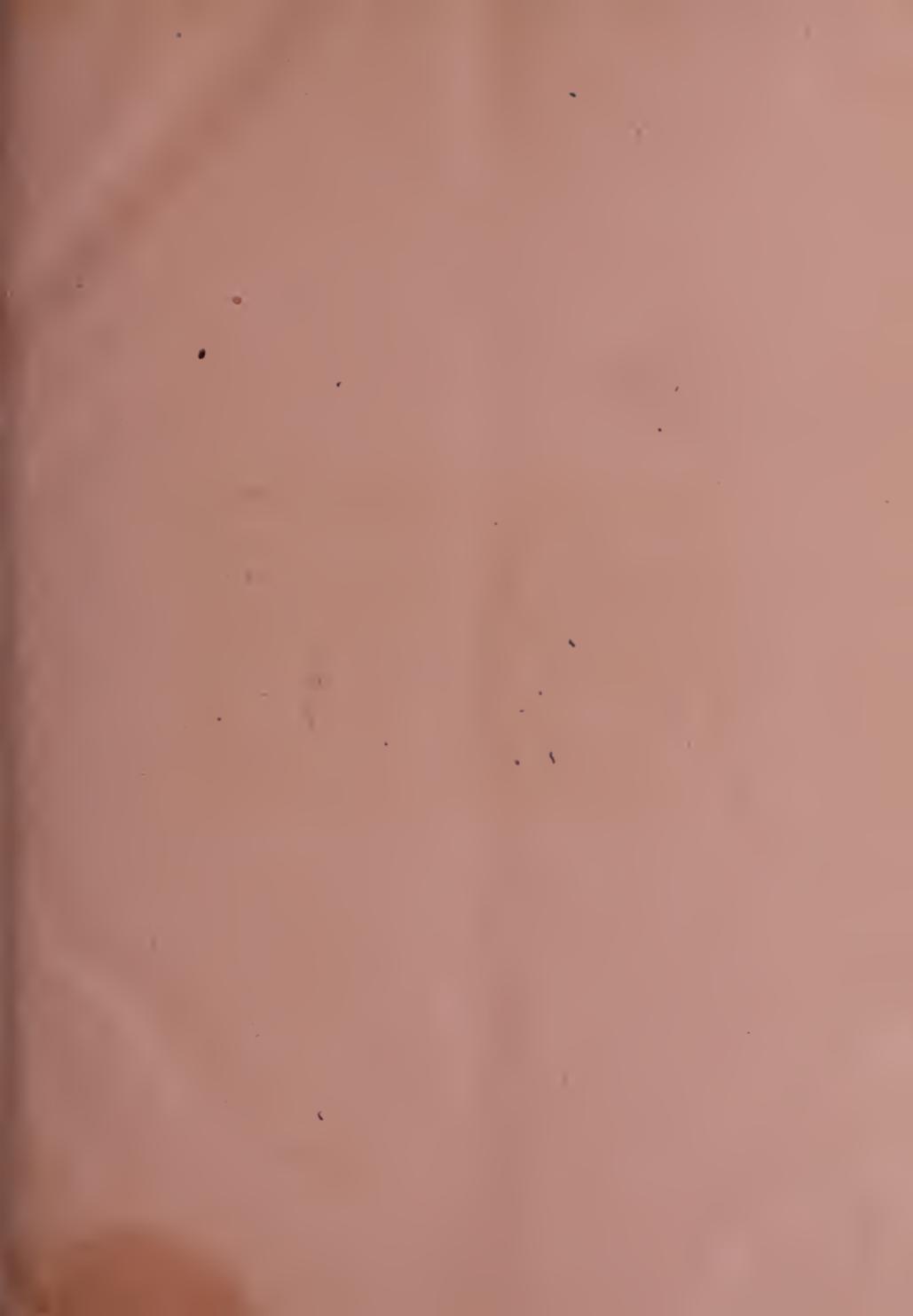




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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

TEMPLE WORSHIP IN BUDDHIST LANDS.

A YOUNG missionary, when about to depart for Southern Asia, was thus accosted by an eminent minister to whom he was paying a farewell visit:—"If you write home and tell us that the people among whom you labour are idolatrous, we shall be unaffected, for we know it already; but if you say that you saw idolatry, and describe it, that will excite interest." He saw a strong conviction that greatly increased attention would be paid to missionary letters, if, at times, when no important events were occurring in connection with the evangelistic work, descriptions were given of the heathen temple worship. This is occasionally done now, but not, we think, to the extent that it might.

Even with respect to Indian idolatry, many inaccurate ideas are entertained by the Christian public at home, and these errors are dissipating very slowly. In regard to China again, and the other countries in which Buddhism is the most popular faith, it is not so much that erroneous conceptions are entertained of the kinds of idolatry practised, as that the knowledge possessed is so faint that it can scarcely be dignified with the name of a conception at all. If without entering on the philosophy of the several faiths, interesting as that inquiry undoubtedly is, each labourer in China and the neighbouring countries would give us as graphic descriptions as possible, possessing the authority which attaches to eye-witnessing, these would ultimately not only find their way into the hands of the supporters of missions, but would also reach scientific men, with the effect of making many eminent persons who now show but slender respect for Christian Evangelists look on them with more favour in the future. The wives of missionaries, with the

feminine instinct for noting minute details, might render essential service of the kind now described.

As an illustration, we cite a few passages on Chinese temple worship, the dresses of the priests, &c., from a small work of humble pretensions, but of real value, published in 1862* :—

"The great mass of the people are worshippers of Buddha or Fuh, whose temples are very numerous, not only in China, but also in Japan, Siam, Burmah, Ceylon, and Tartary. In China they are often built on the hill-tops far above any dwellings; and very early in the morning many people may be seen wending their way up to them to burn incense before the idols. At the door, or painted on the temple wall near the door, are large and hideous figures, called the guardians of the temple. These are to frighten away bad men and evil spirits. Opposite the door, inside, is an image called the Laughing Buddha, seated cross-legged in a shrine, with little sticks of incense burning before it. In a hall behind this, also facing the entrance, are three gigantic figures of gilded wood, each seated on a lotus flower, representing the 'San-pau-Fuh,' or 'three precious Buddhas.' They have generally Indian faces, and look mild and thoughtful. Sometimes there is a beautifully-carved screen in front of the images, with an opening before each face. This makes them look grand and mysterious, and the poor worshippers feel very much awed when they are in the presence of 'the great gods.' Little children are sometimes afraid to go near

* "China and its People, a book for young readers." By a Missionary's wife. London: Nisbet and Co.

them. There are a great many Buddhist priests in China. They shave their heads completely, and wear a long yellow or ash-coloured sash, folded over a front without any buttons. They do not marry, and prefer to eat no animal food, because they think it wicked to take the life of any creature." (P. 118.)

"A large number of Buddhist priests often live together in a monastery. Their worship consists in chanting prayers, ringing bells, beating drums and gongs, and burning incense. Some of them rise many times in the night to worship. The monasteries are the chief inns in China, and we have been often aroused from sleep by the hollow sound of a wooden drum, or the tolling of the great bell, and listened to the low voices of the poor priests chanting their prayers in a language which they do not understand. The monks spend much of their time in repeating over the name of their idol, 'O-mi-da-Fuh,' and in sitting still and trying to think of nothing. They wear a string of beads, as the Romanists do, and drop one every time they say the word 'O-mi-da-Fuh,' so that they may know how many times they have repeated it. Sometimes they count by filling up a dot on a piece of paper for every hundred times. They afterwards burn the paper, and think that the number of prayers is put down to their account in the other world." (P. 121.)

A curious resemblance has often been pointed out between Buddhism and Romanism, extending so far that a Buddhist object of worship is a woman with a child in her arms, irresistibly reminding us of the Virgin Mary and her Divine Son.

On this subject the authoress has the following paragraph:—

"In some Buddhist temples there is an image of a woman with a child in her arms. She is called Kwan-yin, or the goddess of mercy, though Chinese books say that she is not a goddess, but a god who appeared in the form of a woman. Pretty little china figures of Kwan-yin are sold, and she is much worshipped by the women." (P. 123.)

Less known than the Buddhists are the Tauists, from the description of whose dress and worship we extract a few sentences:—

"The sect of the Tauists was founded by a man called Lan-tsz, the 'old boy,' or 'Lan-Kiung,' the venerable prince, who lived about the time of Confucius. The Tauist priests are very numerous. They may be known in the streets by a blue or slate-coloured robe, like that of the Buddhists in form, but with their hair fastened up at the top of

their heads with a pin. Their priests marry and live in their own houses. They pretend to tell fortunes and to understand magic." "In their temples there are a great many figures; that in the centre represents either Lan-Kiung, or one of their many gods, while round the room are his attendants or disciples. There is a great man living in the province of Kiang-si, who is the head of the Tauist religion. He is believed to be greater than many of the gods whom they worship. When he dies his son takes his place. The Tauists say that this family is descended from their chief god, 'Yuh-wang-shang-ti.' They keep his birthday, and that of some others of their gods, who were most of them formerly men who have had divine honours paid to them since their death. They believe that there are gods of the sea, and rivers, and many gods of the stars. One idol is also called the 'Ruler of Thunder,' another the 'Mother of Lightning.' But the one who has most votaries is the 'God of Riches!' There is a shrine for him in every shop, before which the shopmen burn incense, thinking that they thus increase the profits of their trade."

Then, after alluding to two idols seen at Fuh-chau, supposed to drive away sickness from the people, it is said:—

"Some processions are followed by men dressed in red, with fetters on their hands. These are persons who have been raised up from sickness during the year. They wear fetters to signify that they will be the slaves or captives of the idol whom they serve. The great God who made these has had compassion on them and healed their disease, and they praise the idols of wood and stone." (P. 126.)

While this is all so simple that children may understand it, it is at the same time so graphic in its portraiture that the Fellows of the Asiatic Society might derive profit from its perusal. We should like to see similar descriptions of the various modifications which idolatry undergoes in the several portions of the vast Chinese empire where missions are located, photographs of temples, priests or idols, being, if possible, procured for publication in this country. Thus should we more vividly realize the religious feelings and practices of the vast heathen population crowding the far east, and receive new stimulus to impart to them the knowledge of the Lord and Saviour; accepting of whom they will lose all taste for idol worship, and rise superior to the fascination with which, for centuries untold, it has held them so lamentably enthralled.

MEDICAL MISSIONARY WORK IN THE HOME FIELD.

BEING A NARRATIVE OF THE ORIGIN AND PROGRESS OF THE LIVERPOOL MEDICAL MISSIONARY SOCIETY AND DISPENSARY.

By R. HIBBERT TAYLOR, M.D., Hon. Sec.

THE Medical Missionary Society of Liverpool originated in the following manner:—So long ago as 1857 a medical gentleman, a stranger here, and whose name I now forget, invited the profession by circular to meet him and hear certain details regarding medical missionary work. A meeting accordingly took place at the Medical Institution, Hope Street, on August 4th, 1857. After hearing what our visitor had to say, it was unanimously resolved that an auxiliary to the "Edinburgh Medical Missionary Society" should be formed in Liverpool. A committee and office-bearers were accordingly appointed, and a small sum of money was subsequently collected and remitted to the treasurer of the parent society. This effort, however, soon languished, and the "auxiliary" died a natural death.

On the 4th April, 1862, a deputation from the "Edinburgh Medical Missionary Society" visited this place with the view of awakening interest in medical missionary work. A public meeting, numerous and respectfully attended, was held in Hope Hall, when addresses were given by the deputation describing the nature and objects of medical missions. The deputation was accompanied by Mr. Paterson, formerly a pupil in the Edinburgh Medical Missionary Training School, and subsequently medical missionary at Madras in India, who gave some interesting details regarding his experience as a missionary in the East, dwelling particularly upon the fact that in his character as a medical man he obtained ready access to the homes and hearts of the natives. A merchant in this town, distinguished for his zeal and liberality in every Christian effort, shortly afterwards issued invitations for an evening meeting or conference on the subject of "Medical Missions." The invitations were widely scattered, and a large assembly met in Hope Hall on April 12, 1862. Previous to this conference, viz. on April 9th, a few members of the profession met at my house, when it was resolved to propose at the conference that an auxiliary to the Edinburgh Medical Missionary Society should be formed in Liverpool. This was accordingly done, and unanimously agreed to by those present at the conference, and from this

period the present society dates its origin. One of the oldest and most respected members of the profession was proposed as president, which office he still worthily fills; the other office-bearers proposed were also medical men, for it was resolved from the beginning that, while non-professional gentlemen should not be excluded from the committee, still the society, as a whole, should present a medical aspect, and bear testimony to the interest felt by the profession in missionary work.

During the first two or three years of its existence, the society continued to act simply as an auxiliary to the Medical Missionary Institution in Edinburgh, sending annual contributions to its funds, but at the same time the object kept in view from the beginning, of establishing a Medical Missionary Dispensary in this town, was not lost sight of. Every available means was employed to leaven the public mind with ideas favourable to this object,—by conversation with friends, by occasional articles in the daily newspapers, and by constant allusions to it in the reports of the society, as a thing to be aimed at. In addition to this, it was made the subject of frequent prayer to Almighty God at the meetings of the committee, that, in His own good time, He would open up a way for the attainment of this end. God blessed the effort which was begun and carried on in faith and prayer. Christian friends were raised up to assist in the work, and when a sufficient sum had been promised by them to meet the anticipated expenses of the proposed institution, and *guaranteed for three years*, a period which the committee thought would be necessary in order to give a fair trial to the enterprize, they then began in earnest to look for suitable premises and a medical superintendent.

And here I would note two circumstances which exercised a beneficial influence upon the development of the Dispensary scheme. The first is the fact of our having some non-professional gentlemen upon the committee. The time of the medical members was so occupied professionally that they could not regularly attend the meetings of committee, and in consequence often fell

behind in their knowledge of what was taking place, a circumstance in itself unfavourable to the continued prosecution of the enterprize; and, further, some of them, perhaps from this very cause, were inclined to despond as to the practicability of the plan at all. In this emergency we were largely indebted to one of the non-professional members, who always urged us to proceed, and never seemed to entertain a doubt as to our hopes being ultimately realized. The other circumstance is the resolution which we finally adopted, of having a resident medical superintendent in the Dispensary. At one time, the medical members of the committee thought of undertaking in rotation the duty of seeing and prescribing for the patients at the Dispensary, and also of addressing them on religious subjects; but, on further consideration, we found that it would be impossible to do this with the regularity and certainty which is necessary, as private engagements would often interfere to prevent our attendance, and that so unexpectedly that we should not have had time to provide a substitute. This idea was therefore abandoned, and I think wisely; and it was resolved that the Dispensary should not be opened for the reception of patients till a suitable resident superintendent had been provided.

The next subject which engaged our attention was the location of the Dispensary, and here we found considerable difficulty, as it was necessary that it should be placed in the midst of a populous and poor district, and at a sufficient distance from other medical charitable institutions. After much inquiry and personal investigation, we succeeded at length in obtaining suitable premises in a desirable position. We rented an entire house of moderate dimensions, altered the lower part so as to afford suitable accommodation as a waiting room, apothecary's shop, and an apartment in which the superintendent might examine and prescribe for the patients. Two of the upper rooms we furnished plainly as a parlour and bedroom for the use of the resident medical officer.

While these inquiries and works were proceeding, diligent search was at the same time being made for a Medical Superintendent, upon whom we felt must, under God, in great measure depend the success of the undertaking. To find one duly qualified for this office, combining skill as a physician, the possession of a missionary spirit, ability to state plainly and practically the great truths of the Gospel, animated by a loving disposition, guided by sound wisdom and discretion, and,

above all, a living and earnest Christian—to find such a combination of qualities united in a single individual, was felt to be no easy matter; but in the end we were guided by the blessing of God to make a wise and judicious choice. The "Master" had work to be done, and souls to be saved in this place through the instrumentality of the Medical Missionary Dispensary, and He provided the instrument suitable to accomplish his purpose. In Dr. Owles we found a gentleman in every way qualified for the duties of his office; he came to us recommended by high testimonials from various quarters, and he has more than justified the character which they gave him.

The arrangements having been all completed, it was resolved to open the Dispensary to the public April 12, 1866. On that day, and shortly before the hour of opening, several members of committee met Dr. Owles at the institution where they united in asking the blessing of God upon the enterprize, beseeching Him to guide them in its future progress, as He had graciously led them hitherto. I am induced to mention this circumstance from a deep conviction that it is through faith and prayer that we have been sustained hitherto. God has blessed us because we acknowledged Him, and sought His guidance in all we undertook.

Four patients attended on the first day, and the numbers have gone on steadily increasing from that period up to the present time. In the third report of the Society which was made up to January 31, 1867, the following statement occurs bearing upon this point:—"It may add somewhat to the interest of this progression, and also conduce to its clearer understanding, if we state in figures the increase in the number of patients which has taken place since the opening of the Dispensary up to the end of January of the present year. Thus, from April 12, when the Dispensary was opened, up to May 31st, the total of *new* cases was 840; and of *old* and *new* together, 1,842; while the number of *new* cases admitted during the last two months, viz. from December 1st, 1866, to January 31st, 1867, was 1,711; and of *old* and *new* together, 4,925—showing a very large increase under both heads. The grand total of *new* cases from the commencement up to January 31st, 1867, is 7,454; and the number of visits paid to the Dispensary by *old* and *new* together, is 19,932.

"In addition to this, the Medical Superintendent reports that up to the same date about 3,975 visits have been paid to the sick in their

own dwellings, who were unable at the time to attend at the Dispensary; being an average of fifteen visits per day. If to this number of outdoor visits, we add the number of those paid at the Dispensary, it will give a grand total of 23,907 visits which the sick have received since the opening of the Dispensary nine and a half months ago."

Before giving any further statistics of the patients, I will state the usual routine followed at the Dispensary—an arrangement copied very much from that adopted in the Edinburgh Institution.

The doors of the Dispensary are opened at twelve o'clock, and the patients are admitted till one. Punctually at that hour the Medical Superintendent goes down to the waiting-room, which he finds completely filled, and latterly, in addition, the back yard also—a large window in the room which looks into the yard being open, all are able to hear. He then reads a few verses of Scripture, following them with some remarks of a simple and practical character, tending to place the great truths of the Gospel clearly before the minds of his hearers. After this there is a short prayer, the entire service occupying not more than ten or fifteen minutes. This portion of the work being concluded, the patients are admitted in rotation to the adjoining room, and their various cases are examined and prescribed for by the superintendent, as in other dispensaries.

The patients, as they retire, obtain their medicines from the apothecary, whose laboratory adjoins the waiting-room.

In visiting the sick at their houses, the superintendent is necessarily introduced to many scenes of suffering and distress; and, while seeking to alleviate these miseries to the best of his ability, he is not unmindful to proclaim those divine truths which are alike needful to comfort and sustain us whether in sorrow or in joy.

Several ladies, to their honour be it said, undertook the self-denying task of being present in the waiting-room during some portion of the time that it is occupied by the patients, for the purpose of conversing with them, reading the Scriptures, and in various ways seeking to evince their sympathy with their suffering and ignorant fellow creatures. As might be supposed, these loving Christian efforts awakened a warm and lively response in the hearts of those on whose behalf they were made, and tended greatly to deepen and confirm the good impressions which not unfrequently resulted from the words of the superintendent.

With regard to the Medical portion of the work, a few words may be said, for it must not be supposed that this department is in any way neglected, or does not receive the full measure of attention which its importance demands. The superintendent, who has had considerable experience as a physician and surgeon in other institutions, reports that he has good reason to be satisfied with the results of his practice, and believes it to be quite equal to what is generally attained in public dispensaries. The numerous and continued attendance of patients is also a proof that they consider themselves to be benefited by the treatment which they receive; and, further, that they are not indifferent to the efforts which are made for their spiritual welfare.

The class of persons who are the subjects of these various ministrations are among the poorest and most destitute; and it must be regarded as a matter of thankfulness, that, while thus alleviating the bodily infirmities of the sick and suffering, such abundant opportunities are obtained for preaching the Gospel to the poor.

From the great and rapid increase in the number of patients attending at the Dispensary it became necessary to obtain a medical assistant to the superintendent, as the labour involved by the addition to his duties was more than he could be expected to undertake. The committee, therefore, through Dr. Burns Thompson, the Superintendent of the Edinburgh Medical Missionary Training Institution, obtained the services of a well-qualified young medical practitioner, who during several months rendered very efficient aid in the medical department of the Dispensary. After his withdrawal from the work—for he subsequently accepted another appointment—his place has been supplied by a young gentleman from the same institution, who promises to be an able assistant to Dr. Owles, both in his medical and missionary work.

Turning now to the fourth and last report of the society, read at the annual meeting, held in Hope Hall, on February 4th, and which was attended by a numerous and most respectable assembly of people, I find that the total of *new* cases, admitted to the Dispensary during 1867, is 13,312; and the total number of visits paid to the Dispensary, of *old* and *new* together, is 37,751.

In addition to these large numbers, 7,931 visits have been paid to the sick at their own houses, giving an average of 25 visits per day; and, to sum up the whole, the grand total of visits paid by patients to the dispensary, and by the medical

superintendent and his assistant to the sick at their homes, during 1867, amounts to no less than 45,682, or at the rate of 146 visits per day. The average daily attendance at the Dispensary alone, of *old* and *new* cases together, is now 121.

What a vast array of human suffering, wretchedness and ignorance, is expressed in these few figures! The patients continue to manifest a deep and increasing interest in what they hear; and, so far from the religious instruction which they receive at the Dispensary being any let or hindrance in their way, the superintendent states that they listen with avidity to the Gospel, which is proclaimed to them in love and without controversy, except in so far as truth must ever be opposed to error, and what is right to that which is wrong.

The premises at present occupied by the Dispensary have become inconveniently small for the rapidly increasing number of patients. The committee are therefore desirous to enlarge them, and, should that be found impracticable, the institution must be removed to a more commodious house. It is also in contemplation to open another Dispensary of similar character at the opposite extremity of the town; and thus the work augments and spreads, and the encouragements of the past become incentives for the future.

I may add, as showing the various collateral channels of good which a Medical Missionary Dispensary naturally and spontaneously opens up, that several benevolent friends have contributed gifts of food, clothing, and money, to be distributed amongst the most necessitous patients; so that the superintendent has been enabled, in addition to his medical and missionary work, to feed the hungry and clothe the naked.

And now, in drawing this little narrative to a close, I desire to look back with gratitude upon the way in which the committee have been led in the establishment and furtherance of the Medical Missionary Society; and in the words of the prophet I would affirm, "hitherto the Lord hath helped us."

In conclusion, let me earnestly press upon the hearts and consciences of the readers of the foregoing details the value and importance of Medical Missions. Wherever attempted they have been crowned with success, for the blessing of God has attended them. India, and China, and the "islands of the sea" can attest their progress, and bear witness to the benefits which they have conferred upon the bodies and the souls of men; and now the home-field, in addition, is yielding up the

tribute of its successful experience. The principle of their action is in accordance with the example of our Lord himself, who went about healing the sick and preaching the Gospel: with such a Divine guide to lead us, we cannot be wrong either in following his footsteps or in advocating his cause.

The subject of medical missions is yet in its infancy. We see but the first swellings of the flood which will issue in the full spring-tide of ample development. I hope and expect that the time will come when every large town in the kingdom shall possess a medical missionary Dispensary; and London, above all others, will yet, I trust, take up the good work, and set a noble example to the world of what Christian men can accomplish who have the glory of God at heart, and the good of their fellow-creatures.

Let us, then, go forward in faith, nothing doubting; and carry with us for our encouragement the blessed assurance, like Abraham of old, that what God has promised He is able also to perform.

Postscript.—I purposely abstained from enumerating the foregoing narrative with any financial details; but as some account of the expenses which we have incurred in maintaining the Dispensary may be interesting, especially to those who feel disposed to make a similar attempt, I will state a few items, and also give the sum total of the cost. Let me remark, however, on this head, that as Liverpool is a large community, and the committee saw their way to obtain means for a considerable expenditure, the whole scheme was undertaken on a larger scale at the commencement than is necessary to ensure the success of a dispensary, or than we should ourselves have done had the subscriptions been smaller.

The Medical Missionary Dispensary in Edinburgh, another which was in operation for some time at Rockferry in this neighbourhood, and another still, which was opened in December last in Glasgow, were each on a much smaller scale. All that is absolutely necessary to make a beginning is to hire a couple of rooms in some suitable locality, put up an appropriate sign-board (hoist the true colours at once), engage the services of a dispenser for an hour or two daily, and then let some medical practitioner,—one or more as the case may be,—undertake to see and prescribe for the patients, and give a short address as many times a week as may be convenient.

If those who engage in this work have their

hearts in it, assuredly it will grow and prosper; the blessing of God will attend it, and "the day of small things" will prove the seed-time of an abundant harvest.

To our medical superintendent, who devotes his whole time to the work, we give £300 per annum. The salary was originally £200, but it has since been raised to the former sum. The medical assistant receives £90 per annum, with free rooms in the Dispensary, and fuel and gas in addition. To the apothecary we pay £50 per annum. His salary was much smaller at first;

but it has been gradually raised as his duties became more arduous, and the length of his daily service was increased. In addition to these, we pay £35 to a housekeeper, who provides herself, and £20 to a porter, whose services we found to be indispensable to maintain order and quiet amongst the patients. Rent and taxes cost upwards of £26, and the bill for medicines during the last year was £179. The total cost for the Dispensary during 1867 was £709 stated in round numbers, and the total receipts during the same period were £926.

THE EARLY ROMISH MISSIONS TO ABYSSINIA.

It was through means of the Portuguese that Rome and Abyssinia were first brought in contact. A story, for which there seems to have been some foundation in fact, got afloat to the effect that a certain Christian presbyter had gained the sovereignty of an empire in the East, which placed him on a level with powerful monarchs; and of course the western nations were extremely anxious to make acquaintance with one whose friendship was in every point of view so eminently desirable. Unhappily the locality of the new sovereignty was by no means definitely ascertained. The "presbyter," known as Prester (that is, Presbyter) John, really seems to have ruled in Tartary; but the Portuguese had such vague ideas in regard to the seat of his power that they sought him in Abyssinia. This was during the reign of King John II., who came to the throne of Portugal in 1481, and died in 1495. Yet more important events, as is well known, signalized the reign of this distinguished ruler, and his successor Emmanuel. In 1487, a Portuguese navigator discovered the Cape of Good Hope; in 1498 another naval commandant from the same small European kingdom made the first successful voyage round the Cape to India; and, seventeen years later, the Portuguese dominion in the East extended, it is said, over no fewer than 12,000 miles of sea coast. This rapid development of Portuguese glory was not without its effect in Abyssinia; and the influence acquired during the expedition to search for "Prester John" was hence perpetuated and increased. In 1514, the Emperor David of Abyssinia sent an ambassador to the King of Portugal, and, in 1521, an envoy to the Pope.

During the same century—the sixteenth—while the Turks were in the zenith of their power, the Abyssinians were in danger from that extremely-warlike people, and naturally looked to Portugal for assistance against the general foe of Christendom, while it was equally according to the nature of things that the bigotedly-Romish Portuguese should take advantage of Abyssinian necessities to bring the native churches under papal domination. The greatest name of that epoch—we mean the greatest of the Portuguese in Abyssinia—was John Bermudez, who aspired to be Abuna (chief) of the Abyssinian church, and to pay allegiance not to Alexandria, but to Rome. Going on an embassy to apply, which he did successfully, for aid from Portugal against the Turks, he sought the confirmation of his own dignity from the Pope; and when, after a chequered struggle, the allies managed, in 1543, to defeat the Turks, Bermudez considered the acknowledgment of himself as Abuna, and the surrender of the third part of the Abyssinian territory, as the proper price of the services his nation had rendered. Of course the Abyssinian monarch thought differently, and scouted the pretensions of the proud priest. Still relations continued to be maintained between the two nations. In 1545, King Claudius, son of David, already mentioned, is reported to have applied to the reigning sovereign of Portugal for a supply of priests and artists. Five years before this the order of the Jesuits had obtained its first sanction from the Holy See, and its head was still the distinguished founder of the order—Ignatius Loyola. Loyola was so excited by the prospects of new conquests for Rome in Abyssinia that he

would gladly have undertaken the mission himself, but it was deemed more advisable that he should stay in Europe. He therefore chose thirteen able men from among his followers, the number being designed to symbolize the first missionary band—Christ and his twelve apostles. They proceeded to Goa in 1555, that being the best route to Abyssinia; but their claims were such that Claudius would not tolerate them, and one of the missionaries in these circumstances deemed it unnecessary at all to enter the land to which he had been designated. Those who went had to encounter many trials. If Claudius was at last unfriendly, his successor, Adamus or Adam, was an open persecutor, who took severe measures against the converts. The missionaries in vain asked military assistance from their countrymen and co-religionists in India; and there was no help but to recall them from the field. A second mission was sent out in 1588, but it did not succeed in entering the country. However, nearly to the end of the century individual Jesuits managed to prosecute their work in the region Rome was so bent on subduing; and it was not till the year 1597 that the Abyssinian converts were left without a European pastor.

Even then, the Pope was not without a representative, for there was in charge of a school in Tigré a Portuguese Jesuit, called Paez, who, being invited to court, so wrought upon the King as to make him a convert to Romanism; and if he had been prudent he might have inaugurated an entirely new state of things in the interesting African kingdom, and added a new jewel to the papal crown. But having resorted, as is Rome's wont, to intolérance, he excited civil war, in which his convert and patron lost his life. The name of this unfortunate ruler was Zadeaghel. His successor, Susneus, better known by the name he assumed of Segued, was, if possible, more the friend of the Jesuits than his predecessor had been. In 1625 he committed the direction of all religious affairs in his country to a Portuguese missionary—the celebrated Alphonso Mendez. Next year this ecclesiastical potentate, now the "Patriarch of Ethiopia," obtained from his royal patron a renunciation of all allegiance to the

Church of Alexandria. This recantation, according to Gibbon, was in these words—"I confess," said the Emperor on his knees, "I confess that the Pope is the Vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience, and at his feet I offer my person and kingdom." His son, his brother, the clergy, the nobles, and even the ladies of the court were required to swear a similar oath. The missionaries were loaded with honours, and had all facilities given them for spiritual work. It would have been well if King and primate had possessed the sense to stop here; but they were not sufficiently enlightened. So the liturgy of Rome was introduced; the nation was oppressed by a nefarious law, which made belief in the doctrine regarding Christ's person heretofore held punishable with death, while the inquisition was established to carry out this atrocious enactment. Five consecutive rebellions sprung from this cruel policy, and fearful bloodshed, in which neither age nor sex of Rome's foes was spared, was the natural result. But finally the King repented of the horrible work he had been incited to carry out. In 1631 he granted liberty of conscience; and the whole superstructure which Rome had perpetrated such crimes to build up fell instantly to the ground. Next year the King died, and was succeeded by his son Basilides. He ordered the disturbers of the peace out of the country; and when they sought to evade compliance by fleeing to a rebel chief, that worthy made merchandize of them, and their home friends did not get them back without the payment of a ransom. Yet more decisive measures were taken against the next batch of Jesuits when they arrived, they being actually put to death. So baneful an influence did the proceedings of the Jesuits in Abyssinia exert over the prospects of Rome in that quarter, that a very eminent church historian, writing in 1755, concluded his narrative of the efforts made to open a new door in Abyssinia, with these remarkable words—"But to the present time, they [the papal missionaries] have not been able, so far as we know, to calm the wakeful indignation of that highly incensed nation."

EVANGELIZING EXPERIENCES IN BURMAH.

MANY of our readers are familiar with the name of Mrs. Ingolls, the widow of the Rev. L. Ingolls, the indefatigable coadjutor of Dr. Judson in the great work of translating the Scriptures into the Burmese language. After a visit of two years to her friends and relatives in the United States, Mrs. Ingolls has recently returned to the East once more, taking with her as an assistant an earnest-spirited young lady, Miss Rosamond Adams, a cousin of the American Ambassador at St. James', and a grand-niece of the celebrated John Quincy Adams. On her way back to Burmah, Mrs. Ingolls spent some time with her English friends, and greatly interested those who had the privilege of her company by her graphic narratives of her experiences in promulgating the Gospel in the districts which form her own mission field. Of some of these conversations we have penned the following particulars.

One of Mrs. Ingolls's most successful evangelizing journeys in Burmah originated in a visit of two natives from an inland district to Rangoon, the principal port of Pegu, situated near the mouth of the great river Irrawaddy. These men, having heard of the Christian teachers, attended several of the services conducted by the missionaries at Rangoon, and were so much impressed by the striking facts of redemption as preached through our Lord Jesus Christ, that they urgently implored that a missionary might be sent to their part of the country. When reminded that they might themselves become the messengers of the Gospel, they replied that not only were they too ignorant as yet to teach others, but that news so strange as the revelations of immortality and of a Saviour's love would not be believed by their neighbours if only vouched for by themselves. They, therefore, perseveringly renewed their requests for a teacher.

At that time the mission staff at Rangoon did not permit of the departure of any of the regular missionaries, nor could any be obtained from Calcutta. Hence Mrs. Ingolls resolved to attempt, with God's blessing and protection, the work of instructing the particular district for which help was so earnestly implored. The natives promised every assistance in conveying her to her destina-

tion, a place situated one hundred and forty miles from Rangoon. The journey occupied nearly three weeks, in consequence of the dense jungles, swamps, tidal rivers, and other obstacles intervening.

On arriving at her destination the natives gave her a cordial reception, speedily provided a house for her accommodation, and manifested great eagerness to receive her teachings. They were especially delighted with the prospects of a happy immortality held out by the religion and resurrection of the Lord Jesus, in contradistinction to the cheerless annihilation, or at best degrading transmigration into brute forms, taught by the Buddhist priests as the destination of mankind after this life. The privilege and efficacy of prayer were also greatly appreciated by these simple mountaineers. As an illustration, Mrs. Ingolls mentioned that the chief food which the district afforded was such as she could not habitually partake of without serious injury to her health, and as very little of any other kind could be procured, she was under the necessity of depending mainly on supplies of seamen's biscuit forwarded at uncertain intervals, and with much difficulty and expense, from the distant European settlements on the coast. Under these circumstances it appeared necessary for her to return to Rangoon, and with the further prospect of quitting Burmah altogether. Great was the grief and consternation of her converts when they found they were likely to lose their beloved teacher. After vainly devising many expedients to prevent this, they resolved, unknown to Mrs. Ingolls, to hold a meeting for united supplication that the Lord would grant her "a new stomach" that she might be enabled to digest the food of their district, and so to remain amongst them. Having thus fervently prayed, they felt sure that their request would be granted.

Inasmuch, however, as no immediate and direct change took place in Mrs. Ingolls's state, she became very apprehensive not only that her departure must be resolved upon, but also that the faith of these young and recent converts might be sadly shaken in consequence of what might appear to their childlike minds a disregard of their prayer by the

Lord. Hence her own prayers for assistance and guidance became very earnest. But after a time her supplies of food from the European settlements or otherwise became more regular and suitable, so that she had the pleasure of calling her people together and of informing them that their prayers had been heard, at least in so far as that her stay amongst them might be still prolonged. This announcement was received with universal satisfaction.

Many circumstances had previously indicated the providential care of the Lord for His feeble servant in her isolated position. Before the supply of suitable food became settled on a regular basis, the manner in which unexpected presents of special comforts and of native delicacies had repeatedly been brought to her residence was very striking. Indeed her faithful Burmese attendant used to calculate upon such supplies as a matter of course whenever the home-stock wanted replenishing. He would station himself at the door and look out patiently for the expected presents. By and by he was pretty sure to exclaim, "Here it comes! The Lord has again sent us some more!" The continuing recurrence of these supplies was truly wonderful.

Shortly after Mrs. Ingolls had entered her habitation, bines of wood raised above the ground on poles, and thatched thickly with leaves, a large and deadly serpent took up his abode in the roof. On account of the fatally venomous nature of its bite, it was deemed prudent not to disturb the animal in that position, where only a part of its body was exposed to view at times, the remaining coils being concealed amid the dry leafage and boughs. Notwithstanding the danger, Mrs. Ingolls was enabled to pursue her usual mode of life, with a feeling of faith that whilst in the Lord's work He would protect her. Meanwhile the serpent continued its tarriance under her roof, until one day, when it was discovered to have crawled down and moved outside the house; then some natives were instantly summoned, and the reptile was killed.

Mrs. Ingolls found much difficulty at first in training the native children. In this work singing was found to be of inestimable value. When the little wild folks were indulging in all manner of playfulness and even riot, the verses of a Christian song sung sweetly by the white lady seldom failed to secure attention, and a request to "make that noise again." By these and other expedients, united with much patience, prayer, and tact, a school was eventually gathered and brought into

tolerable order. During the first months of its existence it was conducted in the open air, on the dry warm ground beneath the broad foliage of a majestic tree. As the year advanced, and the rainy season drew nearer, Mrs. Ingolls became anxious to have a school-house, capable of affording shelter in unfavourable weather. On appealing to the children's parents, they manifested a good-humoured indifference, indolence and procrastination being their peculiarly besetting weaknesses. Again and again the good lady sought to rouse them to the effort of building; but her efforts continued to be unsuccessful. At length she asked for materials only, which were readily granted. The first person applied to pointed out some large bamboo poles under his own house, which he was willing to contribute towards the new erection. Other persons offered more poles, planks, and material. When a sufficient quantity was secured, Mrs. Ingolls appealed to her pupils to help in the matter themselves. They were pleased with the proposal, and entered with youthful zeal upon the work. Forming themselves into parties, they dragged the poles, &c., from the various places to the site of the intended erection. When all the materials were thus collected, Mrs. Ingolls caused the public gong to be rung, which was only sounded in general on special occasions, such as for local events, fires, or alarms. Hearing this, the neighbours speedily assembled, when they were addressed by the lady, who used all her powers of persuasion to induce them to render aid in raising the school-house, so important to the welfare of their offspring. At length a number of the men present threw aside their turbans (the usual preliminary to active exertion), and finally commenced driving in the large corner poles of the structure. From this moment the work went on steadily till it was brought to a successful termination. Meanwhile the women had co-operated by preparing rice and other refreshments for the labourers.

Notwithstanding the indolence of the Burmese, they possess some excellent qualities. Unlike the Hindoos, they are remarkably free from bigotry. There is no caste or Brahminism amongst them to offer almost insuperable obstacles to the Gospel. The converted Burmese, especially the Karen tribes of the mountains and inland valleys, are distinguished by their strong faith in the reality of Christ's promises, and by their love of prayer. Some of the native teachers have been eminently blessed in their efforts to extend the Gospel amongst their brethren; and altogether the pro-

gress of the good work in that land is most cheering.

Mrs. Ingolls returns to her labours with renewed health and encouragement. Some Christian friends have availed themselves of the opportunity to supply her with useful and interesting

appliances for amusing her younger pupils, as, for instance, a large magic-lantern, with slides illustrating scenes in the Bible and in the "Pilgrim's Progress." We hope the future accounts from this esteemed lady will be as satisfactory as those which have been thus far received.

THE SHIAH MUHARRAM AT MOORSHEDABAD.*

In the last number of the journal of the Asiatic Society of Bengal, Mr. H. Blochman publishes translated extracts, with comments, from a Persian MS. handed over to the Rev. James Long by the Nawab Nazir Sayyidi Darab 'Ali Khan Bahadoor of Moorshedabad, for transmission to the Asiatic Society in London. The author is a Shi'ah of the name of Sayyid 'Ali, a friend of the Nawab Nazim, and evidently a man of erudition. He seems also to have received some support and encouragement from Major G. Hall Macgregor, C.B., political agent at Moorshedabad in 1842.

The Shiah writer says—"As in Moorshedabad the Shi'ahs are, by the blessing of God, the reigning sect, the mourning for Husain and the making of ta'ziyahs form a most important part of the divine worship. No house is destitute of this spiritual blessing. If a man is poor, he will put a few lamps in a separate part of his hut, called the place of vows, and put up some flags. At a fixed time the women and children of the house chaunt a few couplets of elegies and mourning hymns, say a prayer, and then perform the *Shewan* [*i. e.* they weep for Husain, and beat their heads and breast]. If a man is of the middle class, he joins with two or three of his neighbours. They perform the ta'ziyah in common. If a man is well to do, the mourning ceremonies are performed on a grander scale, and a few 'reciters' are appointed. Very rich people go still further and distribute sweetmeats, sherbet, coffee berries, and roasted coriander-seeds. So in every quarter of the town. Night and day people are engaged in these works of charity. At the 'thresholds' of the Nazim and his relations there is something more. They have among their attendants reciters of elegies, describers of the grave of Husain, couplet singers, Khatbah readers, and historians. The Imambarah presents a grand spectacle during the Muharram. Food is daily distributed to the believers. In the

evening there are fireworks and illuminations. On one day the Nawab also comes. After alighting from his palki at the southern gate, he is conducted inside, and takes his seat on a black carpet, over which a white embroidered coverlet is spread; for a black carpet is used on this particular occasion instead of a bolster. Elegies are again recited, after which sherbet and spices are handed round. Thousands of people are admitted, but only such as come with either a turban or a pagri.

"Elegiac verses are also sung in Bengalee by singers called *Ihathiyal*. They sit in the Imambarah and round about the building, arranged in troops of fifteen or twenty. One of them who can read has in his hand an elegy written in Bengalee characters. He reads out a verse, which the others repeat with him in chorus. At the end of each verse they exclaim 'Hy!' strike their chests with both hands, and then the thighs. Some strike also the ground with their feet at the same moment; the sound of which motion produces a most saddening effect. For the harem of the Begums likewise some reciters are appointed, and the chaunting continues here also to the tenth day of the Muharram. Couplets are sung and flags carried about in procession. On the sixth day of the Muharram, *i. e.* the seventh night [as the Mohammedans, like the Jews, commence the day at 6 o'clock p.m.], the *Mehndi* of Hasrat Qasim* (blessings be upon him!) is brought from the Nizam's palace and carried in procession to the Imambarah, with great pomp and illuminations.

* The day before a marriage a plateful of mehndi or hena is carried in procession from the house of the bride to the house of the bridegroom who stains his hands with it. The carrying about of this red dye is called in Hind. *Mehndi uthana*, and in Persian *hina-bandi*. The Shi'ahs perform this ceremony during the Muharram, also in remembrance of Qasim, who the day after his marriage [*i. e.* when the mehndi procession had been performed] was slain at Karbala with his fat Husain.

* From the *Friend of India*.

A body of infantry and cavalry march in procession before the mehndi, the Nawab and attendants follow, and elegies are chaunted. On the seventh day the Imambarah is turned into a harem, and the Begums attend. They put fetters on the Nawab, according to custom, and a chain round his neck. Hundreds of women, high and low, receive presents on this occasion, as the Begums distribute thousands of rupees, in order to fulfil certain vows. On the eighth day the flags are carried from the palace; the Nawab accompanies them, barefooted, and walking slowly, with pensive mien and great dignity, whilst tears unceasingly flow from his august eye. On the tenth day, called 'Ashura, before sunrise, the flags and the coffins are carried to Amaniganj, a palace about two kos from the palace, where the coffins are buried. The Nawab again walks barefooted in the procession; and, having arrived at the burial-place, orders elegies to be chaunted. The prayer appointed for this day is then read. About noon the Nawab returns to his palace. The others do not return before the evening. The gathering of the people in Amaniganj is very great; for all kinds of food are distributed there to the poor and the inhabitants in general. Besides there is in Amaniganj a place resembling Karbala, laid out, from pious motives, by the Nawab Nazir Sayyidi Darab 'Ali. A meeting is held there on the second Thursday of every month. 'As the relatives of a dead person prepare a dinner forty days after his death, a large public dinner is also prepared in the Imambarah forty days after the end of the Muharram festivities, *i. e.* on the twentieth day of the month of Cafar.'

I may remark that the above ceremonies are purely Shi'ah. Educated Sunnis abhor them; but low Sunnis take a part both in the Shi'ah, and also in Hindoo festivities, all over India. The Shi'ahs in Calcutta have a house near Munick-tollah, where they celebrate the tenth day of the Muharram by carrying flags about. Elegies are

also sung, and the shewan is performed. The house, which is called Karbala, is let during the year, but the tenants have to leave it during the Muharram. I take this opportunity to correct a prevalent error, which even many of our lexicographers have made, viz. that the ta'ziahs are carried about in remembrance of the death of Hasan and Husain. But it is in commemoration of the death in battle of Husain and his family only. Hasan had died a year before Husain of poison. Nor do the Shi'ahs exclaim in their lamentation "Hasan, Husain!" but "Husain, Husain!" or "ya Husain!" merely. As a custom peculiar to Moorshedabad, the author mentions a grand annual display of fireworks and a feast given by the Nawab on the last Thursday of the month of Bhadon, to which the English gentry of Berhampore are generally invited. A large raft of one hundred cubits square is made of plantain trees and bamboos, and covered with mud. In the midst of the raft a small fortress is built, to the walls of which all kinds of fireworks are attached. At the order of the Nawab, the raft is launched (bhasana) and steered to the other side of the river, when the fireworks are let off. The whole is done to the honour and glory of Haszrat Khwajah Khizr (may blessings be upon him!). Smaller rafts (Hind. bera) are put on the tanks by Mohammedans of the lower classes all over Bengal on every Thursday during the month of Bhadon. The simplest ones consist of joined pieces of bamboo or plantain trees, with a few sweetmeats and a small lamp placed on them. They are made in order to discharge vows. I do not know the origin of this custom, nor the area over which it extends. It is in all probability of Hindoo origin. But it reminds me of an attribute of Khizr as the guide of wanderers, who lose their way in the darkness of the night. Indeed one must have seen the darkness of a night in Bengal during the month of Bhadon to know what darkness really is.

A CHAPTER OF STATISTICS ON CHINA.

BY REV. M. J. KNOWLTON.

HEREWITH I forward some statistics of Protestant missions in this province (Ningpo), for the year ending September 30th, 1867.

The mission of the Am. Baptist Missionary Union, Ningpo and vicinity: Stations and out-

stations, 12; chapels and preaching places, 13; churches, 5; native assistants, 11; Bible women, 5; baptized, 30; died, 5; excluded, 4; communicants, 178; contributions of native members, 93 dols. 49 cents. Foreign missionaries, 3.

The Am. Presbyterian Mission: Stations and out-stations, 14; churches, 6; ordained native ministers, 4; four assistants, teachers, and col-porteurs, 16; baptized (adults), 70; communicants, 329. Foreign missionaries, 4—and 1 absent.

The English Church Mission: Stations and out-stations, 9; preaching places, 11; churches, 4; native preachers, 12; teachers, 3 men, 2 women; Bible woman, 1; baptized (adults), 30; total members, 200; communicants, 120. Foreign missionaries, 4—and 2 absent.

The China Inland Mission (English Baptist): Stations and out-stations, 9; preaching places, 9; churches, 4; native preachers, 7; Bible woman, 1; boarding school, 1; teachers, 2; communicants, 90. Foreign missionaries, 11—several newly arrived.

The United Methodist Free Churches (English): Stations and out-stations, 3; preaching place, 1; church, 1; native preachers, 2; Bible woman, 1; schools, 1 boys' and 1 girls'—pupils, 25 boys and 25 girls; teachers, 2; baptized, 7; communicants, 11. Foreign missionaries, 2.

The Am. Baptist Mission (Independent): Stations and out-stations, 3; preaching places, 3; churches, 2; native preachers, 3; girls' boarding school, 1; pupils, about 30; Bible woman, 1; communicants, about 50. Foreign missionaries, 2.

The English Baptist Mission (Independent): Station, 1; chapel, 1. Foreign missionary, 1.

From the above statistics we learn that there are connected with the missions at Ningpo, Hangchow, and vicinity, 30 foreign missionaries, 51 stations and out-stations, 22 churches, 54 chapels and preaching places, 4 ordained native preachers, baptized during the past year about 180, and 778 communicants.

There are two things connected with the missions at Ningpo that are worthy of special note,—1st, the inland and out-station labour; 2nd, the preaching of the Gospel, as the chief means employed to extend Christianity.

In connection with these statistics of Christian missions in this province, it may be interesting to examine some statistics of what the missionaries of Mammon, at this and other ports of China, are doing. I am indebted for the following statistics of the value of the imports and exports, and of opium sold, at the open ports in China, to the "Reports on Trade," for the year 1866, published by order of the Inspector-General of Customs.

In the following table the amounts are given in dollars, each dollar being reckoned at 75 tael cents. Of course, only such portion of the whole

trade of China is exhibited as passed through the Customs of the ports open to foreign trade.

	IMPORTS.	EXPORTS.	OPIMUM.
Canton	\$20,044,036	\$23,164,660	\$2,372,464
Swatow	13,557,002	9,676,579	3,862,559
Amoy	13,227,635	7,292,131	3,085,383
Foochow ...	22,158,398	21,116,212	4,563,022
Takow	1,609,780	1,570,834	894,622
Tamsui ...	948,916	337,085	736,754
Ningpo	9,229,123	12,946,571	2,911,979
Shanghai ...	128,316,253	61,944,392	9,036,460
Hankow ...	23,893,621	24,905,495	3,596,822
Kiukiang ...	6,847,858	8,833,603	2,082,418
Chinkiang	9,204,214	3,665,679	4,220,786
Chefoo	8,830,074	6,269,573	3,566,694
Tientsin ...	22,489,045	11,818,334	7,711,323
Newchwang	3,471,156	2,559,907	2,277,173

Total.....	\$283,726,221	\$195,601,055	\$50,919,186
Less re-exports of Opium ...	\$1,642,013=	\$49,277,173	
Including local consumption at Hong Kong and Macao, and Opium smuggled.....			\$58,228,309

The above imports include treasure amounting to 53,776,706 dols.; also goods re-exported amounting to 79,421,218 dols., leaving total value of goods imported for local consumption, 150,528,297 dols. The above exports include treasure amounting to 58,370,340 dols.; also goods re-exported amounting to 79,421,218 dols., leaving total value of goods of local production exported, 57,809,497 dols. A large amount, however, of goods re-exported were native products.

The several amounts for opium imported into the open ports, include the re-exports, except that for Shanghai, which does not include the amount of opium re-exported. The amount re-exported from the other ports is small, the whole amounting to only 2,136 peculs, which, at the average price of opium imported into Shanghai—768 dols. 73½ cents. per pecul—amounts to 1,642,013 dols. The total amount landed for local consumption at the several ports, as given above, is greater than the estimated total value given in the "Reports on Trade," but there must be some error either in their reckoning or in their tables.

The total import of opium into China, via Hong Kong, as computed by the "China Overland Trade Report," amounted in 1866 to 81,750 chests. Of this amount, 37,775 chests contained Malwa opium, the average price of which at Hong Kong was 807 dols. 70 cents. per chest, amounting to 30,510,867 dols. The remaining 43,975 chests contained Patna and Benares opium, the average price of which was 630 dols. 30 cents. per chest, amounting to 27,717,442 dols. Adding these two amounts, we have a grand total of opium imported into China, in 1866, amounting in value to the sum of 58,228,309 dols.

Notwithstanding this great drain of silver, by reference to the amount of treasure imported and exported, we find that the excess of the latter is but 4,593,634 dols. Still, this balance is on the wrong side for China. Her silver is slowly being drained away, when she should be receiving it for her exports, especially of tea and silk. Moreover, this drain is for a drug that is an unmitigated bane to her people. It was not without reason that an intelligent Chinese once said, in my hearing, "It would be better for China to have no trade with western nations." But the loss of silver is the smallest item of the great evils that accrue to China from the opium trade. I do not propose here to enter into this subject, but it is one that should be thoroughly investigated and discussed by the well-wishers of China, and the facts should be laid before the public in those Christian nations implicated in this nefarious traffic.

The amount of tea exported from the open

ports of China, in 1866, was 1,183,042 peculs, which, at an average price of 36 dols. per pecul, amounted to 42,589,512 dols. The amount of raw silk exported from Chinese ports, in 1866, was 32,462 peculs, which, at the average rate of 600 dols. per pecul, amounted to 19,477,200 dols.

What vast sums are expended upon luxuries, and to pamper vicious appetites! When will Christian men in Christian lands contribute as much money to benefit and save heathen nations, as professedly Christian nations now drain from this one country for a most baneful drug? With what zeal, too, are worldly enterprizes pushed forward! When will the people of God manifest equal zeal in extending the Redeemer's kingdom and saving immortal souls? Ought not the boundless activity of those who are in pursuit of wealth to excite Christian men to greater zeal in theirs, the greatest of all enterprizes?—*Fochoow Missionary Recorder.*

MEDICAL MISSIONS.

THE AMERICAN MISSION IN TURKEY.

THE Medical Missionary Society of Edinburgh has, for many years, encouraged monthly evening meetings of a conversational nature, to which medical students attending the University are invited, short addresses being delivered by senior members of the profession, by missionaries from the foreign field, and others who may have something special to communicate. After tea has been served, and those present have had an opportunity of holding familiar social intercourse, business commences with reading a portion of the Word of God, and prayer suitable for the occasion. Some one, after a few words from the president, introduces a gentleman who has undertaken the chief duty of delivering an address; and this is followed by conversation in which all present, including the students, are cordially invited to take part. During last winter, several of the Professors in the University, Dr. Balfour, Sir James Simpson, and Dr. Maelagan, took the principal part at a corresponding number of these meetings; and it cannot be doubted that the interest thus exhibited in the moral and spiritual welfare of the young men must exert a very salutary influence. Indeed, the directors of the society have been often

cheered, during their past experience, by evidences that these conversational meetings, at which professional men of all ages are brought together for mutual improvement, have not been held in vain.

At the meeting in February, the address was given by a venerable friend of the cause, the Rev. George D. Cullen, who was one of the very first to recognize the importance of the Medical Mission principle, and has been a very active and valued member of the society since the date of its institution, so far back as 1841. He chose as his subject, "Turkey: a field for Missions," and treated it in a manner which might have been expected from one who knows perhaps more about its details than any other individual not actually engaged in the foreign field. We cannot attempt to give anything like a full account of his most interesting narrative; but would greatly regret if some of his statements were suffered to pass without being recorded, however imperfectly, for the edification of our readers.

Before entering upon the subject of Turkey, Mr. Cullen made a few preliminary observations. He mentioned that he had been intimate with the subject of missions and with missionaries for fifty years, and felt very thankful to God for the happiness and the spiritual advantage which he

had derived in consequence. He gave it emphatically as the result of his observation, that no Protestant mission had ever entirely failed; although many long years may, in some instances, have elapsed without any appearance of fruit. Sooner or later it always becomes manifest, that the labours of a true missionary are followed with success. He gave a remarkable example of this in the experience of the late excellent William Swan, one of the earliest advocates of Medical Missions. In 1818, Mr. Cullen saw him depart as a missionary to the wilds of Siberia. He laboured there with two associates until 1841, when he was compelled by the authorities to leave the country. During that long period several natives were happily converted; but no baptisms were allowed to take place, and it almost seemed as if nothing, or next to nothing, had been accomplished. The Scriptures, however, were translated into the Mongolian tongue; and three or four and twenty years afterwards the joyful tidings reached Mr. Swan, then upon his death-bed, that a great demand had arisen for his translation among those very priests in Siberia by whose machinations he had been forced to leave the country.

Mr. Cullen appealed to the history of Missions in Tahiti and in Madagascar as exemplifying the same truth; and drew a lesson of great encouragement to all who are working for the cause of Christ. The good seed, although long buried, and perhaps forgotten, will germinate at length and bear fruit unto everlasting life.

The population of the Turkish empire is about 40,000,000. Of these more than one half are Mohammedans; 10,000,000 Greeks and Armenians, who bear the Christian name; besides Maronites, Chaldeans, and others, there are 150,000 Jews, and 160,000 Roman Catholics. A most important field for missionary operations, but unoccupied until 1819, when our brethren across the Atlantic entered upon it with their characteristic energy and determination to succeed. The Bible Society, however, had been doing its best for many years, embracing every occasion for introducing the Scriptures in the Turkish and Armenian languages.

Two missionaries settled, in the first instance, at Jerusalem; but, obtaining little access to the Jews, they soon removed to Beyrout for the sake of the Armenians. Twelve years later, in 1831, Constantinople became the principal seat of missionary procedure under Mr. Goodell. Mr. Cullen referred in very warm terms to the

pleasant intercourse which he has enjoyed during many years with the Armenian missionaries from Turkey, who, from time to time, have visited Edinburgh. He believes that in this way, from the frank and cordial manner in which they opened their hearts and spoke of their work, he learned more of their proceedings than if he had personally visited Constantinople. As the result of it all, he has been led to form a very high estimate, both of the men themselves and of the great missionary enterprise in which they have so long been engaged. He introduced the meeting to his friend, Dr. Hamlin, who is still in Constantinople, and remarkable, among other accomplishments, for his mechanical skill. It was very available during the Crimean war. At the large military hospital at Scutari, a great amount of suffering was experienced, not only by the sick, but by their attendants, for want of cleanliness. The clothes which were sent out to be washed by native women came back not free from vermin. Dr. Hamlin asked for some empty barrels, and undertook by means of these to accomplish the washing of the linen. Red-tapeism and the "Circumlocution office" interposed so much delay that it was necessary to appropriate the barrels without permission being granted. Sawing them through the middle, he made a mechanical arrangement which, by a rotatory motion, with boiling water, soon furnished an ample supply of clean linen, to the great comfort and satisfaction of all concerned. During the same crisis he set his young Armenian converts to bake for the troops, and they succeeded in producing an extraordinary supply of excellent wheaten bread, very different from the black bread they had been getting previously. By these two strokes of work, in addition to the good accomplished, Dr. Hamlin made some thousands of pounds, which he forthwith spent in erecting a church at Broosa, the ancient capital of Turkey. Mr. Cullen then spoke of his friend, Dr. Dwight, who not long ago, after returning to his native country, lost his valuable life under distressing circumstances. While travelling by railway and crossing a viaduct during a hurricane, the carriage was blown over into a deep valley. Dr. Dwight did not exhibit much trace of injury, but seemed to have died in consequence of the sudden shock.

In 1829, this excellent man, before fixing on the scene of his future work, made an extensive tour in company with Mr. Eli Smith through Persia and the East. On this occasion, being

taken ill on their journey, they made the acquaintance of Sir John McNeill, who was then surgeon to the Persian Embassy. The latter gentleman was sitting at dinner, after a hard day's work, when an urgent message came, with the announcement that two travellers had been taken seriously ill in the wilderness, and desired his professional services. Sir John immediately mounted his horse, and making the necessary arrangements for having the patients conveyed by relays to his own residence, rode some sixty miles without stopping, until he found them in a wretched hovel, and Mr. Eli Smith apparently dying. The missionaries spent two months under Sir John's hospitable roof; and, as it happened to be a time of affliction in the family, made themselves very acceptable and useful as Christian ministers. Mr. Cullen remembers hearing Sir John McNeill, twenty-eight years afterwards, speak of Dr. Dwight, who was then in Edinburgh, in the warmest terms. Such are the men, and the testimony borne to them, whom the Lord has signally blessed in the Turkish missions. At present there are 113 male and female missionaries from America in the Turkish Empire. It may be noticed that it is a rule of the American boards that the wives of missionaries shall be previously trained for service as well as their husbands; and the rule seems a good one, from the admirable work which many of these ladies are known to have performed. There are 63 churches regularly constituted, 34 native pastors, 173 licensed preachers, 140 assistants or evangelists, 206 teachers, 248 schools attended by 10,000 children. There are six theological seminaries with 169 students, besides six female training institutions. The Church members are 3,300, and the adherents about 14,000.

Mr. Cullen gave an interesting account of the rise and progress of the college at Beyrout, of which Dr. Bliss is the principal. It was set on foot so lately as during the recent war in America, when, in spite of circumstances apparently so unfavourable, £10,000 was contributed there in a very short time. The case was then brought to Britain, and it is believed that a large amount has been obtained from various sources in this country, so that the college is now in full operation. A liberal education can be obtained there; and there is also a medical department for the instruction of natives in European science. Moreover, a dispensary has been opened, giving an opportunity for the obtaining of practical expe-

rience and for the training of medical missionaries. Mr. John Wortabel, who studied for one year of his curriculum in Edinburgh and one in America, is now one of the medical professors. We cannot doubt that the proximity of this medical school and training dispensary will tend very materially to strengthen the hands and encourage the heart of Mr. Vartan, the agent of the Medical Missionary Society at Nazareth. We observe with pleasure that Dr. Bliss is a corresponding member of the Society. This reminds us of the hearty words with which Mr. Cullen concluded his interesting address—drawing the attention of his audience once more to the blessed fellowship of the missionary cause, and dwelling on the extreme importance of the Christian men of Great Britain and America co-operating in every region of the earth in advancing the cause and kingdom of their common Lord and Saviour.

It is a noteworthy fact that the American board have sent forth a large number of distinguished medical missionaries, and that one of these—Dr. Parker of China—while on a visit to Edinburgh, in 1841, assisted Dr. Abercrombie, Dr. Coldstream, Mr. Cullen, and one or two others, in establishing the Medical Missionary Society.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street.

Contributions since last statement in January.

Mrs. R. Richmond, Quarry House	... £2	2	0
A Friend, by W. Brown, Esq....	... 5	0	0
G. M. Scott, Esq., by ditto	... 1	0	0
Miss Susan Scott, Edinburgh	... 20	0	0
Miss Wallace, Glasgow...	... 1	0	0
Major-General Russell, C.B.	... 10	0	0
E. P., at Cheltenham	... 1	0	0
J. H. Skinner, Esq., Edinburgh	... 10	0	0
Miss J. Danson, Aldcliffe Hall	... 5	0	0
H. F. Marley, Esq., Cornwall...	... 0	5	0
Mrs. Leigh, Stoke-on-Trent	... 1	0	0
Alex. Campbell, Esq., Aberdeenshire...	1	0	0
H. H. Joy, Esq., Dublin	... 1	0	0
Mrs. Popham, Ardehatten	... 2	0	0
Anonymous, by J. P. Coldstream, Esq.	30	0	0
Ditto, by ditto, for India	... 15	0	0
George Sturge, Esq., Gravesend (for new premises)	... 5	0	0

Misses Marten, by James Watson, Esq.,					
London	2	2	0		
Rev. O. S. Isaacson, by ditto ...	1	1	0		
Rev. T. T. Sale, by T. Maxwell, Esq.,					
Cambridge	1	0	0		
A Friend, by ditto	1	0	0		
A Friend, by ditto	0	5	0		
Rev. A. A. Leigh, King's College,					
Cambridge	1	0	0		
W. W. Radcliffe, Esq., ditto ...	0	2	6		
Professor G. M. Humphry ...	1	1	0		
Miss Woodroffe	1	0	0		

The *Hankow Times*, in noticing the Annual Report of the Hankow Medical Mission Hospital, connected with the Wesleyan Missionary Society, says as follows :—

Of the beneficial influence of such an institution, as exhibiting the Christianity and civilization of the West in their *concrete* form, there can be very little doubt. A recent discussion at a meeting of the North China Branch of the Royal Asiatic Society, which has already been referred to in this journal, embodied some reference to the question of the most desirable way of awakening the Chinese people to such a reformation of themselves and their institutions as should assimilate them to the nations of Christendom, already enjoying the blessings of a pure faith and a sound political system. Too much, we think, has been

said and done to antagonize these two agencies, which are capable of being so largely identified. To divorce civilization from Christianity is as wrong as it is to assert that Christianity owes nothing to the institutions and practices which are dependent upon its lofty spirit of truth, and its kindly grace of charity, as their constant sources of inspiration. . . . Like all learners, being much more readily interested in, and instructed by, the synthetic than the analytic method, we have greater faith and feel deeper interest in those Christian enterprizes for the benefit of the Chinese which embody such an exemplification of the teachings and practices of the Christian nations of the West. We are happy to find this view corroborated by the fact that each of the missions established in this port has made the healing of the sick a prominent feature in their operations. Our only wish is, that the advantages of such subsidiary means were less frequently suppressed in reckoning up the agencies to be brought to bear upon this strange people, for their enlightenment and the amelioration of their general condition. We conceive that missionaries must find much difficulty in enlisting the attention of such vast portions of the population of this country, writhing under the evils of intestine war, as are suffering from the shocking misery, which must brutalize the minds and pre-occupy the feeble energies of a degraded race.

SPAIN.—(*From a Correspondent.*)—We regret to find Spanish bigotry and intolerance as active as ever. Some of the books distributed at the Paris Exhibition have evidently made their way into the Peninsula, and are causing alarm, where nothing is more dreaded than scriptural light and knowledge. The following extract from a Malaga newspaper speaks for itself :—“A royal order has been addressed to the governor of this province, directing him to unite with the ecclesiastical authorities in diligently searching out the authors of the propagandism now carried on in Malaga and the other provinces near Gibraltar, by means of the distribution of books contrary to the doctrines of our Church, and tending to destroy the unity of our faith. The said persons, with the books employed by them, shall be delivered up to

the tribunals whenever they are found.” What a call is here for Christians in more favoured countries to unite in prayer, “that the word of the Lord may have free course and be glorified” in Spain, even as it is with us, and that the time to favour her may soon come! Meanwhile, those who *out* of Spain are preparing for that day in faith and hope, should by no means relax their efforts or let their courage fail, remembering that when darkness covers the earth, and gross darkness a people, it may be just the time when “the Lord shall arise upon them and His glory shall be seen.” We are thankful to learn, by a report which has just reached us from Lausanne, that the Spanish students in Switzerland are progressing satisfactorily.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE proceedings in the Convocation of Canterbury have been of unusual interest. The Bishop of London introduced into the Upper House resolutions to the effect that the limits of ritual observance should not be left to the uncontrolled direction of individual clergymen, and ought therefore to be defined by rightful authority. There was much keen discussion, the Bishop of Salisbury and the Bishop of Lichfield (Selwyn) being opposed to any strong expression of opinion. Eventually a resolution was passed stating that the limit of ritual observance must not be left to the unrestricted direction of individual clergymen, but ought to be defined by rightful authority; but its effect was at once destroyed by a rider proposed by the Bishop of Gloucester and Bristol, and seconded by the Bishop of Lichfield, to the effect that this resolution should be held to apply to diversions from the rules and directions of the Book of Common Prayer as well by defect as in excess. The Bishop of London indicated in his speech the alarming progress among the clergy of Romanism, saying that he had that day received letters from two curates in his diocese stating that they had joined the Church of Rome, and a whole sisterhood had gone over the week before.

While Bishop Colenso continues still to occupy the Lower House's attention, he has obtained a great triumph in Natal. The Supreme Court there have annulled the decision of the Privy Council, on the ground that Natal was a Crown colony when Bishop Colenso was appointed, and handed over all the property to the Bishop, depriving the dean. Meanwhile Bishop Gray has failed in his attempt to consecrate the new bishop in England or Scotland.

Dean Stanley has been delivering a lecture, setting forth his views of Church and State. He would completely incorporate them. The State he views as supreme in all things, and he rejoices in its protection of liberty of opinion in the Church. The Bishop of London, Mr. Miall of the *Nonconformist*, Mr. Martineau, Unitarian, and others, took part in the discussion.

There is a square mile in London which contains above 100,000 souls. It includes the parishes of Bethnal Green and Spitalfields, with small portions of Shoreditch and Whitechapel. When explored by fifty representatives of the London City Mission, it was found to contain 112,041 persons, above 100,000 of whom were never found in any place of worship. 16,726 children, between three and fourteen years of age, also resided there, but did not attend any kind of school. It was for that square mile that three Christian gentlemen resolved that each would, at his own home, for a few weeks, pray frequently and earnestly to the Lord that He would be pleased to thrust forth into it a *large* band of missionary labourers. At the end of that period of prayer they went out to solicit subscriptions, and, within three days, received promises to the extent of about £800 per annum. Additional contributions followed, and shortly after twenty missionaries were obtained by the committee of the London City Mission, and sent to labour there. Thousands of previously neglected children were soon introduced to ragged and other schools, many of which were originated by the missionaries; tens of thousands of adults were warned of their peril, and taught the way to heaven; and, with the strictest truth, it may also be added, that God has been glorified by the hopeful conversions of hundreds of souls to Himself, through this instrumentality, on that single square mile. Such facts confirm the truth of the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." When the twenty missionaries commenced their work, they deluged the square mile with the sacred Scriptures. The Bible Society made a grant of about 6,000 New Testaments, with Psalms, duly stamped "the property of the London City Mission." The stacks of divine truth were placed in a mission-room where the brethren met, and earnestly pleaded with God for a blessing on their issue. A waggon was then filled. One of the brethren accompanied it, and superintended the distribution.

Two hundred copies were left in one district, three hundred in another, and so on, until the

wagon was empty. Marvellous blessings followed that circulation of the holy Word. Some of the books were left at dens of vilest infamy. There were two adjoining lodging-houses thrown into one, which contained sixty beds, most of which were occupied by thieves. This place contained secret lock-up cupboards, into which a pursued thief might creep, and escape the vigilance of the police. The sheets of the beds were stamped with the words "stolen" or "stop thief." To place the powerful words of the living God in such a spot might appear to some like casting pearls before swine; but facts afterwards proved that the seed of the kingdom thus sown had germinated and brought forth fruit to the divine glory.

Touching scenes were witnessed by some of these missionaries. In old Nichol Street one of them entered a room, in which the only articles of furniture were three chairs, upon which lay a wretched-looking woman, apparently dying. Two squalid children were playing about the floor. The missionary learned from a whisper of the poor woman that she had been a considerable time without food. She appeared to be dying from starvation. He ran out, obtained some bread, and a little brandy, crumbled some of the bread into an old spoon he found in the room, saturated it with brandy, and then fed her, for she was too weak to feed herself. He had heard that in such extreme cases this kind of treatment was expedient. The parish doctor was obtained, and he testified that the poor woman was dying from starvation. He ordered her prompt nourishment from the workhouse, and her life was saved.

That woman was a maker of lucifer-match boxes, for which she was paid twopence per gross, out of which it cost her one farthing for paste. Consequently, *she only received one penny three farthings for making 144 boxes!* The most she could earn was three shillings and sixpence per week, so that she had only two shillings to provide food for herself and two children for seven days! How could she live?

She was a widow, and had lived a life of sin. She was not quite ignorant of the Scriptures, but she was without peace and pardon. When able to bear the instruction, the missionary taught her some great truths about the Lord Jesus, the sinners' Friend. The precious Gospel came with power to her heart, and she cast herself on the all-sufficient Saviour. In Him she found abiding peace. After this her circumstances were improved, and she became a communicant at a Christian church.

Bible instruction for the children of the upper classes has been developing itself for several years in London. Mr. Fleet, of Penge, Surrey, was among the first to gather that class of young persons around him on the afternoon of each Lord's day. More recently the movement—for such it is, and an undoubted outgoing of revival power—was extended to Notting Hill, in the west end of London, and "the result can now no longer be subject to doubt or apprehension, the blessing of God having sealed the work." "M. J.," who has for twelve months been thus labouring, writes: "I would earnestly exhort every Christian man or woman, who is a householder, or who has a room to which young friends can be invited, just to try this plan for three months, and I have not the slightest fear of either teacher or taught wishing to discontinue an exercise which will be found to be a blessing."

Dr. Gladstone started with two young gentlemen; a lady induced seven others to come, and he found about as many more among his personal friends. Upwards of sixty had attended these meetings in his dining-room; but some removed from the neighbourhood, and several being at public schools, could only attend during the holidays. These youths included some of high social position, and sons of men who have won for themselves a reputation in scientific circles, or in the State, or in the Church of Christ. Some of the youths are also intended for the Christian ministry.

Ecclesiastically, the members belong to various denominations; but this has never interfered with harmony. As to results, while a majority have been the sons of pious parents, actual decision for Christ, on their part, took place in connection with the meetings. And as to others, Dr. Gladstone says:—"I am sure, that through God's Holy Spirit, there has been a gain, which has not stopped at the intellect."

The movement is spreading; and who can estimate its importance? A retired military officer is labouring in a similar way among the young ladies of several schools in his own neighbourhood. He properly declares that everything sectarian must be avoided, and the gospel of Christ alone be set forth in all its fulness of divine unction and blessing, in things both new and old. "Such," he says, "has been our course with the most promising results, in four ladies' schools." A country rector tells of cheering results in his own parish: "By encouraging them to ask questions, and to bring Bible proofs,

their interest became awakened, and not a few showed the power of the new birth."

A correspondent of the *Guardian* draws attention again to the decrease of attendance at Sunday Schools of the Church. He says:—

"We may at once, and without any periphrasis, announce that throughout England and Wales there is an extraordinary diminution in the number of children and young persons attending Church of England *Sunday-schools*. This fact is proved by the results of the National Society's decennial inquiry into education which is now in progress, summaries of which, for certain selected counties, have lately appeared in the columns of a contemporary. There are many persons to whose minds this gradual emptying of Church *Sunday-schools* will not be a cause of alarm or even of speculation or curiosity; there are others who will see in it a proof of the gradual decay of the Church's influence and means of influence over the generation that is now growing up around us. How it has come to pass that the attendance at the week-day schools of the Church has not only increased, but more than kept pace with the increase in the population in almost every county, and yet how concurrently with this fact it has come to pass that the attendance at the *Sunday-schools* of the Church is dwindling to nothing, may well be a subject of inquiry among the clergy and laity generally. As the children who attend Church week-day schools do not attend the Church *Sunday-schools* in any large numbers, where do they go? Do they attend Church with their parents, though absenting themselves from the *Sunday-schools*? do they attend the Dissenters' meeting-houses and chapels?

"The wanderer among schools in this country (and there are those who, entering strange towns and villages, visit schools as regularly as they seek churches for archaeological reasons) must have often observed with a sigh how heavy, uninteresting—in some cases, perhaps, repulsive would not be too strong a term—the teaching is which is going on in Church *Sunday-schools*. It is often sufficient to disgust children all their lives with the very name of religious instruction. May not this be one of the causes of the sensible decline in the attendance on Sundays? If so, is it not nearly time to effect an entire revolution in our mode of conducting *Sunday-schools*? One truth is almost self-evident in considering this subject, and that is, that the richer and the middle classes of society would not for a moment subject their children to the depressing and un-

familiar style of instruction which is given in Church *Sunday-schools* for so many hours to poor children. It seems to us that on Sunday the teaching should be more like that given in the family circle on that day by mothers in the higher walks of society. There should be more reading of short striking tales, more familiar conversations, more teaching by picture-books and pictures, more quick cheering singing, more variety."

Scotland.

(From our own Correspondent.)

SIR DAVID BREWSTER, long known as one of the most distinguished scientific men of the day, has died at the advanced age of eighty-seven. On his death-bed he attested his earnest Christian faith with remarkable clearness. This testimony is the more valuable at a period when so many scientific men seem to think that science and Christian faith are irreconcilable. Mr. Cousins, whose ministry he attended at Melrose, made the following statement in his funeral sermon:—He would not infrequently speak of the supposed contradictions between Science and Scripture. He would never admit there was any real contradiction, and he was alike impatient of the dogmatism of theologians denouncing science, and the dogmatism of scientific men denouncing theology, as being equally, and on both sides, founded on misunderstanding of each other's views. As a man of science he was jealous for his order, and I remember with what a kind of proud satisfaction he put into my hands a list of scientific men of high standing who had avowed their faith in Scripture. When first it was my privilege to be brought into personal acquaintance with him, the Churches were all deeply moved and stirring with the pulsations of reviving life from God; and I remember my surprise in noting with what deep interest the illustrious philosopher watched the movement, and rejoiced in the accounts of the revival in the Church and conversion in the individual soul that were coming from all places of the country. The last day he was able to be in his own study—three days before he died—it was my privilege to see and converse with him. He knew that he was dying. "My race is run," he said; and there was something almost of the old scientific habit of thought in what he added—"From the palpable failure of strength from one day to another, I feel as if I could count the very day when all must close." He spoke with deep feeling and

tenderness of the happiness he had enjoyed in life. "Never man," he said, "had more cause for thankfulness than I, but with all that," he added, "now that I can be of no use to myself or any one else, I have no wish to linger here." He expressed the most perfect acquiescence in the Divine will, and the most perfect peace in reliance upon Jesus in the prospect of standing very soon in the Divine presence; "and yet," he added, with something like a falter in his voice, "it is not without a wrench that one parts with all he has most loved on earth." On a former occasion he had spoken with very remarkable feeling and earnestness of the atonement as satisfying his reason and meeting every want of his spiritual nature. I made some reference to that in this last interview. "Yes," he said, "the orthodox doctrine of our Church is my faith, and it gives me perfect peace in resting on it now." The rest of his brief days was passed with unclouded intellect up to the very last, and in unclouded peace. Not long before he passed away he expressed in a single sentence the visible spirit of all his latter years. One of the members of his family had referred to the privilege Sir David had enjoyed in shedding light upon the "great and marvellous works of God." "Yes," he answered, "I found them to be great and marvellous, and I felt them to be His."

Sir James Y. Simpson, Bart., who attended him in his last illness, thus described, at a meeting of the Royal Society of Edinburgh, his unclouded faith:—Like my former dear friend and old school companion, Professor John Reid, he seemed to be impressed with the idea that one of the great joys and glories of heaven would consist in the revelation of all the marvels and mysteries of creation and science by Him by whom "all things were made," and who, as Professor George Wilson held it, was not only the Head of the Church, but the Head, and Origin, and Source of all science. "I have," he remarked to me, "been infinitely happy here; but I soon shall be infinitely happier with my Saviour and Creator." A near connection, but not a relative, who in former years often lived in his house, and latterly formed one of the loving watchers by his death-bed, writes me this characteristic and striking anecdote:—"When we were living in his house at St. Andrews twelve years ago, he was much occupied with the microscope, and, as was his custom always, he used to sit up studying it after the rest of the household had gone to bed. I often crept back into the room on the pretence of having let-

ters to write or something to finish, but just to watch him. After a little he would forget that I was there, and I have often seen him suddenly throw himself back in his chair, lift up his hands, and exclaim, 'Good God! Good God! how marvellous are thy works.' As a physician, I have often watched by the dying; but I have never seen a death-bed scene more full of pure love and faith than our late President's was. There lay this grand and gifted old philosopher; this hoary, loving votary, and arch-priest of science, passing fearlessly through the valley of death, sustained and gladdened with the all-simple and all-sufficient faith of a very child, and looking forward with unclouded intellect and bright and happy prospects to the mighty change that was about to carry him from time to eternity.

The union movement appears rather to have retrogressed than advanced during the last month. The minority in the Free Church are doing all in their power to put a stop to further progress. A meeting of influential laymen has, however, been held in Edinburgh, in favour of union; and if the laity take up the question with spirit, it will probably soon be settled. Sir David Brewster gave very strong expression to his views upon his death-bed, urging that it would be better even for the cause of religion to leave behind those who were disinterested than to retard a movement of such importance to the cause of true religion.

Ireland.

(From our own Correspondent.)

THE question of Church and State in Ireland is one which occupies a larger place in the public mind than any other, and one that is certain to receive ample and thorough discussion. The Protestant Defence Association held their metropolitan meeting in Dublin on the 5th of February, when the famous round room of the Rotunda was crowded for hours by an audience composed exclusively of men and almost exclusively of gentlemen. It is more than a quarter of a century since a meeting of the same social importance was held in the city. The resolutions were moved by well-known peers and commoners, and were adopted with enthusiastic unanimity. They affirmed the necessity of the legislative union, the sacredness of the rights of property, a protest against any attempt at disendowment, and a general resistance to the Church of Rome. Similar but local meetings have been held since, and others more imposing are in con-

temptation. A deep, strong feeling was expressed against allowing the Roman Catholic population to alter any of the conditions of the country, partly on the ground that Protestants had made the country what it is, and that if anything was done to make them leave it the land would again become "a howling wilderness," and partly from suspicion that any alteration would be made in the interests of the Church of Rome, and not of the good of the people. Although this agitation contemplates the union of Protestants of every denomination in defence of the existing Church Establishment, it is, with exceptions so rare as only to make it more marked, confined to the Anglican Church. Neither the Presbyterians nor the Wesleyans, nor indeed any of the other Protestant bodies, have committed themselves to it, notwithstanding earnest solicitations. Their attitude is at present one of suspense, until some tangible measure is proposed which they can either accept or reject; and the history of Protestantism in the island prevents the likelihood of united action, at least at this stage. In Belfast a course of lectures has been commenced on the Headship of Christ. They are chiefly by thoughtful and able men among the junior Presbyterian ministry; and while the rightfulness of Establishments is maintained, it is suggested that though "the receipt of endowments does not affect our liberties in the least, there are circumstances in which we may signify our readiness to renounce them." The Roman Catholics are quietly but earnestly carrying on the agitation from their own side, and have an appeal for disendowment ready, which, like the Protestant address, is signed by numerous peers and members of parliament and a vast number of the magistrates. A small but influential section continues to demand a distribution of the revenues of the Establishment; that is, that the Roman Catholics should receive four-fifths of them, to be administered by a board for monastic and conventual schools, reformatories, penitentiaries, the poor, and even wayside crosses and the like. But the popular, and in the main clerical, demand is for complete secularization; and is moved by dread of the priests becoming in any way creatures of the State. Mr. Aubrey de Vere is the present champion of Distribution, Major O'Reilly, well-known in parliament, of Secularization.

The Societies of the Presbyterian Church that have held their meetings during the month have reported a progress all the more gratifying, as it is against temporary discouraging circumstances

in the country. The Sunday-school Society reports for 803 schools—6,764 teachers and 55,625 scholars; and an addition of 54 schools—378 teachers and 9,075 scholars during the year. Libraries of 2,705 volumes have been supplied; the *Teacher's Guide* has been enlarged; the contributions are in advance, and swelled by many of the schools; and preparations are vigorously made for an early Bazaar by which it is proposed to raise £1,000, chiefly for the book department. Irish Sunday Schools have a singularly interesting history from their beginning in the parish of Bright, in Co. Down, in 1770, and which rewarded the girls with ribbons, the boys with shoe-buckles, and for special eminence inscribed the names on a roll hanging in the parish church. A scholar who entered that school on the 1st June, 1786, died only a few years ago, having preserved with scrupulous care the Bible which, when a boy, he received then from the rector. At the first Sunday-school in Dublin, which met in St. Catherine's parish school-house in 1786, the master received 2s. 6d. a week and the mistress 2s., while all the pupils on the day of opening were 6 boys and 4 girls; and one of the earliest contributions was the singular one of £2 5s. 6d., "a fine for playing cards on the Sabbath-day." But this school thrrove so rapidly that, from want of room, the managers were obliged to pass the curious rule that not more than six new scholars of either sex could be received on one Sunday. It is said that a Sunday-school, opened early in this century in Belfast by Deists, and where the Bible was ridiculed, led to the establishment of the first genuine Sunday-school in that town. Sunday-schools followed rapidly in the wake of Wesley and his preachers; but, although there were as many as 250 Wesleyan schools in 1806, and many others besides, it was not till 1809 that the comprehensive Sunday-school Society was formed in the banking-house of La Touche in Dublin. The Society, an unsectarian one, thrrove amazingly, has nearly 230,000 scholars connected with it, and has not suffered material loss by the formation of its greatly thriving junior in the Presbyterian Church. It is somewhat noteworthy that three of the names most prominent in the first beginnings of the work, Guinness, La Touche, and Bewley, are still borne by men whose deeds keep them prominently before their fellow-citizens. The report of the Society which led to this digression, notices a feature of much interest in the success attending the convention of teachers which they have

organized, and which are common in America. About 800 teachers were present at the last, and it was necessary to print 5,000 copies of the shorthand reports to supply the demand; but many similar local conventions have been held—the last, which was in Dublin, being of a very interesting character and extending over two days. The Presbyterian Orphan Society reports that the year 1867 closed with 392 (not 291 as misprinted last month) on the roll, but 7 have died and 10 have been withdrawn; the number at present is 385. Eleven of these are the children of mixed marriages, and would have been absorbed by the Church of Rome; 7 are members of families whose fathers perished in the snow-storm of last winter; and 6 are children whom typhus fever deprived of both parents at one stroke. There are 150 children waiting for admission; and as the annual subscriptions have been raised from £1,391 to £2,052, a well-grounded hope is expressed that all the orphans with claims upon the Society will be provided for.

France.

(From our own Correspondent.)

THE laws on the Press are passing through the sieve of criticism, and bringing out splendid oratorical talent in the legislature;—draconian laws, which even *La France* delights in satirizing. Anxiety is the order of the day everywhere; in Church, in State, in trade, in commerce, in manufacture, in education. If a train is delayed and the daily despatches from Paris are an hour or two after time, immediately the whole department is in alarm, and every kind of revolutionary phantom is conjured up, from the red republic to the white flag of Henry V.; parties form and wild words are wielded with a will. As to religion, while clerical fanatics are clashing steel with revolutionary and atheistic fanatics about the Pope's bit of land and his temporalities, while Protestants are bitterly fighting for orthodoxy or radicalism, the glorious Gospel of Jesus is ignored, unpreached, or cast aside as if it were not the only Healer, the only Hope, the only Power ordained of God for the salvation of man.

In Paris the election of six members for the Presbyterian Council has been favourable to orthodoxy, the whole list having passed, each member having about 100 votes more than the liberal candidates. The number of voters was 3,917, out of 3,568 inscribed; the absolute

majority was 1,500; none of the liberals attained more than 1,467; the orthodox varied between 1,512 and 1,596. A small majority after all, but it is a cause for much thankfulness. Since then, the consistory have chosen to fill the place left vacant in the Paris pastorate, by the death of Pr. Ah. Coquerel, senior, two orthodox pastors, M. Dhombres and M. Rognon, whose places as suffragans will be filled by orthodox men.

The elections have varied throughout France, with the localities in which they have occurred; in many places there was no contest, because one party or the other knew they had no chance of success, such as Toulouse, where the orthodox list was returned, or Nîmes where the rationalistic members had no opponents. Nîmes! the Protestant metropolis of the South, with its 15,000 Protestants, the leading part of a population of 60,000, with its eight pastors of whom six are of various rationalistic shades, and in whose hands is the religious instruction of youth! There is a degree of life, however, in some of the orthodox members and their two pastors, who with the Methodists and their flourishing schools, the Free Church and its asylum for the sick and aged, and several other and smaller bodies, are contending in the best way for the Faith once given to the Saints, viz. by personal dealing with their fellow-men, and abounding works of charity. Souls are brought under the power of the Word of God and the Holy Spirit has given life to many.

The state of most of the Churches in France is however a state of decline, contention, or apathy, and a feeling of dejection is general. Healthy, joyful, trustful Christianity is to be found only in the very few, and these few are the true Evangelizers, who yearn after souls and gain them too. The bane of the South is the hatred of ages nursed by past warfare and tradition between Protestant and Catholic. What is needed is love, the love of Jesus overflowing the barrier and outgoing to the ignorant Catholic, and to the proud Protestant from a heart beaming with the Saviour's presence. Cannot such be found? O that prayer and humiliation could be general among the suffering and dejected of Christ's flock, until the Lord grant such labourers! Surely He could form and send them! Were even a foreign one to go to Nîmes and elsewhere, he would be received as a gift from God, and find a ready welcome and furtherance in his work, if he put aside self and Church questions and sought the glory of his Master only.

In the centre, there is not the secular hatred between Catholic and Protestant, but immense prejudice against the latter, from an ignorant clergy taking advantage of a more ignorant people to prevent them hearing the evangelists and preachers. At this very time, a prefect has refused to sanction the opening of an Evangelical chapel, because he believed that conversions were bargained for at 50 francs a-piece! The energetic pastor has demanded proofs from this distinguished member of an enlightened Government! Here as in most other parts of France, funerals are a great means of letting in light. Whole neighbourhoods flock to hear the words read and spoken over the grave, and return with a feeling of respect for the speaker and his religion, with diminished prejudices, and often with a germ of truth left in the heart, as well as a tract in their hand. Tracts—they are beginning to be better understood as a means of evangelization; but their use is far from general, from want of habit, of funds to procure them, of knowing suitable ones, or of confidence in the Lord's willingness to bless this means of spreading abroad the Gospel. But let a tract distributor go forth in the strength of the Lord his God, and he cannot fail sooner or later to be greeted as brother by those who will tell him to his heart's joy that one or another of his printed messengers have induced them to become the happy followers of Jesus. It is wonderful how very rare and almost unknown are cases of refusal or scorn. Of course I speak of tracts which have a clear Gospel message, and which avoid all controversy with Rome. The time for demolishing is not now, others demolish enough; the Christian has to build up, to declare the truth, not to pull down errors which are already levelled to the ground or which cannot stand upright before truth. We do long for the time when Christians would sooner think of going forth without their purse than without their tracts. Lately we saw two volumes of tracts strongly bound in the hands of a pious widow. She told us the tracts had been received by her husband from time to time *from travellers*, when an engine-driver; that they had often been a word in season to him during his early years, for he kept them to re-peruse in times of temptation and need, and at last he had had them bound for lending among his friends. Now that he is in glory and no longer needs their help, they are going on their quiet errand to others, and probably will do so for years to come. The books given at the Exposition are treasured up in many places and pass

from hand to hand, preparing the way for the evangelist and preacher. O that God would raise up many living ones! "A good many of these tracts found their way to —," writes a pastor on the sea coast; "some were brought to me by Roman Catholics, who, *after reading them*, thought it their duty to get rid of Protestant books, and I passed them on to others. So, I suppose, the work has been carried on from the centre through the provinces. A good work it is. I sometimes fear that our brethren in Paris are so much taken up with their ecclesiastical and doctrinal disputes, that they neglect the best means of maintaining true orthodoxy—I mean *earnest striving for the salvation of souls*. 'Preach the Gospel to every creature.' Christians can do that, but they cannot prevent the enemy from preaching error. The best plan is to overcome evil with good." Those who are acquainted with the Protestant churches and their state can fully endorse these lines. The Lord help us!

Here and there we find feeble instruments made the means of commencing unexpectedly and carrying on a work of blessing to souls. Take the following as example: Above twenty years ago an English lady was sent to France by medical advice. The advice was good; she was returning in perfect health, when she was suddenly stopped in an hotel by a violent fever, caught, it was supposed, from a previous occupant of the room. For weeks she lay between life and death, without a person, except a relative who was travelling with her, to speak of Jesus to her longing soul;—no pastor in the place, no known Christian, a few Protestants, without a spark of life. It was a deep and long trial, but it induced a feeling of profound compassion for the town, and, after a safe return to her native land, the invalid, now cured, and her sister, resolved to wind up their affairs in England and go and live for Christ in that dark place. They did so; and, after long and indomitable but very quiet perseverance, they rejoice in living in a little centre of warmth and light. Tracts and Gospels and Bibles commenced the work; colporteurs and evangelists succeeded each other after sore discouragements; schools were formed; a place of worship opened, supported partly by the Evangelical Society of France and greatly by the persevering collection of funds by the two now venerable sisters, who say they feel very near the end of their pilgrimage. Souls have been saved, and members of the little Church have died in happy trust and triumph in a Saviour's perfect salvation. Some readers will doubtless recognize

the Misses Vine, of Auxerre. Lately, Pastor Berthuel, a converted Roman Catholic priest, has been nominated to the new church opened last year. It is one that was formerly dedicated to Saint Pelerin, and is supposed to be on the spot upon which the missionary suffered martyrdom from the Romans for having baptized so many Pagans in the river Yonne. The same doctrines are now heard from its pulpit, and prayers such as he offered are made in the weekly prayer meetings. The sisters go about doing good, and when strength fails rest on the Boulevard seats, and speak to those who sit near them of the glad tidings of salvation and offer a gospel or a tract, which is never refused by those who can read.

Belgium.

(From our own Correspondent.)

THE CHURCH OF ROME AND PROPERTY.

THE CAPUCHINS.

STATISTICS of the wealth gradually accumulated since the Edict of Milan, which in 321 granted to all the subjects of the Roman Empire the power of bequeathing their property to the Church, would, especially if accompanied by an account of the various means and devices by which it was acquired, tell a sad tale of the degrading use to which the hopes of a future life have been successfully turned by the professed disciples of Him who had not where to lay his head. When we read of the clergy inculcating upon the wealthy sinner that no atonement could be so acceptable to Heaven as liberal presents to its earthly delegates, and that to die without allotting a portion of worldly riches to pious uses is almost as grievous as suicide, or the neglect of the sacraments, we are apt to console ourselves with the reflection that these practices were only possible in days of darkness and ignorance, and that the nineteenth century, with all its faults, is at least free from such scandalous impostures. Yet the increasing wealth of the religious orders wherever they gain a footing, notwithstanding the restraints imposed by modern legislation on clerical greed, would of itself suggest their continuance, if every now and then some lawsuit, like that of which I have related the different phases—Debuck *versus* Valentyns—did not afford unquestionable proof that experience has not taught the Church of Rome to be more scrupulous in matters of interest. What Paul Louis Courier tells us that Father Barlette said to his hearers, is often repeated in other

words: "You ask me the way to Paradise. The convent bells will tell you—Donnez, Donnez, Donnez (Give, give, give). Vos queritis à me, fratres carissimi, quomodo itur ad paradisum. Hoc dicunt vobis campanæ monasterii, Dando, Dando, Dando."

It will be remembered that Debuck was four years ago tried for writing a threatening letter to Father Bosaert, Provincial of the Order of Jesuits, and was acquitted; and that he accused the Jesuits of having, though legally incapable, inherited the large property of his uncle, and the Advocate Valentyns, the residuary legatee, of having lent his name to enable them to evade the law. He also attributed all the misfortunes that had obliged him to leave the country to the machinations set on foot by the Jesuits to keep him out of the way. Immediately after his acquittal, Debuck brought an action against Valentyns to have the uncle's will set aside; but considerable delay was caused by the death of Valentyns and the refusal of his sister, who lived with him and must have been initiated into all his secrets, to accept the succession, with the cares and anxiety of a protracted lawsuit. The property then passed to the Notary Valentyns, who is said to have held no communication with his brother for the last twenty years. At last the tribunal decided in favour of Debuck, and named a judge to hear evidence in support of his claims. No official publication of this evidence has taken place, but its nature may be inferred from the fact that the Notary Valentyns addressed a letter to Debuck and the other natural heirs of Deboey in which he states that his brother, the advocate, had invariably and upon oath denied having received any secret instructions from Deboey to transmit the whole or a part of the succession to third parties legally incapable; that he himself, during the two years that have elapsed since his brother's death, had been in possession of the property without any claim having been made upon him, and believed himself to be the legitimate and incontestable owner; but that, as the tribunal has decided that it would be sufficient for the purpose of establishing the interposition of persons that Deboey should be proved to have expressed the intention, the wish, or the hope, that the property should be transmitted to an incapable party; and as the evidence produced had raised doubts in his mind, those doubts sufficed to decide him to decline retaining any longer the inheritance acquired from Deboey, which will now be divided between his heirs.

When this resolution was communicated to Father Van Alsenoy, one of Deboey's nephews who has entered the Company of Jesus, he answered that he could not conscientiously accept property of which his uncle had freely disposed in favour of another, and that in case M. Valentyns persisted in his intention of giving up the whole of the property he authorized him to dispose of his share as he thought proper.

M. Valentyns, with praiseworthy delicacy, declined to avail himself of the right thus granted to him to retain a part for himself; the heirs of Deboey, with the exception of Father Van Alsenoy, will therefore obtain possession of their long disputed inheritance, which is said to amount to £32,000. This result is regarded as a compromise which leaves the Jesuits in possession of what property they may, as is generally supposed, have been able to realize between the death of Deboey, in 1850, and that of the Advocate Valentyns in 1866. The details that have from time to time been published, have opened the eyes of the public to the underhand practices of the religious orders, and has done much to shake confidence in their professions of disinterestedness and superior sanctity.

In the course of a debate some days since on matters concerning the primary schools at Enghien, one of the representatives mentioned a fact which affords a curious illustration of monastic doings in the present day, which would appear incredible if not publicly stated by so good an authority. A monastery of Capuchin friars has lately been restored at Enghien through the influence of the late Duchess of Arenberg, whose family own a fine château and estate in that neighbourhood. The Capuchins, who are a mendicant order, proposed to the inhabitants a means of relieving them from their too frequent importunities by sending round a list—each subscriber to which should according to his means undertake to provide for the wants of the monastery either for one day weekly, for one day monthly, or only for one day per annum. Many persons were willing to accept this compromise. Others, not less remarkable for piety, did not find it to their taste, and one lady excused herself for declining to subscribe, because, having always abstained from marrying for fear of taking upon herself the burden of supporting one man who did nothing, she thought it scarcely prudent at her age to have to provide for a whole house full of men, if only for one day per annum. Her example proved contagious, and the list was abandoned.

M. Faye, Professor of Canon Law at the University of Louvain, has been called to Rome by the Holy Father, to join the most eminent theologians of the whole world in preparing the labours of the future Ecumenical Council.

Switzerland.

(From our Geneva Correspondent.)

A FEW days ago, in the French Legislative Assembly, M. Thiers, speaking of what he called the centres of modern civilization, designated London, Paris, Geneva, and Berlin. To place thus in the rank of the greatest capitals a town hardly larger than a single parish in yours, was paying a striking homage, not to us, but to those principles which our humble native city has represented in the world. Another Frenchman, M. Michelet, has called Geneva the capital of the idea.

But neither M. Michelet, nor in all likelihood M. Thiers, nor many others who do us the honour to talk about us, understand what is the idea of which Geneva has been the capital. They are not Christian enough to see that it has been the Christian idea. They see nothing but liberty—the emancipation of thought and conscience. But what is it that has made this liberty fruitful? what has enabled it to radiate itself afar off, and to carry abroad life and true progress? This was the Gospel. It was that deeply and severely evangelic impulse which the genius of Calvin communicated to the small nation whose destinies God had entrusted to him.

Of this great fact, which even unbelievers implicitly recognize when they remember the part that Geneva has played in modern history, an exposition will be found in a recent work by M. Merle d'Aubigne, entitled "John Calvin, one of the founders of modern liberty." It may at first sight appear strange to associate the words *Calvin* and *liberty*; but it is only ignorance or hostility that can make any one stop short at certain traits in the character of Calvin, and persist in not seeing how great is the influence he has exercised on all the true progress that has been made during the last three centuries. You English have never denied him this homage, and, like us, you are proud and happy to owe your civilization to the Gospel as it was restored and preached by Calvin.

As for ourselves, we have steadily done our best to justify the eulogium which the French statesman accorded to our town, as one of the centres of

the contemporary movement. To tell you what lectures of all kinds we have had this winter, and are yet to have, and by what numbers they are attended, would be to overstep completely the province of my present correspondence, of which religious concerns must form the subject. But, as two months ago I dwelt at some length on the beautiful lectures of M. Naville, on the problem of evil, I will now confine myself to those of M. de Rougemont, on the supernatural.

M. de Rougemont is not from Geneva, but from Neuchâtel; and you know what intimate relations have subsisted ever since the Reformation between these two towns—Neuchâtel having had for its reformer that faithful and distinguished friend of Calvin's, William Farel. M. de Rougemont is a layman and a *savant* besides; which are two reasons for his being more readily listened to by those who distrust ecclesiastics, as bringing into questions of faith such convictions as their profession imposes upon them. It is for this reason that we have welcomed with joy his proposal to give us four lectures on this great question of the supernatural, which at the present day affects every debate of which Christianity is the subject.

He began by directly confronting the principle of Deism, which denies all supernatural occurrences as irreconcilable with the immutability of God and the fixity of the laws of Nature. Of his argument, which was cogent and animated, the following may serve as a synopsis: If you deny the moral possibility of God's intervening supernaturally in the phenomena of this world, your God is no longer a living and personal God; you are no longer Deists, but Pantheists, that is to say, Atheists. It is only Atheism that can logically deny the possibility of the supernatural.

In his second lecture M. de Rougemont discussed the *action of God in nature*. God appears to us at first, he said, as the God of the past—the Creator. So far the Deists agree with us; for they admit that God the Creator *has been* free; but they are inconsistent with themselves, because, in denying the supernatural, they virtually deny the liberty of God. If God has been free to create—free as the God of the Past—there is no reason to doubt that He is free also as God of the Present, as preserver of the world and as controller and regulator of all things. He is, moreover, the God of the Future—the God of progress. Everything in nature, everything in the moral world, undergoes perpetual transformations. The absolute fixity that is demanded exists nowhere; and the constant action of God in all things varies

insensibly from a natural to a supernatural action. To deny the supernatural is, therefore, to deny what goes on every day and every instant.

In his third lecture M. de Rougemont discussed "the supernatural in the life of man." He showed that God can alone remedy the great perturbation which human freedom has introduced into the Divine plan. Our redemption, a supernatural event, was the reparation of an accidental disorder. But is it not natural, on the other hand, that a wise God should re-establish order within his works? Then redemption, from this point of view, is a natural event; and here is another instance how the natural and supernatural are intermingled with one another. To admit the one point, the wisdom and mercy of God, prompts us logically to admit the other, which is only the manifestation of this wisdom and mercy.

In his fourth lecture M. de Rougemont examined the influence of the supernatural in the moral and religious development of humanity. He showed that a belief in the supernatural is a need of the soul, and not a morbid and abnormal need, as is the case when man is drawn towards superstition, but a legitimate, God-given need, of which the very existence proves that God can and will satisfy it. There were in this discourse many passages full of life and reality, and the oration was truly eloquent. It produced a profound impression.

A few days before this a woman had died amongst us, whose long career had strikingly illustrated the influence of faith upon human life. This was Mme. de Wette, a native of Basle, but already sometime settled in Geneva. Left a widow by the death of the professor who during the first third of the present century conferred so much distinction on the University of Basle, she had long given herself up entirely to good works, and especially to the promotion of missionary enterprise. Not content with labouring in every possible way for the advancement of the missionary institution at Basle, which is the largest on the European continent, she had no less actively concerned herself in the welfare of the Protestants scattered in Catholic countries; and during late years her favourite employment has been to succour the widows of Moravian pastors. Nothing can be more distressing than the poverty in which the Protestant clergy live and die in in this province. Potatoes form the sole nourishment of the pastors and their families, and they are sometimes unable to get salt to them. It is impossible for them to save anything for the

future, and when they die their widows are reduced to actual beggary. Such is the deplorable state of things which excited the Christian commiseration of *Mme. de Wette*. She has several times, notwithstanding her great age, exerted herself to see, with her own eyes, these depths of misery; and having been received in Moravia like an ambassador from God himself, she had returned thither with more zeal than ever to complete the task which she thought the Lord had especially assigned her. For its sake she allowed nothing to deter her. She used, in order to procure money, to knock at all doors with equal hardihood. She addressed herself, in the name of God, to the poor and the rich, the small and great alike; and among the latter, she had entered into relations with several German princes and princesses, writing to them as to brothers and sisters in Christ, visiting them, and getting easily excused for everything that might appear strange in these proceedings. The benefits she has conferred on the Moravian widows will not be concluded with her life. Thanks to a considerable capital which her cares have accumulated, and to the numerous friends whom she has secured to these poor women, they will continue to have reason to bless her name. Alas! we ourselves must humbly confess that we have sometimes proved a little tired of the solicitations of *Mme. de Wette*; more than once has she, in entering a house, been exposed to hearing the master or mistress cry, "Ah! here she comes again with her widows!" But now that she is dead, and when we think of the heavenly abode to which this servant of God has just been admitted, we fancy we hear the angels exclaim in the same words, "Ah! here she comes with her widows, with the poor women whom she has loved and sustained, and whose prayers have accompanied her to heaven." O may we, the Christians of all countries, who are servants of the same Master, come all thus before Him with *our* widows and *our* orphans, and with numerous friends whom we have acquired by our charity!

Russia.

BIBLE CIRCULATION IN RUSSIA.

THE past year has seen Russia with steady purpose making fresh advances in all that pertains to the effective civilization of the Empire. Law and liberty are rapidly becoming familiar realities in the country. Through the new courts,

with their public trials, justice is administered more economically and more rapidly than before. The relaxation of the laws of the censorship, and the enlarged freedom conceded to the press, are changes greatly contributing to the peace and stability of society, and reflect honour on the sagacious counsels which preside at the helm of the Government. Education is likewise spreading and working changes amongst classes greatly needing its elevating influence. If an adequate supply of teachers could be secured, more in number, and higher in qualification, the national progress would be accelerated. Some additional facilities need to be provided, if all the opportunities which the late emancipation movement offers are to be really accepted and improved. The wicked attempt upon the Emperor's life, which roused universal indignation, has been made the occasion of certain beneficial acts and suggestions. At first, a degree of alarm was mingled with lively gratitude at the Monarch's merciful escape from the designs of an unscrupulous assassin; but as the feeling of agitation subsided, the gratitude of the nation began to take a practical effect. New philanthropic and educational institutions were founded, and those already in existence received an accession of funds and sympathy. Closely identified with the development of education is the progress of Bible distribution. As soon as new schools are brought into operation, the Scriptures are constantly and systematically introduced, and thus a religious element is imparted to the education which is supplied. In the army and navy the officers are required to give regular instruction to their men; and it is found that as soon as the rudiments of spelling are overcome, the first reading book generally adopted is the New Testament, or the Four Gospels. When libraries are formed for the benefit of the people, the Scriptures have a prominent position. It is impossible to contemplate the many changes taking place in Russia without admiration of the policy which has dictated them.

In regard to the dissemination of the Holy Scriptures, it may be observed, that the Synod of the Russo-Greek Church continues its printing operations with considerable vigour, and thousands of the Gospels, New Testament, or Psalms, in Slavonic and Modern Russ, are dispersed through the vast Empire. These editions are issued at comparatively cheap rates, to place them within the reach of the poorest classes. The 32mo Testament, of which large editions have been struck

off, is now stereotyped, so that applications can be met with much more despatch than formerly. Your Society is necessarily dependent upon the presses of the Synod for all the Modern Russ Scriptures distributed, through its agency, in Russia.

There is now a growing circulation of God's Word in the country, and the work may be expanded far beyond its present limits. There are devoted men and women who are engaged in colportage, bearing the Scriptures from house to house, and even offering them in the streets. Some extracts from their journals will be sufficient to show that the Bible is very precious to the Russian population. It is necessary to state that these colporteurs are not in the service of your Society, although drawing supplies of Scriptures from your dépôt. The committee are indebted to friends in St. Petersburg for the following record of colportage experience:—

"My work was most gratifying; and although it may be said, that amongst all classes of the Russian population the New Testament was received with joy, it must be stated that, in A——, those who most gladdened my heart were Russian priests. It was through members of the Russian clergy that I really obtained permission to sell the Word of God: and they, more particularly in the first week, came almost every evening to me to buy New Testaments. The Russian clergy (inclusive of the bishop) purchased for the book shop, established a short time since for the sale of religious books, no less than 3,000 New Testaments at one time. The senior priest, more than any other, manifested real interest in my work. As I lived on his premises he was able to learn, day by day, what amount of success I had had in my efforts to sell the Word of God: and this, as he told me, led him to speak with other clergymen on the subject of trying to find a suitable and trustworthy man who should offer the New Testament from house to house. He informed me that such a man had been found; and now we shall have Russian priests carrying on a work of Bible colportage in the city of A——. Bless the Lord, O my soul!

"Many houses were entered by me from a feeling of duty, and the same feeling prompted me to offer my books to many who passed me in the streets; but one day on passing a large house, I felt an irresistible impulse to go in. Here you must enter, I thought to myself, and thus I was found in the house of the great merchant of A——. Every one in the extensive counting-house bought

copies of me, as well a number of persons who came there on business. I think I had to return to the house ten times with my books, and the friendly people there sent me to one address and then another, at each of which I was able to sell some copies. I had already passed an elderly gentleman in the street, when the thought occurred to me that I ought to invite him to buy a New Testament. I went back after him, and on seeing my Testament, he asked me to step into his house; and frequently have I been there since, for not only did he require a New Testament for himself but for many among his friends and acquaintances."—*Bible Society Reporter*.

Italy.

THE Rev. Henry J. Piggott, B.A., of the Wesleyan Mission, writes from Padua:—

It is now more than twelve months since our mission in this city was opened, and, judged according to the rate of progress at which Evangelical work in Italy now proceeds, the results of the year's labours may be regarded as encouraging. We have an average congregation of some sixty persons; and of these, thirty, exclusive of the members of my own household, have been admitted to the Lord's table. The administration of this rite took place for the first time in public on the first Sunday in the New Year. Most of the new communicants had regularly attended the public services for the greater part of twelve months, and had been carefully prepared for this solemn confession of Christ in more private meetings for inquirers. At the last of these meetings prior to the communion, a printed ticket, signed by the minister, was distributed to each one, accompanied by questions and counsels on the subject of religious experience, to which almost all responded with great simplicity and earnestness. This week we have observed, according to the now established custom of evangelical Christendom, as a week of prayer. Every evening the attendance has been good; and one or two of the new converts have for the first time publicly given utterance to their own wants and to those of their brethren at the throne of grace.

In removing to Padua we transported with us our young ladies' boarding-school. Last year we had but two additional pupils from the town of Padua itself. The examinations, however, at the end of the year, to which we gave some degree of publicity, procured us one or two zealous advocates, amongst whom I may especially mention

Dr. De Leva, the present rector of the University. The principal journal of the town, moreover, opened its columns to a long and eulogistic notice of the event, written and signed by a gentleman of some standing in the town council. The result has been an encouraging accession to the number of the pupils; but, more than from the number of the new comers, we augur hopefully from the fact that they belong to well-known and influential Paduan families. Our great want now is larger and better-adapted premises, which we find it exceedingly difficult to obtain without going to an outlay incompatible with the straitness of our means.

On the whole, then, this beginning of work at Padua is one of promise, always, as I have already said, considered relatively to the slow and difficult progress of Gospel truth in this land. Yet we rejoice with trembling; for discouragements and dangers are more numerous than friends at home generally imagine. Thirty souls are but a small harvest, after all, from a population of 40,000; and, after a year's public labours, with no more let or hindrance than we should have had in London itself. Of the 2,000 students entered this year at this University, there is not one who manifests the slightest interest in our work—not one, indeed, so far as I am aware, who does not scoff at Christianity, as the worn-out superstition of an age now dying off. Even the increase in our scholars is to be attributed, not to any desire that the children should be instructed in a purer faith, but to sheer religious indifference. "I believe in but one religion" has been the remark of more than one of the parents in consigning his child to our care, "that of the honest man; for the rest, Jew, Christian, or Pagan, it is all one!" Between the horror with which all contact with us is regarded by the bigoted Catholics, and the utter indifference of the more liberal-minded to all spiritual interests, it must not be wondered if we number our converts by units, or at most by tens, and get into the habit of speaking of a room full of auditors in a population of tens of thousands as a prosperous and hopeful work.

One or two extracts from letters which have reached me from some of our Evangelists in other parts of Italy may not be without interest.

Signor Bosio writes me, from Cremona:—"Here the work continues to go on well, and glad I am that you are coming to visit us; for I believe that you will be edified and content. You must not imagine that the Church is very numerous: with regard to number it remains

about as it was when you were here last time; but it proceeds with such unanimity of feeling as it is a delight to witness. If you come, you will be received with joy by us all; and would that you could come at once, for you would then be in time to unite with us in the prayer which, during this the first week in the new year, we are up-lifting to God."

Signor Ferretti, writing from Florence, says:—"A lad of the school has died lately. Though the son of Catholic parents, he refused to see the priest on his deathbed, and fell asleep in the Lord, singing, 'I have a kind Father, who calls me to heaven!' (The first line of one of our school hymns.) Oh, if we wish to do good in Italy, let us multiply Evangelical schools!"

From Spezzia, Signor Lissoli writes:—"On the evening of Christmas-day we celebrated the Lord's Supper: the number of the communicants was twenty-five. Seven of our brethren were absent; some through illness, and some because the family gatherings of this festive season had called them away from the town. The Lord was with us during the solemnity, and we all felt the gracious influences of His presence. The last night of the year I hope to hold a watchnight in our own house. Several of our good people have been already invited, and have accepted the invitation with pleasure. In our congregation are now found several young men who manifest a most sincere desire to become disciples of Christ."

Some months ago, a poor family in the village of Remodello, in the province of Mantua, to whom the truth had been brought by the agency of one of our zealous colporteurs, invited Signor Patucelli, the Evangelist of Parma, to preach to them and their neighbours. He went; but the visit nearly cost both him and the good people who had sent for him their lives. An immense and furious mob, stirred up by the priests, assailed the house, drove Patucelli and his companions from the place, pursued the conveyance in which they escaped along the road, took possession of the bridge by which the road crosses the river Oglio, compelled the fugitives to drive into the water; and it was by nothing less than a miracle of Divine Providence that the Evangelist and his friends were able, after wading down the stream, to scramble out at a distance from their persecutors, and escape by by-paths across the fields. Since then, the godly words and example of the pious family who had sent for the preacher, other visits of the colporteur, and the diffusion of tracts and Testaments, aided somewhat, no doubt, by the vigour

displayed by the authorities in bringing to justice the authors of the tumult, have produced so entire a change in the sentiments of these poor rustics, that, towards the close of the year, Signor Patucelli did not hesitate to accept a second invitation to the same place, for the immediate purpose of administering baptism to a child of his pious hosts. In date of the 31st of December he writes me thus of his reception, and of the way in which the service passed off:—

“The baptism at Remodello was attended by the blessing of the Lord. The house was crowded with people; crowded also that same courtyard, where last time I had almost lost my life. After explaining the original sinfulness of our nature and the redemptive work of Christ, I administered the rite in the midst of a most touching silence. Then arose a loud cry, ‘To the yard! to the yard!’ and nothing would do but I must preach in the very place from which I had been before so roughly driven away. What theme could be more opportune than the infinite charity of Christ? I selected it, and took occasion during the discourse to express the deep sorrow which myself and my companions felt for the poor fellows who were lying in prison. I assured my auditors that in that very day of peril we had fully pardoned them, as we hoped for pardon ourselves, and promised our best offices on behalf of the delinquents. Otonelli writes me to-day that my word was made a blessing, and that the people beg me to call on my way to Castiglione, where the trial is to come off on the 28th of January. It will be in part doubtless to recommend the accused once more to our merciful consideration; but what of that, if in the meantime the light of God penetrates their souls?”

These extracts may serve to give some idea of the perils, trials, encouragements, and discouragements, of a work which loudly calls for the prayers of all who have interest at the throne of grace.

SICILY.

The Rev. John Simpson Kay, who is labouring in connection with the Waldensian Synod, gives a very encouraging account of the increased attendance both at church and in the schools of Palermo, and of a new station in Catania.

The materials for a report on the state and progress of the good work in Palermo and the island of Sicily are such as should inspire devout thankfulness and courage in the work of the Lord. There has been a marked external pro-

gress—that progress, I mean, that consists in extended operations, and increase in number of those brought under the influence of the means of grace. The measure of external prosperity that has been granted may be indicated by a reference to the statistics of the work. There has been increase of members, adherents, scholars, schools, and even stations. At the date of my last report our membership was over thirty; it is now fully fifty. The adherents may be estimated at from thirty to forty. Our scholars have, I suppose, at least doubled in number, being in one school about eighty, and in another forty.

There has, I am glad to say, been greater efficiency on the part of the teachers in the management of the schools; and the exhibition made at the recent examination was, I felt, much more satisfactory than on former occasions. English visitors have been pleased to express their satisfaction with the appearance of the principal school. Amongst the rest, the Bishop of Argyle very emphatically expressed his delight, first to the teacher, and afterwards to myself, and at his own instance authorized me to make use of his testimony on the subject. The teacher to whom I have just referred is, since I last wrote to you, an addition to our number, though elsewhere he had been for some time previously a member of the Waldensian Church. Like the other teacher, he is a Dominican ex-friar, and was reader of philosophy in his convent. Between him and the other friars a question arose that occasioned his going to Rome, where he was for some time imprisoned. He finally became a member of the Waldensian Church in Turin, of which the highly esteemed M. Meille is pastor; and then he who had lectured on philosophy in a convent, humbled himself to teach an infant school. As a teacher he was most successful. Through his tact and perseverance the school was established. The parents, however, required that their children should be taught French, and he knew nothing of that language. So M. Meille recommended him to me for Palermo, and thus we have amongst us, as teacher of our evangelical school, one who in the same city taught philosophy in a convent. Another labourer is an ex-priest, who renounced his connection with the Church of Rome about four years ago, chiefly through the influence of Signor Appia, pastor of the Waldensian Church in Naples. At the time of my arrival here he was still curate in a village about ten miles distant from this city; but he was meditating the renunciation that he at length publicly made in the

little chapel where he used to officiate. He then passed to the peninsula, and, through the kindness of an English gentleman who, unconnected with any missionary society, has for many years laboured as an evangelist in Italy, he obtained admission into the Waldensian Theological Seminary at Florence, and was there maintained during the whole term of study that is required of students. Since the close of his curriculum he has been labouring at this station; and thus in the very town near, and some time in which he served Rome, he is striving to destroy the system he formerly upheld. To this evangelist, whose name is Salvator Faletti, is, under God, owing very much of the progress that has yet been made.

Turkey in Europe.

BULGARIA.

MR. CLARKE, of the American Board, writes from Philippopolis:—We have many reasons for encouragement. The natural character of the people is far more guileless and noble than that of the Greeks, in whose power they have so long been. Our experience in the schools, and in intimate intercourse with the people, gives us a good degree of confidence in their native truthfulness and honesty. More than twenty-five persons, chiefly in connection with the schools, give good evidence of piety. Many of these have borne persecution, and some have been earnest labourers for Christ, and have had a wide influence. A strong foothold has been gained, and it seems to us that the work must be carried forward with more vigour than hitherto. We believe God will bless us in working to the extent of our ability; but, physically, we are unable to accomplish the needed labour, and ought to have help.

Recent news from Panagureshte and Tartar Pazarjik show that the truth is advancing and opposition increasing. In the former place several had taken so decided a stand against the Church errors, and for taking the Bible as a standard, that the village council took up the matter. One of their number, who a year ago was an opposer of Protestantism, now openly favoured it. He was removed from the council, and orders were given that no one should trade with the Protestants, or supply them with food. At the ovens, where all baking is done, they were refused. Their cattle were not allowed to be pastured with the common herds—which in this

country are all fed on grounds belonging to the village in common, no man having separate grounds—and several of the leading young men who were favourable to the truth were taken separately into a room with the head men of the village, and so threatened that they signed a paper to the effect that they will have nothing to do with the Protestants. The one expelled from the village council has since called on us here. He is not at rest, nor are the others. They feel that they have forsaken the right. After two weeks I hope to visit the place.

THE ARMENIAN CHURCH.

A movement for the reform of the Armenian Church has occurred at Constantinople, with ramifications elsewhere, which has an important relation, as an effect, to the work of the mission; and may have consequences yet to be developed. The general increase of intelligence, and progress toward right religious opinions, led to the formation of a party that declines to call itself Protestant, but takes to itself the name of "The Enlightened," or followers of Gregory the Illuminator, the founder of the Armenian Church. This party has been steadily growing in numbers and moral force. Its adherents have fought, in sharp contests, with the holders of power, on questions of clerical control in the civil affairs of the Armenian nation, education, and the like. It succeeded in securing a representative Government, under a written constitution, that received the sanction of the Porte, with a limitation of the authority of the Patriarch; but the unsatisfactory working of this machinery, and their failure to obtain reforms which they sought, have convinced many of them of the need of more radical changes.

Latterly the project of reforming the Church on the model of its primitive form, or founding, by separation, a "Reformed Armenian Church," has been taken up with considerable zeal. A reformed Prayer-book has been issued, which the Patriarch has anathematized. The effect of the attacks on the book has been, thus far, to draw attention to it, and stimulate discussion on its merits. As a result, the religious ferment exceeds what has been known among the Armenians of the capital for twenty years. The advocates for the reform are naturally thrown into sympathy with the Protestants; and it is not improbable that the issue will be greatly to advance the Protestant cause.

One good influence is already seen in a measure of quickening which this agitation has given to the Protestant community. Scores of families, from which Protestants were shut out, have become accessible; and there has been an increase of activity in diffusing the knowledge of saving truth.—*Annual Report of American Board.*

Turkey in Asia.

DR. PRATT, of the American Board, writes from Aintab:—The seminary has had a very unexpected addition of students. Last year we had only eight, and could only hope that this number would be a little more than doubled. We have, in fact, a fourfold increase. This increase is not largely from Marash, but—which is more cheering—from other places, namely, ten from the Aintab field, seven from the Oorfa field, two from Adana, and two from Kessab; of whom, with the ten from Marash, making thirty-one in all, eight are married. The wives of some attend the girls' high school, while the others are mostly graduates of the Aintab female seminary.

We are very much pleased with the students. I think it would be hard to find a finer lot of young men, for ability or Christian character. The unmarried students from abroad have had some difficulties to contend with in the way of providing for themselves; but the matter having been laid before the women at Marash, twelve families agreed to undertake the washing, mending, and baking for one student each, and so provided for all who were thus needy.

The pastor of the first church, who commenced his labours as pastor at our annual meeting, has gone on his way in the most satisfactory manner, and is developing an executive talent that is very encouraging. I think the esteem for him among the people is constantly increasing, and his labours are certainly faithful and earnest.

THE BEBEK COLLEGE.

The Robert College, at Bebek, on the Bosphorus, is not connected with the mission, but has occupied, hitherto, the seminary building belonging to the board. The board will rejoice with its munificent founder, and with its President, Dr. Hamlin, one of our former and most excellent missionaries, and with all friends of Christian education, in the success which attends this enterprise. The long-continued refusal of the Turkish Government to allow the projected building to be

erected on the site purchased for it, it is said, has been withdrawn. The institution has seventy-six students, of several nationalities.

THE GIVING OF TITHES BY NATIVE CHURCHES.

In the report of the American Board as to its missions in Eastern Turkey it is said:—

At a meeting held at Shepik, the following resolution, penned by the Harpoot pastor, was unanimously adopted:—

“Resolved, That we exhort our Churches to give one tenth, or more, of all their earnings for the Lord's work, not as bound by the Mosaic law, but from the duty of Christian liberality, and because they and all they have are consecrated to God, and when necessary, they are to give all their possessions, and their lives also, for his glory.”

The significance of this movement will be the better appreciated in view of the following statement from Mr. Barnum.

“In this country one tenth of all the products of the soil goes at once to the Government. The wealthy owner of the soil takes one half of the remainder, as the farmers generally do not own the land they cultivate. So there remains only nine twentieths of the crop with the poor cultivator. Does it not seem rather hard to ask him to give one tenth of this, and of everything else he earns, to the support and spread of the Gospel? Everything else which the farmer has, his sheep, cattle, &c., are taxed in about the same proportion. The different trades, and every species of business, are also taxed, and to such a degree that when one looks at the human side of this matter it almost seems, sometimes, as though the majority of the people should be excused from giving. It is, however, not less a principle of nature than a divine precept, that people should support their own religious institutions, and should give the light which they enjoy to those about them. Besides, it is not merely a *duty* to give, it is a privilege and a blessing, and we dare not deprive even the poor of it. Thus while we set before these poor people the duty of giving of their substance freely, for religious purposes, we can the more boldly appeal to those who do not know what poverty and self-denial are, to use their stewardship faithfully, and to bestow largely of the bounty which the Master has entrusted to their care for the special object that it may be used for the promotion of his cause in the earth.

“I ought to say that this plan of giving tithes, which now finds so much favour among these coun-

gregations, did not originate with us, but with a blind preacher"—a man full of faith and good works, whose knowledge of Scripture secured him the nickname of "Concordance" while at the Theological Seminary—"who is now located at Shepik, and who persuaded this, the feeblest of all these Churches, to adopt this rule for themselves."—The weak things of the world accomplish His sublime ends!

The "Union" has held a series of meetings, lasting for several days at a time, at different places, with the happiest results. The very numbers on such occasions, ranging often from 800 to more than twice that number, gathered from all parts of the field, give the deliberations of this body a moral weight, and inspire a consciousness of power, of no little significance among a people ground down by the oppressions of a tyrannical Government.

At the meeting of November, in Diarbekir, a Foreign Missionary department was created, by assuming the responsibility for the evangelization of Koordistan; and already seven young men are in training for this work, supported by nine of these little Churches of yesterday, with a membership of hardly more than 500.

A plan has already been instituted to secure the establishment of a theological seminary independent of aid from the American Board. "They say," writes Mr. Barnum, "that while so much of the world is lying in darkness, they cannot expect the American Board to continue its operations here for many years longer, and that the only true and wise course for the people to pursue, is, to place everything which is essential to a true Christian civilization upon a firm basis while the missionaries are still upon the ground; so that, should these missionaries die, or the Board withdraw from the field, it may give no serious shock to the work. They also say that it is a disgrace for them to rely permanently upon American Christians for the education of their preachers and teachers."

In reviewing this meeting, made up as it was of delegates and pastors from a large number of the native churches, Mr. Barnum adds: "That which gratified us most of all was the *spirit* manifested by the members of the Union;—a glorying in Christ and his work, a readiness to place themselves wholly at his disposal, and to practise any amount of self-denial which faithful service to Christ may require. This was especially impressive when it was proposed that the pastors undertake the support of the teachers in the seminary,

as one after another of the pastors and preachers arose and gave in their cheerful adhesion to the plan, and in a few earnest words pledged their tithes, from salaries already very small, to the seminary, and consecrated themselves anew, with all that they had, to Christ and his work."

SHORES OF THE CASPIAN SEA.

In Daghestan, a territory in Asia, on the shores of the Caspian Sea, live ten thousand Jewish families. The following points of information about them have recently been obtained by a scientific explorer. They are Rabbinites, and believe in the written and oral law. Some of them are diligent students of the Babylonian Talmud. They accept a prevailing tradition that they are descended from the exiled ten tribes, and that they immigrated about 720 before the vulgar era. The inhabitants of this and the adjoining countries are Bactrians, Persians, and Medians—that is, of a common origin, and speak the Zend and Parsi or Guebri language. The Jews living among them speak the Parsi. In Hebrew they always aspirate the letters. In their business nearly everything is transacted by word of mouth. When documents become necessary, they use the language of the country. . . . The Rev. E. M. Schlochow writes this piteous lament in behalf of his people: "In the grand exhibition of Paris, Catholicism is represented by the splendid ornaments of her church and the rich vestments of her priests. Protestantism is represented by her places of worship, her Bibles, and other publications. Mohammedanism is represented by her mosque and magnificent edition of the Koran. Even Paganism has its representatives in the Chinese section, by their little images and idols. Only Judaism is not represented; not a work, not a word, not a single token of her is here. Judaism is effaced, is absent, is ignored."

Central Asia.

THE last number of *Periodical Accounts*, of the United Brethren, announces that "it has pleased the Lord at length to open a door for the gospel into Chinese Tibet. A letter from Brother Pagell furnishes some very interesting particulars concerning his first journey into the country, to which, a few years ago, he and a fellow-missionary were most peremptorily denied admission. For the present, only Brother Pagell is allowed to enter the country; but he has full liberty to preach the gospel, and we trust that, with the Lord's blessing granted to

his work, this precious gospel of salvation in the blood of Jesus will soon be so valued, by those who are now in darkness, that the door will be opened wide to the entrance of many zealous servants of the King of Glory, who shall establish a kingdom which shall never be moved." In February last, it appears, Mr. Pagell received an urgent invitation to proceed to Tso Tso, a province of Chinese Tibet, as soon as possible, in order to check, by vaccination, the ravages of the small-pox. He went, and besides vaccinating the people, "had opportunity of proclaiming everywhere the name of Him in whom alone is salvation;" and when he left, he states: "In gratitude for my services, almost all the village authorities promised me that they would permit me to pass through the country without hindrance at any time,—a permission which they assured me they would neither be willing, nor dare, to give to any other European. At one place they even promised to carry my baggage free of charge, in case I should renew my visit."

India.

AMERICAN MAHRATTA MISSION.—ADMISSION OF A BRAHMIN.

MR. HARDING announces that a Brahmin—a native of Sholapoor, but whose work for some years had been at a distance from that place, so that he had been seen only occasionally by the missionary—had just been admitted to the Church. A younger brother had decided to embrace Christianity with him; with him, on the way to Sholapoor, had broken caste; and arriving with him, attended Christian services on the Sabbath. Of the excitement, the opposition of other relatives, &c., which followed, Mr. Harding writes:—

"They have an older brother living in the city, and early Monday morning they wrote to him, stating that they had broken caste and thrown away their sacred thread, and had determined to become Christians. This announcement kindled a fire that burned furiously for several hours. Their older brother, with other influential Brahmins, came to our house in the town, where the young men were staying, and by every possible means endeavoured to persuade them to leave. This continued for a long time, until the Christians, fearing that violence might be used, sent for me. Before I arrived, a large and disorderly mob had assembled about the house, so that our people were obliged to close the doors and windows. I said a few words to the crowd outside, and then went in and immediately wrote to the

collector, asking his protection for the young men.

"Unfortunately the collector was absent from Sholapoor, and there was considerable delay before my letter reached the second magistrate.

"We waited in painful anxiety for more than half an hour, during which time the mob outside had become very disorderly. At last, in order to forestall any assistance from the magistrate, the doors were broken open, and the two men were seized and carried away. Not long before this occurred, three native Christians who were outside were most cruelly assaulted by Brahmins and others. They all received severe wounds upon the head, and it is a wonder that some of them were not killed.

"As soon as these occurrences came to the knowledge of the magistrate, he issued warrants for the arrest of the leaders in the mob; and he also gave stringent orders to the police to find the two men who had been carried away. As the native officials, being Brahmins, were quite in sympathy with the rioters, it seemed doubtful whether these orders would be obeyed; but about dark the older of the two, Ramchandra, was found and set at liberty. He came at once to the mission house, and we shall not soon forget the scene that followed.

"The Christians, who had been waiting in anxious suspense, came to rejoice with him. The three who had been so cruelly beaten were present, weakened and faint from loss of blood, and their clothes crimsoned from head to foot. Yet there were no complaints. One suggested that these sufferings were very light compared with those which Christ endured for us. Another remarked—'Yes, and we are ready to endure more, even to give up our lives for his sake if need be;' and then, as by instinct, we all knelt down to thank God for our preservation, and that we were counted worthy to suffer for his name's sake. And we did not forget to pray for those who hated us because they hated Christ; for we felt that we had only heard that day the echo of other voices, coming from another mob, crying, 'Away with him! Crucify him! crucify him!'

"The younger brother was not found till the next day, and meanwhile he had been so influenced by his friends and by the native officials, that he expressed a wish to return to his Hindu brother. I hope we may yet see him again, but hitherto we have had no communication with him.

"As the leaders in this riot were prominent men in Government service, it was deemed im-

portant to make an example of some of them, and three Brahmins were tried and convicted, and sentenced to six months' imprisonment with hard labour. The effect of this has been all that we could reasonably expect. We now have perfect security, and in our preaching in the town we receive less annoyance than ever before. The fact that a man of the highest caste, and of good standing in the community, should give up his caste and his religion, and become a Christian, has naturally excited much inquiry and discussion among the people. The violent opposition also has had the same tendency, and we feel that these apparent calamities have evidently been overruled for our good.

"The conduct of Ramchandra has been very satisfactory. No one doubts his sincerity, and I trust he will be a valuable member of this Church. He was baptized last Sabbath. One or two others seem likely to join us very soon."

A REMARKABLE CONVERT.

Dr. Valentine, of the United Presbyterian Mission gives the following account of his first convert; and, from what is said, it will be seen that he had been in many places seeking rest to his soul before he found it in Jesus Christ:—

You have of course heard, before this reach you, of the ingathering of the first-fruits of our Jeypore harvest. I am glad, for many reasons, that the pen of our dear brother Shoobred should have first acquainted you with the circumstance; and any particulars that I may give you will be more in the way of supplement than anything else.

You remember the description I gave you, shortly after going to Jeypore, of the great religious movements that were taking place there. How the Maharajah, displeased and disgusted with the vile practices of the Vaishnavas, or worshippers of Vishnu, resolved himself to have no connection with the sect, exposed their errors and debaucheries, and challenged them to the public discussion of their doctrines. How, at a great gathering of the priests, or, as they call themselves, the Maharajahs, that took place in the palace, their various doctrines and practices were freely discussed, and proved to be inconsistent with the teachings of the Vedas and earlier Purans. Foiled and exposed at every point, they left the palace, burning with rage. That they, the incarnations of the divine Hari Chand, the dust beneath whose feet becomes holy by their touch, and is eaten by their votaries, and the dirty water dripping from whose clothes in the

process of washing has the virtue of obtaining heaven for every one who drinks it, should be debated with and exposed. The thing was intolerable and profane beyond description! Returning to their temples (palaces, in fact), they incensed their people against the Maharajah, and meditated revenge. One of them gave out that he was being persecuted by the Maharajah, and left the city, attended by upwards of 30,000 people, screaming and tearing their hair. The excitement for a time was intense; and I began to fear that unpleasant consequences might ensue. Large processions of the opponents of the Gurus might also be seen almost daily moving along the streets, with banners flying, the rattle of tom-toms, and the screaming of hundreds of native clarionets, followed by a wall of elephants dressed out in golden trappings. Every Brahmin in Jeypore forsook the worship of Vishnu for that of Mahadev. The Vaishnavas, driven to madness, and unable to regain their lost power, began to pray, and used charms to bring about the death of the Maharajah in every temple of the state of Jeypore. The temple of our Brahmin convert was visited for the same purpose. He, as a worshipper of Vishnu in the form of his avatar Krishu, had many sympathies in common with the sect; but his feelings of respect for the Maharajah of Jeypore were such as to make it clear to him, that he ought to bring their wickedness to the light; for which purpose he came to Jeypore, a distance of sixty-four miles, where he by accident heard our preachers in the bazaar, and commenced to inquire for himself, which has ended in his being brought into the visible church by baptism—our first convert in that large and interesting state, from which, let us pray and trust, many will be gathered into the kingdom of God.

Translation of the Brahmin's Poem, recited at his Baptism.—Perhaps I could not do better than send you a translation which I have made of the paper he read at his baptism, premising that I cannot make it jingle in poetry, as its author did in the original:

"My name is Nand Kassore; I am a Brahmin of the Gor caste; I am the son of Rau Singh; I am a native of Mehawa, in the zillah of Ettawah. When about fourteen years of age, I went to Agra to read the books of wisdom (the Shastras). There I lived in the house of Dus Nand, a man of Khaitrya caste, while his son lived in the house of Balmakund. After living in Agra for about a year, I went and took up my abode in the temple of Haunimunn, that stands on the Uskurd Ghat,

in the holy city of Muthra (rendered holy as being the birthplace of Krishen, the last avatar of Vishnu). Here I became the disciple of Seta Ram Shami, and he gave me the name of Kushore Das, the slave or servant of Krishen. With him I read the Bhag-avad-geta, the Nyaya Shastras, and the Komdi (or Grammar). About this time I began to think within myself, What shall I do that I may find the way of salvation that leads to heaven? I attended the readings and preachings of several celebrated Gurus, and they pointed out to me that the only way was by worshipping Mahadev. Dissatisfied with their teaching, I assumed the habit of a Jogi, and went to Satarah, at Poona, and became the disciple of Gulab Ger, a celebrated Gosain. With him I read 20,000 verses of the Sukanda Puran and a book named the Muter Shastra. With these I became more and more dissatisfied. Why? Because, instead of telling me of the way of salvation, they told me of the lies, thefts, and immoral conduct of the Hindu avatars. Again assuming the dress of a Jogi, I came through Central India, and at last arrived in Skheikawatty, in the kingdom of Jeypore, and settled down in the village of Pachlingi. There I built a temple for the worship of Thakuzii (an avatar of Krishen). The Thakur of the village endowed my temple with a grant of fifty aegas of land. There I remained for twenty-four or twenty-five years. One day last year, Hari Das, a disciple of the Guru of the Gulta (a large temple near Jeypore), came to my temple to worship, and perform various charms to cause the death of the Maharajah of Jeypore. I reasoned with him on the subject; but he did not listen to me. I went to Jeypore to tell the Baisji, the Guru of the Maharajah, what Hari Das had done. In passing through the city, I saw a crowd of people, and several persons standing in the midst of them. I went to see what was the tumasha (fun). One man was telling the people about a great Guru of the name of Jesus Christ, who had come to take away sins, and take people to heaven. I listened; was surprised, for I had never heard of such a Guru before. After he had spoken to them for some time, the man went away. Next evening I went again to the same place, and heard the same words, and learned more about this new dharm (religion). I went again the third night, and again heard about Jesus Christ, and thought how good it would be for me to become a disciple of such a Guru. At the close of the speaking, I went up and spoke to the man, and we went away together to his house, where he explained to me

more about this new religion. I began to think this is just what I need, and asked if I could become a disciple. He told me I could, and said he would take me to Dr. Valentine at the Majikebagh, who would also tell me how I could become a disciple of Jesus Christ. Next morning I went with the man Hussein Ali, and met with Dr. Valentine. He spoke with me for a long time; and when I was about to leave, he gave me a Hindi New Testament, and told me to read in it and judge for myself, and come to him as often as I could. I did so, and now know that Jesus Christ is the Son of God, the only Saviour of sinners. On Him I trust for salvation.

"Blessed be the day that I came to Jeypore, and heard of Jesus Christ! Blessed be the day that I met with Dr. Valentine at the Majikebagh!"

After the usual questions were put to him by Mr. Shoolbred, he was baptized in the name of the Father, the Son, and the Holy Ghost, and received the name of Isa Dass—the servant of Jesus. May he be, as his name indicates, indeed a servant of Jesus, and the means of bringing many of his fellow-countrymen to that Jesus whom he himself has found! I need not tell you how thankful I am to Almighty God in permitting me to see *one* brought into the fold of the Redeemer in Jeypore.

Ceylon.

OBSTACLES IN THE WAY OF THE HEATHEN.

A NATIVE Wesleyan minister writes:—Some of the principal obstacles which hinder the poor heathen from embracing the Christian religion, are the following: In the first place, I may say that the heathen, having narrowly watched the conduct of a few of those who call themselves Christians, whose immoral character is so glaring, he begins to think that a religion which changes not the character of such men is equally bad as his own. Where then, he asks, is the use of embracing such a religion?

In the second place, the heathen look at the conduct of those who receive baptism in times past, and who have now apostatized from the faith. Hundreds of these come for baptism to please a Government agent, and secure some employment in the Court or Cutcherry; but seeing that many of them failed to secure what they wished, relapsed to heathenism. The proverb, "As a dog returneth to his vomit, so a fool returneth to his folly," will not apply to these unfortunate men; because they never *actually* turned from their folly, they only *seemed* to turn. The present con-

duct of some of these men is so shocking, that even the heathen "Vedante" will blush to look at them.

Others there are, in the third place, amongst the heathen, who dislike Christianity because it will not allow them to commit sins which they love and cherish as the apple of their eye. Thus these people confess the superiority of the Christian religion, but are unwilling to forsake their sins. They are persuaded in their own mind that "without holiness no man shall see the Lord;" and yet their depraved and corrupt hearts will not allow them to go to Christ for holiness. Take away this holiness of heart and life, and the obstacle vanishes. This is what Popery is doing in Ceylon and India. Absolution for flagrant and abominable sins may be easily purchased by the payment of a few dollars to the Romish priest. This encourages thousands of Papists to live in immoral practices.

But it may be asked whether the above are real obstacles, and what means could be devised to remove them. I may answer that the first two are indeed, in some measure, real hindrances to the spread of the Gospel. Our chief aim, therefore, is to bring back those wandering sheep to the fold of Him who laid down his life for them. I have some reason to believe that a few of these prodigal sons are now on their way to their Father's house, to be reconciled to Him for ever.

With regard to the last hindrance, I need say nothing. The obstacle, or rather objection (or by whatever name it may be called), only exalts the Christian religion, and requires no argument whatever to prove that it came from heaven. We go on preaching the word of God, which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We sow the seed with the hope that a gracious God will, in his own time, make it to grow, and bring forth fruits to the praise and glory of his holy name. Amen.

EXISTING IDOLATRY.

Mr. Hastings, American Missionary, writing from Manepy, in connection with some statements respecting the recent fearful prevalence of the cholera, refers to the continued worship of idols, even by intelligent people, as follows:—"It is surprising how completely this people are in bondage to their superstitions, and how they cling

to their vain and foolish ceremonies. We can account for it on no other ground than that they love darkness rather than light, because their deeds are evil. Yesterday, having occasion to go up into the tower of our church, I looked down upon the heathen temple opposite, and saw men, women, and children engaged in their senseless performances, and my heart was pained at the sight. A *wooden god*, fastened upon the back of a wooden image of a bull, with a large red umbrella spread over it, was carried about the temple, within the inclosure, accompanied with music, by men who claim to be intelligent. Following it were more than a hundred men and boys, prostrate upon the ground, each with his feet crossed and hands extended over the head, clasping a cocoonut, rolling with great difficulty on the hard ground, under a broiling sun, at mid-day; while as many women were making the circuit of the temple, prostrating themselves to the ground at each step as they advanced. And these performances are repeated for ten or twelve days in succession, with other ceremonies equally senseless.

"These ceremonies are performed, generally, in fulfilment of vows made in times of sickness and trouble. The number of persons who are thus fulfilling vows is apparently much larger this year than usual. Several have visited the temple walking upon *spiked* sandals, bearing their offerings. It is difficult to understand how it is that this system of heathenism, so degrading to humanity and so dishonourable to God, retains so strong a hold upon the minds of the people, after fifty years of missionary labour. If it was sustained only by the rude and ignorant, who dwell in places far removed from Christian influences, it would excite little surprise; but many who are educated at least countenance these heathen practices by their presence, and contribute to sustain them. Few intelligent men would probably attempt to defend them; and many acknowledge their folly, while doing nothing to prevent them.

"Much has been expended, during this visitation of cholera, for extra ceremonies at the heathen temples, and for ceremonies for the dead. I have heard a native estimate the expenditure as high as £12,000.

China.

(From a Special Correspondent.)

I TAKE the liberty to forward to you a copy of certain resolutions adopted at a meeting of the Ningpo Missionary Association, Nov. 5th, 1867,

which may be of interest to you or to your readers. The Ningpo Missionary Association was founded in January, 1847, and includes among its members all the missionaries labouring at Ningpo and in its vicinity. Its meetings are held at the houses of the members residing in Ningpo, in alphabetical order, on the Tuesday succeeding the monthly concert for prayer in the months of January, March, May, July, and November. On these occasions all the missionaries and their wives are generally present, and the evening is spent, partly in a social manner, and partly in discussing some question proposed at a previous meeting, generally having a direct bearing upon the missionary work. This association has contributed not a little, perhaps; to the good feeling and harmonious action of the missions of different denominations, which has so long distinguished Ningpo. The missionaries of the American Baptist Union, of the American Presbyterian Board, of the English Church Missions, and of the mission called the China Inland Mission, all signed the resolutions, without exception. A strong desire seemed to prevail among the signers that the harmonious action which has been for more than twenty years maintained by all the members of the missions labouring at Ningpo, might not be disturbed or interrupted by any new labourers not appreciating the great advantage to our work, and greater glory to our common Head and Master, arising from "brethren dwelling together in unity."

D. B. M'CARTEE.

Ningpo, China, 4th December, 1867.

Preamble and Resolutions unanimously adopted by the Ningpo Missionary Association, Nov. 5th, 1867.

"Whereas it appears necessary, in order better to maintain discipline in our Churches, and to promote harmony among missionaries, that we observe certain general principles, whereby to regulate our conduct toward other missionaries, therefore

"Resolved,—That, in case persons apply for admission into our Churches, who first became interested in the Gospel in connection with another mission, or who are already members of another Church, or who have been members and have been excluded from the fellowship of the Church of another mission, we will not receive such persons into our Churches until we have communicated and come to an amicable understanding with the pastor or mission with which they are or have been connected.

"Resolved,—That we regard the missionaries of any mission as having the first claim upon the services of those who have become members of their Churches. Hence, we will not receive into our employ, either as teachers or preachers, persons who are members of, or who have been excluded from, the Church of another mission, without first making an amicable arrangement with the pastor or mission with which they are or have been connected; and if from inadvertence, or any other cause, such an arrangement should not have been previously made with reference to such persons, we will not retain them in our employ without the consent and approbation of the pastor or mission with which they are or have been connected; and when members of other Churches are in our employ, as teachers or servants, we will endeavour to enable them, if possible, to attend the services of their own Church, at least once every Sabbath.

"Resolved,—That as the field is ample, we will seek to occupy the *waste places*, and not intrude our labours into fields already occupied by another mission. In short, we will strive, in all our relations with other missions, to observe the golden rule, to 'do unto others as we would have others do unto us.'

"Resolved,—That the above preamble and resolutions be signed by the members of this association, and printed for the use of the missionaries now here, or who may hereafter come to Ningpo.

(Signed*) D. B. M'CARTEE, Medical Missionary of the Board of Foreign Missions of the Presbyterian Church, U.S.A.

"M. J. KNOWLTON, American Baptist Missionary Union, U.S.A.

"H. JENKINS, ditto.

"A. E. MOULE, English Church Missionary Society.

"J. A. LEYENBERGER, Board of Foreign Missions of the Presbyterian Church, U.S.A.

"JAMES BATES, English Church Missionary Society.

"JAMES MEADOWS,

"GEORGE CROMBLE,

"JOSIAH ALEXANDER

JACKSON,

"GEORGE D. STOTT,

"S. P. BURCHET."

} China
Inland
Mission.

* The resolutions, except the last, referring to signing and printing, were drawn up and moved by the Rev. M. J. Knowlton.

AMOY AND ITS OUT STATIONS.

The Rev. John Stronach, of the London Missionary Society, writes in the *Chronicle* concerning the English Presbyterian Mission at Chin-Cheu :—

“ At last we reached the large and really handsome city of Chin-Cheu, situated more than sixty miles from Amoy. Its walls are even more extensive than those of Foochow, the provincial capital, from which it is distant by land about five days' journey. It boasts of seven magnificent temples, and also of innumerable small ones, the deities in some of which seem to be regarded as more influential than those worshipped in the more ambitious buildings. There are also large Yamuns (government offices) and examination halls ; and the relics of what must have been once an elaborately ornamented Mohammedan mosque, with a style of architecture wholly unlike any Chinese building ; while the temple of Confucius has very extensive grounds connected with it. Such large open surfaces, as well as the many fields and gardens within its walls, are valuable as lungs to this immense city. The streets are wider than usual in Chinese cities, and some of them are three miles in length. In one of the longest, broadest, and best-looking of these I found the chapel of the English Presbyterian Mission, and was warmly welcomed by my esteemed friend, the Rev. Carstairs Douglas, the oldest missionary of the society now in these parts. To the readers of the *English Presbyterian Messenger* his name is very familiar, and he deserves to be still more extensively known as a zealous, prudent, and efficient labourer in a wide field, which he strives with all his might to get cultivated. His mission has been much blessed. In the country round about Amoy he and his brethren have many flourishing churches under their care. In Chin-Cheu, as elsewhere, they have met with much opposition. Some months ago their chapel was assaulted, dismantled, and plundered, by a set of ruffians pretending to be soldiers, but evidently under the orders of one of the literati who was seen superintending and encouraging their outrages. Of course the authorities were appealed to, and our consul, Mr. Swinhoe, succeeded in getting them to issue proclamations forbidding such lawless proceedings, and asserting the perfect right of foreigners to hire buildings for the preaching of the Gospel. But the just demands for restitution of property lost, to the extent of 400 dols., have not yet been complied with.

“ The city is full of inhabitants of all ranks ;

from the Tsin Sze or LL.B., who has obtained his high degree after competition in the capital of the empire, to the as yet unsuccessful but well-educated competitor for the lower literary honours, and from the wealthy capitalist and importer of foreign goods to the poor tradesman or mechanic. There is a general air of respectability and civilization about the place, which contrasts most favourably with the aspect of our sea-board emporium, Amoy.”

He describes the baptism of twenty converts at Bopien. “ At about a mile's distance we reached the village of Bopien, which is situated in a valley between this southern hill and a yet higher one called ‘ the Great Mother,’ which is visible from Chin-Cheu. The valley is about a mile long and two-thirds of a mile broad, and it has a watercourse with a fordable brook of about twenty feet in breadth in the middle. There are four villages in the valley besides Bopien, and their united population may amount to about 1,000 souls ; while not far off there are other villages which may contain from three to four thousand inhabitants. Tillers of the soil, they are far from wealthy ; but there is no need for a poor-rate ; self-support is the rule, with very few exceptions. The whole aspect of the valley is peaceful and sequestered. We seemed, when approaching it, to be leaving the outer world, and to be entering on a spot where all nature was hushed in repose. We soon found we were anxiously expected. The door-ways were occupied by men, women, and children, all on the outlook for the foreign missionary.

“ The head man of the village, a venerable-looking man of seventy-five years of age, is one of the most decided of our converts : and we trust his influence will be effectual in warding off injuries so frequently attempted by heathen villagers upon the person and property of Christians. The question now to be decided was, how many were regarded as fit for baptism ; and I consulted the native helpers on the subject, as they had been for nearly a year on the spot, and had abundant opportunities of discovering not only the amount of knowledge of the Gospel each convert possessed, but the extent to which his character had been affected by that knowledge. All the converts had been not only constantly instructed, but carefully catechized and examined. There are thirty-four or thirty-five who regularly attended Divine Service ; others who had done so as regularly had ‘ died in the faith.’ Twenty persons were selected from the rest as fit for

admission into the Church. Their answers to the questions I put to them were satisfactory, and manifested the fervour with which they believed the doctrines of 'the common salvation.' Preparatory to the Baptismal service, I preached from several verses in the first chapter of 1st Corinthians. I then put the usual questions to each convert, and each in succession made a solemn profession of faith in Christ, of hatred to idolatry, and of determination to 'walk worthy of God to all pleasing.' Thirteen men and seven women were then baptized in the name of the blessed Trinity. Many of the villagers who had not hitherto attended our services were present on this occasion. After sermon, in the afternoon, I baptized three children belonging to the converts, and administered the Communion."

CHURCH MISSION AT FUH-CHAU.

Some indications of spiritual progress in China are mentioned in a recent letter from the Rev. J. R. Wolfe, of Fuh-chau. He writes:—"As soon as I found myself a little better from my attack of illness, I started for Lo-nguung. As I was being borne along the road by the coolies, we met a man who stopped us, and inquired if I was not Hu Sing Sang Kàn Sù. The coolies said yes. I asked the man what he wanted. He said he had been learning the doctrine for three months; that he could now read St. Matthew's and St. Mark's Gospels; that he fully believed in Jesus; and that he was on his way to the Church at A-chia to receive baptism, as he had heard I was there. I was half tempted to baptize him in the stream of water that flowed hard by. I was feeling very unwell, however, and also thought it prudent to wait and examine him more thoroughly on the occasion of my next visit. After some further conversation with him, exhorting him to persevere in the course he had commenced, I proceeded on my way to Lo-nguung, and arrived there in the afternoon. Here I had also the privilege of admitting one old man and two children into the Church. The old man is the farmer whom I put off on a former occasion. I found him now much advanced in knowledge, and, I trust, in faith and love towards the Saviour. The children belonged to two of our Christians. The few members are very zealous. The converted doctor has given himself to the work of an evangelist, and he is now one of our students under training for the important work of preaching the Gospel. I thank God for this result. An increasing interest appears to be manifested in the

preaching of the Gospel. The day I was here the Catechist preached seven times, the old father twice, and his son once. I was sorry I was unable to take any part. I still feel very weak and sick. I also regret I was prevented by the same cause from visiting the more distant district chapel at Ning-taik. Here the work has become very interesting. Several have become inquirers, have given up idolatry, and attend the meeting and keep the Sabbath. I had, on this occasion, the great satisfaction of baptizing one of the patriarchs of the place, a man sixty-six years old, and of very considerable influence among his neighbours. He has been constantly at the chapel, and has given up his whole time to reading the Scriptures and going about with the Catechist exhorting the people to believe in Jesus. He has a large family of sons and grandchildren whom he hopes eventually to bring to Christ. Two others wished for baptism on this occasion, but were not admitted. I hope to receive them on the occasion of my next visit. The two nights I spent at this place has convinced me that a blessed work is likely to go on here, and that God is beckoning it forward. 'Forward,' therefore, is our watchword from henceforth, and accordingly we have sent to open a new out-station in the important Foo city of Tong-ping."

AMERICAN MISSION TO THE MONGOLS.

Mr. Gulick writes of the Mongols:—"In communications sent to the Missionary House from Mongolia and from Peking, mention has from time to time been made of the Mongols, who visit these cities in large numbers. They are far behind the Chinese in civilization; but in the eastern parts of Mongolia, where many of them have adopted the agricultural habits of the Chinese, they appear to be quite as well off as their more shrewd and money-loving neighbours. In these agricultural districts, which are limited, they live in houses like those of the Chinese, with mud walls and paper windows; but the vast territory which belongs to them is for the most part occupied by a pastoral people, who live in small felt-houses or wigwams. They form a connecting link between the Arabs of Western and the Chinese of Eastern Asia. They make long journeys for the purpose of bartering the products of their herds. Peking is one of their favourite resorts, on account of its furnishing a large market for the frozen game and mutton which they bring in the winter. Their long caravans are now daily passing through this place on their

way thither. It is not uncommon to see women and children accompanying the men on these long expeditions, the whole party being mounted on horses and camels. Though frequently making journeys for purposes of trade, they are not nomads; for their flocks and their homes remain from year to year in the same place. Several of the missionaries in Peking have become much interested in them and are studying their language.

“The time seems to have arrived when systematic efforts ought to be made for this people. Many years ago the London Missionary Society had a mission amongst a tribe of Mongols in Siberia; but the policy of the Russian Government at that time, which led it to claim all the converts as belonging to the Greek Church, resulted in the closing of the mission. The whole Bible and a number of tracts have, however, been translated and printed, and now that the country is accessible from the southern border, the London Missionary Society is ready to enter the field again. While writing I was interrupted by the coming in of a Mongol chief who lives about thirty miles from here. I had not met him before, but have been acquainted with his sons. A little more than a year ago, when I accompanied Mr. Blodget on a short trip into Mongolia, we spent half a day with them. Mr. Blodget was much interested in them, and I think they were interested in the many things of which he told them. As he is well acquainted with Chinese, which one of them also speaks fluently, he had the pleasure of communicating with them much more freely than I have been able to do. We have since met the young men several times; but we had not seen their father till he called just now. He spoke of my having visited his place during his absence, and invited Mrs. Gulick and myself to go there next summer, when he would be at home. He is known as the Governor of the Towers, or landmarks, between this part of China and Mongolia. He is a man of quiet and unassuming manners, but of inquiring mind. He has given his sons a better education than is common even among the most favoured classes in Mongolia. One of his sons is familiar with the Confucian classics, and reads and speaks Chinese and Mongolian with equal fluency. This Mongol chief deploras the ignorance of his own people, and admires the skill and learning of Western nations. When I told him I had a brother who I hoped would come to Kalgan to study their language, and to teach them, he said, ‘Let him come and live with

us. We will teach him our language, and he will teach our children your language and books.’ When I suggested that our books might be translated into their language, he seemed greatly pleased. ‘That,’ he said, ‘will suit us better than anything else.’ The Mongol language was reduced to writing five or six centuries ago; and they now possess translations of the Chinese classics, besides Buddhist writings, and a limited literature of their own. Their writing is alphabetic, and many of the people can read. The Bible and several tracts have been translated; but the people have not one missionary to interest them in these books, or to teach them of the Saviour who has come to open heaven to them. There is nothing to prevent the most free intercourse with them in this place; and if commenced in prayer and faith, I believe the way will open for an extensive work among them. The progress might at first be slow; but when the truth has once made an entrance amongst them I think its triumphs will be great and rapid. Their language is allied to that of the Turks, and is much easier than the other languages of Eastern Asia. A mission can be commenced among them with less outlay than is necessary in commencing most new missions; for much preliminary work has already been done in the translation of the Bible, and the publication of grammars and dictionaries.”

Japan.

THE Rev. W. Muirhead, of the London Missionary Society, writes:—

Returned last week from Nagasaki, having had the benefit of a free passage to and fro, on board the steamer *Thales*, Captain Branwell. I was greatly interested in all that I saw and heard in Japan, especially in regard to the prospects of mission work in that empire. In this way I felt amply repaid for a few weeks' absence from my proper sphere of labour, and hope the information gained will be of service. It is true that the old restriction to the propagation of the Gospel has been abolished, but a great change has taken place in the general condition of things, and no less in reference to Christianity. While staying with the Rev. Mr. Verbeek, a missionary of the Dutch Reformed Church in America, I had many opportunities of inquiring into this point, and was gratified at the interest shown in the subject by a number of intelligent natives.

I was introduced to an individual in these circumstances, whose history and connection were

interesting. He was the disciple of a priest in the capital who had a number of young men under his care, professedly training for the same office. The priest was in the habit of coming to Nagasaki, and availing himself of the instruction of Mr. Verbeck on religious subjects. He has done this for a long time, and has acquired a large and familiar acquaintance with Bible truth. His studies are conducted in the most serious manner. He shows that he is deeply in earnest. The disciple referred to was in Nagasaki at the time I was there, diligently following in the wake of his Master. His professed object was to acquire as complete a knowledge of Christianity as possible, that he might be qualified to teach it to his countrymen, after the form of his teacher in the capital. On the eve of my leaving he gave me a list of Christian books in Chinese that he was anxious to receive from Shanghai, amounting to about 800 volumes, which will be readily paid for, and which, on receipt, will be forwarded to the distant interior for careful use and study. In this way hundreds and thousands of Christian books have been carried to different parts of the country already, where they are treasured and read.

Much care and prudence have been shown by the missionaries in relation to their work. They have been preparing for future labour by the diligent study of the language, and producing an impression upon the people which will powerfully tell in after days. Already they see many changes taking place in the political and religious condition of the country. The exclusiveness and espionage so long in operation have to a large extent been abandoned or broken down, and influences are increasingly at work which will speedily sweep the whole away. Civil war is imminent, and difficulties are apprehended with foreign powers, all in connection with the further opening of the country. Some of the Daimios are resolved that these external facilities shall not be enjoyed by the Tycoon alone, who is as determined to prevent their acting as they please in their own territories. Retaliation is likely to follow, and in the meantime princes and people seem bent on introducing all manner of foreign things; and foreign science, foreign dress, foreign customs, and foreign language, bid fair to become the order of the day. As it regards our religion, the observation that I was led to make reminded me of what a Christian Japanese wrote me some years ago from Singapore. He was a member of Union Chapel here, and went thither on account of his health. While there, a Japanese embassy

visited the place on its way to England, along with Sir R. Alcock. My friend was staying at the same hotel, and had frequent interviews with the chiefs of the embassy. They asked if he was a Christian, and on his telling them that he was, they said, "that the Japanese Government had long endeavoured to exclude Christianity from the country, but they were persuaded it was all in vain. With the increase of our international relations, we shall be obliged to admit the religion of Jesus, and we cannot help it."

It has been generally supposed that Catholicism had died out in Japan in consequence of the terrible persecutions that raged against it many years ago. It turns out, however, to be much otherwise. The discovery has been made that in the immediate neighbourhood of Nagasaki there are some 3,000 Roman Catholics. They are the descendants of those who were exposed to the violence of the storm, and though unknown for 200 years or so, they have recently come to light. They had no one amongst them to keep up their religious faith and practice, but their character was ascertained by means of certain Latin inscriptions in their houses and cemeteries. Outwardly they were as much heathen as their neighbours; but the Catholic priests, on visiting them, soon won them over, and the affair became patent to all. The converts began to attend the church services in the foreign settlement, and their vow was renewed, never again to renounce the faith. The governor immediately took notice of the event, and put sixty of their number in prison. The bishop applied to the different consuls, and wrote to the French Minister at Yeddo to use his utmost influence in their behalf. He succeeded in getting a promise from the Imperial Government that they should be released, but counselled quiet action in the future. Notwithstanding this, the converts have not been released, and the bishop has gone to the capital to see the authorities on the subject. A small chapel has been built in the village where these 3,000 reside, which I saw from a distance, but all active operation is suspended for the present. It is said by the priests that there are 1,000 more converts in another part of the country, also the descendants of the Christians of former days.

The conduct of Government in this instance will indicate its feeling in relation to Christianity; but it is impossible that it can carry out its ancient decrees of extermination. Still it suggests caution, and such is the course pursued by the Protestant missionaries.

Sandwich Islands.

CAPTAIN REYNOLDS, OF THE AMERICAN NAVY,
ON THE HAWAIIAN MISSION.

DURING the meeting of the Hawaiian Evangelical Association, at one of the sessions, Captain Reynolds, of the U. S. war vessel *Lackawanna*, was present and addressed the meeting. In publishing his remarks, the editor of the *Honolulu Friend* says: "No one is more competent to state the facts which he does, as in 1839-42 he accompanied Lieutenant Wilkes in his Exploring Expedition, and visited nearly every group of islands in the Pacific, saw the natives in their own countries, under various forms of religious teaching, and from *personal observation* makes his own comparisons. Coming from such a source, the following statements will carry weight wherever they may be read in any part of the civilized world."

The "comparisons" referred to were partly of the past with the present at the Sandwich Islands; and partly, also, of the results attained by missionary operations in different groups of islands. Upon this last point Captain R. stated: "I am not aware that any cotemporaneous mission in the Pacific, or any mission established at a later day in this ocean, has had so great a measure of success attendant on its efforts as has been the case among Hawaiians under the instruction of the missionaries from the United States."

At the close of his address, alluding to the statements of Bishop Staley, of the "Reformed Catholic" mission, "pronouncing the American mission at the Sandwich Islands to be a failure," and "charging it with making the people worse, morally, than they were in their heathen days," he said: "It is with a sense of shame for my kind that I feel compelled to allude, upon this occasion, to such an extraordinary statement, coming from such a source. If it could be true, or even near the truth, the cause of missions might well be abandoned all over the earth; but the common phases of Hawaiian life give to it a denial; the mission of the *Morning Star*, in carrying Hawaiian pastors to evangelize other isles gives it a denial; the scenes of yesterday and of to-day give to it a denial. Turn which way you will, there is nothing to be found in its support. Indeed, the wickedness of this assertion is only to be equalled by its folly. Puritanism and immorality have never been allies in any shape, and all the assertions of all the Bishops of Christendom cannot make it appear that the American missionaries at

these islands have afforded an exception to the rule. The most complete defence of this American mission, if it needs one, is to be found at this day in these facts: that an Hawaiian monarch is still upon the throne, with his people and some thousands of foreigners living together in peace and security, while the Marquesas, Tahiti, and New Zealand have long since lost their native kings: that the Hawaiians are an educated people, and the churches and schools fully attended throughout the group; that many Hawaiians are in the ministry; that some are at work as missionaries at other isles, to the south and to the west; that others are successfully teaching their younger kindred in the schools of the kingdom; that the moral and social condition of the people corresponds with the advancement of their education; that no civil or religious wars have taken place since the advent of the American mission in 1820; and that, as is fully apparent to any truthful observer, the Hawaiians generally love and respect the American clergymen and teachers, who have devoted their lives to the improvement of the Hawaiian race."

West Africa.

THE RECENT DISASTERS IN ABEOKUTA.

In the proceedings of the Committee of the Church Missionary Society, we read:—

The Rev. H. Townsend and the Rev. J. A. Maser were introduced to the committee, and gave additional information on the subject of the outbreak at Abeokuta, uniting in the expression of their belief, that although a portion of the Abeokuta community were hostile to the missionaries, because their presence and labours were the most effective barriers against the renewal of the slave-trade, yet such violence as had been exhibited would not have occurred if there had not been political complications with the Lagos Government. The following views were expressed by the committee in a minute at the close of the statements, inquiry and discussion connected with this outbreak:—

"That when, in the providence of God, there occurs in any mission an outbreak of popular fanaticism against Christianity, or even when the heathen authorities attempt to put down the profession of Christianity by force and persecution, the first duty of the missionaries is to remain with their flocks, until thrust out by force; to bear threatening, knowing that the Lord heard the words of Sennacherib and laughed them to

scorn ; to bear some personal violence, as Apostles of old ; to bear the spoiling of goods, as did the primitive Christians. The thought of flying from suffering and danger should never be admitted, unless the providence of God seems clearly to point that way.

"This obligation upon the missionaries is still more binding upon the native teachers. They are bound to stand by the converts, and to share their trials to the last.

"The native Christians should be exhorted to stand together ; to be instant in prayer to strengthen each other's hearts in the Lord ; and to study those many passages of Scripture which speak of persecutions, bonds, imprisonments, and deaths, as the means by which God glorified His work in the primitive Church, and of which missionary history has afforded many examples, as in the case of Madagascar and the Indian mutiny.

"While the missionaries and any native teachers are at Lagos, they should immediately set about missionary work. There should be special meetings of the converts for prayer and exhortation, and a large expectation cherished of revival blessings in the Church of Lagos, through so signal and special a dispensation of Divine Providence."

CHURCH MISSIONS IN SIERRA LEONE.

Regent's Town, in Sierra Leone, about half a century ago was called Hog Brook, because of the multitude of wild hogs that frequented the stream that ran through it. The British Government located there some of the wretched beings rescued from the slave-ships. A direful place it was, full of malignant superstitions, devils' houses, greengrees, witchcraft, without any knowledge of God. In this dark place a light sprang up when the Rev. W. A. B. Johnson, called of God and sent by the Church Missionary Society, carried the Gospel thither. On December 7th, 1818, as the *Gleaner* tells us, was held the first anniversary of the Missionary Association of Regent's Town. Several missionaries attended, and a great number of the Africans from Regent's Town and Gloucester. Several of the natives who had come under the power of Christianity spoke. One said, "I have great reason to thank the Lord Jesus Christ for His goodness and mercy, when I think of the sin and misery I was in. My father die, my mother die, and I had nobody to take care of me. Then they sell me ; but it pleased God to bring me here. Afterward I hear that Jesus Christ came to die for sinners. I feel it ; and it pleases God

to enable me to hear it now. We cannot save the souls of our countrymen ; but we can give coppers to send missionaries, as there is no way to be saved but by Jesus Christ. Stand not still, and say 'We can do nothing,' but try, and pray, and send missionary." Nearly fifty years have passed since then. Regent's Town is no longer a missionary station, but one of the self-supporting parishes of the Sierra Leone Church. The colony last year sent 4,000 dollars as a thankoffering to the Church Missionary Society.

GABOON MISSION.

Mr. Bushnell had recently returned from "a tour up the river, making repairs on the house at Nengenenge, and visiting Bakelie and Pangwe towns," to some extent. He says :—"I saw much of the people, and my heart was saddened by the exhibitions of heathen depravity and superstitions, and the evidence that they are rapidly wasting away under Satan's cruel reign. The Bakelies and Shekanies seem entirely given up to belief in witchcraft, and to the sanguinary work of judging and killing those who are suspected of being guilty. During the time missionaries were located at Nengenenge they were able to hold this terrible superstition in check to some extent ; and not a few poor victims were rescued through their influence. But now, with none to molest or make them afraid, they carry on the work of destruction with savage greediness and fiendish cruelty. In about every case of death, one at least, and often two or three poor victims, are cruelly sacrificed. As I passed along in my boat, I frequently saw, on the banks of the river, places where the bamboo had recently been burned, and upon inquiry was told that there the fires of superstition had been kindled to burn witches. In one place a wife had been burned for her husband, who had fallen in battle with the Pangwes. In another, two persons had been burned for an old chief who had killed himself with rum-drinking. In this way the remnant of these two tribes left by the slave-trade are destroying each other, and will soon be numbered with the departed, or absorbed by the more numerous and powerful Pangwe tribe, who, though cannibals, are not witch-killers. They sometimes purchase and eat condemned Bakelie witches, but never kill their own people for the imaginary crime of witchcraft. They quietly look upon this destruction among the other tribes with satisfaction, seeing that soon they will occupy the places on the river which are being vacated, and come in direct contact with

commerce on the coast, with no intervening factors to rob them of their profits. Trade seemed to be very active, and boats from the English, Dutch, and French factories near us were seen at almost every considerable town, receiving ivory, india-rubber, red wood, ebony, &c., in exchange for rum, powder, guns, and other trade goods.

South Africa.

THE Rev. Edward James Barrett writes from Wodehouse Forests, Transkei, Kaffraria :—

Some time ago I had a very interesting conversation with a Kafir of some intelligence. I rode up to his kraal, and, dismounting, sat down by him on a heap of cow dung, now dry, which was applied to his body by heathen doctors during a recent sickness. I said, "I have come to see you, to ask your advice as to what I can do to get the Kafirs to receive the Gospel." He recommended me to go to the chief, and get him to cause his people to listen to me ;

but I assured him that all, both chief and people, listen with the greatest deference. "But then they seem to do so out of respect to my position as a missionary, and the word does not get into their hearts. I want to know of you what keeps the Kafirs from embracing the Gospel." He answered, "The great thing is our wives ; if the Gospel allowed polygamy, we should become Christians." I then set forth our ideas on the subject, showing the evils of their system, and the comfort of man and wife having full confidence in each other's fidelity, even when separated. To this he assented. Then I said, "But there seem to be other things ; for people on the station who only have one wife still persist in heathenish customs, and, when sick, want heathen doctors." In conversing on this point, he informed me that each doctor had some wild beast,—an elephant, a wolf, a baboon, a tiger, or something of the kind, as his confidential adviser, and knew, from this animal, what medicines to use. "When do they meet, by day or night?" "By night the wild beast comes to see the doctor."

LITERATURE.

THE "Christian Year Book for 1863" is not a mere republication of the "Christian Year Book" issued in March last ; and in that announcement lies a hope which a close inspection of the volume amply gratifies.* Last year the book was so crude, ill-digested, inaccurate, and altogether faulty, that it drove the reader to despair. This year's attempt is not merely an improvement, but a reconstruction ; and so much care has been bestowed, and so many hints have been taken, that if it is conducted in the same spirit it will become an invaluable work, not only to all Christian societies, but to all hearty workers in the kingdom of Christ. There are many improvements that might be suggested, and some errors, that it is but fair to point out for the sake of correction in future issues ; yet, as it is, the book will be found an indispensable companion by all who wish to know what Christians are doing. Additional sources of information are mentioned, and sources that it is strange should have been overlooked : but the editor has by no means exhausted them. The formation of a new mission ought to have a place

in the ecclesiastical calendar, and one such at least has been omitted ; while in the notes of the year, something might surely have been mentioned of Russia, Scandinavia, Turkey, and Spain. The paper on America is excellent, and for judicious treatment might serve as a model. But the arrangements are still faulty ; and if the notes of the year, both in the old and new world, were made a separate department, and the papers on special work made another, reference would be easier ; nor is there any reason why the Obituary should be thrust in between Irregular Agencies and Discharged Prisoners. Some information of the large personal work that was carried on would be very welcome—a chapter where we would find Mr. Müller and his Orphanage, M. Bost, Dr. Wichern, the Deaconesses of St. Loup, the Deacons of Duisbury, Pastor Heldring, and many more, to most of whom no reference is made. It should also be practicable to furnish a list of the chief books of the year bearing on Christian work, in any language they may be issued in, and in time, perhaps, to indicate their most important features, though this latter we acknowledge is a delicate and troublesome task, and scarcely repays the labour spent. We are curious to know who are the 700,000 Dissenters in Scotland, and who are

* *The Christian Year Book ; containing a Summary of Christian Work, and the Result of Missionary Effort throughout the World.* London : Jackson, Walford, & Hodder. 1863.

yet not Anglicans, nor Roman Catholics, nor Presbyterians. A greater puzzle meets us in the 212,610 members of the United Presbyterian Church in England, or 50,000 more than that denomination is credited with in its native Scotland; and we are staggered to find that the religious bodies of Ireland count a quarter of a million more than the estimated population. For all that we can learn at pp. 53—57, the Church of England and the Presbyterian Churches in England contributed nothing to any object last year; and it would surely be interesting to know what other bodies than the Methodists contributed to church building. Some explanation of the name of the first Unitarian College, mentioned on page 56, would be necessary; and the incongruous and imperfect way in which Mr. Müller's work is dragged in suggests the fitness of having a separate annual chapter for Orphanages as well as for Sunday Schools. The account of the Bible Society might inform us of the number of languages in which they print the Bible, and of the progress of any new translations or revisions; and it would have been easy to have added up the totals for the Religious Tract Society. Neither numbers nor contributions are mentioned for Canada, Australia, and the Cape of Good Hope; and fully one-half the churches of the United States are printed without the money they raise; nor is the Herrmannsburg mission nor the Vaudois Church any better; while dollars have sometimes escaped reduction into pounds. It would be worth while to mention how the Upper Church Council, at p. 181, is composed, and to print the German Universities, so that they would not be supposed all to belong to Bavaria. These and other blemishes are not specified to show that the book is bad, but in the hope of helping the publishers in their desire to make what is good, better. There cannot be too much accuracy, nor too much clearness. The survey of Polynesia is well done, though if space allowed, it might be more minute, and, with similar surveys of the mission fields, form an integral part of the annual volume. Curious and impressive facts turn up at almost every page of this book, which has a fascination few would believe that statistics could possess. We think with a sudden start of the 3,000 Jesuit missionaries which girdle the globe; we are surprised to read that the income of the American Bible Society is almost, and of the Tract Society quite, as large as our own; and nearer home we find Mrs. Carter's sewing meetings of 600 women, the East London

Bible carriage, and that in South London the City Missionary visits men, of whom not more than 30 in 1,000 attend public worship. The general impression is given of the vast number of Christian agencies at work, and of the vitality and grandeur of the Church.

Mr. Hoffman was the son of a merchant in New York; a gentle, amiable, loveable lad, who was gently brought to Christ, breathed through his youth a Christian atmosphere, and after much struggle and misgiving forsook business for the Church, and in the Church volunteered for the mission.* His type of character was feminine, and his journal betrays a painful self-analysis that sometimes suggests what he wrote in it: "I imagine that neither my mind nor my body is in a robust or healthy state." His theological tutor estimated him to be "one of the many pious men in whom grace has multiplied the gifts of nature; . . . he was marked by more sweetness, humility, devoteness, benevolence, conscientiousness, self-denial, and perseverance in combination, than it has been my lot to witness in any other person so young as he." He went out to Liberia, worked as a man of that character, suffered many household sorrows, and died early with the honoured name of a good man. A memoir of his first wife, Virginia Hoffman, is not unknown in this country, and will prepare those who have read it to welcome this life of her husband. It is pleasantly written, with great fulness of the missionary's religious experience in early life, and with his own simple account of after labours, and is thus both a study of character and a record of missionary work.

Mr. Taylor's rattling book takes us from West Africa to South.† Belonging to the Californian Methodist Conference, he received leave of absence, and travelled through Eastern and Western America, preaching as he went, sailed thence for Australia, spending on the way seven months in Great Britain, touring round the coast of Asia Minor and Syria, exploring Palestine, and finally steaming from Suez, in a boat of the Peninsular and Oriental Company, for Ceylon and Melbourne. His family rejoined him at Sydney; and finding one of his sons dangerously ill, and a voyage recom-

* *A Memoir of the Rev. C. Colden Hoffman, Missionary to Cape Palmas, West Africa.* By the Rev. G. T. Fox, M.A., Author of a Memoir of the Rev. H. W. Fox. With a Preface by the Lord Bishop of Carlisle. London: Seeley. 1868.

† *Christian Adventures in South Africa.* By Rev. Wm. Taylor, of the Californian Conference. London: Jackson, Walford, & Hodder. 1868.

mended to the Cape, he paid over £200 for passage from Adelaide, and selected quarters at Parkes' Hotel, Capetown, "for self and family, at forty-eight shillings a day." Having thus completely taken us into his confidence, Mr. Taylor proceeds to narrate his ministry in the colony. His egotism is perfectly frank; his jokes crackle through the pages; his ear for a story and his eye for character make him one of the liveliest companions and not one of the worst observers. He hurries the reader along by his animal spirits and sanguine temperament, and through all is so manifestly in earnest, that, though a hundred times condemned, he is a hundred times forgiven. Those who have read his Californian experiences will recognize the opening of his campaign in Port Elizabeth. "We went to several shops, and I waited outside while Brother Richards went in to tell them about the arrival of a stranger. But I thought my good brother was not 'raising the breeze' fast enough, and that if we had 'to blow our own trumpet' we had better do it effectively. So I then went in too. He introduced me as 'Rev. Mr. Taylor, who has been preaching recently at the Cape.' Thought I, 'Dear me, if I have no greater prestige than what I gained at the Cape, it will not fill our little chapel to-morrow.' So when he told the shopkeepers to tell their customers that 'a stranger would preach at the Wesleyan Chapel to-morrow,' I threw in a few qualifying terms, such as 'California,' 'Australia,' 'A work of God,' 'Bring your friends, and have them saved by the mighty Jesus; God hath sent him for that purpose, and they ought to receive him gladly!'" Brother Richards and his more modest ways are thus forcibly sketched; but, indeed, so is everybody Mr. Taylor met, and with as much freedom as in writing to an intimate friend. A revival was the result of this peculiar ministry. "What a day! . . . The truth told with wondrous power in the congregation. . . . About three hundred fell simultaneously upon their knees, among whom there was a considerable number of Europeans, many of whom had come from Beaufort. There was now a great weeping. All seemed chaos and confusion. Even the native local preachers and class-leaders were confounded, and it was some time before I could get them into working order. The first paroxysm of excitement having subsided, the native agents distributed themselves all over the chapel, speaking to and praying with the penitents. The scene was indescribable, as first one and then another rose to praise God, with eyes sparkling and face

beaming with joy, and tears flowing in copious streams from their eyes. One exclaimed 'Satan is conquered! Satan is conquered! Satan is conquered!' Another, a very old woman, lifted her eyes and hands towards heaven, and exclaimed for five or ten minutes, at the top of her voice, 'He is holy! He is holy! He is holy!' A very old man, who had been in an agony of distress, when set at liberty exclaimed, 'My Father has set me free! My Father has set me free! My Father has set me free!' These are merely specimens. We were five hours hard at work; and at the close 140 persons professed to have obtained a sense of the pardoning love of God." In this way Mr. Taylor runs on for nearly 500 pages, with unaffected faith relating all he saw—harsh, adventurous, fearless; and certainly adds a new chapter to mission literature. We read, of course, that "some were soundly converted"; that—and Dr. Guthrie would agree with him—"it is out of the question to have a great work of salvation without a good supply of oxygen"; that "over thirty seekers came forward promptly to the altar of prayer, and about a dozen of them were justified by faith, and obtained peace with God through our Lord Jesus Christ." But we find that, after this preacher had swept the colony like a tempest, genuine good remained, good that cannot have had a shallow foundation. "Our native agents have shown a determination to battle with the remains of heathen customs; the Sabbath-schools and day-schools in a short time almost doubled their numbers, and the thirst for learning among the young people became most manifest." "Many of the candidates for baptism were grey-headed men and women. In one instance we saw an aged man and his wife, tottering on the verge of the grave, who a few months ago were walking in the paths of sin, but now clothed and in their right mind. Women who a short time ago were found at the dance, besmeared with red clay, and indulging all the licentiousness of those abominable scenes, now were clothed in decent European apparel, not only being baptized themselves, but bringing their infants also. In several instances these converts have suffered considerable persecution from their heathen relations; some have been driven from their homes, some have been severely beaten, others have been tied fast to the pole of the house and watched, that they might not go out and pray to the Great Spirit." The apparently permanent character of the good done is the apology for this singular but graphic book of a singular and very able man.

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