and who have "a rough and ready" set of illustrations at their command, through which to convey and to commend the truth. The inmates of a casual ward are, of course, perpetually changing, and a visitor seldom addresses the same audience twice. He cannot, therefore, say much about results, but must rest content with the Divine promise, "My word shall not return to me void." One missionary writes—"It is with pleasure that I record, that the men generally listen with the greatest attention, and frequently thank me. Having had much to do with the houseless poor, I make a practice of asking if I am known by any of them. About the middle of October I said, 'Do any of you men know me?' 'Yes,' replied one man, I have known you this twenty years.' I looked at him and thought

he had made a mistake, but I soon found that he was right. He told me my name, and where I lived twenty years ago. I soon recollected about him and his parents. I found that it was through misfortune that he was in these circumstances. It has been my pleasure to get him constant employment, and he has given such satisfaction, that since Christmas his wages have been raised. I frequently see him, and find that he attends public worship on Sundays."

This, then, is the kind of work which is being carried on, amongst persons the most wretched and destitute. It needs no words of ours to prove its excellence and usefulness. We most cordially wish all engaged in it an increasing measure of success.

MISSION VOYAGING IN THE LAGOON ISLANDS.

In Eastern Polynesia, (says *The Chronicle of the London Missionary Society*,) about 600 miles N.W. of the Samoan group, lie a number of islets, which are not of volcanic origin, but are low coral islands. They form several clusters, each cluster being surrounded by a reef enclosing a lagoon. Nukulaelae, Funafuti, Nukufetau, Vaitupu, and Nui, are the names given to several of these groups, while each island of the group has its own name. Nukulaelae, the most southern, contains nine islands within the reef. Funafuti, the Ellice's group of the charts, is sixty miles from Nukulaelae, and contains thirty-one islands and islets. Nukufetau, forty-two miles farther to the N.W., consists of fifteen islands, in a lagoon surrounded by a reef ten miles in circumference. Vaitupu is a single island about four miles in length and three in breadth, with a lagoon in the centre. Nui is ninety miles N.W. of Vaitupu, and consists of two larger and six smaller islands. The Gospel was introduced among these islands in 1860 by Elikana, a native Christian, who was driven there by a gale of wind. They were visited by Mr. Murray, of the Samoan Mission, in 1860 and again in 1866.

In the month of October, 1866, an opportunity offered, under circumstances peculiarly inviting, of visiting in a trading vessel the islands on which we have recently commenced missionary operations in Ellice's and other groups, and other islands also, the occupation of which we have in

contemplation. The brethren were unanimously of opinion that the opportunity should be embraced; and, in accordance with their wishes, I undertook the voyage, and have now to communicate the result.

We sailed from Apia on Friday, the 19th of October, and reached Nukulaelae on Thursday, November 1st, thirteen days from Apia. Nukulaelae has no harbour, but there is tolerable anchorage ordinarily outside the reef, under the lee of the land.

It was towards evening when we got to anchor, and we were a long way from the shore; so I remained on board till the following day. The teacher came off to the ship, however, and I had the great satisfaction to find that himself and family were well and prospering in their work. On the following day I went on shore. After a long pull of more than two hours across the lagoon in a native canoe, we reached the settlement about sunset. The state of the tide prevented my leaving the ship earlier in the day. The people gave me an hearty welcome. I spent the night among them, and was greatly cheered by what I saw and heard. Everything brought fresh to remembrance the doings of the infamous slavers; but amid the sadness induced by the recollection of these, other feelings of a very different character were blended. I found among the remnant whom God's mercy saved from the grasp of the destroyer a few, who have, to all appearance, experienced a deliverance

of infinitely greater moment than anything pertaining merely to the present state. I conversed with seven persons individually who profess to have given themselves to Christ, and of five of these at least I think there is satisfactory evidence that they have passed from death unto life.

One case deserves particular notice, that of a man named Faivaatala, on account of the marked character of his religious experience, and the part he acted towards Elikana and party when they were cast upon the shores of Nukulaelae. To them he acted to the life the part of the good Samaritan. He had occasion to pass over the island Tamuiloto, where they landed on the morning after they reached the shore. His attention was attracted in passing by articles of wearing apparel hung on the bushes. Going down to the beach, he found a man dead on the sand. He stripped off his own shirt, wrapped it around the body, and removed it some distance inland. The survivors of the party were soon discovered, and their affecting tale told. Faivaatala supplied them with cocoa-nuts. None of them had strength enough left to climb a cocoa-nut tree. There they were, hanging over their heads in abundance, and they unable to reach them. What must their feelings have been! and how must their hearts have glowed with gratitude to the hospitable stranger whom God had sent to minister to their necessities! After getting some warm food for them, Faivaatala told them to remain where they were till he should return with canoes to take them to the settlement. When he returned, he and other Nukulaelaeans dug a grave and buried the dead, and then all proceeded to Motutala, the island on which the people generally live. Of course, Faivaatala and Elikana became fast friends; and now, I trust, a bond unites them which nought can sever. No doubt he learned a good deal from Elikana during his stay on the island; and most probably he owes to him, under God, those impressions which have had such happy issues. About two months after my first visit, he went to the teacher, and asked the all-important question, *How sin can be forgiven, and man be at peace with God.* From that time he has maintained an exemplary character. With his wife, whose case is nearly as satisfactory as his own, he walks in all the commandments and ordinances of the Lord, blameless.

Lusana, another of the little company, a native of the Toklau group, deserves a passing word. He had a remarkable escape from the slavers. He had been on board one night, and the vessel was

on the eve of taking its final departure from the island. His wife and children were on shore, and, impelled by love to them, mingled, perhaps, with some suspicion that all was not right, he determined to leave the ship.

The land was visible from the ship's deck, but when in the water, he could only see it as he rose on the crest of the wave. The poor fellow struggled on for a whole night and part of two days, and at length reached the shore alive; but that was about all. He could neither stand nor walk. Had he not been a strong powerful man he must surely have perished. God has preserved him, I trust, to be a monument of His grace, and a useful member of the little community to which he belongs.

We spent a Sabbath at Nukulaelae. We had two services, both of which I conducted, and much enjoyed. The people listened, as they listen to whom the word of the Lord is precious. I visited, with much interest, the Sabbath-school. There were twenty-nine children present. The progress they have made in reading, and the acquisition of knowledge, is surprising. Little boys and girls not only read fluently in the Samoan Bible, but turn up readily chapter and verse, as well as hymns in the Samoan hymn-book.

About mid-day on Friday, 9th of November, we took our departure from Nukulaelae, and directed our course towards Funafuti.

On the evening of Saturday, November 10th, we anchored at this island. Here also I had the satisfaction of finding the teacher and his family well, and prospering in his work. The state of things is indeed truly surprising. One can hardly realise the fact that eighteen months have not yet elapsed since the commencement of the Mission. I spent the Sabbath with the people on shore. What a contrast between that Sabbath and the one I spent here in May, 1865! Then the chief received me with the touching words, "We are all in darkness here, and are just waiting for some one to teach us." Now, to a great extent, the darkness is past, and the true light shineth. And some, I believe, have not only come to the light, but have found the life.

I met the people in their new *stone* chapel, a neat substantial building, which does great credit alike to the people and the teacher. It is furnished with doors and venetian windows, and the roof is ornamented with various devices according to native taste. The walls and floor are plastered. The floor is covered with fine mats, and the whole looks remarkably neat and tidy.

It is the first stone building erected for the worship of God in all these regions, extending from Nukulaelae to the equator. May it prove the birthplace of many souls!

I need hardly remark that our services were interesting. It would have been strange if under the circumstances they had been otherwise. Quite in keeping with other things at Funafuti is the Sabbath-school. It numbers thirty children. They are divided into classes, which are taught by *Native* monitors, the teachers superintending. The intelligence of the children is wonderful, considering the short time they have been under instruction.

On Monday I conversed with thirty persons who profess themselves disciples of Christ. Of these, I trust that at least one half are Christians indeed.

The Sabbath on Funafuti is spent in a manner in strict accordance with its design; the people rest entirely from their ordinary avocations, and spend the time in spiritual duties. Every family has its altar, and morning and evening the voice of prayer and praise ascends from every dwelling throughout the little community. Polygamy and other evils connected with the days of darkness, which lingered among the people when the Gospel was introduced, have passed away; old things are

numbered with the past, and a new and blessed era has been inaugurated.

Over fifty persons, out of a population numbering not much more than one hundred, have learned to read, many of them intelligently and fluently. How some of the elder people accomplished this feat is surprising; they must have laboured hard, and with a will.

The desire for books, especially for Bibles and Hymn-books, is very great. I trust we shall soon be able to furnish an adequate supply. There is a considerably larger portion of men left here than at Nukulaelae, and among them is a fair proportion of young men. Thus the community is in a much less weakened state here than on the neighbouring island, and is likely sooner to recover from the effects of the doings of the slavers. The people still continue to mourn over the lost, and they often find it difficult to rouse themselves to effort. No wonder. May God effectually help them! They brought liberal supplies of food, and in this and other ways testified their gratitude for the benefits we have been instrumental in imparting to them.

We left the island on Wednesday, November 14th, and directed our course towards Vaitupu.

MOHAMMEDANISM AND CHRISTIANITY—THE POLITICAL QUARREL BETWEEN THEM.

To complete the subject of Mohammedanism and Christianity, it is necessary to take up one topic more—the political quarrel between the two faiths. This we purpose to do in the present article.

It was, if we mistake not, an opinion of the late Dr. Arnold, that, second only to theology, politics was the science most worthy of study. It ought indeed to be investigated carefully and impartially, by all who would understand human history. Not merely religious difficulties, but deeply cherished political feelings, rise up as obstacles in the path of the Mohammedan inquiring into Christianity. Nor is this to be wondered at; for never, during the last 1000 years, has the political struggle between Christians and Mohammedans wholly ceased. A hurried sketch of the past will make this plain.

The Mohammedan project, copied, we doubt not, in one of its essential features, from the

blessed Jesus, was the conquest of the world. The pagan priests of old Rome never thought of so magnificent a design; their ambition was satisfied when they had made a certain alliance, more or less close, with the paganism of other lands; and, imagining an essential identity of faith where none really existed, opened the capitol for divinities before unheard of, and given them a recognised place in the Roman mythology. Judaism could not have inspired Mohammed with his daring project for the subjugation of the world; for it was its very nature local, and showed its real spirit when it objected to Peter's holding fellowship with men uncircumcised. It was Christ who was the model for Mohammed in his scheme for the conquest of the world; but as the imitator was, in the fullest sense of the words, "of the earth earthy," while the exemplar was the Lord from heaven, the copy was very imperfect; for while Jesus dealt with the human

conscience only by moral and spiritual means, Mohammed had ultimate recourse to coercion of various kinds; while Jesus knew no weapon except that of love, Mohammed had at last no scruple in employing the sword, and would have been satisfied though, in gaining universal empire, he had half-depopulated the world.

Almost, then, from the first years of Mohammed's enterprise, the conquest of the world became the fixed aim of every soldier of the crescent; and, however honourably foes might conduct warfare against them, the mere fact that they were men in their whole souls irreconcilably averse to surrender the government of the world into Moslem hands, was sufficient to make them be regarded with hatred of no ordinary kind. Human nature being what it is, hatred becomes yet more intense, when a people are not merely opposed, but opposed successfully; and this is the gravamen of the charge brought by Mohammedans against the followers of Jesus. At that period in human history, when the danger to the world from Mohammedanism was at the greatest, the Moslems were at one and the same time fighting their way through Asia to the confines of India, and forcing a passage westward and northward, so as to threaten every European kingdom; and what stopped their progress was not so much the active and passive resistance of the unnumbered millions of Asia, as the heroic efforts of the less populous but more warlike European states. In short, when the Mohammedans had the cup of triumph almost at their lips, it was dashed out of their hands, not by Asiatic pagans, but by European Christians; and the difference between the Mohammedan position in the world as it now is, and as, but for Christian warriors, it might have been, is the meaning of the hatred which ambitious Mohammedans bear to Christians of every name.

It was not merely the first collisions which left hostile feeling behind: the crusades traced deep lines in the Mohammedan memory; and when the time for these had passed away, other struggles had the same effect. It has been stated that, even if war had been conducted on the most honourable principles, it would still have stirred up animosity in the hearts of those with whom the struggle took place; but it must be added that hostilities were often carried on in a barbarous or half-barbarous fashion; for instance, it is stated, though it may be trusted with some exaggeration, that no fewer than 70,000 Mohammedans were slain in Jerusalem, when it was captured in the

year A.D. 1099, during the first crusade. How vast, again, the misery that must have been inflicted on Mohammedans by Ferdinand and Isabella in their efforts forcibly to convert the Mohammedans of Spain, and how lasting the sting left behind, when, in large measure failing in that endeavour, they ultimately expelled from the peninsula those more sincere Mohammedans whom they could in no way compel to the abandonment of their faith! Far be it from us to assert that no provocation was given. We believe that if ever a people in the world gave provocation to Christians, it was the Mohammedans; and in that very peninsula of Spain now spoken of, the Moslems had done the most indefensible deeds in the day of their domination. Thus, speaking of an early Mohammedan victor in Spain, the celebrated Muza, a historian says: "The horrors which he perpetrated in his career of conquest, or rather of extermination, have been compared to those of Troy and of Jerusalem, and to the worst atrocities of the persecuting heathen emperors. There may be exaggeration in the declamatory statements of those historians [*i.e.*, the old Spanish], but the very exaggeration must be admitted to prove the melancholy fact." Speaking of a later period, a Spanish Archbishop says: "Children are dashed on the ground, young men beheaded; their fathers fall in battle; the old men massacred, the women reserved for greater misfortune." It is evident that the controversy between Christians and Mohammedans can scarcely be viewed in the abstract, or decided simply on the merits of the case; the feud of many long centuries cannot be forgotten, but will affect the reasoning, do one what he may to avoid it.

A case closely connected with ourselves claims special consideration, the relation between ourselves and the Mohammedans of India. India contains a greater number of Mohammedans than Turkey itself; and when, some years ago, the *Times* newspaper, wishing to say something startling, came forth one morning with the statement that Britain was the first Mohammedan power in the world, it in a certain sense spoke the truth. There are more Mohammedans under the British sceptre than under that of any other sovereignty in the world. But, unhappily for our endeavours for their conversion, they have a certain political feud against us in India, which makes them listen to our admonitions with less candour than might otherwise be the case. When we first made our entrance into the East as a political power, most of India was in Mohammed-

dan hands, the empire of the Great Mogul, though really at the time rotten to the core, figuring largely in the imagination of Europeans and Asiatics as the very type of strength and of splendour. That empire we took the leading part in overthrowing, and the fragmentary provinces or kingdoms into which it was at last broken, we partially or entirely conquered, and to this day hold in thrall. Yet more unhappily for the relations between them and us, the situations offered under our rule are not those for which the Mohammedans are specially qualified. The civil offices demand, in those who would properly fill them, some acquaintance with the ideas, and, if possible, even of the language, of the conquerors; and to acquire these implies such a freedom from bigotry as is not common among Mussulmans in any country. Most of them have tendencies towards the army; and when all who are required for the department of the public service have been obtained, there still remain multitudes of respectable descent for whom no career is open, unless they first obtain certain kinds of knowledge to which they are now averse; while it remained true, as at present, that mission, and even government, schools in India are very partially attended

by Mussulman children, while thronged with Hindoo boys. Mohammedans will suffer severely from the existing system of government, and will tend to sink in society, till, from being the Indian aristocracy, they become the lapsed masses of the land.

We fear that the day is yet distant when Mohammedans in numbers will consent to enter the Christian Church. In Turkey, consequently, and in other lands similarly situated, irreconcilable religious strife will continue to prevail; and at intervals there will be appeals to arms, and Christian or Mohammedan blood will be shed. Meanwhile, it is consoling to think that He who presides over this world and the universe at large habitually makes the wrath of man to praise him, at the same time keeping the remainder of that wrath under restraint. We wait, with perfect faith in His providence, to see events gradually evolve themselves in Eastern Europe, assured that He will direct them, and will, though possibly in a strange, mysterious way, compel them to execute His will and beneficent designs, and be helpful instead of injurious to the best interests of man.

A PLEA FOR HISTORIC FAIRNESS TOWARDS MISSIONARIES OF OTHER CHURCHES AND LANDS.

IN the *Daily Telegraph* for Thursday, Sept. 19, was an account of "the eleventh of the special services in connection with the forthcoming Pan-Anglican Synod," held on the previous morning in the parish church of St. Lawrence, Jewry. Among other proceedings was an address from the Rev. Edmund Ibbetson, commissary of the Bishop of Honolulu, in regard to the Episcopal Mission in the Sandwich Islands. The *Telegraph's* report of his speech was as follows:—

"The Rev. Edmund Ibbetson, commissary of the Bishop of Honolulu, delivered a brief address from the steps of the communion table. He said he had been requested to state why the bishop was not present to take part in the proceedings of that morning, as he had been expected to do. His lordship left Honolulu three months since; and, as his missions were supported not only by the Church of England but by the Church of the United States of America, he had probably gone to America to see his committee and his commis-

sary for the United States. He (Mr. Ibbetson) had been asked to give a hasty account of the mission since its establishment. It was strange that the murderers of Captain Cook should have been induced to send to England, 17,000 miles away, for missionaries to instruct them in the faith. The first king Kamemaha sought to obtain assistance from the English nation in Church work, but failed. The second king Kamemaha, finding that it was useless to write letters, determined on coming to England to see what he could do. His queen accompanied him. During his stay in London he went to Westminster Abbey, and was so struck with the beauty of the services that he determined to go to George IV. to ask for aid in establishing the Church in his dominions. He did so, but was unsuccessful. While in England the king and queen took the typhus fever and died; and King George IV., for what reason it was difficult to conjecture, ordered a vessel to be equipped to take back their bodies to their

own land for interment, but made no provision for sending a missionary to give them Christian burial. The third king was discouraged by failures, and gave up the matter in despair. Here, then, were three kings and one queen going to their graves without Christian burial, because England would not, when applied to, extend its Church amongst them. The fourth king was a more intelligent man than his predecessors, and in 1861 he wrote to the Archbishop of Canterbury and to Queen Victoria, praying that a bishop might be consecrated for his dominions. In 1862 subscriptions were raised in various quarters, and a bishop was consecrated, and went out with clergymen, of whom he (Mr. Ibbetson) had the honour to be one. On arriving at Honolulu they found that the prince, who was to have received Christian baptism, had died. The queen was baptized, and shortly afterwards the king and queen presented themselves for confirmation. The bishop found a room which had been used by the Methodists, and they made it as much like a church as possible. In that building they had been holding their services. Of course it was necessary for them to try to learn the language. With the aid of one or two chiefs they were able to read the service in the language of Honolulu in the course of five weeks. Their next step was to divide Honolulu into districts, and to employ native women in district visiting. About 17 of them were set to work to visit the sick, to teach adults, and to bring them and their children to church. By such means they were enabled to baptize 150 children during their first year and a half, more than they would have done had it not been for that agency. A missionary college had been established, in which there were 27 pupils, some of whom it was hoped would become missionaries, or helpers in some other way in Church work. The rev. gentleman next proceeded to speak of Queen Emma's visit to England, through her energies a sum of about £8000 had been received from England, and some of this it was proposed to devote to the erection of a church as a memorial of the late King Kamehameha. Mr. Williamson, of St. Augustine's College, Canterbury, having recently been ordained by the Bishop of Oxford, at the request of the Bishop of Honolulu, had gone out to establish a mission at the bay where, it is said, Captain Cook was killed. A church was in course of erection there. He could hardly say it was a memorial church of Captain Cook, for there were some doubts about his conduct. He was bound to say that he had

received no confirmation from the natives of statements which were current in England, namely, that Captain Cook, taking advantage of the ignorance of the natives, had received adoration at their hands. He never heard it from the natives, and until he did so he should not believe it. Mr. Ibbetson gave a very interesting description of the services of the cathedral at Honolulu, and expressed his deep regret that the clerical staff was so small. At the present moment the bishop could find active employment for twenty more clergymen. He concluded with an earnest appeal for aid."

If all the ecclesiastical records of the present time were to perish with the exception of this document, the historian into whose hands so precious a relic of a forgotten age might fall would feel himself warranted in asserting on contemporary authority that episcopacy was the only denomination in America, or, at least, that it was the most numerous body, and very probably established in the transatlantic republic. That, at the very least, is implied in Mr. Ibbetson's words—"his missions were supported not only by the Church of England but by the *Church of the United States of America*." Of course those living now are not misled, as the future historian supposed would almost necessarily be; but all persons who give attention to ecclesiastical matters are aware that the High Church party—the one most largely represented at the recent Synod—share with the Church of Rome the narrow sectarian view that the leading Christian denominations in the United States are not churches at all; but the only churches there being the Church of Rome, the Protestant Episcopal, and, perhaps, the Methodist Episcopal organizations. It is not, however, with this absence of proper catholicity that we have at present to do: it is with something vastly worse. Assuming that the report in the *Telegraph* is full and correct, then its statements are unhistorical to an extent almost unparalleled. There is a total ignoring of the fact that American missionaries have been at work in the Sandwich Islands for very many years, and have already, in the opinion of most people, Christianized the mass of the inhabitants. At least the first of these allegations is irrefragable, and should, in all historic fairness, have been mentioned. Any disparaging language which the speaker might have thought fit to apply to the self-denying, and, in our view, most successful labours of the American missionaries, would have been permissible; but on no principle was it

legitimate to *ignore the fact that American missionaries had been there at all.** If, in the year of grace 1867, some American traveller were to publish a flora of the British Isles, preceded by a historic sketch of the rise and progress of British botany, the flora being found on examination to be confined to the plants which he and a few other friends of his beyond the Atlantic had picked up in their rambles here, and his historic sketch to imply that British botany had its birth only two or three years ago, when he and his companions

* If any one will show on proper evidence that the American missionaries were *mentioned* (we care not whether respectfully or disrespectfully) in Mr. Ibbetson's address, though the *Telegraph's* report has omitted to record the fact, then we shall feel sincere pleasure in withdrawing any remarks founded on the contrary hypothesis. The *Times*, it should be added, did not report the address in detail.

first reached Liverpool from the States, one can conceive the reception which such a volume would meet with from the critics of every degree. But what we have supposed to occur is in reality a moral impossibility. There is nothing of which scientific men are more careful than to accord due credit to previous workers in the fields which they themselves at a later period occupy. Why should there be greater fairness and more sensitive honour among mere men of science than at times are exhibited among those who believe their religious standing so high that they do not feel, or at least do not manifest, any touch of soft relenting when they unchurch whole nations of Protestant Christians, not even sparing those devoted evangelists who have lived, laboured, and died to make Christ's name known in the world.

MEDICAL MISSIONS—POONA.

It will be in the memory of our readers that Dr. David Young and his wife sailed, about a year ago, for India, with the intention of visiting the Medical Mission at Madras, and then going on to Poona. Their sojourn at Madras was of short duration, as they found Mr. Paterson in greatly improved health, and able, with some assistance from Dr. Causlan, for the performance of his onerous duties. Dr. Young's presence being, therefore, not urgently needed in the way of relieving Mr. Paterson, he was contented with a survey of the work which goes on there, and hastened to the scene of his own future occupations.

Since his arrival at Poona he has been busily engaged in acquiring the native language, and carrying out, as far as was practicable, the great design of his mission. But it very soon became apparent, both from the strongly expressed sentiments of Christian friends who originated the undertaking, and from other indications in Providence, that the city of Bombay ought to be the centre of operations rather than Poona. The reason for making a commencement in the latter place was the extraordinary expense of everything connected with residence in the former; but it is believed that this state of things is exceptional and temporary, and, after mature deliberation, Dr. Young has made arrangements for transferring his mission from Poona to Bombay in this present month of October. The following extracts from

a letter dated September 7th show that his time has been hitherto very well employed, and that, while good seed has already been scattered, even during this early period of his labours, great results may be looked for when the institution has been placed on a more permanent footing:—

"First of all, we rejoice in giving our Heavenly Father thanks for all the blessings He has conferred upon us since we left our native land, for the many doors of usefulness which He has opened for us here, and for the excellent health which Mrs. Young and I enjoy. During our eight months' stay here, I have made fair progress in *Marathi*, and can now interrogate my patients easily, as well as conduct little services among the natives. I hope thus to be able to begin my daily work in Bombay by a short service in *Marathi* in the same manner as in the Cowgate Dispensary in Edinburgh. I have seen about 1,500 patients since beginning work, and during the past two months the daily average has considerably increased. Men of all ranks come to my bungalow, and I have visited a large number of Parsees, Brahmans, and Mussulmans at their own homes. God has blessed the means used to the cure of not a few of these, and I feel now more than ever the value of medical missionary labour as a pioneer to the gospel. One or two cases may seem to show that my work in Poona has not been unacceptable.

"A Mussulman came to me about three months

ago greatly afflicted with leprosy. His toes were dropping off, and his general health very feeble. I at once put him on nourishing diet, iodide of potassium, iron, and quinine. At first he demurred to the change in his diet. Mussulmans are very strict about this; but I was firm, and told him that his life depended upon it. He gave way, and, in a few weeks, he was greatly better, and able to walk about. This caused a great sensation in the Mussulman's bazaar, and then the lepers came to me in large numbers. I have secured many friends amongst these merchants. Another Mussulman asked Mrs. Young and myself to a feast in his house. We went, were kindly treated, and all the women of the household were allowed to lay aside their seclusion for a day and come and pay their salaams to the Doctor's lady. Even this shows that caste is waning.

"A wealthy Brahmin asked me to visit his child. I went to his house and found his wife far gone in consumption, and his baby suffering from acute bronchitis. Thinking that he wished me to see his wife also, I prescribed for her first; and when giving directions about the medicine, he said: 'I don't want you or my wife, as a native doctor attends her, and I will continue his medicine.' For several days I have visited his child; it is now very much better, and this morning when I went to his house, he said, 'Sir, I do want your medicine for my wife also.'

"I might select many more cases, but these will show you that the door has been opened here. For this we feel grateful, and as I get more at home in the language, these opportunities will afford abundant work for the gospel. You can have no idea what caste does to prevent the spread of the gospel unless you were to see its cruel workings. In China, our brethren have a comparatively easy work before them as compared to India. In China a man may go, time after time, to hear the missionaries preach, and even go home and acquaint his friends of it, and they may accept his teaching with little ado. Not so in this land, where the galling yoke is upon the people's neck. The other day, on my way to the city, I was stopped by three Banyans and asked to visit a woman who was very ill. I went with them and followed them into a comfortable-looking bungalow. After passing through the public rooms, I was ushered into an apartment far more miserable than any I had ever seen in the Cowgate. It was pitch dark, so that I could not even see the bed. I told them to bring a candle, and while

waiting for it, I felt myself getting quite dizzy in the dark room, and went out to get a little fresh air. They brought the candle, and I went in again. I found a woman lying on a bed, which was hung from the roof. She had been confined three days before, and now she was rapidly sinking—pulse flickering—face pale, and lips livid. Under the bed were four small grates full of burning charcoal! (this explained my giddy sensation)—to keep her warm. I went back to the large room, where her friends were assembled. The husband asked what I thought, and I told him to get a little wine for her at once. He said, 'I cannot give her wine.' 'Well,' I replied, 'nothing else will save her.' He seemed anxious, and, turning to an old white-haired Mussulman, said, 'What shall I do?' The aged heathen answered, 'She may die, but I won't break my caste by giving her wine.' In a few hours the husband was a widower, the man of grey hair had lost his daughter, and three little ones were left without a mother. Such is caste. May God hasten its downfall! I feel sure that medical missions, under the divine blessing, will be very powerful in destroying caste prejudices.

"I have just had a long visit from Narayan Shiskadi. His work is prospering."

Contributions since last Statement in September.

	£	s.	d.
Aberdour Missionary Society	...	1	0 0
Anderson, Findlay, Esq., Harveston	...	5	0 0
Baxter, Sir David, Bart.	...	10	0 0
Baxter, Lady	...	2	2 0
Dick, John, Esq., Midcaldor	...	1	1 0
Dirom, Captain, R.N., Mount Annan	...	1	0 0
Donation in memory of Dr. Lumsdaine	50	0	0
Fraser, John, Esq., St. Colme Street	...	1	0 0
Forbes, Mrs. George, Trinity Lodge	...	0	10 0
Hirst, Miss Fanny, by B. L. Co.	...	2	0 0
Hine, Dr. Richard, the late	...	0	10 6
Juvenile Missionary Association	...	0	6 0
Leslie, W. A., Esq., Weedingley	...	1	0 0
Oliver & Boyd, Edinburgh	...	3	0 0
Sang & Parker, Edinburgh	...	1	1 0
Smith, John, Esq., Montrose	...	1	0 0
Smith, Miss, Torquay	...	0	5 0
Strange, Robert, Esq., by B. L. Co.	...	1	0 0
Thomson, William, Esq., Balgowan	...	1	0 0
Williamson, Robert, Esq.	...	5	0 0
Wilson, U. P. Church, Perth	...	5	0 0

£92 15 6

THE MILD MAY PARK CONFERENCE.

THE Eleventh Annual Conference, held in former years at Barnet, was convened in St. Jude's Lecture Hall, Mildmay Park, Islington, by the Rev. W. Pennefather, on Wednesday, Oct. 23rd. This conference has gained in favour year by year, and the attendance was never more numerous than on the present occasion. It was first started in 1856, and the simplicity and devotion which characterised its first session it has maintained throughout the several conferences which have since been held. On Tuesday evening a preliminary meeting was held for prayer and addresses of an evangelistic character. The hall, which will accommodate about a thousand persons, was well filled. Mr. Pennefather presided, and prayers were offered by Captain Trotter and General Alexander. A spirit of deep devotion pervaded the entire proceedings. On Wednesday morning the lecture hall was densely crowded half an hour before the time fixed for the commencement of the meeting. Every available inch of even standing room was occupied, and all the lobbies belonging to the building were also crowded.

The meeting was commenced by Mr. Pennefather calling upon the assembly to spend a few moments in silent prayer, a request which was immediately followed by a most profound hush throughout the hall. A hymn of praise was then sung; after which Mr. Pennefather bade his numerous visitors welcome. He said he saw some present who were at the first conference, and who had attended every gathering since. There were others who had come for the first time, and they might perhaps be asking, What object have you in view? The answer was simple. It was to declare before the world and before the Church that union with the Lord Jesus Christ was the bond which really bound together the followers of the Lamb. Placed as they were in a world in which their faith was tested every day, of necessity they were linked in with some of the ecclesiastical organizations around them; but the time was short, and in a very little while God would take down the scaffolding of professing Churches that His own true Church might stand out in all its magnificent proportions to be His habitation throughout eternity. Just as it was in the case of a fine building whose very immensity demanded

a manifold kind of scaffolding, so it was with the Church. The most glorious fabric which had ever been erected was the Church of the living God. The foundation of it was Christ, and He too was the builder of it through various instrumentalities, and He its last stone. When that last stone was laid, God would then in the riches of His grace take away all the scaffolding, useful as it might have been. He would remove it, for it only cumbered and prevented our seeing the magnificent proportions of the edifice; and the church would then appear clear as the sun, fair as the moon, and majestic as an army in military array. Meanwhile, until this manifestation took place, they could meet as they did that day, owning the principle of union in Christ, and say with the Apostle, "Grace be with all those who love the Lord Jesus Christ." Another great object which they had in view in that gathering was that of worship. God had been pleased to make their meetings in times past occasions of great blessing. From thence the life and power of the Spirit had flowed forth in blessing to other places and parishes. The speaker said he would not attempt to trace the effect of the several conferences during the last ten years. Results were left to God; but if only one soul had been brought into the presence of Jesus, if man, woman, or child had been led only to touch the hem of his garment and if any one had been brought nearer to the heart of Jesus than he was before through the meetings which had been held, they had been attended by blessings untold. The times in which they lived were critical. When he looked upon the professing churches what was the spectacle presented? The church by law established had eleven hundred ministers in it praying for union with the Church of Rome! He did not feel himself competent to offer an opinion upon the condition of Nonconformist churches, but he had reason to believe from the testimony of several of their ministers whom he reckoned amongst his most cherished friends that they also were filled with trembling because of the infidelity and externalism which had come in upon them, as well as upon the Church of England. Never in past years did events occurring around them assume a more momentous character than now. Whether they looked at the political

aspect of things, or at the professing churches, or even at the true church of the living God, how much there was to make them cry unto the Lord! The nations seemed as though on the verge of tremendous conflicts. The professing churches were being covered with superstition and infidelity to a great extent; and even the Church of God, those who had the Spirit of God, and who were united to Christ by simple faith in His death and resurrection how scattered they were. The wolf had scattered the sheep, and there was but one rallying point for them, and that was around the Shepherd's feet.

Upon the conclusion of Mr. Pennefather's introductory address the assembly engaged in devotional exercises, after which the Rev. A. Saphir, of Greenwich, introduced the subject of the first day's session of the Conference, viz. :—Christ the Light of the World. Upon this theme Mr. Saphir delivered a characteristic address, pointing out the propriety of the term "light of the world" when applied to Christ. He dwelt espe-

cially upon his sinlessness, contrasting Him with some of the noblest of Old Testament saints; with Moses, David, Isaiah, and Daniel. The nearer they approached heaven the more humble and contrite did they feel under a sense of imperfection; but Christ was always doing the things which pleased the Father, and when He came to die, when in the presence of His Father He looked back on the days he had spent in Israel, he had not a single moment of regret; not a word, not a step, nothing in his past life bearing a spot or blemish. Having shown that Christ's sinlessness was not negative but positive, and having further demonstrated his right to the title of Light of the World, Mr. Saphir closed, and was followed by Captain Trotter, who offered prayer. The morning service thus terminated, and in the afternoon sectional meetings of an interesting character were held. The Conference will continue its meetings for three days, and in our next we shall give a resumé of the proceedings.

HENRY WARD BEECHER'S PRAYER-MEETING.

I SPENT the last week of the year in Brooklyn. On taking my seat in the car at Boston, I obtained the January number of the *Atlantic Monthly*, and read Parton's article, in which he gives an account of a visit to the famous Friday-evening meeting of the Plymouth Church, and a report of what he saw and heard. The article was graphic and intensely interesting, though creating some prejudice against what seemed the anti-evangelical character of the teachings there enforced. But the reading of it determined me, if possible, to attend one of these meetings and judge for myself.

On the next Friday evening, therefore, I made my way to the chapel of the Plymouth Church. It is a plain room, well lighted, having comfortable seats and a cheerful aspect. I judged it would seat five hundred persons, perhaps a larger number. At one end is a small platform, slightly raised from the floor. On this platform were an arm-chair and a small table. When I entered, the audience had assembled, nearly every seat was filled, and Mr Beecher was in his place, seated beside, not behind the table, with a hymn-book in his hand. The moment the hour for commencing

the services arrived, Mr. Beecher gave the number of a hymn, which was sung with spirit, and in the singing of which he heartily joined. At the close of the singing he pronounced the words,—“Bro. Bell,” and Bro. Bell rose and offered prayer. A few words were then spoken by the pastor in reference to the close of the year. He called attention to the fact that this was the last Friday evening of the year, and expressed the wish that a large number persons present would give their “testimony” of what the year had been to them and what it had done for them.

The giving of testimonies then began. One speaker thanked God that he could look back on a year of unbroken prosperity. He had enjoyed health himself and in his family, and had been prospered in his business, and, above all, he thanked God that this prosperity had not injured him spiritually.

Another rose and said, “I thank God, Mr. Beecher, that I ever heard you preach. On the 10th of last August I came in here and heard you, and the truth took hold of me, and ever since I have been a changed man.”

A coloured man rose and said he had attended those meetings for some months and enjoyed them, but was now about to leave the city, and doubted if he should be permitted to attend them again.

A sister rose, and Mr. Beecher said, "Be short, be short." And she was short.

At this stage of the meeting a gentleman seated near me, rose and said, "Mr. Beecher, I like to hear these people talk sometimes; but this is the last prayer-meeting of the year, and I had rather hear you to-night. I think you had better talk yourself."

Mr. Beecher smiled, and said, "Well, even I don't think so. You are talked to death now. Twice Sabbath, and every Friday evening, I have talked to you, and now I want to be talked to myself. I shan't talk now, but if you talk well, I may say something at the close of the meeting."

And then the testimonies were resumed; brief, personal, and interspersed with short prayers or singing. At length Captain Duncan, a personal friend of Mr. Beecher, and one, I learned, who often speaks, gave a testimony which was indeed remarkable. "The past year," said he, "has been the happiest year of my life. I thought I had a competence at the opening of the year, the accumulation of years of devotion to business; but it has all been swept away, and I come to the close of the year beggared—not worth a penny. But the reverse has brought me so much nearer to Christ, and made Him so much more precious, that I heartily rejoice in it, and bless God for it. I would not be without the experience of this year for any consideration."

Only about twenty minutes now remained before nine o'clock, and there was a lull in the speaking, with the evident expectation that Mr. Beecher would himself speak.

And now, still keeping his chair, the pastor began, in an entirely conversational manner, to speak in the same personal strain that had characterised all the talking of the meeting.

"Some people say to me, 'Mr. Beecher, I should think you would be oppressed, almost crushed, with a feeling of responsibility; twenty-five hundred souls looking to you as their spiritual guide, receiving the truth from your lips. The responsibility seems fearful.' Not at all, I do not feel any such responsibility. I endeavour to preach the truth, and then cast the responsibility on God.

"But another says, 'Mr. Beecher, are you not proud? I should think the success of your enterprise here, and the crowds that wait on your ministry, would make you proud.' I reply, 'No, I am not proud—am conscious of no such feeling; but I do look over the crowded congregations every Sabbath with intense pity.'

"But the past year has been one, as you all know, of new and peculiar experience to me. I have never before referred to it in any meeting. I, who love approbation, and who had enjoyed it, suddenly found myself deserted by everyone—with not a friend to stand by me. There was something so strange, so novel in the position, that it sometimes had only an aspect of ludicrousness, and I found myself when alone bursting into a fit of laughter as I thought of it. At other times it wore an aspect of seriousness. I knew not what the result would be. My relations to this church, all my relations in life, seemed involved and thrown into a posture of uncertainty. It was such a tempest gathered about me as I never experienced before. But I would not have been without this experience. Jesus came to me in it. And as I have sometimes picked up a swallow fallen from its nest, wet and cold, and placing it in the hollow of one hand, covered it with the other, till by the warmth I had restored its vitality, so Jesus took me with one hand and covered me with the other, and imparted His own life and warmth to my soul."

These words were uttered with emotion that was manifest, but which there was a mighty struggle to keep under. And with these remarks the meeting closed.

As a stranger, the thing that struck me as peculiar was the familiar character and the conversational tone of the meeting. Mr. Beecher, and all present, appeared as they would if gathered in a parlour for an evening's conversation. Those who spoke often addressed him by name. At one time he addressed a friend by his "given" name, saying "You remember, Charles." There was no restraint, and no formality. A perfect naturalness marked the whole service; and on that evening, whatever there may be at other times, there was nothing said that was not strictly evangelical. I left the meeting feeling that I had not been merely interested, but instructed and profited.—*Correspondent of Boston Watchman and Reflector.*

INTELLIGENCE.

England.

(From our own Correspondent.)

LAST month was unusually fruitful in Ecclesiastical Conferences, and every day we heard more about the Church than we did about the State. The resolutions arrived at by the Conference of Bishops at Lambeth have been published by authority. The resolutions are thirteen in number, the first two treating of the notification of new sees, and commendatory letters for clerical and lay members of the church in distant dioceses. The remaining resolutions refer to the issuing of a pastoral address which appeared before the resolutions were published; to the authority of synods, their relation and position; to the present condition of the Church at Natal; the constitution of a spiritual tribunal, to which questions of doctrine may be carried; to the authority of metropolitans, the election of bishops, missionary bishoprics, and the jurisdiction of missionary bishops.

Out of doors considerable discussion took place upon the Natal question, Dr. Gray having made it understood that the Pan-Anglican Synod approved of the appointment of a second bishop. The fact, however, was that the Synod had simply appointed a committee "to consider the best mode by which the church may be delivered from the continuance of this scandal." The Synod left the question just where Convocation left it, and Bishop Colenso is still Bishop of Natal. It has been stated that fifty of the bishops in their individual capacity signed something like a sentence of excommunication against Dr. Colenso, and that the Bishops of the South African Church are now prepared to take upon themselves the responsibility of consecrating Mr. Butler as bishop over Churchmen in Natal. Mr. Butler, however, can hardly be consecrated without the consent of the Crown, and that consent could only be given in the face of the decision of the Courts as to the revenues of the see of Natal.

The Church Congress at Wolverhampton attracted a large number of clerical visitors; many prelates from the British Colonies and from the

United States being amongst them. The general objects of the Congress were the promotion of the spirit of union and the habit of co-operation, and to assist the formation of opinion. Several important discussions took place, a very genial one being upon the best means of bringing Nonconformists into union with the Church. The discussion is reported to have been most courteous as far as Nonconformists were concerned. Increase of lay agency, provision for enabling congregations to get rid of incompetent clergymen, the abolition of the Athanasian Creed, or at least the excision of its damnatory clauses, and some modification even of its doctrinal definitions, more varied services, opportunity for freer spiritual communion—these were among the principal recommendations suggested. The debate on Ritualism was not so interesting as was anticipated. The ultra-Ritualists were allowed the larger share in the debate, and they repeated their usual arguments in defence of their proceedings. On the last day of the Congress they were nobly answered by Viscount Sandon; who, in a most telling speech, and in a strain of indignant eloquence, denounced that "priestly feeling" which was stealthily at work in the midst of us, and which, he said, would lead to the extinction of learning among the clergy; to the inordinate multiplication and the burdensome infliction of rites and ceremonies; to the extermination of all who differ from the priestly body; to the establishing of another master in the household, in the place of the husband and father, and to the establishing of a human artificial barrier between man and his God. Altogether the discussions and speeches at the several meetings of the Congress, especially those at the Working Men's Meeting, were of a very earnest character. The attendance was large beyond precedent and everything is reported to have passed off extremely well.

The Congregational Union held its thirty-sixth Annual Session in the city of Manchester, and about eight hundred ministers and delegates attended. The assembly, while not neglecting the ecclesiastical controversies of the day, paid special attention to questions of immediate practical interest to their own denomination. National

education, especially, formed the subject of an important debate; the question being whether the Congregationalists, many of whom have long stood out against Government aid under any conditions whatever, should now help in securing the best and least harmful methods of using the public money in the work of popular education. The debate on both sides was of a spirited character, staunch voluntaries still protesting against Government aid; but it is believed that the practical issue of the discussion will be that many promoters of day schools will apply for the Government grants.

The Baptist Union held its Autumnal Session at Cardiff, and the meetings were of a very interesting character. Thirty sermons were preached, and were heard by tens of thousands. There were also special meetings for fervent and united prayer, and these were largely attended. Papers were read on questions of practical importance, and one entire day was devoted to the subject of Foreign Missions. A committee was appointed to consider and to report upon the question of National Education.

The Ipswich Conference was attended by about two hundred lay and clerical visitors. The Chairman's address turned upon the Report of the Ritualistic Commissioners, and the efforts of the Romanizing party in the Church of England, and several speakers followed in the same vein. The Rev. J. C. Ryle's paper on Evangelical Religion was one of the most elaborate and practical read upon the occasion. Recognizing three parties in the Church,—Broad Church, Ritualistic, and Evangelical,—he defined Evangelicism as insisting upon the following points:—the supremacy of the Scriptures, the doctrine of human sinfulness and corruption, the paramount importance of the work of Christ, the inward work of the Holy Spirit, the outward and visible work of the Holy Spirit in the lives of men. A short discussion followed, in the course of which it was remarked that the Evangelical clergy must be determined to resist innovations which were calculated to lead to very serious evils.

Several bishops have delivered charges to the clergy during the past month. The new Bishop of Limerick (Dr. Graves) dwelt upon Ritualism and the attacks upon the Irish Church. He condemned in principle "the vigilance committee" appointed in Dublin some months ago to keep watch over innovations; but was far from asserting that there were no grounds for apprehension; "for in England there has undoubtedly been an

excessive development of Ritualism." On the general church question, he reminded politicians that the disendowment of the Irish Church would gratify but not satisfy the Roman Catholic clergy, whilst it would, on the other hand, give intense dissatisfaction to the Protestant inhabitants of Ireland, "whose loyalty and attachment to existing institutions is one of the best guarantees for order and prosperity in the country." The Bishop of Cork (Dr. Gregg) also referred to the Irish Church question, expressing his conviction that it would be impossible to maintain a tenth part of the churches and ministers in Ireland if the Church property were taken away. As to Ritualism, he asked, "What meant the miserable men in England in disturbing the minds of the people with their frippery in doctrine and their trumpery in dress? It was to feed their vanity and to gratify their pride. They had incense for their noses; but their offence was rank, and all the perfumes of Arabia would not sweeten it." The Bishop of Ripon (Dr. Bickersteth) condemned the revival of obsolete vestments, and the Anglican theory of the Real Presence in the Eucharist. He was thankful that there had been few instances of ritualistic extravagance in his own diocese, and hoped that, where such extravagance did exist, the clergy would be induced voluntarily to give it up.

The Irish Roman Catholic hierarchy have issued a manifesto upon the assumption that Government and Parliament are preparing a copy of the Resolutions to which they have agreed to deal by law with the Irish Protestant Establishment. They refuse to receive State-endowment in any form whatever, not even out of the revenues of the Irish Protestant Church. They suggest that the best mode of dealing with the ecclesiastical property of Ireland would be to distribute it for the benefit of the poor. The endowment of the Protestant Church with the money which rightly belongs to the Catholics they declare to be "the fountain head from which spring the waters of bitterness which poison the relations of life in Ireland, and estrange from one another Protestants and Catholics, who ought to be a united people." They then repeat their maledictions on the mixed system of education, and end by warning their flocks against secret conspiracy or open insurrection against the Government; though they express their "profound conviction that peace and prosperity will never be permanently established in Ireland till the Protestant Church is totally disendowed, education in all its departments made

free, and the fruits of their capital and labour secured to the agricultural classes."

The Pope is still on his throne, although insurrection has again broken out in his territory, and the Garibaldians have been attempting to unite Rome and Italy. A new French intervention was for some time imminent; but, while we write, the news is that the Emperor of the French has determined to suspend, if not to abandon, his ill-advised project of sending an army of occupation to the Papal States. Had he done so, he would not only, by military force, have crushed out the hopes of Italy and the freedom of Rome, but have condemned Italy to disorder and anarchy, and have removed the last hope of settled European peace.

Parliament has been summoned to meet on the 19th of the present month to vote money for the Abyssinian expedition, and perhaps to discuss the policy of the war. Colonel Merewether and the pioneering party forming the preliminary expedition set sail from Bombay on the 15th of September, arrived at Aden on the 26th, and three days afterwards started for Massowah, the port of Abyssinia. It is said that the assembling of Parliament was delayed to the latest possible moment, in order to leave time for the arrival of news from King Theodore's camp. It is hoped that when he knows our army is marching upon him he will deliver up his captives and save all further trouble. On the other hand, it is just as likely that the capricious tyrant will revenge himself upon the missionary captives. Already £500,000 has been spent by the Admiralty, and an equal sum by the War Department. The *Bombay Gazette* of the 28th of September gives us the latest intelligence:—"By the *Koina*, which arrived in Bombay harbour on September 18, we have additional news of the Abyssinian captives, and as so many unfounded rumours have been published regarding them, we may as well here state, in passing, that the information we are enabled to lay before our readers is authentic, and may be implicitly relied on. The former intelligence which we published on September 7 brought down our knowledge concerning the Magdalla prisoners to July 1, at which date they were 'all well.' Our intelligence received yesterday comes down to July 27 (nearly a month later), with the same favourable report of their health. We are also informed that the rains have set in. The latest date from King Theodore's camp is July 11, at which date his Abyssinian Majesty was at Debra Tabor; heavy rain was then falling, and those prisoners who are with Theo-

dorus were 'all pretty well,' and were 'well treated;' but the king's manner had become 'cold and indifferent.' The country round about Debra Tabor was much disturbed, and direct communication between the king's camp and the coast was entirely cut off. All communication from the king's camp reached the coast by way of Magdalla, which shows that the rumour so industriously spread abroad about the Magdalla captives being cut off from Theodorus has no foundation in fact; or, if it ever had, the separation was only temporary. No letters have been received by Government from the king himself; but Theodorus states that he has no intention of giving up Mr. Rassan 'unless he is obliged to.' This, of course, means nothing more nor less than that he will fight; and we are informed (though we do not state this with the same accuracy as we give the preceding intelligence) that Theodorus fully expects that he will bring about a coalition between himself and the chiefs, so that the whole may fight in a common cause. The expedition, therefore, if the king can carry out this expectation, will not walk through Abyssinia without trying the mettle of Theodorus and his soldiers. Of course there is only one issue to it in the end—his entire defeat, and the annihilation of his power."

Scotland.

(From our own Correspondent.)

THE question of Sabbath observance is at present receiving considerable attention in Scotland, in connection with a circular which has emanated from the Sabbath Alliance. At the meeting of the Free Presbytery of Edinburgh on the 16th October, the Rev. Mr. Pirie stated that he was busy collecting statistics in reference to Sabbath cabs, the sailing of ships on the Lord's day, and Sabbath traffic in intoxicating liquors. Dr. Begg, in some remarks which he made, drew attention to a movement amongst the post-office employes throughout the United Kingdom to secure the entire cessation of work in the post-office on the Sunday, and urged the desirableness of the Christian community giving their support to the effort, instancing the case of London as worthy of imitation in other parts of the country. He held that if they could succeed in making the example of London in respect of post-office work universal, most of the railways would suspend the running of trains on the Lord's day, and employers who felt inclined to

require the services of their clerks on that day would have no inducement to do so. At present, he said, 21,000 persons were employed every Sunday in connection with the post-office. The whole Sunday question is expected to be discussed at the next meeting of the Presbytery. It is also to be under consideration of the United Presbyterian Presbytery of Edinburgh.

We find the subject of the evangelization of the masses engaging attention in the West of Scotland. The Glasgow United Presbyterian Presbytery have adopted a resolution whereby they are to bring the question before their various congregations, and they have also resolved to select various populous districts of that city within which they are to have special services every Sunday evening during the winter months. Many of our readers are aware that the Rev. Dr. Norman Macleod instituted two years ago a church for the special behoof of working men and their families, and that part of his plan is that to one service on the Lord's-day nobody should be admitted who was not attired in his working dress. The second annual service in connection with this movement was held on the evening of the 11th October; and it will be interesting to know, from the statements then made, that, although the novelty connected with such a Christian and philanthropic enterprise is now worn off, the experiment continues to be crowned with success. When we state that Glasgow is increasing at the rate of about 1,000 persons a month, it will be evident to all that there can be no question of greater importance at the present day than this of the evangelization of the people. What may be called the mission churches of the different denominations, both in Glasgow and Edinburgh, appear from recent statistics to be realising the most sanguine expectations of their founders; and we understand that the same remark is applicable to the rapidly increasing town of Dundee.

While the friends of Christian truth are thus bestirring themselves, a number of the chief men connected with the Mormonites have been addressing their deluded followers and others in various parts of Scotland. A great gathering of this fraternity was held in Glasgow, on Sunday, the 13th October. The hotel where the meeting was held is situated near to the Cross. There were three meetings, and the attendance on each occasion would amount to about 600, including a very great proportion of young men and women, belonging chiefly to the working classes. Amongst

the Mormons present were four travelling elders from the Salt Lake. It would be difficult to find a more-melancholy existence of ignorant credulity than the occasion furnished. A leader, who is described as President of the European Mission, in one of his harangues boldly claimed for himself and his associates the power of working miracles. He said that he had witnessed the sick restored to health, the lame to walk, the deaf to hear, the dumb to speak, and the blind to see; and, waxing more confident, as he saw that the ignorant and credulous audience before him appeared to believe every word he uttered, he added, that when travelling through a village in Fifeshire, he had sprinkled his consecrated oil on a girl who was lying nigh unto death, and had blessed her, the result of which was that next morning she was running about as well as ever she was in her life. In another part of the country he had been called in to see a little child with two heads; and, on the father professing belief in his miraculous powers, he applied his wonderful liquid, and next day the extra head had disappeared. To other miracles he also laid claim; but it is noted as significant that the peculiar institution of the system—that of polygamy, was never mentioned in any of the addresses. It appears that, in Glasgow, the deluded followers of this abominable system have been rapidly increasing of late years, until now the number is set down at not less than a thousand. Similar meetings to the above have been held during the last month at Kilmarnock, Paisley, Vale of Leven, and other places in the West, and also in other districts of Scotland. The finances, however, do not appear to be in a very flourishing condition; for the half-yearly report for a place like Glasgow only gave £182 16s.

The students of the United Presbyterian Church are in the habit of raising money every year for some special missionary purpose. At the annual meeting, which was held in Edinburgh, it was stated that they had this year selected the Madagascar Mission of the London Missionary Society as the object to which their contributions would be devoted, that 50 students had volunteered their services in advocating the claims of the mission, that 223 meetings had been held throughout the country, and that the sum of £760 had been raised. It will of course be handed over to the London Missionary Society, after deducting the necessary expenses.

An interesting jubilee service was held at Auchterarder on the 9th of October, in honour of

the Rev. Dr. Pringle, one of the ministers of the United Presbyterian Church. Dr. Cairns, of Berwick, preached on the occasion, and the leading members of the denomination were present from all parts of Scotland. The Established and Free Church places of worship were placed at the disposal of the promoters of the movement, on account of their greater size. To Dr. Pringle was presented one thousand guineas, a silver salver, and a gold watch.

Many readers will be sorry to learn that the Rev. Dr. Lee, of Edinburgh, has been obliged to get eight months' leave of absence from all pastoral work, in consequence of the state of his health. He intends to repair to the continent, from which the Rev. Dr. Candlish has just returned in invigorated health after a three months' leave of absence. The Rev. Dr. Norman Macleod, and the Rev. Dr. Watson, of Dundee, are understood to start from Marseilles about the 6th November on their mission to India.

Ireland.

(From our own Correspondent).

THE troubled sea of Irish questions having for the time flung up to the surface the question of the churches, the action of churchmen on all sides is keenly watched. It is a question that has never before been so thoroughly disussed as it is certain to be during the winter, and the opinion of the country is likely to be broadly, if not quietly, evoked. The Primate, in charging his archdiocese of Armagh, passes quite by "the arguments in defence of our Establishment," by referring his clergy to the parliamentary debate of last session and to the forthcoming report of the Irish Church Commission. The noblest defence of the Church will be found in a faithful pastorate. He has no need even to concern himself with Ritualism, since it is not met with. He confines himself to "the high dignity and weighty office" of the ministry, the character of preaching (insisting especially on plain-speaking and on preaching Christ), teaching from house to house, the development of the Sunday-school, and a greater reliance on lay agency. At the consecration of Dr. Alexander, the Bishop of Derry, in Armagh Cathedral, Archdeacon Lee, who preached, elaborately developed the theory of apostolical succession, and applied it to the case of the Irish Church. Apostolical succession is the continuation in the Christian church of natural succession in the Jewish, and affords the same

securities to the faith. Out of the glorious crisis of the Reformation the Anglican Church has been developed into a unique strength and beauty, because she has jealously preserved the great gift of apostolical succession. It is her possession of this endowment that explains the peculiar hostility of the Church of Rome. "It is the uninterrupted inheritance of apostolical succession which constitutes the title of the Established Church of these kingdoms to the allegiance of all their inhabitants, and renders the intrusion of a Roman episcopate and of a body of Roman clergy on any principle uncatholic and schismatical." The principle that would justify the overthrow of the Church of Ireland would therefore justify the overthrow of the Church of England. Immediately after being enthroned in his own cathedral of Derry, Dr. Alexander himself took occasion to address those present. The real object, he conceived, of this union of Voluntarism with Ultramontaniam was to undo the good of the Reformation and weaken Protestantism. The Established Church is a layman's question. He spoke strongly against Ritualism, urging the noble teaching of the Reformation, and that, if the Ritualists were right, the Reformers were wrong, and the fires of Smithfield had blazed to no purpose. The Bishop of Cork in his charge maintains that the State has no right to alienate the property of the Church, and that so great a wrong would eventually recoil on its author. He did not believe there was any destruction impending over them, for they had friends inside and outside parliament, troops of friends in England who valued the Irish Church for what it was. He was still dissatisfied with the non-residence of some of his clergy, and urged ministers to be careful in their conversation and conduct. He spoke against baptismal regeneration and the dangers of Ritualism. "The heathen worshipped their gods in wood and stone, and some that in the present day were called Christians worshipped their God in baker's bread. Call that Christianity! Out upon such stuff, which confounded sense and reason, body and spirit, truth and error, heaven and hell! What meant the miserable men in England in disturbing the minds of the people with their frippery in doctrine and their trumpery in dress? It was to feed their vanity and gratify their pride. They had incense for their noses, but their offence was rank, and all the perfumes of Arabia would not sweeten it." Some of these expressions gave offence at Queens-town in the diocese, and a meeting of Roman Catholics was held to vent their indignation. The

speakers regretted that the leading men of their persuasion were not with them, and protested in warm language against the insult which had been offered to their religion by making it sanction idolatry.

At the meeting of the Social Science Congress in Belfast, the President, Lord Dufferin, introduced the Church question in his address. Public opinion he thought rapidly ripening to a conviction that extensive change is necessary. He took it for granted that all were agreed that the three great denominations must be placed on a footing of perfect equality. The State had power to touch the revenues of the Church, and, besides, "the legitimate successors of the Irish Catholic community in the reign of Queen Mary are the Catholic clergy and people of Ireland in the reign of Queen Victoria." He would have a general and equitable endowment; but if that failed, "the disestablishment and disendowment of the Established Church must at all hazards be resorted to." But the weightiest judgment that has been passed is that of the Roman Catholic prelates who assembled in Dublin—three archbishops, twenty bishops, and one vicar capitular, under the presidency of Cardinal Cullen, and after discussions, on which little light has been thrown, save that there was at first considerable variance of opinion, and a consideration of more than one proposal, passed, unanimously, certain resolutions on Church and School, of which this is the drift. The preamble states that Government and Parliament are preparing to deal with the Church Establishment by law; and it has been positively affirmed by a well-informed Catholic paper that the authorities at Rome were lately sounded about the propriety of endowing the Irish Romanists. The Irish Roman Episcopate, however, adhering to resolutions of 1833, 1841, and 1843, and to instructions from the Pope in 1801 and 1805, "declare that they will not accept endowment from the State out of the property and revenues now held by the Protestant establishment, nor any State endowment whatever;" they throw their church on the people, for the support they have hitherto freely and dutifully received; and they claim the ecclesiastical property of Ireland for the benefit of the poor, as in ancient Catholic times. Practically they claim the administration of four-fifths of the Irish church revenues for orphanages, reformatories, monasteries, hospitals, and other charities modelled after the mediæval pattern. They reiterate all their objections to the system of national education, especially the model schools, and

the Queen's University, and they claim, (1),—That there be no mixed schools; (2),—That in the Catholic schools the teachers be Catholics approved of by the Bishop; (3),—That the school-books be more like those compiled by the Christian Brothers; (4),—That the use of religious emblems and the arrangements for religious instruction be not interfered with; (5),—That separate establishments be provided for training Catholic teachers under competent ecclesiastical authority; and (6),—That the schools be inspected only by Catholic inspectors. The brief denunciation of secret societies with which these remarkable resolutions are closed, is amplified into a strong anathema on Fenianism by Cardinal Cullen, in a characteristic pastoral, in which the same old charges are dressed up for the hundredth time in the same old words.

Simultaneous almost with the sitting of Roman prelates, an invitation has been issued by many of the northern noblemen and gentlemen, and some clergymen, among others the venerable Dr. Cooke, to attend a great meeting at Hillsborough on the 30th October, the anniversary of a similar demonstration 33 years ago. An appeal is made to Presbyterians who may lose the *Regium Donum*, and to Methodists who are ignored in any ecclesiastical reconstruction, and the meeting is to petition against "interference with the principle on which the Church Endowments in Ireland are based." Lord Roden, "standing on the verge of eternity, about to enter his eightieth year," has published a letter in support of this appeal, and denouncing any change as a succumbing to an ultramontane hierarchy. If to these expressions of opinion be added the information which the Church Commission—at last constituted—and the commission organized by the leading Roman Catholic newspaper, will elicit, it must appear that this question absorbs, and not unduly, the public attention, and that from all sides men are pressing for a settlement of it, either in the direction of change or no change.

Miss Carpenter has paid a hasty visit to Dublin to press the importance of female education in India. She was very well received, and communicated a vast amount of information derived from her recent visit to the East. A committee was formed to aid her in the two departments of work for which she sought help, to procure female teachers from this country and female nurses for the hospital and the sick. Mr. Bannazer, a gentleman of Calcutta, who was present during her address, said that her statement entirely accorded

with his experience and knowledge, and that the schools she asked for would be of the greatest use. "The ladies of India," he said, "are remarkably intelligent, and when that intelligence is developed by learning, I believe it will produce far greater results than we at the present moment even hope for."

The habit of Sunday-school Conferences is evidently growing. In Newry, a week or two ago the teachers of the three Presbyterian congregations met one evening to discuss subjects connected with their work, and the following evening the teachers and children all met together. It would be pleasant to find the teachers of different Churches also meeting, crossing their boundary lines to consult about their common service. At Stockport the children of the Sunday-schools have shown their united power for good by presenting a life-boat to a port on the Irish coast. The total cost was £420, and entirely contributed by the children.

Richard Weaver is at present preaching in Dublin, where many thousands crowd to hear him, and so many remain to speak with him that he is sometimes detained at Merrion Hall till near midnight. The preacher to whom Dublin has probably owed the largest debt, considering the shortness of his ministry, has finally left that city for New York, where he has been called to one of the most prominent and important of the American churches. For nine years Dr. Hall has exercised an influence of great width and growing power, and while maintaining the highest character for his Church has been honoured and beloved by members of every Christian communion. He threw himself into every public enterprise that was good, and soon came to have one of the best and best known names in Ireland. It is rarely that even the most faithful pastor is followed by so much genuine regret, or by tributes to his influence so honest and so wide-spread. His Presbytery, his congregation and Sunday scholars, the young men of Dublin, churches that he had helped to form, and men of various denominations, even Roman Catholics, vied with each other in expressing their regard, and their sense of both personal and public loss by his departure; and one entire evening was occupied in presenting him with addresses and testimonials, and receiving his replies.

France.

(From our own Correspondent.)

EVERY eye is again turned to Rome. The temporal power must pass into other hands. The everlasting Gospel has been preached; the call to fear God has resounded; and Babylon, the seven-hilled city, is doomed. Ere this letter is in print the cry may have been heard, she is fallen,—fallen from her living seat, sore wearied with protecting her rule, and indignant at her blind tenacity of despotism. It is no oversight which allows all the boys in Paris to go about singing "Vive la France! Vive l'Italie! Vive Garibaldi, Ga-ri-bal-di! to their hearts' content. But the calm and serene Patriot little thinks into whose hands he is unwittingly playing. Is he guileless, or is he blind? As was his disappointment in Geneva, so will he be disappointed in the result of his noble heart's desire. He would rid Christendom of the tyranny of Rome Papal, and the spiritual power is ready to uprising and join another despotism, even Casaro-democracy, whose every move is prepared to stop short, if possible, the tremendous jubilee of the "foul spirits" at the fall of Babylon, and to gather up all power by federalising Western and Southern Europe. Is the time for these long looked for events come? Or, will there yet again be a respite given? The political parties take up, unwittingly, the very words of Scripture. They say that, "Under penalty of death, Italy must pay the debt bequeathed to her by so many ages of sorrows, by all her thinkers, and all her martyrs!" Voltaire is brought up to repeat what he wrote a century ago: "Illustrious Romans, . . . slaves in body, slaves in mind; your tyrants allow you not even to read the Book upon which your religion is said to be founded. Awake at the call of liberty, of truth, and of nature! This call is bursting forth in Europe; you must hear it; up, and break the chains which weigh down your generous hands—chains forged by tyranny in the dark cave of imposture!"

Voltaire and Rome, Infidel democracy and usurped theocracy, license and superstition, the two grand engines of the great adversary and oppressor of man, are driving full speed against each other. Is it in the power of man to reverse the steam once more, and keep them again at bay? To all appearance, no; and all parties foresee the crash will be tremendous. Agitation is rife everywhere. Some think that the spiritual power will be greatly enlarged as compensation

for lost temporal dominion, and be the aid and no longer the antagonist of Cæsar. There is extreme interest in things and men fulfilling Scripture unwittingly. But in France it is wonderful how little interest even Protestants and Protestant Christians take in the prophetic page, given, nevertheless, for these very times. If ever it were needed to cry aloud, *Blessed is he that readeth, &c.*, it would seem to be now.

There is need of prayer, need of humiliation. Is there not something incongruous in the present state of the world and of Christendom, to see mitred men boasting at Rome, and elsewhere, and unmitred men boasting in opposition? Where is there subject to boast? All is crumbling to dust, zeal, and faith, and works, love grows cold, and life ebbs out under the influence of sceptical criticism or fanatical ire; and Satan creeps in to destroy harmony and peace in the closest groups. We see Christians going about deploring their coldness; and surely it were a good sign if it sent them to their knees. Oh! for united public and private humiliation and prayer! The times call for it, and the Lord would graciously hear and bless, and give courage and strength to his people to rejoice in tribulation and shame for Christ's sake, and tell boldly of his love to all.

It is a strangely confused view we have in glancing around,—all is fragmentary. The event that has most affected Paris Protestantism lately is the illness and death of the deeply venerated and beloved Pasteur Louis Moyer, President of the Consistory of the Confession of Augsburg, and Ecclesiastical Inspector. A wide gap, and not the only one made this year in the ranks of the truly Christian pastorate. May the Lord, the Chief Shepherd, send the men France needs! Most churches are suffering, and few works flourish; appeals for funds are well nigh universal, and not heartily responded to; a few wide-hearted Christians bear the general burden, while others do not know how to give. "Uncle Ben's Bag," and similar books, have been translated, and are finding their way into Protestant circles; and newspaper articles are striving to stir people up to generosity; but there must be an opening of the heart from the Lord, and then a keeping it open. Our state is certainly inferior, anxious, and expectant,—not joyfully expectant, but languidly and timorously. Not yet are we like men who eagerly stand with loins girt and lamps trimmed, making all ready, and long for the Master's appearing. Many, too many, are quarrelling just because they think the Master will yet tarry, and

that they have to settle church government for ages to come; and time flies, and souls die, while they are sifting the thousand times sifted arguments for and against state assistance, infant baptism, or any such inopportune points!

Yet there are humble Christians in all sections of the churches who have not defiled their garments, and who are not letting their lamps grow dim. The time of sifting may be at hand, and who in that day will stand it? We trust we have many among us of that stuff of which martyrs are made, and the day will declare it. But oh! for present revival of faith, of hope, of love?

The Exhibition is near its close; the stream of blessing is not yet turned away; multitudes come and receive words of eternal life; the hearts of some are opening, and many are witnessing by word and deed to the truth of God, who has saved their souls. The tide of public favour flows towards the Protestant corner of the park, and often distributors are insufficient to supply the hundreds of hands extended for a gospel or a tract. We are still marvelling how it is that none of the men of power who speak to the masses have come over to such a field. Oh! what a glorious thing it would have been for a Weaver, a Spurgeon, a Guinness, to have spoken their tender or burning words to the thousands of country people and working men who pour in and out of the hall, and sit there of an evening to rest! But no! all our expectations and those of men in high quarters too, have failed in this respect. A blessing has been, however, given; the brethren in charge have done their best; their own souls have been warmed, and fruit has been seen to the glory of the Saviour. Yesterday the Queen of Holland visited the Missionary Museum, the Sunday-school bookroom adjoining, and the Society for the Relief of Wounded Soldiers, under the escort of M. Vernes, the Commissioner for the Evangelical Missions. This, of course, brought an immense crowd of visitors to the spot. It will be interesting to the reader to know that a graphic and perfectly truthful narrative of a considerable portion of the missionary work during the Exposition is passing through the press in England, and will (D.V.) be ready in November, under the title of "The Standard of the Cross among the Flags of the Nations in Paris." It is a sequel to, or second volume, and by the same author, of "The Standard of the Cross, &c., in London:" (Nisbet & Co.)

Germany.

THE EVANGELICAL CHURCH DIET OF GERMANY held its meetings and conference in Kiel, on the 3rd, 4th, 5th, and 6th of September. Of the clergy of Schleswig-Holstein 148 were present: visitors from other parts of Europe and Germany numbered about 350. At the opening, divine service was held in the St. Nicholas Church. Pastor Jensen, of Kiel, preached from 1 Cor. 3, 9—15. The first paper was read by Professor Dr. Herrmann, of Göttingen, the President of the Diet, on the subject, "How far is an independent existence and government as a Church necessary at present day, to the security and prosperity of two Evangelical Confessions (Lutheran and Reformed)?"

In other words, the subject was whether the Lutheran and Reformed Churches can be united as they are in Prussia; a question which is occupying just now a great deal of attention that would be more profitably devoted to practical matters. Professor Herrmann is an unionist. A rather hot discussion followed, in which some of the Lutheran pastors expressed themselves very strongly as to the excellence of their own church. The assembly, however, closed in peace. It is much better that such opportunities should be afforded for the free expression of opinion, even though in a somewhat strong form, than that the antipathy should be confined to the breasts of those who entertain it. Nothing like free and open discussion. On the afternoon of the same day, two special conferences were held on "What is to be done for the Poor," and on the "Spiritual Necessities of the German Emigrants in North America." Two services were held in the evening, in two different churches.

On the 4th, the principal business was the paper by Professor Dr. Dorner, of Berlin, on "The significance for Christian life and Christian knowledge of the doctrine of Justification by Faith in Christ;" which, as might be expected, was at once profound in thought and warm in feeling. The Lutheran pastors began again their fight; but were at last brought to peace. A special conference on "Young Men's Christian Association," was held under Pastor von Coelln, of Breslau, and a sermon was preached in the evening, by Prelate Kapf, of Stuttgart.

On the following day, the first business was the special conference on "Sunday Schools," over which Pastor Quandt, of Berlin, presided. From all I have been able to learn, this conference was one of the best attended and most interesting.

Fewer objections were raised even on the part of Lutherans than was expected; and most of those who took part seemed to share the conviction of the advocates of the new arrangement. A pamphlet published in Berlin on the subject, was given to each person present. It is to be hoped, that greater attention will be awakened to this most important branch of church activity. At a later hour, the first congress on the subject of "Inner Missions" was opened. Prediger Oldenberg read a report of the labours of the Central Committee of Berlin and Hamburg; Dr. Wiebern delivered an address, founded on twelve theses on the subject of the employment of the laity in efforts to further the kingdom of God, and build up the church.

On the afternoon of the same day, Professor Dorner reported on the result of the labours of the commission appointed some years ago, at one of the Eisenach Conferences for the revision of the Lutheran translation of the New Testament. The revised Testament has been published by the Caustein Bible Institute in Halle. The changes are as few as possible, and do not seem to have altered the Lutheran physiognomy of the translation—which is a decided recommendation. So far as I have been able to examine it, many inaccuracies and errors have been removed, and that with great skill and taste. On the last day, conferences were held on Bible circulation, Christian art, and on the duty of the Evangelical Church towards the great parishes in town and country. The general feeling regarding the meetings, is, I believe, that they have been more successful and pleasant than could have been expected.

From the last annual report of the *Moravian Foreign Missionary Society*, it appears that the income for 1866 amounted to 100,280 thalers; the expenses to 118,072 thalers, leaving a deficiency of 17,792 thalers. The previous year, there was a deficiency of nearly 22,000 thalers, besides the losses suffered in consequence of the oceans in Central and South America. This deficit, however, was nearly covered by extraordinary contributions, to the amount of 50,000 thalers. The above does not represent all that the Moravian brethren have done. If the special contributions for individual stations, and what the stations themselves raise be included, the whole income would reach about 350,000 thalers, or £52,500. The number of stations occupied is 88; the number of labourers of both sexes, 318; the number of converts or catechumens, 70,311.

One of the best worked parishes in the whole of Berlin, is that of St. Mary, whose minister, Prediger Müllensiefen, is one of the most faithful and excellent pastors we have. The report of the parish association for parish missions has just appeared; and that you may form an idea what such an association aims at, I will briefly enumerate its labours:—The income for the year 1866-67, was about 496 thalers (£74 8s.); the expenditure, 462 thalers (£69 6s.) The principal department was the poor—here assistance and counsel were also afforded by the Poor Guardians appointed by the citizens. There were also a savings bank; an infant school, conducted by a female teacher; a soup kitchen, and a saving society. Obviously the work was much too limited, both as to quantity and quality. Such associations ought to take in more phases of life, and to be more energetically sustained. I miss lay *spiritual* activity in prayer-meetings, Bible-classes, Sunday-schools and so forth.

One of the best associations in Berlin, is that styled the "*Manur-Krauken-Verein*," "Association of male visitors of the sick." Its income last year, was 7,095 thalers, its expenditure, 6,417 thalers. During the year, 800 sick persons were visited; the average number regularly visited having been about 200; during the winter, 273; about 1,200 visits were paid; 130 nights were watched through by the members; 4,929 thalers were given away in money, besides 43 shirts, 12 pairs of trowsers, 39 pairs of stockings, 19 Bibles, and a number of other useful articles of clothing. The visiting members are principally Christian working-men or clerks; and their work involves not a little self-denial.

The Church Building Association here is not making as much progress as one could wish. The entire sum hitherto collected, during three years, from all sources, amounts to little more than 34,000 thalers, or £5,100. It is at present building a substantial and good-looking chapel in one of the most destitute and depraved parts of Berlin, to be called the "Golgotha Chapel." It is to be opened shortly; but the amount it will cost is not yet raised, and will probably require some time to raise.

On Saturday, October 6th, the first annual meeting of all the Sunday-schools of Berlin was held in the Military Church. As many of your readers will know, they have existed now nearly four years; but hitherto their promoters have not had the courage to venture on such a meeting. From 2,500 to 3,000 children, at the very least,

were assembled, with their teachers, and a considerable number of parents and friends. The church will seat 3,050, and almost every part was crowded. The order of the service was the following:—Hymn; the introductory liturgy, usually employed in the Sunday-schools, including the reading of a portion of Scripture, by Superintendent Strauss; hymn, address, and catechization by Pastor Dr. Prochuon; a verse sung; report by Pastor Kraft; verse sung, and concluding liturgy, by Pastor Noel. The promoters were a little anxious beforehand, lest all should not go on well; for failure would have given occasion to such as are either hostile or indifferent to this form of church activity to raise new objections, but all passed off excellently. The hymns were beautifully sung, sung as well-trained children alone can sing; the Apostle's creed was said by all the children, with wonderful precision. Dr. Prochuon's address was quite to the point; and Pastor Kraft's report was very appropriate, supplying a good indirect apology for the new movement; so that I think all were satisfied and thoughtful. Twelve Sunday-schools were represented. I trust a new impulse may be given by the meeting to this most important movement.

Sweden.

HOME MISSION.

THE attention of earnest Christians has for many years been directed to the training of COLPORTEURS as suitable agents for disseminating a knowledge of the Gospel in the dark and destitute districts of this country. Among other schools instituted for this purposes, one has existed for a few years in the distant parish of Grythytted in the province of Dalecarlia, under the superintendence of Mr. Lundborg, a devoted pastor. At the annual meeting of the National Evangelical Society, in June last, it was resolved that instead of leaving such an important matter entirely to private or individual effort, the society should itself institute a Colporteur-school in the neighbourhood of Stockholm, and transfer Mr. Lundborg to be its superintendent. Steps were immediately taken for carrying this resolution into effect. The first thing was to enquire after a suitable place. Their labours in this were speedily successful. One of the members of the Committee of the National Society has generously made it a present of a large house, with surrounding area (value about

£1000), in a suitable situation—and now the subscription list is open for contributions towards fitting up this house so that the Colporteur-school may be opened there in the autumn of next year.

Belgium.

THE Congress of Malines presents such a striking contrast to the Evangelical Conference at Amsterdam, that I am induced to supplement the sketch I sent you last month with a brief notice of the proceedings of the "Sections," or sub-committees, charged with discussing and preparing resolutions on the different questions submitted to the Congress.

On the proposal of Canon De Molder, the First Section (Religious Work) recommended the formation of "Congregations," or Associations, to be composed exclusively of young men belonging to the wealthier classes, with the object of keeping alive the principles inculcated by their early education. Similar societies for ladies already exist, and work most satisfactorily, under the names of Society of Mercy, Society of Maternity, &c. In the course of the discussion, it was mentioned that the work of St. Francis Xavier has extended in a remarkable manner both in England and in China. In Belgium it was founded in 1840, and now counts 40,000 members.

The sanctification of the Lord's-day had been the subject of an energetic address by M. Lombard, of Geneva, at the Synod of the Belgian Free Churches at Brussels; while at the Conference at Amsterdam this important question received the prominence it deserves. At Malines it also engaged the serious attention of the Congress. It was advocated in connection with the education of the working classes by Father Hyacinthe with all his masterly eloquence, and with a just recognition of the example set both in England and the United States. "In London," said he, "the gigantic engine which the day before set all in motion stops; everywhere reign silence and repose. Alone the church bells, Protestant I know, but which remember so well having once been Catholic, until they shall become so again, send up to heaven their sweet melodies. It seems as if the mists of the Thames and of the ocean had all at once cleared away of themselves." In the First Section a resolution was adopted in favour of the formation of societies to promote, by every possible means, the observance of Sun-

day;* and there was no lack of practical suggestions. It was recommended that manufacturers should refuse to receive goods on Sunday. That application be made to the directors of the railways, in order to obtain such arrangements as will enable all the railway servants to attend Mass on Sunday. That charitable societies should endeavour to place under Catholic masters such workmen as are now compelled to work on Sundays. That Catholics should withdraw their custom from all tradesmen who do not close on Sundays. That Catholic newspapers should no longer appear on Sundays, provided such a measure does not injure the cause they defend. It was stated that, in order to keep their ground against the liberal press, the Catholic journals are specially dispensed by ecclesiastical authority from the observance of Sunday; but it was not explained why Catholic butchers and grocers should not enjoy the same privilege. It is to be hoped that the government will follow the example of the City of Antwerp, where all public works are suspended on Sunday.

In a spirit very different from that of Father Hyacinthe, a M. de la Fuente, after praising the firmness and good faith with which the Spanish Government enforces the observance of Sunday, added that much is said of the respect which Protestants profess for the Sunday; but it should not be forgotten that in the manner in which they put it in practice, there is something exaggerated and pharisaical, which is opposed to the spirit of Christianity. While in Catholic countries the Sunday is a fête day divided between prayer and innocent recreation, in England it is a day of profound *ennui*. English Catholics often complain of being obliged, through fear of giving offence, to observe the Sunday with a rigour which the Church does not exact. How different the language of the Amsterdam Conference, bearing testimony to the unspeakable advantage derived from the religious observance of the Lord's-day, which is not only a duty, but, to the Christian, a happy privilege.

The second section was exclusively occupied with questions relating to the welfare of the working classes. The want of harmony now so generally existing between masters and men was attributed chiefly to the neglect on both sides of the duties of religion, the practice of which it is more than ever necessary, in the interest of society, to revive. Great stress was laid on the importance

* None of the speakers at the Congress mentioned the Lord's-day otherwise than as Sunday.

of "patronage," or the action of the higher classes through such societies as that of St. Vincent de Paul, which exercise their influence by establishing evening classes; circles of St. Joseph, having places of meeting for the workmen, with their wives and families, who are thus kept from the public-house, where it is calculated that at least a million of francs (£40,000) a-week is spent in drink; by obtaining the insertion in the articles of apprenticeship of a clause providing that all differences shall be submitted to the arbitration of the society; by advocating the reduction of the hours of labour of women and children, and by promoting a more regular discharge of religious duties.

The most interesting question brought before the third section (Education) was what position Catholics should take up with regard to the law on primary instruction, for the repeal of which the advanced liberals have long been agitating, while the more moderate liberals support it as a temporary measure necessary to keep up appearances, in order to secure the countenance of Catholic communes, to insure the attendance of the children of Catholics, and to prevent the establishment of rival schools. This law confers on the clergy the right of inspection, and of giving religious instruction in the government of primary schools. It was proposed that henceforth the clergy should decline all further connection with the government schools; and, on the principle that it is undesirable to supply ammunition to the enemy, it was further suggested that Catholics should vote against all subsidies for the State schools, either in the chambers or in the communal councils. There exist already a number of independent Catholic schools, and of these we are told Catholics have a right to be proud. The next proposal was to give to primary instruction on Catholic principles a complete and solid organization, and the association of St. Francis de Sales, which has been erected canonically in the diocese of Ghent (whatever that may mean) was pointed to as the predestinated instrument of this work of defence and propaganda. It would be the starting point of a vast organisation of Catholic primary instruction having for its auxiliaries the Credit of Charity and the League of Catholic Free Instruction. The league would have a general board at Malines, with diocesan committees, &c., under the immediate direction of the episcopate.

As a proof of the hostile feeling that is gaining ground, it was stated that in some of the primary

schools the image of the Virgin had been removed, and the Ave Maria suppressed, as useless. By a singular coincidence, while the congress was sitting, the Communal Council of Malines voted funds for a girls' school to be independent of clerical influence, which even in this priest-ridden town is already reported to be numerous attended. The efforts that Rationalism is now making to take possession of the education of women, did not escape the attention of the Congress, and the hope was expressed that this new and dangerous competition would stimulate the zeal of Catholics, and induce them to adopt all desirable improvements.

Since the last meeting of the Congress in 1864, evening classes have been established at Antwerp for men of seventeen years old and upwards. They are now attended by 3,426 persons. They are supported by voluntary contributions, the directors give their services gratuitously, but the teachers are paid. As soon as sufficient funds can be raised, it is intended to extend the limit of age to fifteen.

In the fourth section (Christian Art) Canon Devroye made some sensible remarks on the exhibition in many churches of statues of saints, and especially of the Virgin Mary, which are also carried about in the processions, and are some of them real horrors. He hoped means would be adopted to get them removed; for, instead of exciting the piety of the faithful, they can but be objects of repulsion and disgust. As however a superstitious reverence is sometimes paid them, care should be taken not to offend the pious feelings of the people, which even in their abuse are worthy of respect. Some of these figures were complained of as having sheets of zinc placed round their lower extremities to give greater stiffness to the dress; probably intended to produce the effect of a crinoline. Canon Bethune told a curious story of "a virgin in the principal church of a seaport, who not only every now and then changes her costume, but sometimes holds in her hand a nosegay, sometimes an embroidered pocket handkerchief, which might one day be replaced by a parasol!"

The fifth section expressed the hope that all associations should be allowed legally to obtain those conditions of stability, without which their existence can but be precarious. Under such circumstances associations will be a powerful means of encouraging Catholic works, establishments of instruction and charity, &c. In other words that all associations legally constituted,

whether religious, or of whatever nature (to avoid the suspicion of seeking the restoration of mortmain) should have the right, which those only who have been granted civil personification now possess, of holding landed property. The present state of the law, which is supposed to check the increase of convents, bears very hard on the chapels of the free Protestant Church, which in a legal point of view are the property of the nominal owners, though held in trust for the churches. Great inconvenience is found in being obliged to have recourse to such a mode of complying with the letter of the law, and successive liberal governments, who have been made acquainted with the state of the case, would long ago have brought in a law more favourable to the interests of the free Protestant communities, but for the necessity of granting the same rights to Catholic societies, brotherhoods, and convents, and thereby, as shown by the resolution of the Congress, greatly increasing the power and influence of the Catholic party.

Switzerland.

(From our Geneva Correspondent.)

Two events of very different nature have, during the last few weeks, been accomplished in Geneva. The first was the meeting of the so-called Peace Congress, which would have been more deservedly called the War Congress. You know, in fact, that under the pretext of denouncing war and of rendering it for ever impossible, the men who met amongst us found nothing to do but to utter cries of war against all governments, against society, and against God himself. I will not now relate to your readers that which they have had opportunities of reading in all the journals, but that alone which may interest them as Christians.

We had, from the very first announcement of the Congress, but little confidence in the efficacy or salutary tendency of its intended proceedings. Its declared aim of course received our heartiest sympathy; but the names of its leaders inspired us with deep distrust. We were, nevertheless, far from apprehending that things could have gone on so much amiss; we may now congratulate ourselves that they went on so wrongly altogether, in such a manner that we were enabled to unanimously throw off from ourselves all responsibility for the things said and done during these astounding days.

The outbursts of political violence, those especially of the French speakers, surprised us but little. From their having been reduced in their own country to the most humiliating silence, we could not but have expected that they would abundantly take advantage of the complete liberty which our country afforded them. Nor yet has their socialistic or rather anti-social violence surprised us much. We know but too well at what a pitch many of the men of our time have arrived in this, and how deep has been the convulsion of the very foundations of society. But that which has left us astonished, afflicted, and indignant, is that we have seen the anger and hatred of all these men directed especially against that divine religion which we are accustomed, on our part, to consider as the source of all true fraternity and all fruitful peace.

It is true we were unable to ignore how and by whom these men had been led to look upon Christianity as a source of evils. They have only seen and known it under its Roman form, which has been an instrument of oppression in the hands of the priests, and of all the sovereigns who have united their interests with them.

But simple good sense and justice would have sufficed, it appears to me, to bring these men to make a distinction between Christianity and what has been done in its name, between Christ and the Pope. This distinction was hinted at by some speakers, but very feebly, the majority having been glad to include Christianity itself in their anathemas against the Pope, and against Papal Rome.

This confusion, however, sprang in part from a deeper source than ignorance or passion. It was against God, as I said, that the cries of war were particularly directed. Directly or indirectly, almost all the speakers declared that, in their eyes, the primary source of all evils was comprised in the idea of a Being superior to man, and who was man's Sovereign; an idea which, they said, could not but transform some men into slaves enduring all, and others into tyrants daring all. In order that peace should reign on earth, it was necessary, they affirmed, that mankind should forget, that they should *proscribe* God. As long as God shall exist, or be believed to exist, so long there will be wars. This is what men have come to proclaim in Geneva in 1867.

Well, Geneva has been too much accustomed, during several centuries, to mingle the idea of God with all that takes place in her history for such words not to have sounded very strange to

her ears. Hence it has been ascertainable that these words not only offended the serious and religious people, but the whole body of the citizens of our ancient republic. If there were a few among us capable of applauding the transactions, they encountered no sympathy in their shameful conduct. We keenly regretted that Garibaldi, who was present at the first two meetings, was unprepared or unwilling to utter a word of censure against these deplorable systems; we were pained at witnessing how he listened without a single protest to speeches in which he was extolled as the Messiah of the 19th century—as the only Messiah in whom the world ought henceforward to have any faith. Our people had almost unanimously combined to give him a splendid reception; no one within the memory of man had been welcomed at Geneva as the hero of the Italians was on that eighth day of September. But our esteem for his character and virtues was inevitably diminished through these two deplorable meetings. If he shares the coarse infidelity of the opinions that were expressed in his presence, is it then possible for us to see in him a soul truly elevated? If he does not share them, why did he not venture to say so? He appeared, however, to have understood very little and very ill the true bent of the men by whom he was surrounded in the congress, as also the true character of the nation by whom he had been received so cordially. He thought republicans must inevitably be revolutionists! He erred—because true republicans (and we have some right to consider ourselves as such) are accustomed to have faith in truth and justice, but not in violence.

Hence it was that his grand speech against the Papacy encountered no such success, on account of our ancient animosities against Rome, as might have been anticipated for it. We desire the fall of the Pope, but we desire it in another mode. It need not be explained that our Romish fellow-citizens witnessed with much chagrin the reception accorded to Garibaldi on the day of his arrival. The sentiment was legitimate; but it was manifested in an act that was not so. With signal address the leading men among them contrived that they should petition the Government to protect their church and faith. The ministers very discreetly answered that in a free country one must know how to accept the term liberty; that if one day they were to protect the Catholics against Garibaldian demonstrations, they would be incapable of refusing to protect, some other day, the Protestants, against the attacks to which

they are unceasingly exposed in Catholic books, journals, and sermons; and that, quite recently, in the Catholic congress at Malines, the French bishop, Dupanloup, had spoken of Protestantism and Protestants much more furiously than Garibaldi, at Geneva, had spoken of the Pope. Meantime, Garibaldi remained here as long as he wished; and the meetings of the Congress were continued.

It was soon, however, reduced to a perfect chaos, and was at last suddenly broken up in the uproar of the energetic protests of Geneva and all Switzerland against that which had been done and said in it. Previously to this, the committee had had voted, by the few friends who surrounded it, the establishment of a permanent committee to sit in Switzerland, and commissioned to forward the work of the Congress,—the work as it has been commenced! that is to say, an exasperated conflict with all Governments. This committee has been nominated; what will it do? No doubt, very little; for the ill success of the Congress will have deprived the smaller assembly of all power for good, or even, I rejoice to say, for evil. Here is, then, another example of the impotence to which men are reduced when they long to be mighty and powerful, independently of those ideas of which God is the centre and source! Under this aspect, the Peace Congress will appear to have done a great deal of good; for it will have given us all an instructive lesson.

Italy.

EXAMINATION OF A MISSION SCHOOL AT MILAN.*

THE visitor to this school gives the following description:—

The examination of Friday was confined to Ecclesiastical history—from the first to the eighth century. This, as it will be at once perceived, is one of the most important periods which the history of the Christian church embraces: the state of the world on the appearance of Christianity; the planting of the first churches; the love, zeal and faithfulness, even unto death, of the primitive disciples; the consequent rapid spread of the Gospel; the so-called conversion of the Emperor Constantine; the gradual introduction and growth of that fearful system which, after the fall of the Roman Empire, cropped out fully into what is now called Roman Catholicism. Certainly, this

* From the deeply interesting report of the American missionaries, published in the *Christian World*, of New York.

was a vast field, a most important theme in which to bring out their knowledge of Church history. And well did they acquit themselves. They had mastered their subject; and step by step did they trace the origin and final development of Roman thirst for dominion, Roman supremacy, and Roman paganism baptised with the name of Christianity. Their professor in this department, a very fine Latin scholar, had spared no pains in his researches for light on this most interesting epoch of the Church's history, availing himself of the advantages of the Ambrosian and other splendid libraries in which Milan abounds; and he had unsparingly bestowed the wealth of his ecclesiastical studies on his scholars, and not in vain.

Each morning the class meets for the study of the Scriptures. It is a systematic study of the word, but widely differing from the course usually pursued in our theological schools at home. The exercise was opened with prayer by one of the students, then the chapter in the course of study (it was the fifth of John's Gospel, the morning I was present) was read by the students and their teacher, each reading a verse. Then followed lively questions, and unrestrained conversation on the portion read. The discussion was doctrinal and practical, a study of God's dispensational works and ways, and was indeed solemn. In short, it was characteristic; no dry theology, no metaphysical disquisitions, no psychological speculations. It was simply a searching for what the Lord saith, for light, and life, and truth; some of the thoughts on the portion of Scripture under consideration, were new and striking. I would remark that all Italian Christians firmly believe in the direct teaching of the Holy Ghost, according to the Saviour's promise, (John xiv., xv., xvi.), and there is no doubt left in the minds of those who are familiar with their meetings, that they are indeed "taught of God."

From what I was able to learn, three or four of the students will speedily be fitted for active usefulness in this most needy field. Really converted, and deeply impressed with the solemn responsibility of their future work, as I believe they all are, I cannot but feel that we are warranted in confidently expecting *great and good fruits* from Mr. Clark's school. The importance of training evangelists and teachers, such as these, for Italian evangelization, cannot be overestimated. All the available force is now in the field; and yet the sad want of devoted and faithful men is daily painfully felt. These students are all Italians and Christians; and rest assured, dear brother,

that if Italy is to be evangelized, it must be done through a *native* agency.

MISSION WORK AT UDINE, ETC.

Signor Bolognini, at Udine, gives much interesting information in regard to that city. A hall has been opened for the preaching of the Gospel, and there is already an audience of about 270. In the villages around there is also much encouragement for labour. Signor Bolognini has received many invitations from various persons, directly and by letter, to labour in towns and villages not far distant; and some of them have been attended with assurances that the people themselves would provide halls for preaching, his board, and his expenses in coming.

In Udine a few friends of the Truth have long been asking for an evangelist, but no suitable man could be found; there is a prospect, however, that now the place will be permanently occupied.

A few extracts from Signor Bolognini's letter will be read with interest. He says: "The first meeting for preaching in this city was attended by about 70 persons; this number has rapidly increased, so that in about two weeks we have an audience of 270. The first evening I was continually applauded, and though I earnestly and frequently begged them not to interrupt me, and to leave such applauses to theatres and political meetings, yet I could not entirely restrain them; and even now they will occasionally burst out with a 'Bravo!' or a 'Nina la nesita.' The windows of our chapel are all filled, and the windows of the houses adjacent.

"The Pazzoco, in whose district is our chapel, was heard by one of our brethren to respond to a woman who was complaining of our presence, as follows: 'I have heard them from a window near by, and I wish all would go and hear their discourses; for all that the preacher says is the truth and the true Gospel.' I hear that many priests listen from these neighbouring windows.

"This field is one of very great importance, since it is the centre of a large and populous province where there seems everywhere a very good disposition on the part of the people to receive the truth."

The words of this letter confirm my remarks made some time since in regard to all that region extending from Venice, eastward to Trieste, and almost to the field traversed by our colporteurs and other labourers in Hungary; so that after centuries of darkness, the light of the Gospel is flashing along the shores of the Adriatic uniting

these two countries, *i.e.*, Italy and Hungary, again in Christian sympathy and fellowship.

Our colporteur from Treviso, also writes : "The people here desire the preaching of the Gospel. I speak to them as I am able, twice a week. There are many friends of the Truth, and but little opposition. There is a grand field for labour in the region around. I have visited Coneliano and Monte Beluno, and have made a good sale of Scriptures."

From Padua a colporteur, small in stature but great in faith, sends us a most interesting letter, most of which I must give you. He commences his letter by quoting the words of Christ in Luke xix. 40, where He says, "I tell you that if these should hold their peace, the stones would immediately cry out." He then writes as follows : "For some days, after my work of selling and talking for the day was over, I had been accustomed at twilight to visit the public gardens, and a part unfrequented, to refresh my spirit with the reading of some part of the word of God. But the Lord, who knows the nature of all hearts, did not often permit that I should enjoy this delight alone. The people who recognised me as a Bible colporteur often came to converse with me. With a joyful heart I spoke to them. One evening the number was very large, and after speaking for some time, and being fatigued, I wished to leave and return to my room, but the crowd would not suffer me. They said they wished to hear more. After talking a while longer, they at length consented that I should go, after making me promise that I would thus speak to them every day."

George. I have often asked for the means to sustain twenty ; but Christian friends have not yet furnished me the means. Will not some individuals, or individual churches, help me in this school ?

Greece.

THE CRETAN REFUGEES.

MR. KALOPOTHAKES writes in a foreign journal :—

Several thousands of Cretan women and children have taken refuge in Greece, and most of them are settled at Athens. A large number of them (over 400,) we placed in a cluster of houses formerly occupied by a French duchess. The refugees who lived in these houses were placed under the Anglo-Greek Committee, and as I was not then a member of it, (afterwards I was invited to take part in it,) I often attempted to organize a Sabbath-school among them, but without any effect. At last Dr. Howe came, and being consulted by him as to the best means of disbursing the funds collected in America for the Cretan women and children, I advised him to open a school for the children of that locality, offering my services at the same time. He liked the idea, and after much thought on the subject he autho-

one by one, at various intervals, to shout a bad expression and run off. In this way they have frightened away some of the children, and made the ladies that attend the preaching blush with shame. Now as it is impossible for me to find another house with so large a room, both for Sabbath-school and preaching, and as I can see no other way of escape, I have thought it best to hire one of the pensioners, (a veteran soldier out of service,) and station him outside of the windows during the hours of Sabbath-school and services. In this way no one would dare to annoy us; and the people, seeing a government officer, will take courage, and come both to the Sabbath-school and preaching.

India.

PREACHING IN HINDOO VILLAGES IN LODIANA.
AMERICAN PRESBYTERIAN MISSION.

THE Rev. A. Rudolph, of Lodiana, now twenty-seven years a missionary, sends the following interesting narrative. It is preceded by notices of converts, who were afterwards employed as Scripture readers:—

December, 1866. Early in the year two men, natives of Kashmere, came to us here at Lodiana, with the intention of embracing Christianity. One of them, named Ahmadshah, who appeared to be a superior man, had received his first religious impressions in his native land, through the preaching of Qadirbakhsh, formerly a catechist at Lodiana. He made rapid advances in acquiring a knowledge of the Bible, and was baptised after

In the school under my direction the New Testament and all our publications are read during the week. On Sunday the whole school is formed into a Sabbath-school, conducted by me in the same way as our Sabbath-school. Believing, as I have done heretofore, that a woman is more suited for carrying on such a school, and especially here in Greece, I have kept for myself the superintendency only, and leave the ladies and the Greek teachers included to do the work. The school has been only two months in operation, and only a week in its new quarters; yet many of the children have already learned to read and write, and committed to memory the ten commandments. Dr. Howe has furnished me with money enough to carry it on to the end of September, and I feel very anxious to secure the means for its support after the expiration of that time, if the Cretan struggle is to continue, as it is very likely to do, through the winter. The school as it now is costs about 200 drachmas a month, which is equal to about 33 dollars. We are so annoyed, both in our home Sabbath Schools and in my evening preaching, by ruffians, that, notwithstanding the help of the police, I am very much troubled. The windows of the chapel where we hold our services being low, they have adopted the plan of coming

bindery. After baptism they made the request to be appointed as Scripture readers. Another native Christian, who had been baptised several years ago, and had hitherto been labouring as a bookbinder, had repeatedly made a similar request. We promised to bring their cases to the notice of the mission at our next annual meeting of the mission, and we encouraged them in the meantime to go on with their studies.

They then came again, and asked whether they might not be permitted to speak to the people of the city in the evening after the day's labour was over. This we gladly permitted, but urged them to be cautious lest their former co-religionists should find occasion to insult and maltreat them. Nor was it long before they had to suffer shame for Christ's sake, but He also gave them grace to bear it patiently. They were mobbed, beaten, and otherwise roughly used. Ahmadshah speaking of it afterwards, said to me, with a smile, Has the Lord suffered so much for us, and shall not we bear that little for him?

After the annual meeting the three candidates were examined and passed for the lowest grade of Scripture readers. They now went to work heartily to preach the Gospel to their countrymen daily.

On the 11th of December we started out on an itineration. Brother Myers, myself, our wives, Mathias one of our catechists, and the newly-appointed brethren, two of the latter having their wives with them also, formed the little Christian band that set out to preach the unsearchable riches of Christ, and salvation through Him alone.

The six preachers generally were divided into three parties, Brother Myers taking with him one of the Scripture readers, I another, and the catechist a third. There was, therefore, preaching in the morning early in different villages at the same time, and so also in the afternoon. In the forenoon several of our number laboured in the village where our camp was pitched. Thus the word was spoken to the people of from five to ten villages daily.

Our wives, together with the two native Christian women, had their work confined to the women of the village where our tent happened to be. They visited them in the afternoon, and had sometimes visits from them at the tent.

The encamping ground was changed daily, except when we happened to be at a large place, or where the neighbourhood was thickly studded with villages. Then we left the camp two or

three days, and started out in different directions to places that were within convenient reach. The district passed through lay towards the east and south-east from Lodiana. It is inhabited chiefly by Hindus, and we have consequently met with little opposition, if any. Encounters with Mohammedans were very few. In most villages our reception was most cordial, and in almost all the places the people heard us willingly, if not gladly. In the larger places the number of our hearers was about fifty, though in some instances it was swelled to between one and two hundred. On such occasions it is curious to notice how large a number of natives can squat or stand together within a small compass. They can bear being packed together in a manner that no European audience could endure.

The most remarkable place, so far as our work is concerned, was Sangowli. We arrived there on a Saturday morning, December 22nd, and stayed over Sabbath. Immediately after my arrival in the morning I went into the town, the other brethren having gone to different villages off the road we travelled. There was nothing remarkable in my audience in the morning. A good number listened with interest, while others seemed not to care.

I returned for breakfast to the tent, and then called our native helpers in for family worship. Quite a number of people had come out from the town, they followed the native Christians, and sat down in the tent, listening while we had worship, and then remarking, that this was a proper mode to worship God. About one o'clock another crowd came out and requested to hear "gyan ki bat," (the word of wisdom.) We laid aside the work in which we were engaged in the tent, and took our seats among them. There were several Brahmins amongst their number, and I feared we would be drawn into a discussion; but they made no attempt of the kind, and listened with apparent interest. Before they left us we gave notice that there would be divine service in the tent on the following day (Sabbath) noon. In the afternoon I went again into the town with two of the helpers, the other brethren having gone out to neighbouring villages. We addressed in turn a quiet audience.

On Sabbath morning we all started out to villages, and after preaching in several places returned for a late breakfast. At noon we began to look out for a congregation, and prepared for service. We had opened the one end of the tent, lengthened out the two sides, and rolled up the

curtains at the doors, so as to accommodate as many hearers inside and outside of the tent as possible. A small company soon arrived, which grew while the service was going on until the number was about two hundred. It was most likely the first time that Christian worship was held at that place, and it was a wonderful sight to see so many who had never witnessed such a scene before, flocking so readily to the tent. We commenced by singing a hymn, this was followed by the reading of the second chapter of the Epistle to the Philippians and a prayer. Then was sung another hymn, after which I preached from the fifth to the eleventh verses of the same chapter. It was a solemn hour, and it seemed to be a great privilege here, under a frail roof of canvas, before the gates of a heathen town, to be permitted to conduct a service in quietness among a crowd of heathens, that had never attended a service before. The quiet was only interrupted by a word of assent or approval here and there among the crowd. The whole was concluded by a prayer, the singing of another hymn, and the benediction.

Brother M—— and the native helpers started out in the afternoon to some villages. I, however, intended to take rest, having preached in the morning at a distant village, and having conducted the service at noon, which, on account of the large attendance, had taxed my strength more than was good for an invalid, as I still was. The people of the town, however, had decided differently. They came out again in numbers, and standing at a little distance, were waiting for a sign to come near the tent, and be seated. It would have been cruel to disappoint them. I discoursed on religious subjects till it was nearly dark, and then they had yet a number of questions of a miscellaneous nature. We shall long remember our visit to Sangowl.

POONA FREE CHURCH MISSIONS, ADDRESSES OF
CHRISTIAN OFFICERS.

Mr. Small, of Poona, writes:—

The Rev. James Paterson, lately appointed harbour-missionary in Bombay, visited us in June last, and gave an address to our students on the Sabbath morning, being the 30th of that month. Our own students came pretty well out; and Mr. Paterson suggested that we should continue the addresses, trying to secure a variety of speakers, on the ground, as he said, "that children weary drinking always out of the same vessel." Acting on the suggestion, we had our dear brother and

fellow-labourer, Dr. Young, on Sabbath morning, July 7, who spoke to the young men on "the judgment." One of us, meantime, had opened the subject to Colonel Field, an officer long distinguished for hearty zeal in the cause of Christ, and devotedness of spirit, and who has been greatly blessed as a witness-bearer among those of his own rank, as well as among soldiers and others. Colonel Field regarded this as an opportunity brought to him in the providence of God, which he was not at liberty to refuse; for I am free to say that the matter was not presented to him in the light of an obligation to be conferred on us, but as an opening allowing of a faithful message and testimony before educated yet still heathen youths. Accordingly, he at once consented to go to the city on the morning of the 14th. I had the pleasure of accompanying him.

The novelty of an officer of high rank coming to address them on such a subject drew a large attendance of the educated youths of Poona—many from the College and Government schools. Our upper hall was filled. Colonel Field spoke with great power, mainly from the conversation between Christ and Nicodemus; but the address was telling chiefly as a testimony, the colonel bringing out his own experience of both conditions of soul, and illustrating, by personal and other incidents, simply and vividly. He told them how, in youth, he had been quite careless, as most of them now were, till arrested one day by the awful thought of his accountability to God, and the certainty of judgment; and how that he found no peace till taught by the Spirit of God the reconciliation effected by Christ. To the revelation made by God in the Bible he owed all his joy, all his peace. He exhorted them to come again to that Book with unbiassed and serious spirits, and to look at the character of God as revealed in Christ, until the light broke in on their souls. The address made an evident impression, and was attentively followed throughout. Afterwards, several of our young men told me that they enjoyed it very much, and that it was characterized by special clearness and intelligibility to them. Colonel Field has since said that he felt greatly moved and greatly helped in speaking.

We found a ready response to our invitation among other officers in the station. Captain Jacob, well known amongst us as a fellow-labourer, delivered the address on the 21st. He was accompanied by Dr. Young and Mr. Angus. The

audience was as large as before, the address clear and faithful, and closely listened to; the subject, "Labour not for the meat which perisheth, but for that which endureth unto eternal life." At the close of this address a college youth stood up, with a view to provoke discussion. Dr. Young remarked that it was neither the time nor the place for it, the object of these addresses having been explained; but that if discussion were desired, we should be glad to meet them when and where they chose. Nothing further was said, nor has since been, about discussion. Captain Jacob afterwards made the very useful remark, that to indulge discussion immediately after such exhortations, was like a too hasty application of blotting-paper—effacing the brightness of the impression.

On the 28th another large audience of young men assembled to hear an address from Colonel Phayre, the quartermaster-general. He was accompanied by a brother officer, Colonel Kirby, lately returned from England. Of ourselves, Dr. Young and Mr. Angus were able to be present. In a manner calling forth the closest attention of the young men, Colonel Phayre brought out the effect of Christianity as illustrated in the history of our own nation; showed its ennobling influence on our character and enterprise; showed how all that was really good about us was the fruit of it; at the same clearly distinguishing, in the individual, between the nominal and real possession of it. He urged a constant appeal on their part to the standard in the Bible, and not to those who professed Christianity. He entreated them to consider for what purpose he had come to speak to them. They knew it was not for hire; he needed not praise or honour at their hands; he knew, on the contrary, that he might incur slight, contempt, or ridicule. Why, then, was he there? The love of Christ constrained him. He loved their souls. He entreated them to give deep and solemn heed to all those matters.

Dr. Young says that the impression during the delivery of this address was strong and marked. Colonel Kirby was greatly struck with it; and when Dr. Young remarked to him that we were looking to Christian gentlemen to come forward and help, and that there was no one for the following Sabbath morning, he seemed to feel that, though he had never delivered addresses, there was here a strong call addressed to him to add his testimony to those that had gone before. With hesitation, indeed, he spoke of coming—so unusual a thing was it for him to attempt. But his hesitation

yielded during the week to the prevailing sense of the preciousness of souls and the greatness of the opportunity; and so, last Lord's day morning, Colonel Kirby appeared with his simple but thoroughly honest and faithful testimony. Some earnest prayer was made before this meeting, and Colonel Kirby's remarks were felt to be most impressive. Dr. Wilson, now in Poona in connection with the ordination of our native pastor, followed Colonel Kirby and spoke in a very interesting way, and wound up with some weighty words of exhortation.

Six addresses have thus been delivered to our young men by parties unconnected with our mission—that is, not mission agents; and this we reckon one of the bright features of it. The gentlemen who have spoken have felt it a quickening and strengthening of their own spiritual life. The hearers have had testimonies, powerful and explicit, from men whose profession is quite apart from that of missionaries. Much prayer also having been made, we are hopeful that the addresses will be followed by fruit unto the glory of the Master. What a wide and lavish sowing of seed there has been! Does not the soul ascend devoutly to God in fervent cry, "Send now a plentiful rain!"

I shall just add that next Sabbath morning the Rev. Narayan Sheshadri, who is a great favourite among the Brahmin youths of Poona, is expected to deliver the address; and that other military gentlemen in the camp—such as Major Graham, who accompanied Colonel Kirby last occasion, Colonel Scott, Captain Haig, Major Warden, &c.—have expressed strong interest in the meetings, and may, some of them, add their testimonies to those already given.

I need not add that I am sorry I could not personally attend more than one of the meetings, because my duties were here in the camp, where I have been taking Mr. Baba Pudmanji's place for about six weeks; but, as I said, I am very glad it has fallen to me to send some account of such a hopeful business to you at home.

DELHI.

The Rev. Mr. Smith, the Baptist missionary, writes:—

The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and

ever-increasing number whom our Scripture readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent on you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to tell what course to adopt. Our people are labourers, and cannot work alone. Now all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members.

BANGALORE MISSION OF THE LONDON MISSIONARY SOCIETY.

From the report of this society we gather the following. The Miss Anstey's are two young ladies from Edinburgh, who have recently joined the mission, and are doing a great work among the females.

Miss L. Anstey says:

Four times during the year we have visited the village of Anikul. House visiting there was very encouraging. Large numbers of men and women gathered quickly, and listened attentively to the story of the cross. We always met with civility at their hands, and from many we received a warm welcome, especially from those who are in any way connected with the children of the school.

The children joined their parents in manifesting towards us a very kindly feeling.

In the month of December we made a tour amongst some country towns, to speak to the women who would listen to us about the salvation which Jesus is ready to give, and to see if there was any opening for the establishment of girls' schools among them. The farthest of the villages visited at that time was Chicca Bellapoor, fifty-six miles from Bangalore. A very remarkable difference is perceptible between the welcome we receive from the people of a town, where, a mission school having been established, the friendship of a large number of people is secured, and the elevating and softening truths of the Gospel have been taught, and the treatment we receive from the people of a town where no such salutary influences are at work. If we have a school in the place, we are well known to all, and are treated as friends and benefactors. But in other places our visits may or may not be favourably received; and even if the people be not rude to us, they are more ready to despise our message and blaspheme our Lord. While, however, there were many who thus showed their hatred of the light, many others were respectful and attentive listeners.

The Rev. Mr. Rice says:

Considering the importance of a well-trained native agency in carrying on the work of the Lord in this country, we are thankful to record that, since the date of the last report, there have been several additions to the number of students in the seminary, which is now divided into two departments—a higher, in which instruction is given through the medium of the English language; and a lower, in which the teaching is in the Canarese only. In the English department there are now eight, and in the Canarese department four students, making a total of twelve. These pursue their literary studies in the English Institution, and their theological studies in the seminary.

A Brahmin youth in the school has for some time past been secretly a Christian. He has been in the habit of meeting with the evangelist in his own house for reading the Scriptures and prayer; has openly denounced the practices of Hinduism, and exhorted his class-mates and others to be followers of Christ. I have had two or three interesting conversations with him, in which he manifested a very clear acquaintance with the truths of the Gospel, and showed great earnestness in seeking the salvation of his soul. The last time

I saw him thus in private, he spoke much of the obstacles in his way in making an open profession of his faith, and said very earnestly, "Sir, pray for me." For the present the great adversary has succeeded in plucking this precious fruit of our labours out of our hands. A short time ago the friends of this young man became alarmed, clandestinely removed him from the school, beat him, placed a guard over him, burnt his Bible, and finally sent him away to a distant village. For a long time all our efforts to have any communication with him proved unavailing; but at length, having been brought back to his own house again, he ventured to come several times after dark to the evangelist, who was rejoiced to find him still firm in his attachment to the truth, and in his resolution to be baptized. His friends, however, happened to discover him one evening in conversation with the evangelist, and have treated him with greater severity than before. We hear that they have shaved his head, scarified the flesh and rubbed lime juice into it, in order, as they say, to counteract his madness. They have also, it is said, given him medicine to produce sickness, in order that, as they say, he may bring up his religion. A great tumult has been raised, and, for the present, our flourishing school at Maloor has been stopped, scarcely any one venturing to send their children from fear lest the Christian madness should seize them. We mourn over the bigotry of the people, and the sufferings of this promising youth; but all we can do at present is to fulfil his own request and *pray* for him.

China.

CHURCH MISSION AT FUH-CHAU.

THE Rev. J. R. Wolfe, detailing the progress of the work at Fuh-chau and the branch stations, says:—

You will be glad to learn that our work continues to be blessed, especially in some parts of the country. In this city (Fuh-chau) there are three or four inquirers, whom I am hoping to admit to baptism next Sunday. At Achia I am hoping to admit several to the same privilege at my next visit. At present there are seven fully prepared to make a public confession of their faith in Christ by baptism, and they are waiting for me to visit them. There are, besides, many inquirers, of whom I entertain good hopes. Persecution has already commenced in this place, and the village is divided. But the cause of truth

is the cause of God, and if the work which has commenced here be really a work of the Spirit, then I have no fears as to the issue. Do not cease to pray for us. It is a struggle in which we need yours, and all Christ's people's prayers.

I have the same good news to impart to you of the work going on at the station in Ming-ang-teng. I hope, D.V., at the end of this month, to admit over twenty into communion with the Church of Christ at that place. The work there has shown considerable interest from the very first, and circumstances have required my presence there more than at all the other stations put together. We have been brought into contact with the Chinese authorities there more than at other places, perhaps from the fact that we wanted to buy a piece of land whereon to build a bungalow which would serve as a sanatorium for the Mission. We have met with a great deal of opposition from the gentry and local authorities, who have issued proclamations against us, denouncing Christianity in the severest terms, and heaping upon its followers the most opprobrious names. The city authorities interfered, claimed the land as Government property, and forbade me to purchase it. There was a great deal of opposition, but at length the owner of the property, a heathen, came forward, produced evidence that it belonged to himself and not to the Government, and asked me to accept the land in question as a gift on behalf of the Mission. He placed the deeds in my possession, and said, "I do this because I see you are good men, whose object is to do us Chinese good. You have been basely misrepresented by the gentry and officers." I thanked the old man, and said I would rather purchase the place for its proper value. He replied, "If you will not accept it, the land is worth 120 dollars. But what is that between us." I have since learned that he is the friend of one of the candidates for baptism. We have, however, declined the old man's offer, as the doctor thinks it is not the best place that could be obtained for a sanatorium, and the English Consul thinks we had better not disregard the request of the Chinese authorities that we should not buy the place.

With regard to the proclamation above mentioned, I thought it my duty to answer it in a public manner. Accordingly I got the senior catechist to write out, at my dictation, an answer, with the clauses of the treaty which bear on Christianity attached to it. Brother Cribb and myself then proceeded to Ming-ang-teng, and

posted it, in the shape of a large placard, all over the town and village, side by side with the Mandarin's, to which it was an answer. The excitement of the people was great. All came to read our answer. The Mandarin immediately sent for us to talk with us. We then refused to go. He again sent, and denied that he had any part in the matter; that the gentry had compelled him to put his stamp to the objectionable proclamation. We told him we held him as the responsible party. He then ordered his own proclamation to be torn down, and requested to be told what he could do to repair all the injury he had done to us. We replied, "Nothing short of a second proclamation, declaring that all he had said in the first against Christianity was utterly false, and that it was contrary to law for any one to molest Christians because of their religion; that the Emperor had already given full toleration to Christianity, and protection to its followers, and that it would be his (the Mandarin's) duty to see that this law was respected; and that if any one was found molesting the Christians in any way, he would prevent it." All this he did the next day in a fresh proclamation, telling the people that when he put his stamp to the first proclamation, he was entirely ignorant of the law, or of the existence of the treaty which gave to Christianity a legal standing; and concluded with these words—"If any one rashly disobeys this, and molests the Christians in any way on account of their religion, I will have him apprehended and severely punished in my presence." But it was too late to protect himself. The English Consul became aware of the existence of the objectionable proclamation, and demanded his immediate dismissal from office. This has since been done, and a new man put in his place, who, it is to be hoped, will show more wisdom, and not be led away by the violence and fanaticism of the gentry and literary class. This matter has brought the cause of Christianity fully before the mass of the people in this place, and it has done much good for the cause of Christ at Ming-ang-teng. Since that time the number of inquirers has increased, and there are hopes of a still greater increase. The catechist is very earnest and faithful, and takes great pains in instructing the inquirers carefully in the word of God. He has devoted three nights a week, exclusive of Sunday, to private teaching with the inquirers and candidates.

There is rather a remarkable incident connected with one of these meetings which occurred recently,

which may be interesting to relate. One evening, as the Christians were all sitting round the table listening to the catechist expounding the third chapter of Genesis, and explaining the temptation, the fall, and the first promise, "I will put enmity between thee and the woman," &c., suddenly the little company was startled by the sight of a large serpent, coiled round the beam quite close to the table, hissing with all his might at the catechist. All flew to the door, but the catechist brought them all back, saying, "Come, let us bruise his head, and then continue our meeting." So they set to, and succeeded in killing the serpent, and then buried him in the garden, and afterwards enjoyed their meeting, praising God for his kind protection from the serpent's bite; but, above all, that He had saved them from the power of the old serpent, the devil, in calling them to a knowledge of Christ Jesus, and giving them faith in the power of his death to redeem their souls from sin and death.

Our work is spreading rapidly around us on every side; too rapidly, indeed, for our straitened circumstances, whether of men or money. We have been compelled to open two new stations in this direction, *i.e.* below Ming-ang-teng, though our half-yearly allowance is already exhausted. There is now another call equally pressing; but I fear, as we have no money to rent and repair a small chapel, we cannot take advantage of this opening at present. The circumstances of the case are these. At Ming-ang-teng several men became interested in the truth. Amongst these was a travelling merchant, who had been staying at Nantae for a day or two. He seemed at once to drink in the whole truth, so eagerly did he learn. He said, "It is just the religion which suits my condition as a helpless sinner." He hurried home to tell his family of the treasure he had found, but his wife became frantic with rage at the disclosure that he had for ever given up idolatry, and every thing connected with idols; and, to show her zeal and displeasure, she broke all the pots and pans, &c., which were in the house. This exhibition of her rage did not in the least influence her husband. So far from forsaking the truth, he determined at once to destroy all his household idols, and told his wife she was possessed of a devil, which nothing but Jesus Christ's religion could cast out. He told the glad news to several of his friends and neighbours; the result was, several of them came to Ming-ang-teng, a distance of ten British miles, to listen to the word of God; and three of those who came

believed, and come regularly to the chapel at Ming-ang-teng on Saturday night, to be present for the Sunday services. They now, in common with many of their neighbours, have sent a request that we should open a station in their village, and send them a teacher. In this way God is opening up new fields of labour to us, and new opportunities of preaching the truth; but we want more means to commence what we hope in time will be carried on by the people themselves. Remember, this is still the sowing time, even in Fuh-chau, where our society has been labouring so long. Since I am writing this last sentence, six of the Ming-ang-teng candidates have walked into my study with a formal invitation to me, on long red cards, to come and baptize about twenty of their number.

Lieng Kong, too, is showing signs of interest, especially among a number of widows, five of whom are under instruction. This is all the information I have to communicate at present.

Polynesia.

RARATONGA AND MANGAIA (LONDON MISSIONARY SOCIETY).

LAST year (says the *Chronicle*) a second hurricane desolated the island of Raratonga, and greatly injured its buildings and resources. This year, in a most unusual way, a similar calamity has been experienced: but it lasted so long, and was so violent, as to leave the island a complete wreck. Mr. Krause describes at length the progress of the hurricane, and its disastrous effects. He adds that the people, as last year, immediately began to repair their chapels, and made offerings to the Mission. So simple and steadfast is their faith amid such perils.

Mr. KRAUSE writes on April 5, 1867,—

Again a hurricane, and with a length and devastating influence unprecedented in Raratonga, has desolated our island and blighted our prospects. There was a feeling of uneasiness among our people this whole season—a dread of another hurricane. I attributed it merely to the effect of the last, but felt myself also very apprehensive, especially as the barometers stood several times in January fearfully low (aneroid 29.30, mercurial 29.60); still two hurricanes in two successive years we could not think of. However, on March 21 (Thursday morning), several of my people came alarmed, inquiring whether we should have a hurricane, as the sea had risen unusually high on Wednesday night. It blew a little fresh from E.

by S., as it had done some days previous (barometer, an. 29.48, mer. 29.76); but as we had to expect our equinoctial gales, we hoped it was nothing but these. The sea rose, however, on Thursday very considerably; the barometers showed a downward tendency; wind steady, a little increased. In the night the sea rose higher still, and on Friday morning was alarming; wind steady, increasing; barometers very slowly, but steadily, falling. Held our morning meeting with some anxiety. At three o'clock sky very wild; sea fearfully high; barometers, an. 29.22, mer. 29.50; had the bells rung, to give notice to prepare for the worst, and requested the chief to send notice all round to prepare for a hurricane. The wind veered to east, but after three hours went back to E. by S., blowing stronger than before. We secured the doors and windows in the Institution-house with crossbars and ropes; lashed the roofs of the store-room and printing-office fast with all the rope we had; had the Bible cases covered with hides, fastened down with iron bars, in case the roof of the lower store-room should be torn away; and, thus prepared, waited events.

Saturday noon and afternoon it was truly awful; the sea washed through our beautiful school-house, and sent heavy blocks of coral near our chapel, having washed away the greater part of the chapel wall (all that was not protected by our noble school-house, which also saved Makea's house, by breaking the force of the sea). All Makea's out-houses were washed away. Barometers—an. 28.80, mer. 29.10. Saturday night was the worst. We listened with awe to the howling of the tempest. All was awfully dark. Every now and then a gust would shake our house so as to startle us.

At nine o'clock the aneroid showed a strange appearance; the hand would go constantly to and fro between 28.74 and 76, as whether under some magnetic influence, till ten o'clock. At ten o'clock, the aneroid kept steady at 28.76, and soon after began to ascend. That was joy for us. The wind, however, was higher than ever, and continued so till near five o'clock on Sabbath morning, when it suddenly ceased in its violence, shifted to and fro, and we entertained hope that all might be past; but at seven o'clock it commenced in all its violence again from W. by N., showing the true cyclone; *but the sea was down since five o'clock*. The barometers were steady, but slowly rose, exactly as they had fallen, and on Monday forenoon we could let our refugees go

to their own dwellings. The wind decreased very gradually till Tuesday, when it was no more than an ordinary strong wind, still from W. by N. Barometers did not rise so well. Wednesday—aneroid was still at 29.22, mer. 29.48. The length of this cyclone is most extraordinary, as also the fearful sea which in part preceded it, and rose higher and higher, till the centre had passed; it could, therefore, not have been a common storm-wave.

The beautiful school-house in Arorangi, so splendidly finished in rivalry to our fine school-house in Avarua, is a ruin; so is that in Ngatangia.

Our Avarua school stands, but all the fittings are destroyed; my fine desk of sawn coral was on the opposite side of the room, three feet high, sand and coral was left in it, and a large hole torn into the stone floor. All the windows towards the sea are torn out. All our chapels are more or less injured; but our people are already busy in repairing them: if our buildings were as formerly, not one would have stood. We feel very sorry for our dear people so sadly afflicted. Our staff of life, the Uata or mountain banana, had begun to recover from last hurricane; a few months more, and we would have been again in our wonted abundance—now all are down. Our oranges strew the ground; our bananas lie low; our cocoa-nuts strew the ground; our coffee, just ready to pick, not only strews the ground, but the greater part is washed away by the floods: and, instead of fifty to sixty thousand pounds, we shall barely get from five to ten thousand, if so much; our bread fruit, just recovering a little (those trees not rooted up in the last hurricane), and commencing to bear, are withered; a number of our fowls are blown away, two herds of cattle dead, &c. The water (not sea) rose four feet high in our enclosure, and was two feet high in the students' houses of the Ngatangii side, so that all of that side had to sleep in our lecture-room. Six new sand islands have formed on our reef, one on one side of the harbour. All the appearance of Avarua shore is altered: all the greenwood trees are swept away; our island, usually so beautiful, looks as if swept with a flame of fire. All the resources of our island are gone; and, as Raratonga, having a very narrow reef, has but few fish, we shall suffer want, yet I trust not famine, as our taro plantations have not suffered, or at least but little, and our sweet potatoes also have but *in few* localities been injured by the floods.

It would have rejoiced your heart to see with

what readiness our dear people set to repairing the chapels and schools. Arorangi and Agatangia will have to rebuild; the greatest difficulty is to procure thatch, as nearly all is blown down. Our prospects for May are as bad as well they can be. I have not even heart to ask them to give anything this year, they have suffered so much.

Rev. W. W. GILL writes on April 13:—

Last year it was over in about eight hours; but last month it blew for two days and two nights, but then, perhaps, it did not blow quite so hard as last year, at any rate the houses stood it better, partly because all took warning from last year's terrible destruction, to do all they could at the commencement of *this* blow to secure their houses. Ours, being newly repaired, stood it bravely. We did not have to leave it. The roof of our large chapel all but came off—the seaside; it was much damaged. It has been repaired. The cocoa-nuts and bananas are all destroyed again, also oranges, &c. The sea rose a little nearer our house than last year, and all the canoes from the sea-side were brought into our garden.

The churches and schoolhouses and our own dwelling all stand. But few of the native dwellings came down, as they had plenty of time (forty-eight hours at least) to secure them with "kākā" for rope, and "tuitui" trees. The church here, and that at Ivirua, are much worse for the hurricane. Tamarua and Ivirua schoolhouses were partly unroofed. Our old dwelling at Tamarua was terribly shaken. But all these buildings stand, though very crazy. Thank God no life was lost here this year. The sea rose above thirty feet.

South Africa.

OUR churches (says a letter of M. Casalis) will be happy to learn that the hostilities between the Boers and the Basutos have terminated. The latter will remain in possession of a somewhat considerable territory which the Free State had annexed and disposed of by sale. In this manner three or four of the stations from which our missionaries had been expelled are now re-opened. MM. Malille and Casalis have been preparing to return immediately to Morijah. M. and M^{me}. Jousse had set out from Natal, and are to be reinstalled at Thaba Bosin, where they will have found a goodly revival.

The statements we have received as to the

terms settled by the belligerent parties are contradictory. According to some of them, the Free State has reserved itself a certain supremacy over the country of which it renounces the occupation; according to others, the aborigines will enjoy an entire independence, as formerly, within it. It is certain that the first overtures for the peace came from the Boers. Most probably efforts are made on both sides to give up as little as possible, but so as to provide for a while against new quarrels.

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Dr. Jenkins having spoken in terms of just commendation of the educational efforts of the society, he would confine himself to the part of his resolution which spoke of its evangelistic efforts. These he characterized as exceedingly important and measurably successful, in proof of which he read interesting extracts from the letters of some young colporteur evangelists, formerly pupils of Pointe-Aux-Trembles, who were now labouring in the parishes below Quebec. One of them had worn a friar's frock, but now loved the Saviour. Another, three years ago, had come to the school in company with three other youths; the latter became afraid and left shortly after they entered; he remained, and the prejudices of which his mind was full gradually gave way before the power of divine truth. He was also now employed in imparting the precious truths of that Gospel he had been taught to love to his fellow countrymen.

Extracts.—From letters placed in his hand by the secretary, he would read the following interesting extracts, showing what these youths were now doing:—

“We intended to leave my native parish and go to the next one, as the priest had denounced us from the pulpit on the two Sabbaths previous

to our arrival. Still, however, having a strong desire to make known the good news of salvation to my friends and neighbours, I thought in spite of the opposition of the priest to try and do so. In place of the people being unwilling to receive us or buy our books, it was the very reverse. The Lord was with us, and it turned out differently altogether from what the priest had ordered. The people asked us to go here and there, and we passed long hours with them, reading and speaking to them about the things of God.”

Prejudices.—“There exist many false prejudices among the French Canadians about Protestantism. When they hear explained the doctrines which Jesus himself announced while on earth, and that these are the truths held by Protestants, they manifest much surprise. A woman did not hesitate to say to us,—‘You Protestants are better off about your salvation than we are, because the poor, according to the way the priests claim money for saving ordinances, are to be pitied.’

“Oh! Sir, if you only knew how wrongfully we are judged by the people in relation to the pure doctrine of Jesus, which we profess; some think we have no more religion than the beasts of the field. When they hear us speak of our faith in Christ and love for Him, they are surprised. Often every day have we thus to witness to the Gospel.”

HOW A PUPIL OF THE FRIARS BECAME A PUPIL
AT POINTE-AUX-TREMBLES.

“I was at the College of ———, preparing to be a teaching friar; a colporteur had visited the parish, and spread a great number of Bibles and Tracts. The Rev. Superior of our house, indignant at this, took great pains to follow the track of the colporteur into all the houses where he had stopped, and to gather the heretical books in order to have them burned. I was chosen to accompany him, and carry the books and tracts which he got back from our poor Canadians. None surrendered them without some hesitation, a few resisted, while others met the priest with objections. Of course I had to observe an humble silence all the while, but I was nevertheless very attentive to all that was said, and took deep interest in the discussions.

“I was ordered to deposit the books we had collected in a certain room of the college. I was possessed, however, of an intense desire, if possible, to get at them and read them. Several of

my comrades experienced the same desire. But how to manage it? We were all under constant and close supervision. For a while the thing was impracticable, but our vigilant Superior happened to start on a journey, and was absent several days. We availed ourselves of the opportunity, and ate the forbidden fruit. Bibles and tracts were soon scattered in the rooms of the pupils, but well concealed and read in secret. What struck me most, was the great resemblance I found between the Romish and the heretic Bible. I had expected then, from what we had been taught, to find them quite different books. I went on reading assiduously the Bible and tracts, and gradually discovered that I had been deceived in the most deplorable manner by my spiritual conductors. Under this impression I left the college in disgust, and decided never to go back. I then took steps to obtain admission into our college at *Pointe-aux-Trembles*, and fortunately was received. It is there I have learned to know my Saviour. Now my ardent desire is to spend my life in spreading the Word of God, and making it known to my own countrymen."

HOW ONE OF THE PUPILS DIED.

"We have to deplore the death of one of our

best pupils, a young man, exemplary in his behaviour, and of much promise. His parents are Roman Catholic, as he was himself when he came into the institute. He was with us only three months, but by that time his heart had been given to the Lord, as was shown by most satisfactory evidence. When here about six weeks he was taken very sick, but after a few days of careful treatment he was restored to health. A few days later he again took so sick that I sent for a doctor and his parents. He never got well, and during his last days fell into a stupor, from which, whenever roused, he gave evidence that he had been communing with God. C

SUGGESTIONS AND REPLIES.

THE UNITY OF THE HUMAN RACE.

(To the Editor of *Christian Work*.)

IN your October number I read the following remarks of your own correspondent from Scotland, in reference to the meeting of the British Association at Dundee: "The only point to be noticed, in a Christian relation, is the determination shown by a few of the members to assail the chronology of Scripture. At such an association all scientific facts must be received; but the crude and hasty attempt to make use of these, when often ill understood, to create a prejudice against the statements of revealed religion, gives evidence of a spirit of strong hostility. The unity especially of the human race is not only a statement of scripture, but upon this unity rests the value of the Christian revelation; and with its rejection

the whole fabric of Christianity, as a religion given by God to man, is undermined."

Thus your correspondent. Before proceeding any further, I beg to say that I do not intend discussing the merits of the questions referred to, such discussions not coming within the sphere of your valuable publication. Further, in order that your Scotch correspondent may know in what a spirit I make these observations, I declare that I have never received, nor will receive, any scientific discovery as a fact, if it be opposed to the spirit or the letter of Holy Writ.

Allow me now to express my astonishment, in the first instance, that your correspondent should have mixed up as enemies to Scripture those who attack the chronology of Scripture, and those who reject the theory of the unity of the human races; in the second instance, that he considers the whole Christian religion undermined by the adoption of

the theory that all races of men do not descend from Adam.

With regard to the first point, I merely beg to remind you that those who, like Dr. Bunsen and others of his school, maintain the unity of mankind, are precisely the same who attack the whole chronology of Scripture as revealed in the book of Genesis, in order to attempt to prove the unity of mankind; whereas those who deny the unity of mankind—*i. e.*, the descent of all human races from Adam—are they who base their theory on the chronology of the Bible, and are able to bring into a clear unison with the spirit and the letter of Holy Writ the recent discoveries in philology, ethnology, geology, and other branches of science greatly developed in modern times, which bear a strong testimony to the correctness of their theory.

With regard to the second point, I am sure your Scotch correspondent could not on reflection repeat the assertion contained in the last few lines of what I have quoted from his letter. What does it matter for the great work of redemption, whether the Malay, the Hottentot, the Negro, descend with us from Adam or not; they are our spiritual brethren at any rate, as we are all created by the same Father,—only the Adamite race are the chosen one for spreading civilization and the Holy Truth as revealed by the second Adam, Christ the Son of God, among all the other inferior human races, who may have existed thousands of years before Adam was created in the image of God, the crowning act to the whole creation. He may just as well say that those who, with the truly Christian author of "The Testimony of the Rocks," see in the six *days* of the creation, as related in the Book of Genesis, six *periods* of incalculable time, undermine also the foundations of the whole fabric of religion and Christianity.

As I stated before, I must refrain from discussing the merits of the different theories mentioned. I offer these few lines of remonstrance only in the hope that your correspondent from Scotland may not forget another time that there are certainly millions of orthodox Christians who differ from him on many such scientific and religious questions of the day, and who still are quite as earnest as he is to proclaim and maintain the Divine authority of Scripture.

R. A. DE S.

[We cannot agree with our correspondent in attaching so little importance, as he does, to the

unity of the human race. Christ is represented in the New Testament as fitted to be the Saviour of men, not only by reason of His godhead, but of His manhood. But if men be not all of one family, then this manhood means nothing, and He might as well have been an angel or an archangel as a man. Besides, the explanation of the cause of sin and of the necessity of redemption is rendered null, if the perfection of a common progenitor be denied, and his wilful defection from that state of holiness in which he had been created. Science has, we believe, shown no sufficient cause to doubt either the unity of the human race on the one hand, or its origin within the scriptural period on the other.—Ed.]

THE SWEDISH MARRIAGE-LAW.

(To the Editor of *Christian Work*.)

SIR,—Your number for this month contains a statement regarding the Swedish marriage-law, and a narrative of a marriage celebrated by some Baptists in the town of Orebro.

I know nothing about the circumstances connected with the alleged marriage celebration; but though the Swedish laws are by no means yet clear of all traces of the old intolerance, they are not such as that it should be said that by them the Baptists are "driven to extremities," or that in being married by their own pastor they are "commencing an open resistance to the unjust law imposed upon them." I speak on the best authority when I say that by the law of the country—since 1860—members of Baptist congregations have full freedom to be married to one another according to their own *ritus*, without the intervention of any Lutheran clergyman. It is only in the event of one of the parties belonging to the Lutheran Church that the law requires the marriage to be celebrated according to its rites. And, further, "civil marriage," or marriage apart from any religious ceremony, is recognized by the law. I am quite aware that there are some few cases of difficulty which have arisen, by reason of persons professing Baptist opinions not having formally separated from the national church, nor renounced their standing and rights as members of it; but such persons have evidently themselves to thank for the inconveniences to which they may have been subjected.

I shall feel obliged by your insertion of this correction.

Yours, &c.,

October 4th, 1867.

J. L.

L I T E R A T U R E .

THE teaching of the bible is enriched beyond any other wisdom by example. Its truths are continually shown in contact with human life ; and the pulpit is never more impressive than when it draws upon life to enforce its lessons. A ministry prolonged for many years must afford to any thoughtful man abundant illustration of God's word ; and when Dr. Leifchild, near his eightieth year, determined to collect such incidents of that kind as were still fresh in his memory, he did what probably most men in his position have wished to do, and he did it so well that the work has emerged from the concealment of a private publication.* Illustrations of scripture are abundant enough ; but this collection has the advantage of being drawn from one man's experience. The narratives are admirably told, and many of them of the most singular character. A more impressive book, or a weightier testimony to the truth of the bible principles, it would be difficult to find.

A striking book, packed so full with figures and quotations that it wears to some a half-repellant look, testifies, in the best way and spirit, to the great work of good that has been wrought out for the artizans of England during the last forty years, and wrought out through agencies of the most various kinds.† It is a book that is pre-eminently fair and cautious, a calm and thoughtful review, pointing out the openings for much further good in the future, and some failures, too, in the past ; and of all the more value because one of the authors was himself a working man. The spread of education, and with it the spread of literature, the improvement of factory comfort, the growth of co-operation, the friendly societies and savings' banks, are all noticed and their results given with such fulness that every one can measure for himself the conclusion at which the authors have arrived. One most interesting section—a comparison between 1832 and 1867—we would quote entire if we could ; but that, indeed, is a temptation that is repeated in almost every chapter. It

is pleasant to find that the evidence is in favour of a growing temperance, that signs of a moral progress are so multiplied, and that the drift of working men is setting rather to the Christian Church than away from it. We have not for long met with a book so wholesome, encouraging, and stimulating as this, or one which it would do so much service to spread.

A cheap edition of M. de Liefde's "Charities of Europe," beautifully printed, and with the narrative in some cases improved by condensation, ought to take a prominent place among the gift books of the year.* The stories are thoroughly romantic in their interest, and lose nothing in the telling ; and yet they are the simple and often obscure efforts of faithful, truehearted men to love their fellow-men, and lessen the burden that they carry. May such self-denying charity abroad inspire fresh works of charity at home !

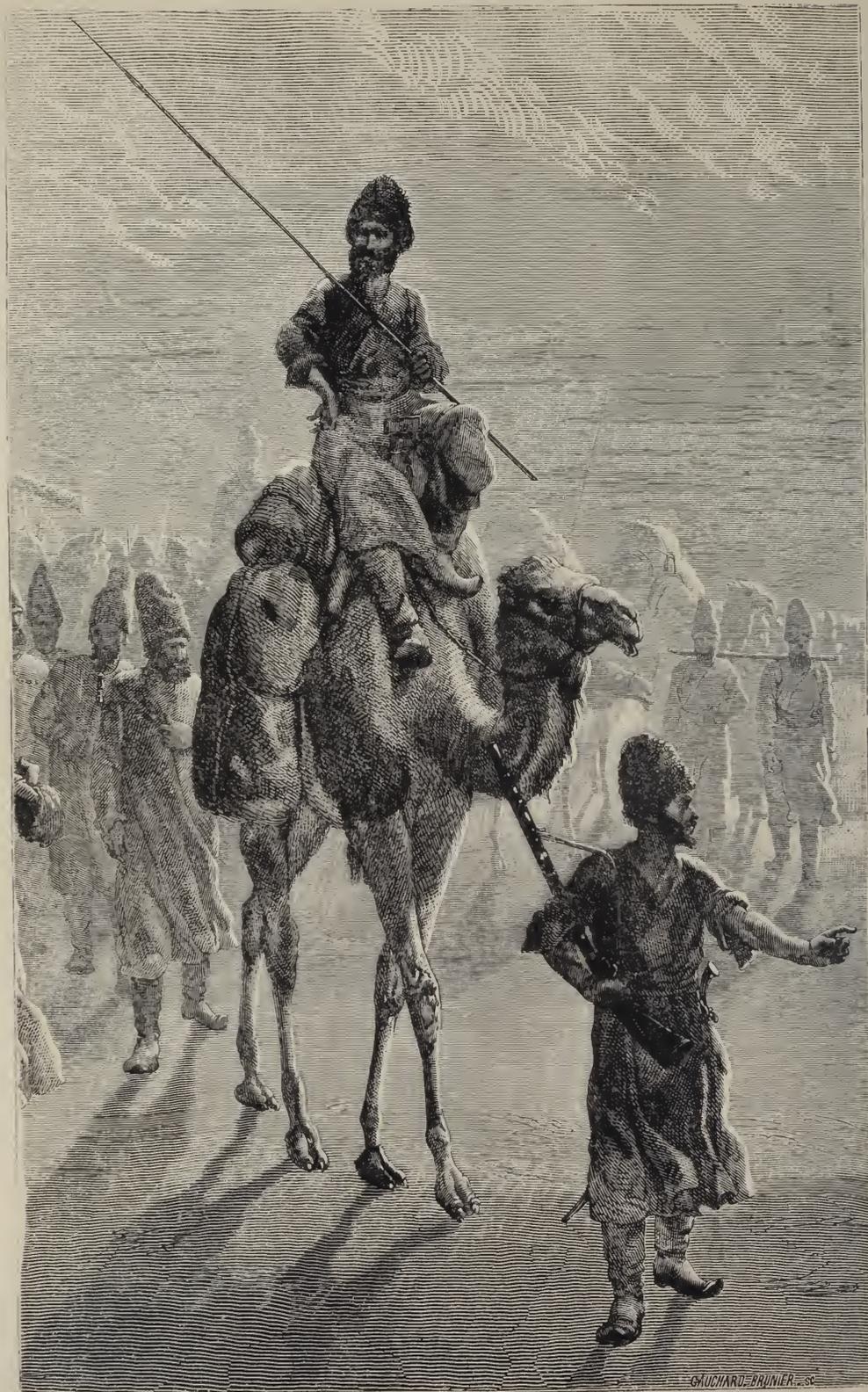
The "Work of God in every Age" is the title of a book with a good meaning and pure execution.† Its object seems to be to show that a revival of religion is simply the sign that God is carrying on the great work of his Church ; that, therefore, it is not, as such, to be treated with disdain. The author claims for it, indeed, the regularity of a law ; and he illustrates the position by a general sketch of the Christian Church and the present aspect of the Christian missions. The great results of the Church, he hints, have always sprung from revival ; and his conclusion is, that a revival is absolutely necessary now. "We have proved the need of a revival of religion for our own country, and the duty of attempting it." Various hints are given as to how it should be undertaken, and a glowing picture is painted of the good that will follow it. There are many excellent suggestions ; but the form of the book—where a chapter from Gillies' Historical Collections is followed by a sermon, with the heads complete, and this again by some general and commonplace reflections—is not attractive ; and sufficient care has not been taken to limit and define the meaning of a revival of religion.

* *Remarkable Facts, illustrative and confirmatory of Different Portions of Holy Scripture.* By the Rev. J. Leifchild, D.D. With a preface by his Son. London: Jackson & Hodder. 1867.

† *Progress of the Working Classes—1832-1867.* By J. M. Ludlow and Lloyd Jones. London: Strahan. 1867.

* *The Romance of Charity.* By John de Liefde. London: Strachan, 1867.

† *The Work of God in every Age.* By the Rev. W. Froggatt. London: Jackson, Walford & Hodder, 1867.



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