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CHRISTIAN WORK

Throughout the World

For 1863.



"Fly happy, happy sails and bear the press,
Fly happy with the mission of the Cross ;
Knit land to land, and, blowing havenward,
Enrich the markets of the golden year."

TENNISON.

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THE HAPPY WARE SAILS ON, OVER THE OCEAN, WITH THE MISSION, THE GOSPEL, AND LIGHT, TO LANDS AND PEOPLES HITHERTO UNKNOWING OF THE MERCY OF THE LORD.

N.B. The Numbers indicate on the map the spheres of the different Societies.

EXPLANATION OF THE COLORING

- Green Protestant
- Red Roman Catholic
- Yellow Greek
- Purple Armenian
- Orange Malonetau
- Grey Heathen

NARRATIVE
OF THE
WORK OF THE CHRISTIAN CHURCH
At Home and Abroad.

MARCH 2, 1863.

THE UNITED KINGDOM.

THE diocese of London increases annually by about 40,000 souls. The rate of increase in the early years of the present century was no doubt less than this, but it was great, and it was little noticed by Christian men. As an instance of this, we may mention, that Thomas Scott, living in London at the end of the last century, had his attention so little called to parochial work that he found his time unoccupied, and to avoid idleness, began his well-known commentary. Even long afterwards, when Mr. D. Wilson (afterwards Bp. of Calcutta), on becoming vicar of Islington, proposed to build three new churches for a population already numbering 30,000, there were some among his friends, who told him 'that it was not the cages that were wanted, but the singing birds.'

In some places, indeed, there is little difficulty in the work of Church extension. There are some neighbourhoods chiefly composed of the residences of the rich, both in the town and in the suburbs. In these cases fashion, and education, and wealth combine with an acknowledged duty to facilitate the erection of churches. It is even understood to be a good investment of capital by a landowner or builder to provide church accommodation for the occupants of his new houses. But in other parts the increase of the population is entirely of the poorer classes; and the constant deterioration of certain parts of the town, by the removal of the rich, causes an increase of numbers, with a decrease in the means of supplying their spiritual needs. It is in these districts, therefore, that the main efforts for church extension are required.

We shall mention a few of the agencies which are at work for remedying the evil, and point out what hopes we have of its being overcome.

1. The diocese being divided into rural deaneries, each containing from ten to twenty ecclesiastical districts, it has been of late attempted to form associations of clergy and laity in the rural deaneries for diocesan purposes. In some cases, where poor and rich districts are united in the same rural deanery, such associations have been able to do something towards abating the needs of those within their own borders; as, for instance, in the rural deanery of Ealing, where an association of this kind has erected an iron church

in the poor district of Brentford, and supports the officiating minister. The work, of such associations has but recently commenced, but it admits of great expansion.

2. The London Diocesan Home Mission, established in 1857, starts with the recognition of the fact that there are vast masses of persons whom the ordinary parochial machinery cannot reach, and who need to be drawn back to the church by missionary efforts. It employs ordained clergymen of the Church of England, to whom large districts are assigned, and who labour, with the consent of the incumbents of the parishes composing those districts, amongst the masses of the poor. By preaching in rooms or in the open air, by special services in the churches, by visiting the poor in their homes, by distributing tracts, by any means which may give a prospect of success, they endeavour to reach them; the ultimate object being, after collecting a congregation, to build a church and organise parochial institutions. We may give as an instance of success in this work the case of the Mission at Deptford, where a mass of working men have been drawn together at a place called the Saw Mills, and where it is hoped that a Mission chapel may shortly be erected. There are at present eight missionaries in the employment of the society. It is thought that as many as 100 might work with great advantage in the diocese.

3. The Diocesan Church Building Society is designed not only to assist in building churches, but also to provide in general for their establishment. In neighbourhoods in which population is rapidly increasing, it purchases a site for a church; and occasionally erects an iron temporary church, and places a clergyman there with a view to the future establishment of a full parochial system, and the building of a permanent church. This society, which was founded by Bishop Blomfield, is by far the largest of the Diocesan Societies, and has been most effective in suggesting, as well as assisting, the work of church-extension.

4. The Additional Curates' Society, the Pastoral Aid Society, and the Scripture Readers' Association, though embracing other dioceses, yet render so much assistance to the clergy of London that no statement of the work

of this diocese would be complete which omitted them. In parishes which are large and poorly endowed, these societies supply the services of assistant curates and of scripture readers, without whom the best efforts of the incumbent would be unavailing.

In Bethnal Green, where ten new churches were erected through the exertions of Bishop Blomfield, it is stated, by those who had practical experience of the working out of the scheme, that at the erection of the first of those churches the people looked on with indifference and even suspicion; but that on the last occasion they evinced a hearty interest in the work. And the experience of clergymen generally is to the effect that the poor look upon those who labour for their spiritual good as their friends, and respond in due time to the efforts to bring them under the influence of truth.

As to church building, the difficulty is that of making up the arrears of former generations; and this will probably still be felt while the town continues to spread at its present rate. We hear, however, that a great effort is about to be made by the Diocesan Church Building Society to induce the landowners and great employers of labour to provide an adequate parochial machinery to embrace the whole of the poor population. To that effort we shall call attention hereafter.

The endowment of Churches is a subject which is exciting great attention in looking to the future. It is very seldom that it is provided for. In the richer districts the pew rents form a sufficient provision. We hear it reported that the Ecclesiastical Commissioners have resolved to intervene in the most difficult cases, and it is expected that they will ere long be able, from the common fund of the Church Estates, to raise each benefice which has more than 10,000 souls, to 300*l.* a year. There are more than 80 such parishes in the diocese.

The Congregational body have raised nearly 200,000*l.* by their Bicentenary movement, for the building of chapels and the establishment of new interests, as well as the erection of a Memorial Hall in London. The English Congregational Chapel-Building Society reports that 'no fewer than 300 memorial chapels have been opened, commenced, or projected to be completed by the end of 1864,' and the London Congregational Chapel-Building Society reports that they have been enabled to extend the interests of the denomination materially in London.

The London Congregational Association has just held its annual meeting, from which it appears that the society has modified its plans under the present secretary's management (Rev. J. H. Wilson), so as to establish ten district unions in the ten postal districts of the metropolis; each union to be represented by its secretary and treasurer in the general committee, which would thus exist as a central power, and work through the local associations. The report revealed a startling amount of spiritual destitution, but also showed that there never was more done in London for the evangelisation of the masses than at the present moment by every denomination of Christians. The statistics of church and chapel building in the report showed that there are now an equal number of churches and chapels in London: namely, 400 churches and 400 chapels belonging to the Protestant denomination. The increase has been as follows during the ten years from 1851 to 1861:—

	1851.	1861.	Increase.
Churches registered	350	400	50
Chapels registered	311	400	89

of which increase the Congregationalists had provided 40 chapels; Baptists, 17; the United Presbyterians, 4; the Wesleyans, 11; and various other bodies the remainder. But the Roman Catholics had increased from 21 chapels in 1851, with 50 priests, to 34 chapels, with 80 priests, in 1861; the increase being chiefly through the importation of Irish labourers, who are employed on the new buildings of London.

The London Association have appointed four evangelists, and are establishing district Missions in different localities.

The Home Missionary Society, whose object is to preach the gospel among the spiritually destitute parts of England, has been extending its agency, and, as appears from its last quarterly report, has now 160 agents and evangelists, being an increase of fifty evangelists in two years. These evangelists are generally pious, intelligent, devoted working men, who receive a salary of 60*l.* and 70*l.* a year, two-thirds being raised in the localities where they labour by country associations cooperating with the Home Missionary Society, which pays the other third. They are under approved local superintendence, and visit seven hours a day, besides holding cottage prayer-meetings, open-air meetings in the summer, and otherwise spreading the truths of the gospel.

A very remarkable revival has taken place at several of the mission stations of the society. At one in Sussex, special services were held for nearly two months, and the chapel came to be so crowded, and the numbers of people improved so greatly, that the assistance of other brethren from neighbouring churches had to be obtained. In Somerset, also, there have been special services; and in Norfolk remarkable results have attended the labours of some of those agencies.

A conference meeting of representatives of Congregational churches was held at Brighton on Feb. 10th; Samuel Morley, Esq., of London, in the chair; when resolutions were passed declarative of an earnest determination to promote with increased vigour the cause of home evangelisation in the country.

A special public meeting of the friends of the London Missionary Society was held recently in Freemasons' Hall. The Earl of Shaftesbury presided, and the object was to consider the present position and requirements of the mission in Madagascar. Dr. Tidman, the secretary, spoke most cordially of the spirit displayed by the Bishop of Mauritius in his recent visit to Madagascar in relation to the London Mission. His interview with Mr. Ellis had been kind and fraternal, and it had been mutually agreed that 'in any efforts made by the Church Missionary Society or the Society for the Propagation of the Gospel, both of which he represented, the agents which these institutions might send forth should occupy some of those wide fields of ignorance and heathenism yet uncultivated; that no collision or interference should occur between our brethren and the new labourers, but that they should pursue their several operations in the spirit of mutual goodwill and fraternal regard. In accordance with this mutual understanding, the Church Missionary Society is about to send out two devoted labourers to Madagascar, and the Society for the Propagation of the Gospel has adopted

a resolution to the same effect. In these arrangements the Directors of the Society most cordially concurred. They could not hope, in addition to all their other extended labours, so to increase the number of their missionaries in Madagascar as to meet the wants of nearly five million souls, of whom the greater part are still under the influence of dark and degrading superstitions; and they rejoiced therefore that other labourers were about to be sent forth into this wide and long-neglected field, and were ready to bid them God-speed in the name of the Lord. But, with equal surprise and regret, they have more recently learned that efforts are making to form a new society, under the highest ecclesiastical patronage, especially with the design of sending out a bishop and six missionary clergymen to Madagascar. It is proposed, not that the agents of the intended institution should occupy those populous districts which lie on the coast, or in the interior remote from the capital; but that they should make the capital itself the centre and basis of their operations. It must be concluded that at least several of the distinguished prelates who have given the sanction of their names to this project have been unacquainted with the fact that the London Missionary Society commenced its labours in the island between forty and fifty years ago, and that the results have been so wonderful and blessed; for the printed statement to which their names are prefixed, referring to last year, only states that 'the French Romish missionaries and the London Missionary Society have already commenced operations'—a representation, although we doubt not undesignedly, calculated to conceal the facts and to mislead the reader. Against the proposed measure, and especially the manner in which it is intended to be carried out, the Directors of the Society enter their most decided and solemn protest. It is in direct opposition to that good understanding and catholic spirit which have been invariably maintained by the Protestant Missionary institutions both of Britain and of all other countries. Hitherto they have endeavoured to keep the 'unity of the Spirit in the bond of peace,' by acting upon the wise counsel of Abraham to his kinsmen, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.' The new course of intended operation is pregnant with danger and mischief, and cannot fail to give occasion to the Romish missionaries to make the apparent rivalry and strife of their Protestant opponents subservient to their own purposes and policy. In the capital, consisting at the utmost of not more than 40,000 inhabitants, there will shortly be eleven English missionaries, agents of this Society, besides a goodly band of native pastors and catechists. This field, therefore, with the surrounding country, will be adequately preoccupied, while wide-spread deserts will remain without a solitary labourer. Such an intrusion as that contemplated stands strangely in contrast with the example of that great missionary who testified, 'Yea, so have I strived to preach the Gospel not where Christ is named, lest I should build upon another man's foundation; but, as it is written, To whom He was not spoken of they shall see; and they that have not heard shall understand.' If it be intended by an episcopal and clerical appointment to ignore the mis-

sionary labours of our brethren, and practically to deny the Scriptural character of their ministry, then, without attempting to vindicate themselves by argument, they may be content to appeal to the enlightened and Christianised thousands of Madagascar, and say, 'Ye are our epistles, written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.' But, should remonstrance prove in vain, and this measure of aggression be carried into effect, although the directors would most deeply deplore it, they would nevertheless most earnestly exhort their missionary brethren to 'leave off contention before it is meddled with,' and 'by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,' to 'make full proof of their ministry, and adorn the doctrine of God our Saviour in all things.'

The Chairman spoke at length strongly against the proposed measure. 'I am certain,' he said, 'that there are persons whose names are on that list who, if they were acquainted with the state of things in Madagascar, with what has been done, what is doing, and what is in preparation, would no more think of disturbing the operations of this noble body than they would think of upsetting the Church of England and spreading disorder in all the parishes of this country. I am afraid, too, that it will introduce a new principle that may be subversive of all harmony, and act most injuriously upon missionary operations in general. There has been hitherto recognised among all missionaries in the Protestant denomination a kind of courtesy that they should not interfere one with another, unless it could be proved that a field was shamefully ill-worked, or that there were heretical doctrines taught, or that mischief was being done instead of good. As to interfering one with another, thrusting yourself into another man's vineyard, not attending to your own, but ever spying out what your neighbour is doing—that is contrary to the received principle of missionary operations; it is contrary to acknowledged courtesies.'

The Rev. Samuel Martin, the Rev. W. Arthur, M.A., the Rev. W. B. Mackenzie, and others, took part in the proceedings.

The two Houses of Convocation met on Wednesday, Feb. 11th. In the Lower House, Archdeacon Denison moved that an address be sent to the Upper House praying it to direct the appointment of a committee to examine and report on Bishop Colenso's book on the Pentateuch. In supporting his motion, he rested his claim for such enquiry on the denial of the truth of the Holy Scripture, and more especially upon the impugning the authority of the Lord and Saviour Jesus Christ, perfect God and perfect Man. He considered that the book having been published within the province of Canterbury, it was incumbent on the Convocation to institute an enquiry. Dr. McCaul animadverted severely upon Dr. Colenso's statement of his inability to ordain an intelligent native because he must sign the formularies of the Church of England, and yet remaining in that Church. After quoting the passage he said, 'So he himself admits, that upon his principles, no one can be ordained upon the present formularies of the

Church of England without uttering a falsehood; and yet he himself continues in the office.' He held that this concerned the spiritual welfare—the very existence of the Church of England, as she could not get candidates for Orders if their minds were poisoned at the fountain head. 'I am sure,' he said, 'that the very existence of the Church of England depends upon the clergy and laity of the Church repudiating all such doctrines. We are founded upon the Word of God Himself, and His words are our rock. When we leave that Rock, we have no foundation. I am convinced that the straightforward, honest, practical mind of the people of England will never consent to have a clergy of hypocrites teaching from their pulpits what they do not believe in their hearts.' Archdeacon Hony questioned the powers of the House, and thought that they would be in perpetual controversy, if they were to take up cases of heresy. The Dean of Canterbury, in seconding an amendment to the effect that the House respectfully request the Upper House to take counsel as to the wisest and most legal mode of proceeding, said, 'I am in agreement with Archdeacon Denison with regard to the book itself, and with regard to the perilous position which we are in with respect to it; and I also feel very much what was said by the mover and seconder of the amendment. I think the course proposed by Professor Browne is by far the best, for this reason—that if we take the course proposed by Archdeacon Denison, we ought to do a great deal more. We ought in this case to petition the Upper House for the appointment of a standing committee to consider books supposed to contain heretical opinions. Then comes the question, is it desirable that Convocation should have such a committee? If we had, it would lead us into a course which, I think, the house would pause before it embarked upon, and that is, to have an expurgatorial committee.' Dr. Jebb said that the two propositions in this book stated by Archdeacon Denison are at the root of all heresy, and would lead us, not to a state of deism, but to a state of utter atheism. If we are to hold the doctrines of this book, we should soon doubt the existence of God himself. Therefore I contend that it is our duty as a synod to pronounce not an opinion, as it would be in the case of a private or an unauthoritative sentiment, but what is an official judgement on this book. Allusion has been made to the incompetency of Convocation to do so—that we are but imperfectly constituted. With all submission to those who use this argument, I contend that it has nothing to do with the case. Take the lowest aspect. We are an assembly of clergymen, and even if we had no higher authority, if we had no recognised ecclesiastical constitution, but were a mere voluntary assembly, I think it would be almost a shrinking from our duty not to express our opinion. And I must be permitted to say it would be something like a desertion of our position. If the examination of questions of this sort is not part of the service we are bound to render to our Lord Jesus Christ, whose name has been so directly assailed in this abominable publication—if this be not part of our duty, I do not know what our duty is. For my own part, I would rather see this Synod dissolved than that our time should be taken up on what are, in comparison, mere matters of detail. If we are to proceed with them after we have rejected such a matter as this, I should not care about our meeting at all. I should

deem it paltry even to proceed with the question of the Episcopate if we were to allow a member of the Episcopate not only to hold pernicious doctrines, but to indulge in the abnegation of Christianity. If we are deprived of the power of deciding on such questions, I should say the synod would be dead. It would be a deliberative assembly for the purpose of adjusting certain portions of the machine of the Church, while the Church had become a lifeless machine, without any fire within, or any principle of good in it; and I should say that those details would be more mischievous to the Church than useful to it, because to the country we should appear to be doing some business, when in point of fact that which was most essential we were leaving undone. Prof. H. Browne did not think the subject one for the consideration of Convocation, or that Convocation would do any good in the matter. 'I think,' he said, 'it is a fallacy to suppose that the laity—the fathers of families, and the hard-handed mechanics, of whom so much has been said—are likely to attach much weight to our decision. What they want to know is, whether these things which Bishop Colenso asserts are true or false. They want to know whether these arithmetical questions, which are just those which they can understand, have any foundation, or whether it can be shown that they are in error; but they will not attend to the mere censure of 150 clergymen gathered together in the Jerusalem Chamber. The tone of the present day is not that of deference to the authority of the clergy. No doubt the individual clergyman, if he has won the confidence of his people, will command great respect amongst them; but the opinion of Convocation, as such, would not have the weight of a feather.' Archdeacon Denison, in his reply, referred to the statement of Professor Browne, concluding with great earnestness: 'One more word. I confess I listened with pain to what fell from Professor Browne about our being guided by the state of public opinion. Authority has been committed to the hands of the Church for the express purpose of the people being guided by it. "Reprove, admonish, rebuke, with all authority; let no man despise thee." I listened, therefore, with pain to hear it said there was a sort of revolt against the opinion of the Church on the part of the public. If there be, that is the reason to apply ourselves to correct that feeling. It is the boast of the Church of England that she has an open Bible; but it was never meant by that to say that the Bible was open for any sacrilegious person, much less a Bishop of the Church, to damage it by misrepresentation, to tear out its leaves, to mutilate it, to desecrate what was left, and then to say that those who object to what is stated must refute it. I am for doing that which is our duty. I am for maintaining that trust which God has committed to us, and for upholding that faith which He has intrusted to our keeping. I am going to say if any man asserts such things as are asserted in this book—*anathema esto*—"No, no!"—let him be put away. I am using the word *anathema* in its true sense, and those who say "No!" will, I am sure recollect the Articles of our own Church: "And if any man believe not the Lord Jesus Christ, let him be *anathema maranatha*." I desire not to revive anything that savours of Romish practices, but I am not prepared to give up what the Church has borne testimony to herself. I say that we rejoice in this open Bible—the book of God's Word

to be laid before God's people; but if its leaves are to be torn out, if its meaning is to be perverted and destroyed, and that by a bishop of our Church, and we, the Synod of the Province of Canterbury, are to hold our peace and say nothing, then, although I never have been one who despaired of the Church, I should fold my hands and bow my head, and go forth from this room, feeling that it was impossible anything I could ever again do here would have the blessing of God upon it.

The motion was carried by a large majority. On its being brought before the Upper House, the Bishop of London, after referring to the wide-spread doubts as to the historic accuracy of the books of the Old Testament, said:—'They have to deal justly with the author of the book. They have to deal as men ought to deal with it who are zealous for the maintenance of that truth which the Church has handed down, and they have also very carefully to consider what the effects of this particular mode of dealing with it may be upon those young men who more or less sympathise, if not with the author of this book, yet with certain opinions which are supposed to have more or less connection with the opinions of the author of this book. The clergy generally, some of them at least, may be not unlikely—I say it with the deepest respect—to allow their zeal to get the better of their discretion in their desire to drive away all erroneous and strange doctrine. To illustrate what I mean, I would look for a moment to that best way of driving away erroneous and strange doctrine—namely, by sound argument which shall confute the gainsayers. Now, it never would do to let the clergy generally throughout the whole kingdom suppose that it was the duty of every one of them to plunge into argument because they are bound to drive away all erroneous and strange doctrine, to introduce into their pulpits discussions on very intricate unsettled questions, respecting which it may often turn out that, not from any lack of strength in the cause, but from lack of experience or wisdom in the advocate, the worse side may appear to have the better of the argument. It was only yesterday that I received a packet containing a number of advertisements, selected from the newspapers, of sermons against Bishop Colenso's book, which were to be had for a moderate sum, to be preached in the various pulpits throughout the kingdom. Of course this is a mere insult to the clergy, and very probably the advertisements were inserted in the newspapers by some person who had no such sermons to dispose of, but who wished to represent the clergy in an invidious light. But still it points to an obvious danger that persons not well qualified for the office may think it necessary to step forth from the ranks, when their strength is not equal to the office of champion which they choose for themselves. Fortunately in this matter there is a distinct sphere in which all our clergy may employ themselves for the good of the people, in answering dangerous opinions, which are likely to be much discussed throughout the Church. For instance, with regard to this book, the antidote to it which is most wanted is the upholding of the positive proofs of the genuineness and authenticity and inspiration of the Sacred Volume, which may well be brought forward without much controversy, and without the slightest mention of the book against which they are directed. To build up their people in their holy faith, to give them that posi-

tive part of the Christian faith that shows the Divine Spirit breathing through the Bible—such arguments may be treated incidentally by all our clergy, but it would be very much to be deprecated if uninformed and untrained persons were to think it their duty to plunge into direct controversy. He referred to the inconvenience which might be occasioned by the case coming before the Archbishop, afterwards as judge, if it were now prejudiced, and concluded by saying, that while he thought it might be right for the heads of the Church temperately and quietly to intimate that they were alive to the danger of the book, being anxious to discourage all unnecessary excitement, all rash treatment of the question at issue, and, above all, any petty and vexatious annoyance of the author of the book, which could only result in greatly enlisting the sympathies of the country on his side, he must oppose the granting of the prayer of the address. 'I wish,' he said, 'to express an anxious hope and expectation, that whatever is done may be so done as to allay the natural anxiety of the country—that we shall consider tenderly the feelings of devout men, who find their old and most cherished opinions rudely assailed, while, on the other hand, we by no means overlook or undervalue the anxious longings of persons of unsettled mind.'

The Bishop of St. David's supported the Bishop of London's view, but the other Bishops present considered that the request should be granted, and the Lower House was instructed accordingly, the Archbishop of Canterbury concurring cordially with the majority. The Bishop of Oxford was absent through illness.

Various other matters, including the Extension of the Episcopate, Convocation Reform, Foreign Chaplaincies, and Continental Churches, were brought before the Convocation.

Dr. Pusey, Dr. Heurtley, and Dr. Ogilvie, Professors of Divinity at Oxford, have instituted a prosecution against their brother Professor, Mr. Jowett, for his contribution to the *Essays and Reviews*. The case is at present before the Vice-Chancellor's Court. Three objections have been tendered; that the Court has no jurisdiction in matters merely spiritual, that it has no proper machinery for a theological prosecution, and that it has no jurisdiction over a Regius Professor. Other objections of a more sweeping character have been made by onlookers, and an article in the *Times* has drawn from Dr. Pusey a vindication of his conduct. He denies that he has any distrust of the power of truth to abide the most searching enquiry. He affirms that the question is altogether different. 'It is true that God's truth will stand; but it is true also that individuals, to their own great loss, are led away by their teachers from it.' He says that a claim has been made to subscribe the formularies in senses which they will not bear; that Professor Jowett has contravened the teaching of the Church of England on great and central truths, yet is recognised as its University teacher; that such contradiction is dangerous and intolerable. He protests that he was bound to the prosecution by his duty 'to God, to the Church, and to the souls of men'; that the Chancellor's Court was the only Court open. To this letter Mr. Maurice replied, 'as a clergyman who has no theological sympathy with either the Professor of Greek or Professor of

Hebrew.' The claim to subscribe the formularies in a non-natural sense was made, he says, not by Mr. Jowett but 'in the 90th tract of a series to which Dr. Pusey was a principal contributor.' He distrusts Mr. Jowett's theological teaching; he distrusts Dr. Pusey's; but he thinks both should be allowed to work together; that if either of these men should try to silence the other all Oxford should resist him. Dr. Pusey says he has appealed 'to the majesty of justice;' to him it seems he has appealed to 'a Court for the adjudication of small debts.' He conceives that in this prosecution, and in the previous proceedings about Mr. Jowett's salary, Dr. Pusey and his friends have sinned against the ordinary obligations between man and man. Dr. Pusey, in a short and emphatic rejoinder, maintains that neither he nor Dr. Newman ever sanctioned the claim to non-natural interpretation; that it was not put forth in tract 90, but only on occasion of tract 90; that he has always subscribed the Articles in their literal, grammatical sense. For himself, on two previous occasions he had demanded that theological charges against him should be brought to a legal issue. He protests against any effort to damage the prosecution by raising the *odium theologium* against the prosecutors. If he is intolerant he sins in company with his opponents; it is a question of degree. 'They would allow Dr. Priestly or Channing to be clergy of the English Church, only not Woolston or Hume.' As for the Court, it is the only approach to the highest legal Court in the land. Here the correspondence closes. In any case an appeal from the Oxford Court is inevitable.

There has been a very serious controversy among the Congregationalists regarding the last of the series of Congregational lectures, by Professor Godwin, of New College. The work has been severely criticised, and the feeling is so strong against it in many quarters, from an impression that, in some of the fundamental doctrines of our common faith, Dr. Godwin is defective, if not positively erroneous, that the council of the college have had to take up the subject, and deal with it; but they have decided by a majority that there is nothing in the book which would warrant them in concluding that its author should be either censured or dismissed.

An appeal is pending in the Judicial Committee of the Privy Council. The appellant is the Rev. W. Long, of Cape Town, who was suspended and deprived of his benefice by the Bishop of Cape Town. The result will, it is expected, determine the powers of Dr. Gray, as Metropolitan of South Africa, and show whether he can proceed in the case of Dr. Colenso. The result is therefore looked for with much interest.

A meeting of the Sunday Rest Association took place recently in the Board-room of the Society for the Propagation of the Gospel, 79, Pall-mall,—His Grace the Archbishop of Canterbury in the chair. The following noblemen and gentlemen were present:—His Grace the Duke of Marlborough, the Right Hon. Lord Chelmsford, the Right Rev. the Lord Bishop of London, the Bishop of Winchester, the Bishop of Lincoln, the Bishop of St. Asaph; Lord Claude Hamilton, M.P., Sir Brook Bridges, Bart, M.P., Arthur Mills, Esq., M.P., Thomas Webster, Esq., the Rev. Canon Jennings, Rev. J. Lingham, Rev. J. F. Kempe, the Rev. J. Buek, the Rev. J. Evans, the Rev. Alfred Jones, Secretary, and

others. The object of the meeting was to consider whether the Bill of the Sunday Rest Central Committee of Tradesmen (who were also present) entitled 'Selling, Hawking, Crying, and Delivering Goods on the Lord's-day Bill,' should be introduced into the House of Commons this session. The opinion of the meeting was adverse to its introduction into the House of Commons without a good prospect of success, and it was resolved to ascertain the feeling of members, and of the country generally, with a view to its speedy introduction, for it was felt by all that the measure ought to be passed as a matter of justice to tradesmen who have been suffering great hardship on account of a very small minority of about 10 per cent., who perseveringly defy the law. The Sunday Rest Association was formed to help the overworked Shopkeepers and their assistants to gain their civil right to rest on the day of rest.

The Roman Catholic *Tablet* says:—'We are glad to be able to announce that the Prison Chaplains Question is making progress. On Wednesday, Mr. Pope Hennessy communicated to Canon Morris, the Secretary of the Prison Committee, the result of his interview with the Home Secretary. The Government, it appears, will bring in a Bill early in the Session. This Bill will be drawn in accordance with the principle laid down by Sir George Grey and Mr. Henley in the debate on the Bill brought in on behalf of the Committee last year. It will deal with the case of the Dissentors, as well as that of the Catholics; and its principal provisions, we believe, will be,—first, authorising the visiting justices of county prisons to appoint Chaplains of denominations other than the Established Church, whenever the prisoners of any particular denomination reach a certain number; secondly, empowering the justices to pay such chaplains out of the county rates; thirdly, repealing so much of the old Prisons' Act as made it the duty of the Protestant chaplain of each prison to visit all the prisoners, without distinction of creed; and, fourthly, it will compel the prison authorities to keep a Creed Register.'

The two new bishops for Africa, the Rev. W. G. Tozer, of St. John's College, Oxford, and the Rev. Edward Twells, of St. Peter's College, Cambridge, late incumbent of St. John's, Hammersmith, have been consecrated in Westminster Abbey, and proceed immediately to their destinations.

The Speaker has appointed Mr. Charles Merivale, rector of Romford, in Essex, and author of 'The History of the Romans under the Empire,' to be Chaplain to the House of Commons, in the place of the late lamented Archdeacon Drury. His brother, Mr. Herman Merivale, is Under-Secretary for the Colonies.

On Thursday, February 5, Mr. Samuel J. Whitmee was ordained to the work of a Christian missionary in connection with the London Missionary Society. The service was held in East Parade Chapel, Leeds, and was very numerously attended.

At the annual meeting of the Young Men's Christian Association, it was stated in the report that 206 members had been added in the past year. Notice was taken of the meeting of delegates in the summer. The finances were stated to be in a healthy condition; the income of the year having been 4,000*l.*

On the invitation of the National Club, a conversation was recently held to consider the subject of the dwellings of the poor. Much conversation took place. Dr. Lankester, Coroner for London, drew attention to

the great evil arising from the turning of old dwellings intended for one family, into residences for six or seven, or even twenty families. Mr. Roberts, architect of many of the model-lodging houses, gave examples of cottages for the poor yielding 3 $\frac{1}{2}$, 4, 5, and even 6 and 7 per cent. He felt that builders had not done their duty in this matter. The speakers were, besides the Bishop of London, the Earl of Shaftesbury, Lord Ebury, Dr. Cumming, the Hon. Arthur Kinnaird, M.P.

The *North British Review* gives the following statistics of the cost of crime in England for 1862, the materials having been furnished by the Parliamentary volume of Judicial Statistics:—

Police and constabulary salaries and expenses	£1,580,000
Outlay in local prisons	430,000
Vote for convict establishments at home and abroad	465,000
Outlay for reformatories	50,000
Proportion of judges' salaries, and incidental expenses	35,000
Supposed <i>real</i> value of prisoners' labour (a mere estimate)	160,000
	£2,400,000
Maintenance of 90,800 registered thieves, receivers, tramps, &c., known or confidently believed to be living at large by crime and pilfering (at £30 a head, the prison cost, probably it is much more), say	2,700,000
	£5,100,000

There is nothing new or interesting in the Lenten Pastorals of the Romish bishops in Ireland; they have become political and social manifestoes; but the narrowness and iteration of their political and social creed, present no features of interest. Denunciation of landlords, laws for the consumption of fish, eggs, and flesh, abhorrence of the Model Schools of the National Board, exhortations to charity, abuse of Freemasons, and sympathy with the Pope, are thrown together in these addresses without regard to sense or propriety.

The Church of Ireland has sustained a serious loss in the death of one of its most devoted ministers, the Rev. Dr. Fleury. For twenty years he has been identified with its activity and progress; and borne the esteem of all Christians by his noble catholicity.

The General Synod of the Scottish Episcopal Church held its adjourned meeting on the 3rd inst. In October last, it will be remembered, the Synod, after a good deal of keen discussion, agreed to continue the Scotch communion office in all the congregations using it, unless and until the incumbent and a majority of the communicants expressed a wish for the introduction of the English service; it being provided that the English Book of Common Prayer should be used in all new congregations which might be formed. This resolution was only approved as a temporary arrangement, and the strong opposition which it has since encountered, chiefly in the North, has made it necessary for the Synod to agree to a compromise. Accordingly, after ten days' anxious discussion, they have now finally

determined that new congregations shall be at liberty to use the Scotch communion office, if a majority of the applicants express to the Piscoop their desire for it. This permission is qualified by a somewhat singular proviso, to the effect that, if it appears to the Bishop that undue influence has been exercised in any application for the use of the Scotch office, it shall be in his power to refuse such application, subject to an appeal to the Episcopal Synod. At all consecrations, ordinations, and synods the communion office of the Book of Common Prayer is to be used; and any congregation may discontinue the use of the Scotch office as soon as the incumbent and a majority of the congregation desire to change.

The accounts and receipts for Home and Foreign Missions, for the year 1862, of the United Presbyterian Church, have just been published, and it is rather remarkable that, notwithstanding the severe distress that has been experienced in various parts of the country, the amount received is larger than during any former year. The following is an abstract:—Received for Foreign Missions, 21,698*l.* 7*s.* 10 $\frac{1}{2}$ *d.*; for home operations, 7,092*l.* 11*s.* 0 $\frac{3}{4}$ *d.*; Church extension and supplements, 1,552*l.* 18*s.* 2*d.*; education of missionaries' children, 619*l.* 1*s.* 6*d.* Amount in 1862, 30,962*l.* 18*s.* 7*d.* In round numbers it may be stated to be thirty-one thousand pounds sterling which has been received by the treasurer of the Church in Edinburgh, and this large sum is altogether separate and distinct from the sums raised by the various churches for church building and payment of their own pastors.

There are several excellent institutions in Edinburgh, established for the purpose of providing a home to female domestic servants, when out of place, and introducing them to respectable employers. One of them, 'The Scottish Register and Home Institution for Domestic Servants,' has held its eighth annual meeting, under the presidency of the Lord Provost. The applications for servants numbered during the year 7,187, and about half of that number obtained situations through the medium of the institution. The new applications of servants for registration was nearly 2,000, being about 100 more than last year, and showing that this useful class of the community are becoming more sensible of the benefits of such institutions. 551 lodgers had been received into the Home during the year. The receipts for the year had been £623 18*s.*, and the expenditure a few shillings less.

The annual meeting of the Glasgow Industrial and Reformatory School Society was also held this month. This institution differs from the House of Refuge in respect that it is not intended for youths convicted of crime, but for those who are in danger of becoming so. Unlike the House of Refuge, which has the benefit of a local assessment, it is supported by voluntary subscription. In the character of its moral, educational, and industrial training, it is, however, the counterpart of the institution above noticed. The institution has recently been enlarged for the purpose of providing sleeping accommodation for the youths whom it would not be safe to lodge in the homes of their relations; and at present 86 boys and 54 girls are receiving the benefits of the institution.

The annual meeting of the Edinburgh Night Asylum for the Homeless, was held on the same day. This institution has now been in operation for twenty-two years, during which period 286,092 nights' lodgings

have been afforded to a very destitute class of the population. During the past year, shelter and relief have been afforded to 6,858 persons, of whom 933 belonged to the city and county of Edinburgh, 3,557 to Scotch counties, and 2,368 to England, Ireland, and foreign parts; and these had 14,051 nights' lodgings, showing, on an average, a little above two nights to each person. This aggregate gives an average of thirty-eight persons lodged per night, being an increase of seven persons per night more than that of the preceding year. Early in the spring of last year, the directors were induced, from the ample funds placed in their hands, to allow, in addition to the morning meal of porridge and milk, a penny roll of bread to be given to each adult, and half the quantity to children, on their leaving the Asylum in the morning.

Lord Jerviswoode presided at the annual meeting of the Edinburgh Industrial Home for Fallen Women. This institution now occupies improved premises at Libberton, two miles out of town. During the year 1862, the number of females received into the Home was 38; and there were resident at 31st December 1861, 29—making the whole number during the year 1862, 67. Of these there have been sent to service or to work, 8; taken home by their relatives, 3; sent to Toronto, Upper Canada, 4; left by their own desire, 20; appointed laundress to the institution, 1; sent to Poor's House, Leith, 1—in all 37, thus leaving 30 in the Home at 31st December, 1862. Of those who have gone to service or to work, the Ladies' Committee continue to take what oversight they can; and they report that, on the whole, their conduct has been satisfactory to their employers, and has borne evidence of the advantage derived by them from the training in the institution. Those who were sent to Toronto in April last were all, immediately on their arrival at their destination, engaged as domestic servants; and, after being a short time in Toronto, the committee received tidings that they were doing well. The committee have reason to believe that, in the cases of many of those who have left the Home for situations and otherwise, permanent good, in a religious and moral point of view, has been effected, and they are now, in their several spheres, useful members of society. The income for the present year was 1,079*l*.

The annual meeting of the Sabbath Alliance of Scotland was held in Edinburgh on the 2nd instant. Major-General Walker occupied the chair, and the principal speakers were the Rev. Mr. Robertson, of New Greyfriars; the Rev. Professor McMichael, Dunfermline; the Rev. James Dodds, Dunbar; and the Rev. Mr. Frazer, of Paisley. The report referred to the efforts put forth by the executive of the Alliance for the purpose of suppressing or discouraging unnecessary labour and amusement on the Lord's day. Their remonstrances against the opening of the Edinburgh Botanic Gardens had been so far successful that no order had yet been given to admit the public on Sundays, but the committee could not promise the country an immunity from this threatened desecration. On the contrary, there was reason to apprehend, from the ambiguous conduct of the Lords of the Treasury, that they were not unwilling to grant the prayer of the petitioners who asked for the liberty of entering the Gardens on Sunday. It is believed that another attempt will be made in this direction, as soon as the summer weather approaches. The Alliance has also been instrumental in putting an

end to a system of excursion traffic on one of the railways, by which return passengers had the option of travelling on Sundays on the home journey; and have been enabled to check, in some degree, the growing evil of Sunday shop traffic. Four master bakers in Edinburgh, as well as others elsewhere, had, it was reported, wrought, with complete success, a new plan of baking, by which their journeymen and apprentices were entirely relieved from Sunday work; and it was fully expected that this system would spread. On the other hand, all the efforts of the Alliance have been inadequate to stop or even diminish the unnecessary cab traffic; although they obtained the introduction into the General Police Bill of Scotland, of a clause empowering the magistrates to license six-day cabs, and hoped to gain thereby an important advantage in dealing with this question in the future. The Alliance had entirely failed to obtain from the Fishery Board any promise that they would exert the powers with which they were legally intrusted for preventing the sailing of boats to the fishing-ground on Sabbath afternoon.

The Glasgow Free Church Building Society has held its annual meeting, and it was reported that, since it commenced operations, it has raised 15,379*l*. 4*s*. 6*d*., with which sum it has very largely contributed to the erection or purchase of nine or ten mission churches.

The religious awakening in Shetland, by latest accounts, continues to extend and deepen. In general, the demeanour of the enquirers has been most decorous; but in some of the outlying districts there has been a good deal of nervous excitement and physical prostration. Mr. Brownlow North has had a fortnight's evangelistic work in Aberdeen. The meetings—one of which was presided over by the Earl of Kintore—have all been densely crowded, although held in the largest churches and halls in the city. Hundreds had nightly to be refused admission, many of whom came from long distances by rail; some even as far as from Keith, fifty miles off. A deep impression is said to have been produced upon the hearers. A series of evangelistic services has also been conducted in the city of Perth, by ministers of different denominations.

The subject of Christian union has been kept very prominently before the public mind of Scotland during the past month. First, there was a meeting in Paisley of an association which has now existed for five years, the object of which is to promote union between the three disestablished Presbyterian denominations represented in the town—the Free Church, United Presbyterian Church, and Reformed Presbyterian Church. This association aims at realising its object, not so much by organised agitation as by frequent meetings for devotional exercises, and by conferences about their differences, and about the best means of evangelising the irreligious masses of the community among whom they dwell. Some three or four years ago, a more public exhibition of a desire for union was made by the publication of a manifesto, signed by many of the most influential laymen of the Free and United Presbyterian churches; but this movement was quickly stopped by some of the Church Courts, before it had acquired sufficient momentum to withstand the spirit of ecclesiasticism. The matter has ripened since that time, and the report of the Paisley meeting has given a sensible impulse to the desire for union, or at least to the expression of that desire. At most of the annual congregational meetings of the

Free and United Presbyterian churches which have since been held, the question of union between these two denominations has formed the principal topic, and in every case the proposal has received the hearty concurrence of the speakers and the cordial approbation of the audience. Almost simultaneously the Rev. Dr. Cairns, of Berwick, delivered at Newcastle a speech in favour of the union of the two great non-

established denominations of Scotland, as preparatory to a union between the English Presbyterian Church and the United Presbyterian Church in England. The preparedness of these two bodies for union was called in question by a Free Church minister and a United Presbyterian elder, in two Edinburgh newspapers; and Dr. Cairns, in reply to one of these correspondents, repeats his sentiments with still greater emphasis.

THE CONTINENT.

FRANCE.

Two subjects are calling out the best feelings of the nation and uniting every fraction of party in one common interest,—Poland without and the state of our manufacturing districts within. The former has excited one intense indignant cry of outraged humanity, and the latter has touched the chord of universal sympathy, which manifests itself in increased eagerness to send relief. All churches join to gather fraternal offerings; the Protestant sermons in Paris produced about 30,000 francs; this was besides every one's private donations made previously through other channels. The liberal journals suggested that every workman, clerk, or other officer should give one day's salary; the *Sicèle* alone has received in this way 200,000 francs. Every kind of suggestion has been made to procure money, some dance, some sing, some gamble; certain men of mind and talent proposed a series of improving lectures in Herz's concert-room, and requested authorisation thereto; the Prefect of Police, having consulted the Minister of Public Instruction, declined, thereby giving, together with the Ministers without portfolio in parliament, a most interesting example of scholars more circumspect than their master!

Men there were, simple hearts, who did not take the two speeches of the master as detached facts; some rejoiced at the apparent satisfaction given to the clericals in the speech to the chambers, and some, on the other hand, at the very liberal hopes held out in the speech to the exhibitionists. But when a slight increase of freedom is asked for, the ministers manifest astonishment that we are not satiated with what we have got, and, taking a hint from Pio Nono, cry *Non possumus!* A woful disappointment to many!

Meanwhile, let me endeavour to characterise in few words our present religious state. Ours is a seething time; every current opinion is cast into the crucible; the mass of spectators stand around, some with the eager glance of curiosity; some in agony of suspense; some, with averted eyes, resolving, come what may, to deem their spurious coin pure gold; while here and there one looks on with steady gaze, secure that what bears his Father's impress must stand the test. Of the mass of curious ones, to whom faith is unknown, it has been said by a Catholic, well versed in the questions of the time, 'They acknowledge religion in general to be necessary, but they believe that while a new one would be ridiculous, the existing one is superannuated, and, consequently, religion is in their eyes at once indispensable and impracticable.' And so they wait to see what will emerge from the crucible, while to all intents they bow down to the mammon of unrighteousness, science, or wealth. To the anxious ones brought up in the faith

of the church of Rome, who wish to preserve it while they love liberty, and who intensely long to see the two united, the suspense is agony; Gallicanism to them seems sunk under ultramontanist outrage, and the partisans of liberty among sincere Catholics to be counted one by one. The noisy ones, who hug their mediæval idols, are hurrying on the church of Rome to a more energetic affirmation of her infallibility than ever, and a more obstinate resistance to the principles of modern society; while Rome remains (to use the words of a well-known statesman) 'an antiquated phantom, who neither understands nor loves modern civilisation, and yet pretends to grasp it.' And yet, extremes meet. The following lines are from a decidedly democratical apologist of liberty of conscience: 'At other epochs, a Constantine, a Charlemagne, under the pressure of circumstances, have usurped the Spiritual government. We incline to believe that there is something analogous in the present European tendency, and that governments, inasmuch as they advance with public opinion, will be more and more forced to substitute themselves for the constituted spiritual authority, which everywhere is an obstacle to the union of nations and creeds, and the spirit of tolerance and charity which becomes a habit and aspiration of the age.'

The seething in the Protestant circles is no less intense for being internal and doctrinal. Our French reformation has passed through her heroic, militant, and theological periods: she has had her ages of dispersion and exhaustion, and her years of mere secular machinery. She has had her times of refreshing, or what we are accustomed to call her revival, which commenced here, as elsewhere, from sparks ignited by the quiet Moravian and zealous Methodist in the south, and by Scotch and Swiss influence in the north. Individual awakening soon produced collective agency, and societies were formed; the *Protestant Bible Society*, the *Tract Society*, the *Paris Missionary Society*, the *Primary School Society*, sprang up and prospered. Independent churches were formed, and independent societies, and, after a first recoil, the two parties united to provoke one another to love and to good works. Thus we have the *French and Foreign Bible Society*, the *Evangelical Society*, the *Central Society* for rousing slumbering Protestants, the *Society for seeking out dissipated Protestants*, the *Sunday-School Union*, the *Toulouse Book Society*, and many others. Old dead orthodoxy was roused, the Gospel of a living Christ took the place of lifeless forms, and loving works were the consequence. Thus orphan institutions, schools, asylums for the unprotected, destitute, fallen, sick, infirm; associations,—some to aid those near at hand, and some to help the missionaries abroad—have sprung into exist-

ence, each with its bright individual stamp of character, which contrasts strikingly with the works of similar nature among the organised corporations of Rome. Journals weekly and monthly have multiplied, and carried news of the work of God into all our churches. The Protestant press has been increasingly active, and though too much time and money have been spent on translations, many of these, together with more original works, are carrying God's truth far and wide. This year has presented us with a long-wished for boon: a Protestant Journal, authorised to admit political questions; and the journal which has obtained this envied license, is the *Revue Chrétienne*, the most able of our Christian periodicals, and the one most read beyond our immediate circle.

But could the enemy leave God's children to pursue their work in peace? No! The antagonism of those over whom the refreshing spirit passed without reviving them had ever been intense, sometimes manifested by inert resistance and absence of life, and often by bitter opposition. Dead rationalism and dead orthodoxy are now dying out, and from their embers has sprung the spirit, not of enquiry, but of criticism, calling in question the very elements of Christianity. Mass-worship—call it intellect, conscience, or what they will—is substituted for the supremacy of the word of the Lord, morality for the atonement, everything but the name is dropped out of Christianity. The activity of this faction, which remains in the Protestant Church, is very great, and the subtlety of its teaching such, that it not only remains, but increases, and leavens the mass far and wide. It influences the general public by the daily political paper, *Le Temps*, and the *Revue Germanique*; it influences the Protestant Church by the *Strasburg Review* and the *Paris Lien*; while the *Disciple de Jésus-Christ*, and *Piété-Charité*, bring down to the less learned Protestants deep shades of the same doctrine. The society called *l'Univers Libérale* in Paris has just published the version of Geneva in a cheap form, omitting, however, the very objectionable notes.

The enemy, while undermining from within, is no less active from without. Rome loses no opportunity of counteracting our work, of calumniating it, and of calling in administrative opposition wherever feasible. And, indeed, to see the expansion of Protestantism in France, we have but to cast our eye over the report for the year of the *François de Sales Association*, in which eight compressed pages detail the expenditure of above 100,000 francs in rescuing straying Catholics, and creating schools and various institutions in opposition to ours. Mgr. de Ségur was less bitter in his pulpit oration on the 29th of January, before a numerous auditory, than he had been hitherto. But it will not succeed, for one English Calvin (erroneously reported to be a descendant of the Reformer, whose children all died young), who was received with great ceremony into the Romish Church in Paris, we can count hundreds of Romanists embracing the doctrines of the Reformation. Apropos of Englishmen, let me quote Pio Nono's definition of Puseyites: '*They are church bells calling others to mass without coming in themselves!*' It seems that we are privileged to be the nation in which there are the most Jesuits. Out of 7,231, there are 2,203 in France; Spain comes next in rank, with 742; and Belgium third, with 542; you have 265 in England, and 126 in Ireland.

There have been interesting conferences, or lectures, this winter, given by the Young Men's Christian Association in Paris. One has been on Geology, and others on the Principles of the Reformation, both subjects ably treated in a thoroughly Christian point of view. This interesting association prospers.

The work of Paris evangelisation wants hands; every evangelist, whether a volunteer or salaried agent, is overwhelmed with the work; doors stand open—some in the most unexpected places—and but little opposition from without. Frequently the question is put, whether the speaker is in league with the Pope; and when he presents the Book which the Pope prohibits in Rome, they are satisfied and seize it gladly. One of the five evangelists, supported by the committee formed of various denominations, has brought fifty-seven persons to a saving knowledge of Christ forty-two of whom were Roman Catholics. We have two or three Bible-women at work.

The church of Huismes has at length obtained the authorisation to open its chapel, closed for many years. The Government proposes to increase the stipend of the pastors of the National Protestant Church, 100 francs. The senate is being petitioned this year by M. de Coninck to grant to the Reformed Church its legal right of holding its private synod, composed of five consistorial churches, as it cannot get its national synod.

On Thursday the 19th, the new Congregational Chapel was opened in Paris for English residents. It is the building in the Rue Royale formerly occupied by the Wesleyan Church (now removed to its own new-built place of worship, on the Boulevard Malesherbes). This building, which has been newly decorated and altered, will hold between 200 and 300 hearers. The small congregation removes from the French chapel it has hitherto used in the Faubourg d'Honoré. About fifty French and English brethren of various churches were present; the sermons were delivered by the Rev. George Smith, Secretary of the Congregational Union.

A new English church has been opened at Nice; the Bishop of Gibraltar presided. It has been erected by voluntary contribution, and will seat 700.

Several interesting consecrations of young pastors have lately taken place in the Reformed Church.

Our interesting missionary society has gone through a deep trial, in the forced return of the young missionaries it had sent out two years ago to China. The wife of one of them, after fulfilling heroically her arduous loving duties to the sick and dying around, was carried off by cholera, leaving two babes. Her husband nursed his brother missionary through the same fearful disease; and after struggling in vain against the climate, they were compelled to return, though not without leaving traces of their mission. The South African mission is prosperous: a missionary has been sent out to Senegal; and M. Arbonsset and his daughters and son-in-law have gone to Tahiti.

Our accounts from the province of Algiers are cheering. The church of God is steadily making progress. A Bible-woman is at work in the capital. At Constantine two libraries and three schools are in activity. The Algerian journals willingly insert articles on the benefits of the Reformation and the spread of the gospel. At the autumnal fair and Exhibition in Algiers, a colporteur hired a stall, and sold in one week 61

Bibles, 43 Testaments, 92 Psalms, 505 Pentateuchs, and 149 books of the Toulouse Society. Last November, Pastor Heim was publicly installed in the newly-created parish of Cherchell. A vast concourse of people was attracted, and the authorities were present.

The universal Israelite Alliance formed in Paris in 1860 has not been idle during the past year. Committees of members have been formed in Vienna, Berlin, and Amsterdam. It has obtained promise of special information respecting the Israelites of Persia, through the Italian embassy sent on a scientific mission to that country; similar promise has been made to it by the French scientific missions to China and Abyssinia. An appeal to join the alliance has been printed in Hebrew, to be circulated among foreign Jews. It has founded a school at Petouan, and is about to establish one at Damascus. It has given publicity to several cases of persecution in Italy, Russia, and elsewhere, especially that of Saratoff, where its voice has been heard, and Velletri, where it has not. Its committee-room is now open in Paris. Your readers are aware that this alliance is entirely among Israelites as such, for the protection, improvement, and discovery of their dispersed brethren, and promises to be a bond of union for them all over the world. Who will not bid them God speed, and hope that it may be the first symptom of the glorious consummation of Ezekiel xxxvii?

A petition, covered with about 30,000 signatures of ladies of France, is being sent to the Queen of Spain, for the liberation of Matamoros, and our other brethren in bonds. Many Roman Catholics have eagerly signed it. An interesting meeting was held in Paris on the subject, in which details were given that prudence forbids to publish; it is, however, a fact, that the gospel continues to advance there, and that hearts are prepared to receive it by the attention that the persecutions excite.

Paris, Feb. 1863.

A few words on the work of the *Deaconesses* of Strasbourg—a valuable institution, and one of the most prosperous. They are taken from the twentieth Report of the establishment, which has just appeared. The end the deaconesses have in view is thus expressed in the second Article of their Regulations: 'To afford to Christian women who wish to devote themselves to the service of the Lord, the means of fitting themselves to become sick nurses; to act as overseers in prisons, in refuges, homes, or any other charitable institutions which may require their services.' The total number of sisters who at present labour in the work, is ninety-five: seventeen are employed in the Maison de Santé at Strasbourg; the Maison de Retraite occupies thirteen; nine are engaged in various educational establishments in Strasbourg; one in the *Crèche* for infants; two in the Home for Servants; four in the Reformatory; and two in the Refuge: in all forty-two in Strasbourg.

Fifty-three sisters are employed in different stations elsewhere. One at the Hôpital Evangelique of Ribeaupillé; four at the Hôpital Chenal of the Marie-aux-Mines; five at Colmar, of whom one is at the Maison de Santé one employed in visiting the sick at their own homes, and two in the Home for Servants; three at Guebwiller—of whom one is at the Hôpital Evangelique, one at the infant school, and one employed in visiting the sick Protestants.

Mulhausen is, next to Strasbourg, the great centre of activity of the deaconesses: fifteen are employed in the large hospital of this town, and ten visit the sick in their own homes. One is at Illzach, near Mulhausen; and three are at the Hospital of Montbéliard (Doubs), where their multiplied exertions hardly suffice for the number of sick under their care. Neufchatel, in Switzerland, has also laid claim to the services of the Strasbourg deaconesses: three are at the Hôpital Bourgeois, and make domiciliary visits, and six are at the Hôpital-Pourtalés.

This short sketch suffices to show the activity and importance of this establishment, which continues to receive incessant applications for sisters whom it cannot supply. This work owes its present prosperity in a special manner to the indefatigable and devoted direction of Pasteur Haerter.

South of France, Feb. 1863.

BELGIUM.

Two great parties divide between themselves the political and even religious influence—the *Catholic* party and the *Liberal*, or, as it is also called, *Freemason* party. These two parties are continually, and sometimes violently, striving for the direction of the political, and even the administrative, affairs of the country. In the years which followed the Revolution of 1830, they seemed not to be conscious of the antagonism which was to separate them, and to make of them two adversaries who could never be reconciled.

In order to understand the leading questions on which they differ, it will be necessary to say a few words regarding the origin and the history of these two parties.

When the National Congress made the Charter in 1830, which was accepted by the nation in 1831, these two parties existed already as two opposite tendencies. They made each other very remarkable reciprocal concessions, which induced them to make a very liberal Charter.

The *Freemasons'* party, not wishing to be obliged to go to mass, or to confess, asked for religious individual liberty.

The party of the Clergy asked earnestly for the independence of the Church. The result of this was, that liberty of the conscience, and liberty of worship, and the entire independence of the churches, even of those supported by the state, were clearly and formally guaranteed by the Constitution.

The supporters of the Romish Church and the friends of liberty were interested alike in the right of association. This was a most important point for the Jesuits and the other Romish confréries. The liberty of association, and consequently the right of public and private meetings, were clearly and formally inscribed in the charter.

The liberty of the press was most earnestly claimed by the *Freemasons'* party, and the liberty of teaching by the friends of the Jesuits, who well foresaw, that before the state could establish a complete system of national education, the celebrated company of Loyola, assisted by their affiliates of all orders, would have got the entire hold of public instruction. The liberty of the press and the liberty of teaching were thus truly guaranteed by the charter. In this way these four

fundamental liberties, which are the source of all the others, and of all social progress, made the charter of Belgium the most liberal in Europe.

In acting thus the two parties thought that they had made an indissoluble covenant of peace. They looked at the future without any anxiety. The representatives of the Clergy in the Congress declared with emphasis that they wanted liberty, *en tout et pour tous* (in all and for all). The Liberals put all confidence in this declaration; the latter, on their side, professed a thorough attachment to the Church of Rome. The Romish party trusted to this profession.

It is easily to be understood, that during several years these two parties thought they were merely separated by some *nuances* of opinions. But the truly famous encyclical letter of Gregory XVI, which came soon to fulminate against all these liberties, as a production of hellish powers, roused the two parties from their illusions. The liberal party gradually saw that the high clergy gave *le mot d'ordre* to their leaders, for the purpose of confiscating all liberty in their favour.

From another side the Catholic party soon found out that the Freemasons would obey the Church only in as far as they judged right, and did not care for her interest, but in as far as their own would not suffer.

The Catholic party, always preoccupied by regard for the interest and the privileges of the Church, wanted to turn everything to the advantage of religion. All the important questions of interior and exterior politics thus became a wisp of dispute. Therefore, in a few years, they found themselves opposed, the one to the other, as two great enemies.

The strife has been so much the greater as one party never managed to vanquish the other. During many years the Catholics had almost entirely the upper hand, but in 1847, the liberal party obtained it, and since this they have administered affairs, with the exception of three or four years, and at this moment they do not seem to be on the eve of yielding their place to the Catholics.

This antagonism, which has lasted during about twenty-eight years, has exercised a great influence on the religion professed by the Belgian nation. Those who supported the Romish Church have identified politics and all material interests with religion. The liberal party in defending liberty against the pretensions of the Romish clergy, did equally so. And so it has come to pass, that the true friends of liberty, as guaranteed by the charter, considered religion generally as incompatible with liberty, and the Church as an enemy to progress; and as they were accustomed to consider Romanism as identical with Christianity, infidelity has dreadfully increased.

The Catholic party, which commands the support of the aristocracy and the rural population, seems to be divided into two fractions by questions of principles rather important. The party which is most influential, is formed by what is called the ultra Catholics. At their head is the Belgian episcopacy. Their principal leaders in the Chambers are, the Count de Theux, Mr. Malou (brother to the Bishop of Bruges), the Baron d'Amthun, &c. They have in the daily press a great number of journals. *La Revue Catholique*, published by the doctors of Louvain, is their theological organ. It is not necessary to say what are their

principles, and what they aim at: Ultramontanism is well known.

The other fraction of this party seems to conceive the illusion, that liberty is possible with the Romish Church. The men of this opinion wanting to be good Belgian and good Roman Catholics, follow the charter, and are at the same time good children, subdued to the Church. They are sincere believers, according to the measure of their faith, and sincere friends of liberal institutions of course. The problem they try to resolve is of an impossible solution.

Among their eminent men, we find in the first rank M. de Decher and the Viscount Vilain XIV. They have no recognised organ in the daily press. The journal *Historique et Littéraire* a review, edited at Liege by a respectable man, Mr. Kerston, is the religious organ of this fraction.

It is not easy to say how far the men who form this moderate portion of the Catholic party are attached by truly religious convictions to the Church of Rome, nor if they admit still the fundamental dogmas of Christianity. It is certain that there are some among them who have a positive faith, and who more or less look for peace to the redemption which is in Christ. Their faith of course is considerably darkened by the errors of Rome.

On religious ground, the liberal party has a certain unity of view and negative principles. Thus, it is not probable that among them you would find one who has a cordial attachment to the Romish Church, nor who believes in the godly origin of Christianity in the true sense of the word, or who admits that Jesus Christ is truly God and man.

This party, however, can be divided into three fractions. First, those who declare that they will remain in the Romish Church, have their children brought up in its faith—yea, to live and to die in it, and who, when necessary attend to certain ceremonies of worship. I know, however, from a sure source, that a great number among them would be delighted if Belgium became Protestant; they would then hasten to join Protestantism.

Secondly. We count among the second fraction men who distinguish themselves from those we have just named, only by showing more independence and more boldness in the profession of their negative opinions. However, they have still recourse to the priests upon certain occasions, and especially on their death beds, not exactly for the repose of their souls, but from respect for certain prejudices. They also hope one day to see Belgium turn Protestant.

Thirdly. We have those who declare that they want to reject all religious form, and who long to see every kind of worship disappear. They consider religion as an obstacle to progress, and as a kind of enemy to humanity. They form a kind of association bearing the title of solidarity. They try to get rid entirely of the priests. Some of these refuse to confess on their death-beds, and when on this account the priest refuses to conduct the funeral service, it is performed by one of themselves with as much solemnity as possible. If the deceased leaves a widow with little resources, the members of the society impose a fine upon themselves in her favour.

Brussels, February 1863.

ITALY.

THE Italian Parliament is again in session, but nothing of great importance has yet been brought forward. The journals begin to complain of time being wasted by long useless speeches of members who love to hear their own voices. The Director of the Neapolitan Bank, Marquis Arivabile, was lately seized by brigands while shooting on his own property, on the side of Mount Vesuvius, and had to pay 80,000 francs, it is said, of ransom; but this isolated fact is no proof that brigandage is on the increase in the southern parts of the kingdom, for the reverse is the case, and life and property are more sure than they were. Four days more will put an end to that greatest of nuisances, the Carnival; indeed, it is probable that a few years more will put an end to the observance altogether, except among little children, if we may judge from the way in which the *corso* or street processions have fallen off in numbers and respectability ever since the establishment of constitutional Government left men free to occupy themselves with graver matters than masquerading and throwing whitening *bon bons*. I know nothing about the *Vigioni*, or masked balls, so as to be able to draw a conclusion as to the decadence or otherwise of this heathen custom, from the character and position of those who frequent them; but it has been a subject of universal remark both at Florence and Leghorn, that so poor a display was never known upon the streets. It is the cause of much immorality and mischief, and the sooner it is abandoned the better. The Roman correspondents of the Italian papers affirm, that in the Eternal City the people are abstaining from Carnival festivities by way of political demonstration, and that the Pope's Government is using every means to compel them to make fools of themselves!

In a former letter I mentioned a new dispute that had arisen between the local authorities of Leghorn and Signor Ribetti, owing to the former refusing to allow the bodies of Italian Protestants to be interred in coffins in the cemeteries which the municipal authorities have been obliged by Government to provide for them. There has been some delay in obtaining redress from high quarters, owing to the dispute having arisen just before the resignation of the Ratazzi Ministry. The case was put by Dr. Revel, as President of the Commission of Evangelisation, into able hands, and it has not been allowed to sleep. On the 9th of January, a circular was issued by the Minister of the Interior to all the prefects of Tuscany—'Sulle tumulazioni degli Acatolici,' which gives the Protestants all they asked. After setting forth that all citizens of the kingdom have a right to sepulture in the public cemeteries, whatever be their religious profession, the circular continues, 'Complaints have lately reached the Government from non-Catholic subjects, who had been prevented in the Tuscan provinces from burying the bodies of their co-religionists in coffins, because such mode of sepulture was contrary to the regulations on cemeteries now in vigour. The undersigned therefore has recourse to the prefects, having the pleasure to point out to them that the Government desires that the most ample liberty shall be given to non-Catholics to bury, in that part of the cemetery allotted to them (and which can be enlarged when needed), the dead, in such manner as their religious rites and customs require, provided

only that the public health shall not be endangered thereby.'

I find that the newspaper entitled *La Via di Roma*, recommended in the last number of the *Buona Novella*, is projected by Signor Nicolini. I have not heard whether it is fairly launched or not; and that the recommendation was wholly the act of the editor, without the cognisance of the Committee who managed the *Buona Novella*. A partial attempt to make up for the loss of this paper has been already made by the most zealous business man the Vaudois Church possesses—Dr. Revel, Professor of Theology in Florence, and President of the Waldensian Commission of Evangelisation. He has published, at the end of January, the first number of a little quarterly journal, on the model of *The Voice from Italy*, entitled *Il Messaggiere Evangelico d'Italia*, containing letters from the evangelists at the different stations occupied by the Waldensian Church, indicating the progress of their work, or its hindrances. The first number is an exceedingly interesting one, and the only matter of regret, it appears to me, is that it is intended only for *private* circulation. I trust its editor will soon see his way to a monthly publication, and I am convinced it will prove infinitely more interesting to friends of the gospel in Italy, residing abroad, than the *Buona Novella* ever did, from its bringing the correspondence of the missionaries with all minuteness of detail under their own eyes. In Italy itself, however, this does not supply the place left vacant by the *Buona Novella*.

The most remarkable feature of the present time, in the religious history of Tuscany (perhaps I might almost say of Central Italy), and especially a most encouraging one, is the number of applications which, within the last two months, have been made to various labourers in the mission field, from small handfuls of enquirers after evangelical truth, residing in the country towns at a distance from the centres of influence, to have preachers sent to them, to make known the glad tidings of salvation. This is the result of the colporteur's labours. Within the time specified, there have been applications by letter, signed sometimes by six, sometimes by twelve, or twenty individuals from Grosseto, Campiglia, and Fitto (di) Cecina in the Maremma, from Volterra and Perugia; and from Fojano in Val di Chianti. Mr. Meyer, from Ancona, has just gone to Perugia in answer to such a requisition, and M. Combe, a Waldensian evangelist, has been a month stationed there, after a former exploring visit paid to it by Mr. McDougall, of Florence. M. Ribetti, Waldensian pastor at Leghorn, has just returned from a fortnight's missionary tour, during which he has visited Grosseto, Fojano, Siena, and Volterra, and preached in them all. He is much satisfied with what he has seen and heard. He will himself visit Grosseto from time to time. A room has been hired at length in Volterra, notwithstanding the efforts of the bishop and priesthood, which had nearly closed that city against the Protestant heretics, and Signor Perazzi, an ex-priest, is to be stationed there as evangelist. Fojano is to be supplied with religious instruction by a young Scottish missionary, Mr. Simpson Ray, resident at Siena, who came out nine months ago to devote himself entirely to Italian mission work, and has already made such progress in acquiring the language, that he is able to conduct divine

service in it each Sabbath, to a small congregation in that city. M. Prochet, the Waldensian evangelist in Lucca, continues to meet with much opposition, but he also continues steadfast, and will by God's blessing succeed. The evangelical cause in the island of Elba is, through the grace of God, very flourishing at present. Marchand, Waldensian pastor, has been lately visiting Florence and Leghorn, to raise subscriptions for building a church at the little town of Rio, his flock having previously raised 1,000 frs. among themselves, though all poor labourers. The following extract from a letter of his, dated February 6, will be read with interest. 'The result of my collections at Florence and Leghorn, has been cause of great joy to my flock, who now begin to believe in the realisation of what they have so long and ardently desired. Last Monday I had the joy of baptizing a child at Longône. Fifteen persons from Rio went thither to assist at the ceremony, and six brethren came from Porto Ferrajo, so that there were about thirty *evangelici* present in all. It is impossible to describe to you the excitement which this act caused in the town. Our place of meeting was so crowded that it was with difficulty I reached the chair placed for me. All the *bourgeoisie* of the locality were assembled to have a near view of this baptism, which had been announced as fabulous! After some exhortations, the reading of the Vaudois liturgy for baptism, and the baptismal act, all retired quietly, saying, 'That is not like what they told us,' some adding, "that is the true baptism;" According to the custom of the country, we were covered with a veritable shower of *bonbons*, centimes, &c. We were afterwards conducted with music to the house of the parents, without a cry or a hiss being heard from the immense crowd which followed us. Sacred music not being yet introduced at that station, our sisters of Rio sang several hymns before leaving the family, which filled our hearts with love and gladness.'

An Italian church having been built at Pisa, chiefly through the exertions of Mrs. Young, an English lady long resident there, was opened for public worship about the end of last month. The former evangelist Signor Techi, having died last summer, Signor di Michelis, a young man lately a student with Dr. Di Sanctis at Genoa, has been sent to succeed him, and he is highly spoken of, both by Dr. Di Sanctis and Professor Mazzarella.

The New Waldensian church, in connection with the Theological College in Florence, is now nearly ready to be opened, and the 19th of March has been fixed as the day on which the dedicatory service is to take place. It is simple but very elegant, and does credit to the taste of Signor Puni, the architect, who is one of the deacons of the Waldensian congregation. The fitting up of this church has been carried out chiefly at the expense of James Burns, Esq., of Bloomhill, Dumbartonshire. The new schools in another part of the Palazzo Salvati, fitted up through the liberality of Mr. Henderson, of Park, will be opened probably on the same day.

In addition to the appointment which Signor Mazzarella holds as a professor in the University of Genoa, he has just been appointed, by the Minister of Justice, one of the judges of the Court of Appeal in that city, in recognition of his talents, and without solicitation on his part. This is highly honourable to him, and all who know how his prospects were blighted in the kingdom

of Bomba, on account of his adherence to constitutional principles at the time when the king perjured himself, must rejoice at it. The priestly paper, *L'Armonia*, made a most violent attack upon him, as soon as the appointment was known, both as regards professional ability, and religious views. We rejoice to see his talents and merits at last recognised by Government.

February 1863.

The following extracts are from an article by Dr. Passaglia, which appeared in the *Mediatore*, in answer to an article of the *Civiltà Cattolica*, bearing the ominous title, '*Genesi del movimento eterodosso Italiano.*'

'The author of this article has all the appearance of one of those ignorant and stupid preachers, who having abstracted some old manuscript from the chest where the undergraduates' essays are kept, adapts it for delivery on all occasions, for all saints and all countries, careful of nothing but gaining the all-important fee. Because he has read somewhere that Protestantism in Germany has led the way to religious scepticism, the simple scribbler prognosticates the same fate to Italy, unmindful of the difference in habits and dispositions between the Germans and the Italians, as well as the remarkable diversity of the times. And, indeed, we wish we could see through the same spectacles as the worthy Jesuit, being well assured that if Italy had to pass into a state of religious indifference by the way of Protestantism, she would never fall into that sad extreme; for there is nothing so repugnant to the Italians as the cold and dry worship of Protestants. But the misfortune is that a great part of the Italians have no longer to make this passage: alas! they have already long since become sceptical and indifferent to religion; and not by means of Protestantism, though from the same reasons as those which at former periods favoured the diffusion of Protestant principles in Europe, namely, from the indecent confusion of things sacred and profane, in which the Court of Rome so obstinately persists, and also from the superstitions which are attempted to be imposed for the justification of abuses which true religion cannot tolerate. For one must renounce common sense or honesty to undertake to deny that false miracles do not bring discredit on the true ones, or that exaggerations in worship do not expose worship to ridicule, or that proclaiming Heaven's intervention to support tyranny does not lead to the conclusion that God's influence in human affairs is but a priestly invention; that to make the confessional the means for exciting civil revolt and military desertion does not repel the masses from that salutary means of conversion; or that to turn the pulpit into a chair for advocating the temporal interests of a Court, the very name of which denotes the quintessence of worldliness, and into an engine for invoking curses upon political dissentients, does not keep away from the house of God all except the fanatical and the bigoted. And yet, in the face of all these practices, inevitably productive of religious indifference, are we to hear that result set down to the action of Protestantism? There are three sets of persons to be distinguished in modern society, with regard to religion; the ignorant and credulous vulgar, to whom vice is compatible with a superstitious observance of the ceremonies; the few wise who, distinguishing between matters of pure faith and of

free opinion, between religious ordinances and those who administer them, remain faithful to the doctrine and practices of Catholicism; and the immense multitude of the half-taught, who, able to detect falsehood, yet unable to find out the pure Christian teaching in the midst of the rubbish of sectarian exaggeration, give up the truth, together with the error, and without passing through Protestantism fall directly into indifference. Such is the actual state of society among us—let the Jesuits alter it if they can by their sophistry and lying. . . .

‘But let the reader hear their own words on the successive procedure of Protestant influences in European politics. It is stated that “those influences may with regard to their procedure be considered in this order of events: viz. 1. From Luther to the peace of Westphalia; 2. From that peace to Voltaire; 3. From Voltaire to the Reign of Terror; 4. Thence to the Restoration; 5. From the Restoration to 1848; and 6th, from 1848 to the present day.” . . . They also say that before the sixteenth century “Europe was as it were *labii unius*, such was the international charity that knit together the Christian peoples: the immense harmony of this chorus which declared like the heavens the glory of its Maker, was preserved consonant, sweet, and pure, by means of that chief master who directed it from the Vatican.” Now this is all very well for some idyll; history, however, says that Europe was in the middle ages in a constant state of war; that the Empire, restored by the Popes, not to give unity to Europe but to gain a protector for the Church, became in its turn a new source of trouble—so grievous and continual that the “master” of the Vatican had to place himself at the head of the Guelphs, or, as they would now be called, the Opposition party; and that the age which preceded that of Luther—which according to these Jesuits must have been the last of the sweet and pure harmony—was defiled with such political wickedness, and public and private immorality, “che non basta Giuda a sostenerne il puzzo.”

‘After speaking of the period from Luther to the Treaty of Westphalia, the *Civiltà* goes on to say:—“This treaty introduced religious indifference into international relations, by declaring, in effect, that the true God and the way to serve Him were subjects of uncertainty.” This, again, is a solemn imposture; for civil toleration, far from implying indifference, pays homage to the spirituality and sacredness of religion. Would the Jesuits have had the Protestants all cut off by the hordes of Wallenstein, or that now the Catholics should be persecuted in Russia, Holland, Switzerland, Denmark, and England? For to proclaim intolerance against Protestants in Catholic states, and liberty for Catholics in Protestant countries, is such an absurdity, that the writers of the *Civiltà* alone could conceive it.

‘But there has been a country in which the Protestants were first persecuted by a long and cruel war, then massacred by treachery, afterwards tolerated for some years, and at last were banished at the suggestion of the Fathers of the Company; and that was the very country in which “atheism and religious indifference, favoured by unbridled licence, grew up to gigantic dimensions, first in the Court and among the most eminent classes of Society, where it resulted in the shamelessness of the age of Voltaire; and, thence-

forward extending among the inferior classes, ended by producing that horde of cut-throats who tendered their services to triumphant Jacobinism, in the name of the sovereign people.” All these events, if history is to be trusted, took place in France. Now observe the logical acumen of these Jesuits. According to what they said, the toleration introduced by the Treaty of Westphalia was to lead to indifference, thence to Voltairianism, thence to end in the reign of terror. But, in point of fact, these results have taken place in the very country where *no* tolerance existed, and where Protestantism never will be popular, were it only from antipathy to the English! The true causes of unbelief in France will be found by the candid reader of history in the reaction which, sooner or later, follows persecuting fanaticism; in the prolonged contentions between Jansenists and Jesuits; in the scandals of the Courts of Louis XIV., of the Regency, and of Louis XV.—scandals in which the cardinals and bishops had no small share. These were the causes which, combined with the many grievous disorders in the Government and in society to bring down the storm of 1792.

‘. . . We will not go on to examine the application which is made by the Jesuitical journal to the present Italian movement, after a long tirade of rhetoric against the errors and desolations of the French Revolution. Eagerness to produce the impression that the Italian movement is essentially irreligious, makes these writers shamelessly pervert everything in past history, and we would ask the candid reader what credit such persons can claim for their representations of what is taking place in our own day? When men calling themselves priests and monks have the audacity to say that, in order to obtain the many thousand signatures of the clergy to the petition addressed by us to the Pope, we have used the threat of assassination, there is no misstatement, no slander, no foul injury, which may not be expected from them; as, indeed, there is no evil with which God would not visit His Church, if such apologists were suffered long to uphold her.’

The establishment at Porta Romana is now divided into two departments, one of which is made to serve as a school, while the other continues to be employed for preaching. I have hitherto been used to visit it twice a week, and I found at first a considerable congregation, but it has since then diminished sensibly. The like may be said of the operatives who used to attend the evening school. At first we had up to 67, of whom 27 now remain. The day-school only comprises about ten pupils.

In the school-hall a converted priest preaches the gospel every Sunday evening; and here again the number of hearers, which was considerable at first, got greatly diminished as time went on. In my opinion this result must be attributed, I regret to say it, not merely to the efforts of the priests, but to those of our separated brethren, who, as far as in them lies, are dissuading their friends from coming to hear us. At present the ex-priest B— is employed by Sig. P—, the agent of the Wesleyan Society; and Sig. L— has told him, that in consequence of his having entered into relations with foreign pastors, he meant no more to have anything to do with him. Sig. B— will open at the commencement of the year a preaching-

hall in another quarter of the city; and in this manner there will be five establishments opened for the preaching of the gospel in the Italian language.

Our chapel of St. Maria Valle is, thank God, always well attended; and seeing that the congregation is different in the morning and in the evening, I reckon that no less than 150 persons must hear there the preaching of the gospel. The number of those who communicate, including the born Protestants, is about thirty. The steady progress of my Sunday-school emboldens me to hope for the future. Having begun it with three or four children, I now, to my great satisfaction, number twenty-four. These are almost always led to the school by a nurse or a mother, and this fact leads people to take great interest in the institution. Thanks to the help of some few ladies like Mrs. W., Mlle. O., and Princess C., who has now for two months been regularly attending our services, my mother has succeeded in arranging a very pretty Christmas treat for these dear children, with a tree, and presents of books, or of articles of dress, according to the position of each child. Pastor W. came himself to distribute among the children a cake that had been made express for them.

The day after Christmas-day I repaired to Brescia, and there presided over two meetings, in one of which the Lord's Supper was administered. The work is going on regularly; new brethren are taking the vacant places of those who have been compelled by business to quit the city. A number of them show signs of true spirituality, but many of them are still very behindhand. The same may be said of the Milan congregation.

We have had the pleasure of seeing amongst us again the young man of whom I had spoken to the Committee. At first an unbeliever, then converted in our unions, and thence drawn away by the influence of his mother, who hoped, in this way, to make him forget his new religious ideas, he has now come back more zealous and steady than ever. He edified us yesterday by reflections, which were at once opportune and profound. He is now employed in the Prefecture.

Milan, Feb. 1863.

SWITZERLAND.

GENEVA has always had the privilege of showing, notwithstanding its narrow limits, its capability of completing what it had commenced. It is not otherwise at this moment. The current of evil is strong, wide-spread, formidable. The current of good is strong also; and all our labours have for their object to make the good overcome the evil. But here lies the great difficulty. How to reach the evil? How to prevent the wicked from becoming still worse? How to make Christianity penetrate into the various portions of our social body. It is true that we feel not in Geneva, as in your great metropolis and large towns, the absolute want of religious knowledge amongst many of the people. The pastor visits once a year all the houses in his parish, and the sick and the dying are specially visited. The admission to the Sacrament is preceded by long instructions (for an entire year), to which very few refuse to attend. It is amongst strangers that

we find ignorance regarding the elements of Christianity. But ignorance has at least one advantage, because, when Christianity is preached, it is presented as a great and striking novelty, whilst with us those who have not been renewed in mind and heart regard it as an old tale without attraction. Thus it often happens that we have greater satisfaction with strangers than among people of the same class of our own country. There is in Geneva, as in all other cities, a strong current of public opinion. Those who do not embrace this opinion are the most hostile to it. The great enemies of the papacy in Europe belong to Rome. The enemies of the gospel are more hostile with us than in many other Protestant countries. But I thank God that these obstacles have stimulated our zeal. I do not say this boastingly. We acknowledge before God how far we are yet from doing all we could or ought to do, but we can in the meantime confidently state that for the last thirty years there has not been any work in the Christian world with which we have not been associated, whether in introducing it among ourselves, or in recommending it to those around us.

The canton of Neuchâtel has among its clergy men of great knowledge and piety. There also the current of evil is powerful, and radicalism shows itself still more hostile than with us, if not to the gospel, at least to the Church and clergy. The Neuchâtel constitution requires the pastor to be subjected, every eight years, to reelection. Every eighth year, therefore, each parish is called upon to vote for a pastor, and is empowered to retain or dismiss its former minister. Notwithstanding this humiliating position, the Neuchâtel clergymen have known how to maintain up to the present time all the dignity of an evangelical ministry; and it is just to add that the parishioners on their part have continued to respect it.

The Canton of Vaud is on the point of adopting a new ecclesiastical organisation, which will allow it, we hope, to take a more active part in Christian work. Until now the Government was the chief of the Church, and attempted to rule the Church directly, exacting from it all the rights of an episcopacy. Now, in a state so democratic, where popular favour is at times very blind in its choice, the Church may be given up to its enemies. It was this which gave rise to the crisis of 1845 in the Canton of Vaud. At that time more than the half of the pastors quitted their functions. We hope that the new organisation will terminate what remains of this evil. More than a year ago they rescinded the laws which the legislature of 1845 had passed against religious freedom. Will it succeed sufficiently to destroy the ancient spirit of the Government? The project of the new constitution, as I understand it, makes me doubtful; I see in it too many things submitted to the Government. There is not any country, I believe, where the union of the church and the state leaves to the Church such entire control as in Geneva. It is to this we are indebted for having been able to make progress and prosper under an immoral and infidel Government. Conflicts might easily arise between the consistory and the company of pastors, this latter body having all the traditional authority, whilst the consistory is no longer as under the ancient constitution of Calvin, but is the administrative body of the Church created by the constitution of 1847. Meanwhile they progress amicably. There has not been between them any other conflict up to the

present time, but that emulation which causes them to labour more for the advancement of the kingdom of God. The emancipation of the churches will be, we hope, one of the great features of the history of our century. I do not mean by that the separation of the state—I speak merely of the countries where union will be maintained, while a conception more and more just of the true rights and true duties of the Church will be formed.

Geneva, Feb. 1863.

PRUSSIA.

DURING this winter we have had here very interesting lectures. Your readers most probably know that every winter a course of twelve lectures is delivered by some of the most eminent men of the kingdom. Sometimes celebrated men, even from other German States, are invited to come here and deliver lectures on subjects and themes they themselves choose. One of the last lectures was delivered by Dr. Wichern, on the causes of the frequent experience at the first of unsuccessful endeavours to educate and train children. Dr. Wichern stated in the opening of his address, that a deep-rooted and all pervading struggle was going on at the present time; in fact, evil and good were measuring their strength. *Everything* is questioned. Nothing exists against which opposition and contradiction had not been heard. Countless multitudes have thrown off all fear and all faith; they believe, in fact, nothing—nothing is holy to them, nothing they revere or fear; the fundamental truths of our faith—the Bible, and everything which men generally love and respect, they hate, revile, and mock at. Connected with this is their constant cry for liberty—personal, individual, unrestrained liberty to act as they like, as *everyone* personally likes, without the slightest respect to his neighbour to the whole. Obedience, piety, respect, and esteem, are thrown off entirely. Parents consequently ask, What guarantee have we for the future with regard to the education and training of our children? Public life is a sea raging wildly—the waves in the fiercest conflict threatening to swallow up everything; what are we to do that our children, about to be thrown into this raging sea, may not be drowned? Everyone who has had to do with education, knows what a powerful effect on the rising generation the ideas of 1830 and 1848 have exercised, and how they have gained ground. Dr. Wichern gave his own experience, and advised the parents how to act. The parents have to exercise their royal priesthood in the house in the midst of their family; the more effectually they do this, the greater will be the influence they exercise for good on the minds of their children. However, it is a fact that, out of a great number of families, called Christian families in reality and truth, children have gone forth who have broken through all restraints, and taken their standpoint just opposite to that of their parents, joining the enemies of Christ. What may the cause be of this apparent anomaly? Have the pious parents educated their children more by the law than by grace—more exercised the rigour of the Old than the love of the New Testament; or have they given them more spiritual food than the children could digest? Can you scold a child—a boy—that he does not pray? that he does not love Christ

Jesus, and punish him for not doing it? How can you expect to gain by violence what ought to be the spontaneous and genuine production of free affection? A great fault it is, when the Christian life is considered as quite a distinct and separate sphere apart from and beyond the daily life and conversation, instead of considering it as the heaven which ought to penetrate every deed, word, and thought—as the sun, which enlightens and enlivens *every* thing. Nothing is so dangerous as the over-feeding and over-loading the mind with religious instruction; nothing so dangerous as cant Christian words without power. It was, indeed, a natural and healthy reaction in a lad of fifteen years of age, when he said to those who persecuted him with their endeavours to convert him, and *make* him a Christian: 'I will do everything you tell me, obey you in everything; but one thing I will not, cannot do—I will not be a Christian, and will *never* become one.' This boy was considered to be quite lost; but he was *made* a Christian; and in after life, when this youth was removed from those who had, by their false love and care for his soul, created in him a disgust against the very name of a Christian, and was placed under other circumstances, among those who never *talked* of Christianity, but acted Christianity; when he *saw* the simplicity, truth, innocence, grandeur, and majesty of Christianity, he became a Christian, who thanked God on his knees that he had learned the value of the unspeakable gift of the Bible of Christ. Oh, that all parents might learn what a lovely and tender thing *faith* is—how delicate the spontaneous rise of it in the soul of man.

These are only a few points which struck me very powerfully in the lecture of Dr. Wichern. I hope we shall see it published; and you ought to give a translation to your readers: indeed it deserves it. I was reminded by it of a fact which occurred a few months ago, and which goes far to prove how fearful the alienation of the minds of children is from all authority, and how the children at the school talk of nothing but how to break through all restraints. A boy of eleven years of age, son of a military man in high rank, in the course of conversation, says to his mother, 'Mamma, I wish we lived at Hamburg.' 'Why, my son?' 'Because there is no king to rule over us in Hamburg. There we should be free.' There was, in one of the gymnasia in Prussia, in one of the lowest classes or forms, an association formed among the boys of from twelve to fourteen years of age. The statutes of this association are fearfully atheistical. The first paragraph was to this effect—'Who believes in a God is excluded from this association.' What a fearful thing for a parent to have to send his sons away from home into such schools! What a contagion is spreading all over the land! However, there is light in this gross darkness. The gospel has never been proclaimed so powerfully and effectually all over the land as in our time. Prayer is offered up in the churches and in the families more extensively than ever before. The Lord has bowed himself down to hear and answer prayer.

The first week of this year was observed as a week of prayer by many children of the Lord. Here, at Berlin, services too were held at different places of worship. I had a letter from St. Petersburg, stating that even there the believing members of different denominations and congregations had gathered themselves together for mutual prayer during that week. I heard also from Bombay, Madras, and Calcutta. In Madras,

thousands of Christians have come together, in the midst of heathen darkness, holding up the hands of their ministers and missionaries; in Calcutta and Bombay, also, though not to such an extent. May we not expect that the Lord will amply bless the means now used, which He *himself* has appointed! Surely He is faithful, and keeps his promises. Let us trust in Him, the living God. He will hear, if we only continue to pray without ceasing and wavering. What a grand thing, that in Bombay, Madras, Calcutta, and Lahore—in St. Petersburg, Berlin, and London, Constantinople, and even Rome itself—all over the world—believing prayers are offered up for one and the same thing! If two or three agree together to pray for a thing, they shall surely receive it. Let the enemies of our Lord be ever so fierce in their furious assault upon his children, they shall never prevail. (Ps. ii.)

Berlin, Feb. 1863.

The Institution of St. John at Berlin.

ALTHOUGH the Institution of which we are about to speak is of recent origin, and has as yet a limited sphere of activity, it nevertheless claims a high place among those undertakings of the Evangelical party in Germany which are rife with the promises of extensive developments and beneficial results. It owes its existence to Dr. Wichern, the well-known founder of the '*Rauhe Haus*' at Hamburg; a man whose honoured name has spread far beyond the confines of his own land, and is indeed constantly cited whenever attempts are made to bring Christian ideas to bear immediately upon national and individual life.

It was in the year 1858, when the Hamburg '*Rauhe Haus*' celebrated its twenty-fifth anniversary, that twelve of the brothers brought up within its walls were deputed to form a new establishment at Berlin, under the control of Dr. Wichern, to which the name of the St. John's Institution was appropriately given; its great object being to prove in action the truth of the beloved disciple's declaration, that God is love, and to act in the spirit of His injunction, 'Let us not love in word, neither in tongue, but in deed and in truth.'

The primary aim of this institution, then, is the bestowal of such theoretical instruction and practical guidance upon young men of good moral character and firm religious principle—possessing the necessary qualifications and inner vocation—as may qualify them respectively for the several posts of city missionary, almoner, hospital attendant, prison official, head of an Orphan house, or other educational establishment of the kind, teacher and visitor in factories, and similar offices connected with that Home Mission to which their lives are lovingly devoted; offices too often inadequately filled or altogether neglected, and for which, as a general rule, neither the State nor the Church in its official character will be found able to provide.

Essential as it is to secure the right men for such tasks as we have enumerated—men not only prepared cheerfully to undertake the toil and self-denial with which these tasks are fraught, but fitted to perform them successfully—nevertheless, it is certain that the authorities, whether of Church or State, are little able to seek out new ones, and duly train these men. This must be the work of voluntary Christian zeal, or it will never be done at all; and if it be *not* done, it seems 'im-

possible to bring the blessings of the gospel to bear on large masses of our population, estranged, as they are, alas! not only from Christianising, but even humanising influences.'

In so short a sketch as the present, we must renounce the attempt to give any account of the manner in which the above important object has been pursued for the last thirty years at the Hamburg '*Rauhe Haus*' by Dr. Wichern, and of its actual position at present; although we are strongly tempted to do both, inasmuch as of late years—partly through ignorance, and partly through bad feeling and avowed enmity to Evangelical religion—distorted and misleading reports have been spread abroad, and have even found their way into the English press. But we dismiss the subject on this occasion, and return to the St. John's Institution.

Its primary object, then, as we have seen, is to instruct the young men who enrol themselves among its members, not only in Holy Scripture, but in all other departments of knowledge that farther spiritual culture, and exercise an important influence upon daily life. These young men are also placed under special practical guidance, and experimentally trained to undertake the care of the sick and destitute, the education of children, and the proper way of dealing with wretched and criminal classes wherever found, more especially with discharged prisoners. It also formed part of the original plan to gather in helpless, neglected, and deserted children—children of prisoners for instance—and to bring them up in one of the Houses of Rescue connected with the St. John's Institution. This has been in some measure accomplished; thirty poor boys having been already collected, all belonging to the lowest class of the Berlin population, and having, for the most part, been in the hands of the police. Once these poor children were of necessity growing and maturing into criminals, now the blessing of a home is bestowed upon them, where they are simply, indeed, but healthily lodged and fed; admirably instructed, accustomed to gardening and manual labour of various kinds, and prepared by good discipline and cheerful industry for a settled and honest way of life. Several of these have, after their confirmation, been apprenticed to respectable tradesmen, and thus the brotherhood not only obtain experience in the difficult task of educating neglected and demoralised boys, but while standing by and helping them with true brotherly love, they keep up their own pitifulness of feeling and freshness of heart.

Another wide sphere of activity has opened out to them in Berlin itself. This great city abounds in poverty and moral misery of every kind. I hope, on some future occasion, to enter more in detail into its manners and customs, and general social condition, and to give a few sketches illustrative of the character and religious condition of great part of its population. But, on the present occasion, I content myself with saying, that there are in Berlin at least 30,000 inhabitants who have already been punished either by the police, or the courts of justice, and of them a considerable number are under the surveillance of the police; and, moreover, that this number is constantly increased by the discharges of prisoners from jails and houses of correction—a class that the State and the State Church are almost powerless to restore to the social and civil position they have forfeited. It is the province of the Brothers of St. John's Institution, in common with that of the chaplains of the great city prisons

and houses of correction, as well as of the workhouses and lock-up houses in the suburb of 'Moabit,' to look after a portion of these discharged offenders, who are often in great danger of utter ruin and demoralisation; to befriend and advise them; to find out both lodgings for them and fit employment, and in every way to lend them a helping hand, with a view to preserving them from a second fall. This is, no doubt, an especially laborious and painful duty, requiring much discretion and much patience, frequently met by ingratitude, leading into the darkest recesses of society and of the human heart, but not without its reward and rejoicing. Many a man who is now honestly earning his daily bread, leading a happy domestic life, and working his way back to social respectability, would have been lost without the helping hand we speak of. With regard to juvenile offenders more especially, the institution has succeeded in finding for several, after the expiration of their sentences, good places in the country, and, by removing them from the temptations of Berlin, giving them once more a fair start in life. Then, again, the deep distress of the numerous families where the father is in prison, or under detention on account of some violation of the law, affords a wide sphere for benevolent exertion. Such families lack bread, clothing, money to pay their rent—lack, in short, everything; and, more than all, they lack the fear of God and domestic peace, and the neglected children inevitably deteriorate. Such families as these are the very hotbeds of future crime. Now in these cases it is the aim of the Institution of St. John, not only to afford help and counsel to the best of their power, but to seek to bring the army of the clergy and of ecclesiastical organisations to the support of private societies and individual benefactors, so as, by a combined effort, to ward off extreme pressure and family ruin. And thus the institution affords to the many and various agencies of Christian beneficence with which the great city abounds, but which too often waste their strength in isolated endeavours, a central point of union and reciprocal assistance. Most important indeed it is, that in all great cities benevolent societies should have such a point of concentration, while at the same time retaining their independence and free agency.

It should also be mentioned, that the help of the institution is claimed by many affluent and beneficent families, with a view to the proper distribution of their charity. In Berlin, as everywhere where poverty and vice congregate, nothing is more common than begging and begging-letters. Now, the professional, or otherwise much occupied man, the high in office, or the lady of rank, alike find it impossible to examine into individual cases in any but a most superficial manner. Few have the time or the inclination to penetrate into the most out-of-the-way parts of Berlin, and there to institute enquiries and take means to unmask the numberless forms of artful imposture practised by the professional beggar, in order that charity may not be thrown away on the undeserving. Large sums, indeed, are annually wasted by a mistaken benevolence; nay, they positively serve to complete the ruin of their recipients. Here, again, the intervention of the St. John's Institution is highly beneficial; hundreds of begging-letters being sent to the brothers by private individuals, who at the same time entrust them with funds to be laid out, after due investigation, in the relief of the genuine poor.

A section of the brotherhood is also regularly em-

ployed in the nursing of the sick at the largest of the Berlin hospitals, and some of them are frequently summoned by private families to assist in the care of painful and peculiar cases. In such cases their assistance is felt to be invaluable; for the nursing that is done out of love to God and man is very different from mere hired nursing. Numerous applications of the kind have had, unfortunately, to be declined; the resources of the institution proving inadequate to the claims made upon it.

According to the last report, we find that since 1858—in little more, therefore, than four years—five brothers have been appointed to congenial posts connected with prison management; for they are only sent to fulfil duties for which they have a special call: three of them as prison superintendents; one as attendant upon the sick in a house of correction; one as schoolmaster to the prisoners. A sixth has become the resident manager of the great Evangelical institution in Berlin, with which is connected a Home for working men. In about fifteen cases, seriously afflicted invalids have been attended at their own homes, sometimes throughout a whole year. One of the brothers has been invited to a hospital in Nassau; another received a call from the 'Comité d'Évangélisation de l'Église réformée' in Paris, there to labour among the poor Protestant Germans, and more especially to undertake the religious instruction of their children; three others were sent two years back, together with a fourth who came directly from the parent institution, to Sidon, in Syria, in order to undertake the care of the sick in the hospital founded by the Order of St. John for the unfortunate Maronites in that season of destitution and oppression. This fourth now rests in his grave at the foot of Mount Lebanon; the three others, together with the whole hospital staff, have been transferred to Beyrout, where they are now labouring with excellent results. Another of the brothers has been sent to Zelinople, in Pennsylvania, where about a year ago a new society—a branch from the original 'Rauhe Haus'—was founded. It is called the St. Luke Institution, and is destined to carry out the same schemes amongst the Germans in North America. Quite recently another almoner from the St. John's Institution has been sent to the hill district of Silesia, where thousands of weavers' families are plunged into the deepest distress by the cotton famine, and without Christian assistance and sympathy are but too likely to sink to a lower level morally and socially.

This mere sketch, slight as it is, may serve to show the tendency and the importance of the institution we have been describing, and the benefits which may be expected to arise from its agency, not only to Berlin but to a far wider circle.

In conclusion, we would observe that this institution depends solely and entirely upon voluntary contributions, and is perfectly independent of the State and all public authorities. It is no Government institution; it is a free-will effort of Christian charity; it holds fast to 'liberty,' and, consequently, hopes for the sympathy of all who are bound to it by the ties of a common faith and a common love.

Up to the present time the institution has been located in a hired house in the suburb of Moabit; but it hopes ere long to be able to purchase land on which to build and carry out its various undertakings independently.

This would enable the brothers to found an extensive

educational establishment for orphan children, after the model of the 'Rauhe Haas' (great is the need of such a one in Berlin), and also to have a hospital of their own, in which the sick poor may find loving care and shelter. May England—to whose large heart no Christian efforts, wherever made, can be indifferent—have her sympathies actively called out in favour of this undertaking of Dr. Wichern's, and of the labours of love of the Brothers of the St. John's Institution.

Home Missions on the Rhine.

THE Rhenish Westphalian Young Men's Union, which has its head-quarters in Elberfeld, has, during the past year, received a vigorous development. The institution of a separate agent, who occupies himself with visits to the unions, and takes part in the annual solemnities, has manifested a blessed fruitfulness. Among the younger preachers there are not a few who dedicate themselves with entire affection to these operations; but, on the other hand, teachers, tradesmen, and artisans find it a satisfaction to sacrifice a portion of their time to the young people.

The confederation at present consists of 120 unions, which are divided into 12 circles. Over every circle there is a president of the circle, who has to keep up the connection of the unions among themselves, and to prepare the way for the foundation of new unions. The most important unions belong to the Wupperthal. The Elberfeld Union, which is managed by a tradesman, numbers more than six hundred members, and has now set up a city missionary of its own, who is active among the young people. Meantime there are flourishing Young Men's Unions, not only in the manufacturing places, but also amidst the rural population, especially in the Ravensberg territory in Westphalia, and in that of Oberberg, in the province of the Rhine. In regard to the question what relations there are between the Young Men's Unions and the cultivation of religious life, there is much diversity of opinion. While certain unions report: 'We have certainly during the past year lost a considerable number of our members, but our collective life is now a much goodlier one, for we have now not a single unbelieving young man amongst us to disturb our social sympathies;' while in sundry public journals—especially in Scheukel's periodical—it is complained that the Young Men's Unions are falling a prey to a separatistic pietism; there is yet no lack of symptoms that the leaders of the unions are employed in guarding the young men from unsound tendencies, and in keeping them in a just mean. In this manner a resolution was lately published in the Rhenish Westphalian *Junglingsbote*, that such men only should be elected to preside over the unions as would subject themselves to the ordinances of the Evangelical Church, and partake the 'means of grace' it affords. On the other hand, the educational part of the question has by no means been underrated. The Elberfeld Union, for instance, has, during the winter months, erected a finishing school, which is numerously attended; and the Wupperfeld Union gets up from time to time a trade exhibition, which contributes in no small amount to excite zeal and affection for their occupations among the young artisans. And ever and anon voices are heard reminding us, that it is the task of the Young Men's Unions to work like a leaven

among the young people, and not to keep at such a distance from the careless that all influence on them may be impossible.

The Evangelical Lutheran Mission has published its forty-third annual account, which exhibits in the first place an increase in its working force. 'Fifteen European labourers, two native rural preachers, and 162 miscellaneous missionary assistants from among the Tamuls, are at present pursuing their operations. Furthermore we have to thank the Lord for a considerable increase in our year's revenues. We have received 20,000 dollars more than last year, making 60,000 dollars. The principal contributions have come from Bavaria, \$11,000; Russia, \$9,500; Saxony, \$8,500; Prussia, \$6,000; Sweden, \$6,000; Hanover, \$4,500; and Mecklenberg Schwerin almost \$3,000. So also the sacred stores for more than five stations where they are most immediately wanted, have been supplied by charity. 221 heathens last year received baptism, so that the entire number of the Christians in the Tamul country belonging to the Leipzig mission has now reached 5,196. In the Missionary establishment at Leipzig there are seven pupils, and admission has been granted to five young Esthonians.'

Leipzig, Feb. 1863.

A man named M. F. Hensler, who has recently died at Basle, left in his will a sum of 740,000 francs to thirty-five Christian and benevolent institutions in the town of Basle itself, as well as in France and Switzerland generally; 2,500 being willed to the Basle Missionary Society. All honour to his memory! May God raise up many to follow such an example.

The Basle Missionary Society began the year 1862 with a debt of 50,000 thalers, added to which the managers had made an advance of 28,000 thalers to the general fund, in order to meet current expenses. Larger donations than common were therefore needed and requested to cancel so large a debt; but, unfortunately, these only amounted during the past year to 1,800 thalers. Basle, Feb. 1863.

HOLLAND.

At the end of last month an occurrence took place, which excited much interest among the Protestants in our country, and may be regarded as an event of considerable importance to the Reformed Church and to theological science in Holland. One of the theological chairs at the University of Utrecht becoming vacant, the nomination was waited for by the public with intense concern. Till this day the custom prevails, that even the professors of theology, to whom the academical education of future clergymen is trusted, are named by the king and his ministers. Political and personal views often have too much influence in a choice of so great importance to the highest interests of the Church. For a long time, theology of a more decidedly orthodox character was systematically kept down, and to the great grievance of many, it is not yet officially represented in the scientific section of our academics. At last the impending danger of growing neology, and the urgent exigencies of the Reformed Church, seem to have opened the eyes to the necessity of a more liberal policy, at least with respect to the University of

Utrecht. Three years ago, Dr. Doedes, a Biblical scholar of great acuteness of mind, was called to occupy the vacant chair of Scriptural Interpretation. Another professor was now wanted for dogmatic theology, and the king's choice designed the very man whom the public regarded as most proper to accomplish this difficult task, Dr. Van Oosterzee, clergyman in Rotterdam, a man of great renown and vast erudition, one of our most eloquent and popular preachers, and an arduous champion for the orthodox faith. He gained a merited applause in our country by a great many works, amongst which his *Life of Jesus* and his *Christology* (six large volumes together) are the most important, and is not quite unknown perhaps amongst you by his participation in the *Bibelwerk* of Prof. Lange in Bonn. This man of eminent gifts, now lately entered upon his new task by delivering, according to the custom, an inaugural oration, which is considered as a personal programme for the lectures to the students. The subject of this maiden speech was quite adapted to the exigencies of the present time; *De Scepticismo, hodiernis theologis caute vitando* (*On Scepticism, which is anxiously to be avoided by the theologians of our days*). This eloquent address, which lasted full two hours, was attended to with unremitting interest, and received with great applause. As I suppose that many of your readers are acquainted with the language, and may be desirous to know something about this very interesting address, I quote some short and stray passages, by which you will best gain an idea of the actual state of things in Holland. Dr. Oosterzee spoke consecutively *De scepticismi in rebus theologice characteris, origine, jure, fructu et medela*.

About the character of theological scepticism in our days and country, he said, 'Nou adeo hoc illudve doctrinæ Christianæ caput in dubium vocatur, quam quidem id, quod hucusque ab universâ Ecclesiâ inter axiomata fere recensebatur; non amplius de fidei formulis atque Confessionibus unius alteriusve societatis Christianæ quæstio est, sed de argumento Evangelii ipso; non tantum centenis effatis Jesu Apostolorumque interrogandi signum apponitur, verum de ipso Christo, objecto fidei, queritur: *τί ἐστιν ἀλήθεια?*' which, it must be confessed with sorrow, is by no means exaggerated.

In noting the origin of this modern scepticism, he remarks the *theological, political, and philosophical* causes, from which it may be said to have sprung. There was a scholastic dogmatism, which by its wrong and questionable way of demonstrating the truth led itself to doubts and scepticism. In politics, a revolutionary spirit, proclaiming the autonomy of human natures, undermined the faith in divine revelation. And philosophy of an irreligious character led to materialist views, idealistic speculations, or pantheistic visions, whilst mere empiric materialism evoked a spirit quite uncougenial to scriptural truth. 'Ex his parentibus tandem mutata mundi contemplatio sive recentior *Cosmologia* nata est. *Biblicæ* expositioni de Deo supramundano implacabile bellum declarans, ipsumque Deum vetans, ne quid miraculum ederet.'

As to the *rights* of theological scepticism, he declares, that doubting may be very useful, but that the *principle* of this modern neology, as if all supernatural were in itself impossible, has no right to be admitted, and that on this erroneous and arbitrary principle, the whole system is built, 'evanescente autem supranaturali religionis nostræ fundamento, ipsa religio mox evanescit.'

On the *fruits* of this spirit, Dr. Oosterzee maintains, that though much good may come even from this evil, and unbelief is in so far a blessing as it brings to further and nearer examination of the truth, still scepticism in itself can bear no good and sound fruits, and proves pernicious to theological science and to the Church of Christ. As to theology, it can only produce damage to all branches of that science—to *Scriptural Interpretation, Dogmatics, Ecclesiastical History, and Practical Theology*. He proceeds to show what the Church has to suffer from this great evil, and remembers 'Ecclesiam non magis Scepticismi fundamento superstrui posse quam pyramidum unâ acis in acie fundari.'

In the last place, the orator expressed his own views about the *remedy* for the said evil. This remedy is not to be sought in the theology of former times: 'Nequaquam redeundum erit ad systema seculi decimi septimi, omnibus numeris restauratum, sed novum in eodem æternoque fundamento condendum, quod verbo Divino, Ecclesiæ principiis, ævi sin minus desideris, saltem commodis, magis magisque conveniat. Ab eorum socordiâ quam longissime remotis, qui, prout dici solet, nil oblitî sunt antiquorum, nil recentiorum edocti, nobis illud præclari poëtæ transatlantici: *Excelsior* perpetuo observetur, oportet, excelsior autem, non ad rigidas, niveasque regiones, ubi tandem miseriam necesse est, sed ad templum veritatis Christianæ, in monte illo extractum, ubi novum mundam adspicere poterimus.' The sure and sound theology by which scepticism is to be opposed, he thus characterises: '*Theologia sit Evangelico-Biblica, Historico-philosophica, Irenico-practica*,' thus denoting what he understands by these names. Let me call your attention especially to the eloquent description of the true Christian theologian: 'O utinam vobis inliquo adumbrare possem imaginem talis theologi, qualem nequeo adhuc, eheu, vobis monstrare, at intus sentio tamen. Incepit ille, antequam Doctores munus obiret, discipuli locum tenendo, ad Christi pedes sedentis. . . . Si e variis Doctorum mediæ ævi titulis ei optio concederetur, non Docteur *Subtilis*, aut *Angelicus*, aut *Scraphicus*, vocari cuperet sed *Biblicus*, sanâ vi vocis. Archiva regni celorum in sacro codice consignata nocturnâ versat manu, versatque diurnâ. Ubi autem penitus penetrare non potest τὸ ἄρῶς ἔφα ὀptimi Magistri veneratur, imo τῷ γέγραπται divino obstrictum se non sentire non potest. . . . Pectus potissimum est, quod Theologum illum effecit, pectus, cui Lutheri præceptum infixum est, "non esse theologum, qui magna seiat et multa doceat, sed qui saneto et theologie vivat." Fidei firmiter tenax, veram illam liberalitatem sectatur, quæ nullibi nisi in Christi scholâ disceatur. . . . Criticus est, non vero Scepticus, credit, nec tamen credulus erit. Per fidem ad scientiam, per scientiam ad fidem, identidem profundiorum procedit. . . . Ipsius divini *Ἀλήθου* imaginem aliquatenus refert, atque Christi Apostolorumque vestigia promens, revera alicis docet, quæ ipse intimâ eum Patre communione accepit.'

But I must conclude. It is nothing but a very insufficient sketch, a mere skeleton, I give you of this address. I should much like to see it translated into your language. There may be some difference between your position and ours; still there is very much affinity too, and I think there is much going on in Holland in these days which ought to excite the lively interest of your theological and religious public.

Rotterdam, Feb. 1863.

Pastor Heldring's Work.

IF ever you travel through Holland, on your way to the Rhine or Switzerland, please do not book through from Rotterdam to Cologne or Coblenz at once, but break that long journey by taking your ticket for Ede (the second station from Arnhem), and proceed thence by stage-coach to Wageningen, where you will arrive after half an hour's drive. Walk then a mile or two eastward to the pretty village of Hemmen, and pay a visit to the clergyman of the place, the Rev. O. G. Heldring. Only tell him that you are a disciple of that great Master who came to seek and to save the lost, and you will be sure of a cordial reception.

Mr. Heldring, who is a clergyman of the Dutch Reformed Church, is a tall strongly-built man, whose healthy look, open face, and cheerful countenance, would make you take him for a man of forty-five, though in reality fifty-nine summers and winters have passed over his head. His is the battle against that fearful enemy, immorality, which strikes both body and soul with a destruction already visible on this side of the grave. When a young man, and about to take orders, he was, under God's providential leading, brought among the operative class. He shared their labour for a short time, that he might recover his health, shortened, as it had been, by over-exertion at the university. He thus got acquainted with the wants, the sufferings, and the evils of the lower ranks of society. He became a friend of the poor, and the desire to raise them up to a state of happiness and independence struck deep roots into his heart. This desire grew up with power when, as a young minister, he found himself in a country district peopled over many miles with poor peasants and small struggling farmers. How to help them out of their ignorance and destitution he did not know. He felt that mere material support, even if it were in his power to afford it, would only be like putting a new thatch on their miserable huts without renewing their rotten foundations. He perceived that, together with some substantial help, the power of helping themselves should be given to them; but how to give them that power was not quite clear.

At eighteen miles from his manse he discovered a cluster of miserable huts, or rather holes dug into the soil, and covered only by a sloping thatch, with an opening in front which served both as door and chimney. There some eighty families were living quite unknown to society. They had no church, no school, no well. In the dry season they were often ready to perish from thirst, rain-water being their only drink. Of regular labour they knew nothing, much less of such work as digging a well or making a pump. Mr. Heldring thought he must begin with providing them with the natural water in order to win their hearts to the living water that springs up into everlasting life. He mentioned the matter to some influential individuals at the neighbouring towns, put an advertisement into the papers, and soon an excellent fountain bubbled up in the midst of the dry barren heath. Then a school-house rose, then a church; gradually the people filled up their ugly, damp, dark holes and built themselves habitable cottages. The wild, savage game-hunting was left off; little farms sprang up; little gardens began to blossom—the children went to school and the people to church—and eternity only will reveal how

many fruits the heavenly Husbandman has reaped from the fields of the once utterly neglected but now inviting hamlet of *Hoenderloo*.

I could fill many an interesting page, were I to give a detailed history of this blessed work of Mr. Heldring. Nor would it be unsatisfactory to read an account of Mr. Heldring's operations on behalf of another district called the *Anna Polowna Polder*. Suffice it to say, that he soon became known as a man to whose care the poor and neglected and lost could safely be trusted. *Hoenderloo* and the *Anna Polowna Polder*, and several other works in the line of Christian philanthropy, were only preparatory to the great labour which Providence had in store for him.

As early as the year 1846 the condition of unfortunate women became a matter of serious concern for a few philanthropists at Amsterdam. Among them were two medical professors, superintendents of public hospitals. These declared that among their patients there were not a few fallen women, who with evident tokens of repentance expressed their earnest desire to return to the good way. The obligation of tendering a kind helping hand to them was deeply felt. A society was formed 'for the aid of penitent fallen women.' The most simple means of carrying out the object of the society were observed. It was not deemed judicious to give public notoriety to its operations. If a girl applied for help, a reconciliation between her and her family was tried. If she had no family, she was boarded with an elderly childless widow, or a situation was procured for her as a servant in some philanthropic household. Above all, an opportunity was afforded of obtaining Bible instruction and of learning some useful trade.

The Society had scarcely commenced its operations when, by a remarkable leading of Providence, two members of the committee fell in with Mr. Heldring, whom they knew by name from his philanthropic labours. They communicated to him the object of their Society, and found that to him also the condition of unfortunate women had been long a matter of earnest concern. His opinion was that an asylum at some remote spot in the country was indispensable. The boarding of girls so recently coming out of a life of sin and disorder might prove in many instances deleterious to the persons or families that took them in. Nor could private families, dwelling in a large populous city like Amsterdam, guard them sufficiently against frequent temptations. Besides, strict seclusion for some time was, to his opinion, absolutely required to enable them to test the sincerity of their repentance, and to accustom them to a life diametrically opposed to their former practices. They ought to be brought under the constant influence of the Gospel, whose tender whispers, inviting them to come to a merciful and loving Saviour, could be far better heard in the quiet abode of a Christian asylum than in the midst of a noisy, bustling city. Mr. Heldring, however, was of opinion that both ways ought to be tried, and should individuals be found ready to test *his* plan, he expressed himself willing to join them with all his heart.

The two members of the committee gladly gave their consent to the suggestion of the clergyman. Another Christian friend joined them with cordial sympathy, and the four gentlemen resolved to leave no stone unturned till an asylum rose for the unhappy females of Holland. To commence at once, two or three girls, who had returned from a colony for convicts, and were

received by the Amsterdam Society, were entrusted to Mr. Helderling's care. He boarded them with respectable farming people, members of his church, got them labour in the fields during the day, provided them with instruction in knitting and sewing, and spoke to them from time to time about the only way that was open for them to be saved. Meanwhile a suitable building was eagerly sought for. It so happened that, through an unexpected concurrence of circumstances, a little farmhouse, at scarcely a mile's distance from the manse, had become the property of the minister. It was situated in a quiet spot of the country, surrounded by a kitchen garden, an orchard, and a few acres of arable land. A little grove hid it from the gaze of the indiscreet. A little brook separated it from the adjacent fields. No better place could be imagined for the purpose. It evidently was a gift of Providence—an answer to prayer. One of the members of the Amsterdam committee offered Mr. Helderling a handsome gift for the fitting up the place as an asylum. A Christian lady, of an aristocratic family, Miss P. Voute, who had for some years devoted herself to the work of Christian philanthropy, accepted Mr. Helderling's invitation to take the management of the establishment. Mr. Helderling travelled through the country for a month to collect subscriptions. Gifts poured in from all quarters and sects. The Lord's hand evidently was with the work. In January 1848 the Asylum *Steenbeck* was solemnly opened, with supplications to God for the good of the poor Magdalens of Holland.

The Asylum gradually grew in the confidence of the public. The philanthropists were glad to know a place where they could send the objects of their compassionate care. Mr. Helderling travelled through the country to found auxiliary committees at the chief towns. To secure the permanent operation of the establishment, he united with his friends to form a corporation, which was recognised by the state. To this corporation he sold the property. A capital was raised on a loan, without interest, of 150 shares, each of 100 guilders (*fl. 6s. 8d.*). They were soon taken. To enable the corporation to repay the loan, the boarding and lodging of a girl, to be paid by the auxiliary committees or by private subscriptions, was fixed at two guilders a week, or *fl. 12s. 4d.* a year, besides *4l. 3s. 4d.* as entry. Of such capital, one-fifth was used for the enlarging and fitting up of apartments, for already twenty-four girls were under Miss Voute's care at the close of 1849.

Thus a good work was established on the basis of God's word. What was now needed, above all, was to carry it on in the spirit of *liberty*. Without this, no truly moral influence upon the hearts of the girls was deemed possible. The Asylum should not be a convent. When entering, you want the assistance of somebody inside to open the door; but when going out, nobody's help is required. The girls are free to leave the house any day. This is one of the fundamental principles of the establishment. During the night, however, each of them is locked up in her own bedroom. There is no common dormitory; but long passages on the second story are on both sides lined with nice tidy little bedrooms, just large enough to contain a bed, a washstand, a press, a chair, and sufficient space to walk a step or two.

Mr. Helderling being averse to anything like mechanical or compulsory influence, has made as few laws and

rules as possible. Indeed, the rules and regulations which there are, are the result of experience, and were not drawn up until proved necessary. The establishment steadfastly strives to realise the idea of a *family*. At the commencement of the day a portion of the holy Word is read, then a list of precepts, called 'General Principles of Christian Life, for the Asylum Steenbeck.' The first runs as follows:—

'1. Let nobody look back who puts his hand to the plough. So from the first step into this house all the past is forgotten, dead and buried, that a new life may be devoted to God and the Saviour in the Holy Spirit.'

'8. Keep in mind that labour is the first evidence of obedience to the commandment of God: "In the sweat of thy brow thou shalt eat thy bread." Show that it is your most sincere desire, since your entrance into this house, to earn honestly deserved bread.'

'14. Our most holy battle is against unbelief. Never cease to rebuke it. Let your constant prayer be, that your faith may increase. The whole Asylum only exists through faith, and ought, in the midst of the world, to be a testimony of faith, charity, and hope.'

Such and similar principles are daily brought home to their hearts in the way of general address. Special addresses take place occasionally when elicited by some particular cause. Any appearance of an effort to force a change of the heart is carefully avoided. But the girls are steadily kept to their work, that they may learn to appreciate the virtues of diligence, order, cleanliness, and discipline, as the effects of Christian principles. Their labour is divided between the sewing-room, the laundry, the kitchen, the house, and the garden.

Punishment needs seldom to be applied. Should anyone be refractory, she is ordered to make a certain number of mats. The obstinate one, who wants to leave the house, is put into a small room to spend a day in solitude before carrying her sad resolution into practice. Some of the best girls are sent in from time to time to speak to her; then the teachers, one after another, visit her. In most cases this proves sufficient to make her repent and return to her duty. If she continues obstinate Mr. Helderling speaks to her. Take an instance of one case:—

A proud, stubborn girl, who, perhaps for the tenth time, resolved to leave the house, but never had carried her resolution into practice, declared to him that she had made up her mind to go.

'Do you remember,' said he, 'how often you have told me the same story, standing where you are now?'

'I don't.'

'Still, it might be as well for you to remember it, for I don't know anybody upon whom such an amount of patience and mercy was ever bestowed as upon you.'

The girl is silent, and so is the minister.

'But just as you like,' he continues, after a pause. 'You have said you are determined to go; do what your heart impels you to; as for me, no sooner will you have left the spot where you are now standing than I shall shake the dust from my feet against you, for I don't want to have as much communion with you on the great day of judgement as with the dust that now sticks to my feet.'

She went away—but to the room where the other girls were at their work. She resumed her place among them. 'How is that?' asked the lady who was in superintendence; 'are you back again?' 'The minister,'

answered she, 'told me to act as my heart wished. My heart tells me now to stay.'

Some hours later the lady saw Mr. Heldring. 'What are we to do with her now?' asked she. 'She has understood me,' was his short reply.

It is now fifteen years since the Asylum was founded, and those fifteen years tell their own story. I have before me the 14th Report of the Asylum, which runs from the first of July 1860 to the last of June 1861. It shows that from the commencement of the institution down to that period, 352 girls have been taken into the house. Of these the following statistics are given: Dead, 32; married, 62; in service, 57; returned to their families, 12; in prison, 2; at the Beggars' Colony, 3; known as fallen again, 54; lost out of sight, 101; giving hope now and then, 22; wandering about as beggars, 4; entered into a Roman Catholic institution, 1; in the hospital, 2.

And how many truly converted?

The statistics of that are not kept here below. Let us hope and pray that they may form a long list above. And let us at the same time be thankful to find that, as far as we can judge, one-third of the received girls have been returned to a life of order and usefulness.

In so far as prosperity may be considered as a divine blessing, the Asylum may be pointed at as a striking proof of God's favour upon a good work. Supported by voluntary contributions and by the annual sums that were paid by Christian friends for the boarding of the girls whom they had sent in, the loan has not only been paid off, but two other spacious houses have been built in its vicinity,—the one, a preventive reformatory called *Talitha Kūmi*, where at present 120 to 130 girls under sixteen, rescued from neglect and bad training, are receiving Christian education; the other, called *Bethel*, is giving shelter and refuge to about 70 girls above sixteen, mostly released convicts.

I visited those three establishments a month ago, and I witnessed about 250 young souls—from the full-grown girl at *Steenbeek* down to the little child at *Talitha Kūmi*—living in peace and happiness, and I thought of them as three flocks of sheep and lambs rescued from the wolf, and being brought back to the good Shepherd. And I heard them sing their hymns, and I saw them going about their work, and dining and supping together like happy members of a blessed Christian family, and I rejoiced by the side of my friend Mr. Heldring, who was standing as a father in the midst of them, raised up by the Lord to show forth the power of His word and Spirit over the enning devices of that enemy who is a murderer from the beginning.

If ever you travel through flat Holland to the beautiful mountains of the Continent, pray do not hurry, but get out at Ede, and take the coach to Wageningen, and walk up to Hemmen, and you will see a work of God which surely is not less charming or glorious than the smiling hills of the Rhine or the gigantic Alps of Switzerland.

February 1863.

DENMARK.

In Denmark, missions are a subject of controversy between two important sections of the national Church. One party, building on a very singular theological system, opposes the evangelisation of heathens, pretending

that it is not in this life they are to hear the word of salvation, but that after their death, by a so-to-speak mysterious virtue of the blood of Christ, their understandings will be opened, their hearts moved, and their souls saved for ever. But by the side of this party is another, and indeed a more numerous one, whose members, animated by the evangelical spirit, have founded a missionary society, and are seeking to persuade their brethren, even more by their works than their discourses, of the reasonableness and paramount importance of such associations. This Danish Missionary Society had celebrated a second anniversary at Starhus, a manufacturing town on the east coast of Jutland, containing about 12,000 inhabitants. The meeting had been very numerously attended, and believers had been brought together from all sides by the voice of their pastors towards it. This year it was at Ribe, a small town in the Duchy of Sleswig, that this Christian festival took place. Notwithstanding the unimportance of the town, notwithstanding its distance from the grand centres of the national life, an immense number of Danish Christians considered it a happiness to attend there. After the sermons, which were listened to with interest by a composed audience, Dr. Kalkar, who is president of the society, and one of the most respectable pastors in Denmark, presented a report on the state of Christianity in Greenland. Among other remarkable circumstances, he announced that the translation of the Bible into the Greenlandish language had been revised with much care, and that a new edition was shortly to appear. He then proceeded to speak of the work which had been undertaken in that country, of the blessing with which it had been crowned by the Spirit of God (notwithstanding the insufficiency of the means employed), and of the indisputable progress which had been effected, and which had been proved by the entrance of some Greenlanders into the society in the capacity of missionaries among their fellow-countrymen.

On the following day the cathedral, which is considered to be one of the finest in the kingdom, was the place of a meeting not less interesting, though relating to a subject entirely different: it turned upon the state of religion in Denmark. Dr. Noerdam presented a memoir, which attested a notable improvement in all quarters; 'no doubt,' he said, 'many instances of infidelity are found among the children of God; no doubt religious indifference exists, but it is continually diminishing; and we may say, without fear, that the work of Christ is in progress. We continue on all sides to see consciences awakened, appeals heard, and numerous conversions, attesting the progress of the kingdom of God. Let us hope that a time may come, when all the members of the church shall be won over to it without reserve.'

After this warm discourse an opportunity of speaking was given to M. Vatel, of Jetsmark, in the north of Jutland, who directed the attention of the public to the spiritual needs of the Danes living in foreign countries, and, in particular, of the seamen. After having spoken of the Danes resident abroad without religious resources, and of the artisans who, being without work in their own country, go elsewhere to seek for bread, and meet for the most part with the gravest temptations, he alluded to the thousands of seamen who every year quit the ports of the kingdom to such an extent, that there is nowhere a harbour of any importance that is not visited by Danish ships; he showed how desirable

it was that in every port there should be a pastor from the same country, who might declare the gospel to his fellow-countrymen; at Hamburg, for instance, there were entered in 1862 nearly 308 ships, manned by 1,500 sailors; at Dantzic there are 348 ships entered yearly; at Königsberg, at Amsterdam, at Rotterdam, at Antwerp, an equal number; in England there are about 3,270 counted; the need is urgent, and it is most necessary that it should be satisfied, for so large a body of seamen must not be allowed to live on without religion; the task is a great one, and the church of Denmark must rise to its level.

The assembly generally could but applaud these sentiments, and Dr. Kalkar became the interpreter of a unanimous feeling when, in the farewell session, he proposed an address, drawn up in the name of the society. It was therein demanded that the entire church should take more interest than before in missionary labours; that the society, whose festival had just been celebrated, and new societies, might be established, and that no means might be neglected to assure their success. Herewith the assembly was dissolved, and the members bearing with them the conviction that its efforts would be blessed.

Copenhagen, Feb. 1863.

RUSSIA.

THE Russian sectarians (Raskólniki) may be divided chiefly into three groups:—1. Those who have priests (Popówschtschina or Popowzy); 2, those who have no priests, and reject the greater part of the Christian dogmas (Bespopówschtschina); and 3, those who not only reject dogmas and priests, but have a kind of political tendency mixed up with a religion of their own. To the first category belong the Starobryjádzy (those who adhere to the ancient customs), or Starowjérzy (believers of the old school), who also form the most numerous and best-known sect. It originated through some fanatics refusing to accept the Bible as revised by the patriarch Nikon in 1667, and the other sacred books as restored from their original texts. They rejected all the reforms introduced as being unchristian. When Peter the Great, among other innovations, conformed the era of Russia to that of the rest of Europe, and transferred the date of the beginning of the year from the 1st of September to the 1st of January; when he further decreed that beards should not be worn any longer, the conservatives formally seceded from the established Church, called themselves Starobryjádzy and formed a distinct sect, which now perhaps counts ten millions. On the whole, however, the difference between the respective dogmas of these Dissenters and the Orthodox party, there does not seem to be much essential difference; in fact, it is chiefly ceremonies of minor import which appear to have led to that wide breach.

Thus the Starowjérzy walk in their processions round the church to the right, use beads at their prayers, sing the Hallelujah at the Easter-mass twice, and have seven breads at the Communion; while the 'Orthodox' walk to the left, do not (with exception of the monks) use beads, sing the Hallelujah thrice, and have only five breads at the Communion. But the Starowjérzy, who object to cutting off their hair and beard, on the ground of the prohibition contained in Leviticus xix. 27, also

consider the use of tobacco, coffee, tea, and potatoes as sinful. They are tolerant, but object to close contact with those who differ from them in creed; even if they belong to their own family, they would not sit with them at the same table. The sects of the second category are of an older origin, and owe their origin to the two deacons, Karp (called Strigobnik), and Nikitin, who went out of the Church in the fifteenth century at Novgorod. In 1478 strong measures were taken against them, but they managed, by a general dispersion over Livonia, Poland, and Pomorje (Archangel and Olonez), to keep up their peculiar creed. Among these are again six different sects, the Feodosians, Philippones, Aristowze, Rjabinowze, Pomorzane, and Spassówa-Sloglássie ('saving conformity'); but they all agree on the main points. The Orthodox Church they consider to be heretical and condemned; they therefore reject the sacraments. Baptism is in their eyes a defilement, and it is in the same light that they look upon the consecration of marriage. The sect of the Philippones is chiefly remarkable for its two minor branches of the 'Moretschiki,' or believers, who seek death by combustion and the Saposchtschewanzy, or those who die by fasting. Very little is known about these fanatics and their mystic dogmas. Every now and then the awful news arrives from Siberia or the eastern provinces that members of this sect—by hundreds sometimes—have died voluntarily in a pit or a house filled with combustibles, pious hymns on their lips; or that others of their number have died through total abstinence from food. The last-known religious solemnity of this kind took place in 1849, in the Government of Perm, where eighteen people died in the self-sought flames. Another branch is known by the name of Stránniki, or Bjguny, 'wanderers'—mere vagabonds and thieving strollers, who live in forests, plunder what they can, and form altogether, as they say, a living protest against the 'vexations of the heretical authorities.' To the sect of the third category belong the 'Judaizers' (Judeistwojóschtschie), the oldest Russian heretics. Their origin goes back to the time when Novgorod entertained dreams of independence, and the Lithuanian Prince Michael Olelkowitsch came to that city in order to assume the reign. With him came many Hebrews, who converted a multitude to their creed, and thus formed this extraordinary sect, which soon spread as far as Moscow, and, notwithstanding all persecutions, exists to-day as vigorously as ever. It is now better known under the name of Subbótniki (celebrators of Sabbath). These believe themselves to be the truest adherents to the Mosaic law, and the real elect; yet they know very little of the Pentateuch, and confine themselves to certain outward acts and ceremonies, such as circumcision, the peculiar celebration of Easter, the reading and singing of some psalms in Hebrew, which, however, they write with Russian characters, &c. They still expect a Messiah, and reject all Christian dogmas, the sacraments, and abhor oaths. Marriages are not binding with them. Fanatics of a different description are the Skopyz, voluntary eunuchs, on the ground of Matt. xix. 12. As a transition from these must be considered the Chlysty or Chlystówschtschina (Flagellants), who first appeared in 1717, at Uglitsch, in the eparchy of Rostow. They believe in the speedy reappearance of Christ and the impending destruction of the world; they worship in secret meetings, with dances, flagellations, songs, and sometimes orgies of the

wildest description. Their notion is that righteousness is to be attained only by self-mutilation, and they reject nearly all existing civil and religious institutions. To their sect belong, strange to say, the greatest number of the richest native merchants. They deny the divinity of Christ, but assume the Messiah to have come for the second and last time in the person of Peter III. He, so their account runs, suffered martyrdom under the name of Seliwanow, and was sent to Siberia. Recalled from thence he had to undergo new persecutions, from which he was liberated by his faithful flock. A few years later he was sent to Susdal, whence he went again to Siberia, where he will remain hidden until the Day of Judgment. Then he will appear in all his glory, and will toll the great bell in the Uspenski cathedral at Moscow, assemble the true believers, ascend the Russian throne, and hold the Last Judgment at St. Petersburg. From that time forward the world will be a habitation of bliss, in which only Skopzy will dwell. The historical foundation of these absurdities is, that a fanatical Skopez, the peasant Kondrati Seliwanow, from Stolbowo, was convicted of proselytising, received the knout, and was sent to Siberia. There his partisans proclaimed him to be their Messiah, the late Emperor Peter III. Emperor Paul, hearing that his cousin was still alive, under the name of Seliwanow, in Siberia, sent for him, and found the man to be half mad. He accordingly sent him to a lunatic asylum, which, in 1802, changed for the workhouse at Smolna. At last, he was liberated by his faithful adherents, who henceforth rendered divine honours to him. The Emperor Alexander, in 1820, put an end to this by sending the Messiah to a convent in Susdal, where he died very soon afterwards. On this man the Skopzy have built all their faith and hope. In their religious assemblies they appear in long white garments, according to their denomination of 'doves,' 'bleached ones,' &c., sing peculiar songs, and perform strange dances. Every Skopez has a special passport, sealed with Christ's own seal. Their ethical code contains many excellent regulations. Thus, they are not to use bad language, and must neither blame nor reproach their neighbours: the use of liquors, meat, and tobacco is prohibited. How all these things have been able to survive the fearful persecutions that were directed against all heresies at different times, is an enigma, to be explained, perhaps, by the circumstance that a good deal of money does a great many things in Russia, more than anywhere else. The last two sects are the Duchoborze (Adversaries of the Holy Ghost—Pneumatomachoi) and the Molokane (Milk-eaters). It is to be hoped that a time will come when a free Russian press will be able to treat of, and successfully to combat, these religious anomalies.—*Partenon.*

GREECE.

WHILE a war of unprecedented magnitude is raging in the western hemisphere, and threatens the Great Republic with destruction, and hundreds of thousands in Europe with starvation, thus causing much anxiety to two of the great Powers of Europe—a quiet and bloodless revolution in a small corner of Europe has given occasion to greater anxiety and discussion, and threatens the balance of Europe and the peace of the world more seriously even than the former. This small, and here-

tofore insignificant, country, is Greece, and to it these few lines are devoted.

It is well known that soon after the acknowledgement of the Greek independence, three of the great Powers of Europe—England, France, and Russia—being jealous of each other, and not wishing to see the throne of the new-born kingdom occupied by a prince from either of these reigning families, agreed upon a prince of a second, and even third-rate power, and, after a long and tedious consultation and discussion, they at last cast their vote on Otho, the second son of the House of Bavaria; and, without even asking the opinion of those over whom he was to reign, they declared him first king of Greece! He arrived in Greece under the express condition of giving a constitution to the nation; but a prince born in, and nursed by, and brought up with such ideas as were then prevalent in the Courts of Germany—and destined, as he was, for a cardinal's hat—neither could nor would fulfil his promise, or carry out the terms agreed upon.

In order to rule as he wished in a country that had but recently emerged from a long and bloody war for freedom, it was necessary to employ other means than mere brute force; means by which a nation can be brought into a greater state of servility than that produced by the sword. Seeing that the Greeks were an enterprising nation, and that the country possessed many natural resources and advantages, and that the people needed but a little encouragement to attain a high degree of prosperity and independence, the Court discouraged, and actually prohibited, all that was calculated to bring about such an attainment. Therefore, no roads were made; no company of any kind was allowed to be formed; thousands of acres of public land were left uncultivated; while all sorts of luxury, fashion, corruption, costliness, extravagant habits, &c., were ingeniously introduced and encouraged by it. The old maxim, 'Divide and rule,' was so freely and so well applied, that, after a few unsuccessful efforts to put a stop to the daily encroachments upon the national rights, the people acquiesced for a time, and the King mistook their acquiescence for a willing submission to his wishes.

But in the year 1843, ten years after his landing in Greece, he was one night suddenly surrounded in his palace by both citizens and soldiery, and compelled to send away the host of Bavarians that feasted on the carcass of poor Greece, and to sign the constitution which he promised to give, but had not given, and to swear to abide by and fulfil its articles. No sooner however, was the pressure of the national hand removed, than he commenced again to follow his old beloved path, and as he did not dare to follow the example of many crowned heads in Germany, after the revolution of 1848, who trampled upon the constitutions they had sworn to, he continued and at last succeeded to render it a mere printed sheet, by ways and means which made him effectually an absolute monarch under the cloak of a constitution, while he deceived Europe, by casting the whole blame upon the nation. Money, offices, orders, decorations, cajolery, flattery, and the like, were lavished by the Court, till at last the constitution was turned into a mockery, and the Chambers into an assembly of slaves, where none sat but nominees and tools of the Court. And, to complete this comedy, the Court played so well its part in 1854, by placing itself at the head of the agitation of the 'grand idea,'

that while they enriched themselves with Russian roubles and Grecian drachmas, and attained a degree of popularity unprecedented, they succeeded at the same time in wiping away the last trace of sympathy for Greece which remained in the West, and in forcing the two Western Powers to occupy the Piræus, thus making fools of the Greeks as well as of the three contending Powers! But the delusion did not last long, at least as far as the Greeks were concerned, and they now saw but one way of deliverance—viz. the expulsion of King Otho from their soil. To effect this, several attempts at insurrection were made by some of the military men, which, though unsuccessful, served to prepare the people for the last and triumphant one of last October. Such is a brief history of the reign of Otho and Amelia, and such has been its end. But although the cause is removed, the pernicious effects of its long workings, like those of a slow but sure poison, will, it is to be feared, be manifest in the country for many years to come.

Otho's and Amelia's policy was not only injurious to the political aspect of Greece, but also detrimental to the social, moral, and religious growth of her people; for the means employed to sustain a Government that trifled with every human and divine law, could not but pervert the fine qualities of a people which, under a better Government, might have been transformed into one of the best in the world; so that many of the social and domestic virtues which were prevalent among the people before and during the revolution of 1821, are either extinct or very rarely met.

Then the Sabbath was strictly kept, now there is no Sabbath at all. Then the people lent to and borrowed money from each other, without giving or receiving any receipts whatever; now they have no hesitation to deny their own signature. Then the people trembled to take an oath when it was required by the law, now they do not scruple to swear falsely either for gain or revenge. Then true friendship was a pleasing aspect of the Greek character, now you seldom meet with a sincere friend.

But I will not dwell any longer on these matters. Suffice it only to add that Greece is indebted to the Court of King Otho for many of the vices and crimes which mar our national and social order.

Bad and injurious as have been the influences both of the Government and the Court of King Otho and Amelia, I believe that they were designed by Divine Providence for the good of the nation; for, as with individual character trials do but serve to form and strengthen it, so a nation's is often developed and purified by adverse circumstances. And I hope that the Greeks have passed through a school in which they have learned that, neither in fanaticism nor indifference are they to find their true interests, but in that course which recommends the proving of all things, and the holding fast that which is good.

It seems, however, as if greater trials were yet in store for Greece. She has indeed thrown off the yoke of the Bavarian Otho, but cannot deliver herself from the protectorate of the three great European Powers. Her geographical position, and her just claims on Turkey, have placed her in a very unpleasant situation; and although, by their last act of electing Prince Alfred for their King, the Greeks have shown both their good sense and their love for England's liberties and her reigning family, they are denied the right and privilege of having a king of their own choice, on the plea of

treaties, which have been trampled underfoot by one at least of those who insist upon the *validity* of such papers.

But though England, for reasons which she regards strong enough to justify herself, refuses to make a nation happy by giving it Prince Alfred for its king; and the Duke of Coburg is prevented from accepting the same offer, which Greece seemed willing to extend; and although various agencies are at work to saddle her with a second edition of King Otho, and thus blast her hopes and frustrate her claims on some of the provinces of European Turkey, the Greeks are too wary to ignore the importance of their country in connection with the Oriental question, and will never consent to any recommendation which is calculated to jeopardise their country's future. On this account they are determined to adhere to their first choice, till circumstances remove the obstacles in Alfred's way to Greece, or open the way for another Protestant prince who can furnish sufficient guarantees of his qualifications for such an important post. At any rate, let England and the world understand that the Greeks will accept neither a Catholic prince, although he may consent to be baptized according to their own Church—nor a German Protestant, brought up as nearly all of them are, with the idea of the divine right of kings. The Greeks are, both by nature and training, a democratic people, and they now wisely consent to have a king over them, because they see and feel that they are not yet quite prepared for a republic; but they will not willingly accept of any prince who is not willing to reign with a strictly constitutional form of government. I was talking the other day with one of the members of the 'Holy Synod,' on the rumour of Ernest's bringing with him his nephew—a Catholic by profession—who is willing to embrace the Greek religion for the sake of becoming heir to the throne of Greece, and he expressly declared that Greece needs no such heir! Indeed, public opinion is, that a man who would consent to change his religion for the sake of a throne is unworthy the name of a man, much less of a king. He may be externally washed and anointed, but in his heart he will remain as strong a Catholic as ever!

And now, in conclusion, let me add that since both time and circumstances unmistakably indicate that the Greek nation is about to take a leading part in the affairs of the East, England's duty and interest is to assist it to get into the right track and make a good beginning. This will save her a great deal of anxiety and expense, and put a stop to all schemes of aggrandisement on the part of the Polar Bear and the Western Fox, at the same time giving an impulse to the principles of both civil and religious liberty, which are so much dreaded by the other two parties, and so much needed in the East. Greece has fixed her eyes and placed her hopes on England; and although she stands in a very critical position, she will still give ear to her advice, and patiently wait for the result of her efforts. God grant that she may not be disappointed!

Athens, Feb. 1863.

The New York *Christian Times* publishes the following letter from the Rev. Dr. Hill, the missionary of the American Protestant Episcopal Church in Greece:—

Rev. and dear Brother,—Our work, so far as the maintenance of our schools is concerned, is about to commence, after an interval of some weeks. It is my intention to concentrate them as much as possible without diminishing their influence; but the dark cloud which has for eighteen months past enveloped our country causes us many misgivings for the future, and we know not how we may be affected by the breaking up of all those bonds which united us as Christians and as Churchmen. The troubles at home press very heavy on our hearts—perhaps even heavier than they are felt at home, inasmuch as we need the excitement of what is passing before you every day. Here we have to wait from week to week, often in the greatest suspense, without any cheering surmise, or even any well-invented rumour, to relieve our anxiety. We endeavour 'to stand firm in our lot,' praying daily unto the Lord God of Hosts to send some angel of good to arrest the plague that threatens to lay desolate our once fair heritage. And it is with no slight feeling of gratitude we can say, under all the adverse circumstances which have befallen our beloved country, and which must have so greatly affected the prosperity of the Church at home, 'Hitherto hath the Lord helped!'

Amidst all our anxiety respecting our mission, we have had much, very much, to encourage us in the assurance that our efforts for the spiritual improvement of this people have not been in vain. We see the fruits of our early labours now in our daily intercourse with those around us. I have had occasion, of late more than ever, to observe the tranquillising effect of the simple preaching of the Word of God upon the hearts of those whom God has bowed down with affliction. These had sought in vain for comfort and consolation in the dead letter of Christianity, to which they have long been accustomed; and it is really affecting to see the almost child-like simplicity with which the pure Word of God is received, and the surprise they exhibit when passages of Scripture are pointed out to them applicable to their individual circumstances. Such texts as these: 'When my father and my mother forsake me, the Lord will take me up;' 'Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me, saith the Lord;' 'For thy Maker is thy husband: the Lord of Hosts is His name,' &c.; 'A bruised reed shall He not break, and the smoking flax shall He not quench;' such and similar texts, appli-

cable to mourners suffering under the loss of parents, children, husbands, wives, have been wonderfully blessed and accompanied by suitable remarks.

Some little time ago, an incident occurred which will give you a good idea of my manner of preaching the Gospel, and will make you understand what opportunities are afforded us of instruction altogether apart from the regular lessons in our schools. I was called upon to accompany Miss Mulligan (on the arrival of her trunks from Smyrna) to our Custom-house. While waiting in a private room till the formalities were gone through, one of the principal officers, a highly respectable gentleman, a man of good education, recounted to me some of his afflictions—the loss of his wife, quite recently, and of two or three children some time before, and that he was left now with an only child. He spoke with that kind of submissiveness which we always hear from a Mohammedan who resolves the will of God into fatality, and bows to it because he cannot reverse it; with a theoretical belief in the doctrine of a future life, but destitute of the power and comfort of a faith which bears the Christian believer up under a load of afflictions, and causes him to esteem them as 'light,' and 'transitory,' filling his heart with the hope of a 'far more exceeding and eternal weight of glory.'

He listened with marked attention to my remarks, which naturally took this turn; but when, to enforce my arguments for consolation under bereavements, I spoke of a reunion with our departed friends, and the recognition of each other in the happy land, he interrupted me with eagerness, and asked me if I really believed this. I said, 'Certainly, I believe it.' 'Can you prove it to me?' said he. 'I can fill my mouth with arguments,' I replied, 'but the Spirit of God only can make them available to persuade you.' I then addressed myself to this point seriously, during which he was much affected. Others stood by and listened; but as we were interrupted by public business, I promised to send him one of my sermons in Greek (2 Sam. xii. 22, 23), in which the subject is fully discussed. I sent it to him, and along with it a copy of the Psalms in ancient Greek (marking many of them as suitable to his state of mind), and a volume of consoling subjects, also in Greek. He sent me a most kind acknowledgement, expressing his appreciation of the truth of the doctrine, and of the comfort he had derived from it.

ASIA.

TURKEY IN ASIA.

THE events which have taken place in the American Mission during the year are presented in the following summary. The mission is divided into four great districts:—Western Turkey, Central Turkey, Eastern Turkey, and Syria, while there is, besides, the Mission to the Nestorians of Persia. We give the narrative under these different divisions.

Western Turkey.

CONSTANTINOPLE.—William Goodell, D.D., Elias Riggs, D.D., I. F. Pettibone, George F. Herrick, Tillman C. Trowbridge, *Missionaries*; Mrs. Abigail P.

Goodell, Mrs. Martha J. Riggs, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick; Miss Maria A. West, *Teacher*.—Two pastors, two licensed preachers, eight helpers, and eight teachers.

ADRIANOPLE.—Oliver Crane, Charles F. Morse, *Missionaries*; Mrs. Marion D. Crane, Mrs. Eliza D. Morse.—One teacher, and one helper.

PHILIPPOPOLIS.—James F. Clarke, *Missionary*; Mrs. Isabella G. Clarke.—One teacher.

ESKI ZAGRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington.—One helper.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One pastor, and one preacher.

NICOMEDIA.—Justin W. Parsons, *Missionary*; Mrs.

Catharine Parsons.—Three pastors, one preacher, five helpers, and nine teachers.

BROOSA.—Joseph K. Greene, *Missionary*; Mrs. Elizabeth A. Greene.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M.D., *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lettie M. West.—Two preachers, six teachers, and one helper.

CESAREA.—Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—Two preachers, seven helpers, and six teachers.

MARSOVAN.—Julius Y. Leonard, *Missionary*; Mrs. Amelia A. Leonard.—One preacher, four helpers, and four teachers.

On the way to the mission.—Henry C. Haskell, *Missionary*; Mrs. Margaret B. Haskell.

In America.—Josiah Peabody, Henry J. Van Lennep, D.D., Edwin E. Bliss, George Washburn, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Emily Van Lennep, Mrs. Isabella H. Bliss, Mrs. Mary Ann Jewett, Mrs. Henrietta Washburn, Miss Sarah E. West.

Four members of this mission have been removed by death, all under peculiar circumstances; suddenly, or after a very brief illness. The manner of Dr. Dwight's departure, when journeying in Vermont, on the 25th of January, will not soon be forgotten. Dr. Jewett, encouraged by able medical opinions, was returning to the field from the United States, when, at Liverpool, on the 18th June, his disease suddenly terminated his life. Mr. Meriam fell by the hand of robbers on the 3rd of July, and his wife survived him only a few weeks. The death of these labourers was a great loss to the mission. There are now connected with this mission twenty churches, with 466 members, of whom fifty-eight were received during the year. The whole number of persons registered as Protestants is 1,931. Thirty-five common schools contain 897 pupils. The seminary at Bebek and the female boarding school at Hass Keny, have been suspended for a time with the expectation of making a change in the location of the institutions, removing them to the interior. The printing of the mission for the year amounted to 8,307,000 pages, of which 2,840,000 were pages of Scripture. Dr. Riggs has continued his labours in the translation of the Bulgarian Scriptures. There are still encouraging indications of a waking up of Mussulman mind to religious enquiry.

Central Turkey.

AINTAB.—Benjamin Schneider, D.D., *Missionary*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing; Miss Myra A. Proctor, *Teacher*.—One native pastor, one preacher, and nine teachers.

MARASH.—George H. White, Alvan B. Goodale, M.D., *Missionaries*; Mrs. Joanna F. White, Mrs. Mary E. Goodale.—One native pastor and seven teachers.

OORFA.—George B. Nutting, *Zenas Goss, Missionaries*; Mrs. Susan A. Nutting.—One preacher and two teachers.

ALEPPO.—Andrew T. Pratt, M.D., *Missionary*; Mrs. Sarah F. Pratt.—One native pastor and one teacher.

ANTIOCH.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan.—One preacher and two teachers.

Mrs. Powers, of this mission, died at Austerlitz, N.Y., January 2, and Mr. Powers has felt constrained to ask a release from his connection with the Board. Mr. Coffing died March 26, of wounds received from assassins, deeply regretted by his associates. To the 12 churches of the mission, 92 persons were added by profession during the year, making a present total membership of 786. The total average number in the congregations, at 25 places for stated preaching, is 3,136. 41 common schools contain 1,628 pupils, and 614 other persons, adults, are receiving instruction from 'little teachers.' The Christian activity, and the self-denying spirit of benevolence, manifested by many of the native Christians, is very gratifying, and the progress at some of the stations, particularly Marash and Oorfa, has been remarkable. Dr. Goodell, of Constantinople, remarked after attending the annual meeting, 'God has indeed done marvellous things for this mission, whereof many hearts are glad.'

Eastern Turkey.

MOSUL.—Two native preachers.

DIARBEKIR.—Augustus Walker, *Missionary*; David H. Nutting, M.D., *Missionary Physician*; Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher, and one teacher.

MARDIN.—W. F. Williams, *Missionary*; Mrs. Williams.—One native preacher, one teacher and one helper.

BITLIS. George C. Knapp, Lysander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher and one helper.

ERZROOM.—George A. Pollard, *Missionary*; Mrs. Mary Helen Pollard.—One native preacher and one teacher.

ARABKIR.—Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.—One native preacher and two teachers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Arabella L. Babcock.—One native pastor and one teacher.

In America.—Henri B. Haskell, M.D., *Missionary Physician*; Mrs. Lucy C. Lobdell, Mrs. Sarah J. Haskell.

The number of churches connected with this mission is 11, with a total membership of 344. 46 were added by profession during the last year reported. There are 41 common schools, with 948 pupils. The theological school at Kharpoot has 24 students. The average aggregate number attending on preaching, at 30 places, has been 1,338. The extent of territory and the population, connected with some of the stations of this mission, are very large, and the developments of the work are encouraging. In this, as in other missions in Turkey, there is progress in the matter of self-support. The students in the theological school have given great satisfaction by their thoroughness in study, the tone of their piety, and their usefulness in Sabbath and vacation labours.

Syria.

BEIRUT.—William M. Thomson, D.D., C. V. A. Van Dyck, M.D., Henry H. Jessup, *Missionaries*; George

C. Hurter, *Printer*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. Caroline Jessup.—One native preacher, three teachers, and one other helper.

ABEIH.—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—One native preacher, and four teachers.

SUK EL GHURB.—One native teacher, and one helper.

SIDON AND HASBEIYA.—J. Edwards Ford, J. Lorenzo Lyons, *Missionaries*; Mrs. Mary P. Ford, Mrs. Catherine N. Lyous; Miss Adelaide L. Mason, *Teacher of the Female Boarding School*.—Two native preachers, and eight teachers.

HUMS.—One native preacher.

TRIPOLI.—(Vacant.)

On the way to the mission.—Samuel Jessup, *Missionary*; Mrs. Eliza Ann Jessup.

In America.—Daniel Bliss, William W. Eddy, *Missionaries*; Mrs. Abby M. Bliss, Mrs. H. M. Eddo, Mrs. Elizabeth Hurter.

This mission, though suffering from a want of labourers, was never so promising of spiritual fruit as now. More persons have avowed themselves Protestants during the last twelve months than during the whole previous forty years, and never were so many inquiring on the subject of religion. In Hums, two hundred and fifty persons have declared themselves Protestants, and two hundred and thirty-two Maronites in B'eddin have announced their adhesion to the gospel. In Cana, the Protestant community has increased threefold. The Hasbeiya church was broken up by the massacre, but a new church of seventeen members has been formed in the Merj-Ayun district, most of them from that church. Six were admitted to the church in Sidon; there were also additions to the churches in Beirut and Abeh; and nearly forty persons are reported as hopeful candidates for admission in connection with these three stations. Missionary associations have been formed, both of males and females, for weekly offerings to support a native preacher at Hums and a city missionary in Beirut, and to supply preachers for several localities in the south. An unusual number of adults are learning to read, in order to study the Scriptures, and Bible-classes have been largely increased. The mission earnestly calls for a strong reinforcement.

New Theological College in Syria.

A 'PROSPECTUS and Programme of the Syrian Protestant Collegiate Institute, Beirut,' printed in Syria, has been received. The objects aimed at, the Prospectus states, are mainly two. 'First, to enable native youth to obtain, *in the country*, the literary, scientific, and professional education which the exigencies of the community demand; and, second, to make the institution indigenous, self-governing, and self-sustaining.' The college will be conducted on strictly Christian and evangelical principles, and 'will be under the general supervision and control of a Board of Trustees, elected, in the first instance, by the Syrian mission of the American Board of Commissioners for Foreign Missions, from among the American and English missionaries and residents in Syria and Egypt.'

There is to be a Principal, or President, 'appointed at the commencement of the institution, by the Syria

mission, but afterwards, in case of vacancy, by the Board of Trustees;' and the professors and tutors, of whom several will be needed when the college is in full operation, to be elected by the Trustees, are to be, 'as far as practicable, from the commencement, educated and pious natives of the country; it being one of the fundamental objects of the college to qualify native professors and teachers to assume the entire management of the institution as soon as possible.' In the hope of making the college ultimately self-supporting as well as indigenous, it will be a prime object to make education in it as cheap as possible. The starting is designed to be upon a moderate scale; but at least \$5,000 will be needed for the first year, to pay rent, provide apparatus, support the teachers, &c. Rev. Daniel Bliss, of the Syria mission, now in the United States, and to be for the present located at New York, is the appointed President of the institution.

The printed Prospectus is accompanied by 'Reasons for establishing' the institution, from which a few sentences may be quoted here. 'The time has come when decisive measures should be commenced, to originate, in the bosom of the native Protestant community of Syria, all the educational institutions necessary for its permanent existence, growth, and prosperity. In no other way can this community be emancipated from the enfeebling and depressing influence inevitably resulting from perpetual dependence upon foreign charity. The conviction of this is daily becoming deeper and more influential amongst intelligent native Protestants, and awakening the desire to reach a position more independent and satisfactory; and they are learning to be more liberal in the use of their property for the support of their religious and educational institutions. It is of the utmost importance to foster and encourage this new development of organic life; and to do this is one grand object in view in the establishment of the contemplated college. And although they are not able, at present, either to endow or to conduct such an extensive and expensive institution, without aid from abroad, yet very liberal donations have already been promised from natives, and a number of educated and talented gentlemen are ready to consecrate their lives as teachers, to the achievement of this important enterprise. It is also a significant and encouraging fact, that a more just appreciation of the value of education is rapidly spreading through the Arab community generally. Indeed, the desire for education, both male and female, of a higher order than has heretofore been possible, has risen to a sort of passion in Beirut, in certain parts of Lebanon, and even in some cities and towns farther inland.

'Well aware of this growing zeal for education, the Jesuits and other Roman Catholic missionaries are rapidly multiplying their institutions, in various parts of the country, and holding out attractions to draw into them, not only all those who are awaking to more enlarged and liberal views and aspirations, but even the children and youth of Protestants. One of the most distinguished Protestants in Syria has sent his son to a Jesuit college, because in that alone could be obtained the education he believed to be necessary; and others will be constrained to imitate the ruinous example, unless provision be speedily made to meet the urgent necessities of the case, by the establishment of such an institution as this college is designed to be. It is, in fact, no longer a question whether or not educa-

tion is to be obtained, but simply who are to be the teachers.'

The importance of this undertaking will be readily perceived, and it is hoped that those to whom God has intrusted the means, will be found ready to give it generous assistance. The names of nineteen individuals, English and American residents in Syria and Egypt, who 'agree to organise themselves into a Board of Trustees,' are appended to the Prospectus. Among these are the names of the United States Consul and the English Vice-Consul at Beirut, and of the English Consul at Damascus.

The Rev. E. Dodd, American missionary, writes, Feb. 3:—'We have a small church organised in this city of twenty members. At Aidin and Thyatira we have also small churches; these, though feeble, are active in diffusing the truth.

'One of our two American mission families now occupies a house in the Turkish quarter, surrounded by Moslem families. At first their residence was looked upon as an intrusion; but they soon made acquaintances among the Turkish families, and now the whole neighbourhood is friendly, the families vieing with each other in showing their attention, sending in presents, &c.

'Visits are exchanged among the families so frequently that Mrs. Dodd has hardly time for her household duties; and she has thus abundant opportunities of speaking for Christ, or reading a portion of the Gospel to those who have never heard.

'I have frequent visits also from the men of these Mahometan families. Some were visits of friendly courtesy, and some for "religious discussion."

'One young Turk came a few days ago, all bristling with arguments drawn from a book recently published by a Moolah at Constantinople, in answer to one of Rev. Dr. Pfander's against Islamism.

'This man brought forward each one of the Messianic prophecies of the Old Testament, and applied them to Mohammed! You can easily see on what favourable ground we stand when they thus show any disposition for argument, and especially when they appeal to *our Scriptures as authority*.'

The Armenian community at Aidin (the railway terminus) has recently invited our Protestant native helper to take charge of their school, which he now conducts.

More persons have avowed themselves Protestants in the last year than during the previous forty years. In the city of ancient 'Horus,' 250 persons have spontaneously declared themselves Protestants, to whom the Beirut church have appointed a native preacher, paid by their local missionary society.

232 Romish Maronites in B'eddin have announced their adhesion to the gospel. In Cana of Galilee the Protestant community have increased threefold. The Hasheiya church, broken up by the massacre, has given 17 members to one formed in the Merj-ayun district; 6 admitted to Lidra church; others to Beirut and Abeik churches; and no less than 40 hopeful candidates applying for admission.

Shall all these Missions be closed for want of aid?

Turkish Missions Aid Society, Feb. 1863.

PERSIA.

THE following is a review for the year of the Mission to the Nestorians of Oroomiah, on the north-west border of Persia. This mission is intimately connected with that to the Armenians in Turkey. Both these missions are at present in great need of aid, through the war in America, and the consequent high rate of exchange. To secure their continued prosperity it is essential that they should receive liberal assistance from this country. The *Turkish Missions Aid Society* is the channel in this country for such aid, and we earnestly trust that its claims will not be neglected.

OROOMIAH.—Samuel A. Rhea, Henry N. Cobb, *Missionaries*; Frank N. H. Young, M.D., *Missionary Physician*; Mrs. Sarah Jane Rhea, Mrs. Matilda E. Cobb; Miss Mary Susan Rice, Miss Aura J. Beach, *Teachers*.

SEIR.—Joseph G. Cochrane, Benjamin Labaree, Jr., *Missionaries*; Mrs. Deborah P. Cochrane, Mrs. Elizabeth W. Labaree; Miss Harriet N. Crawford, *Teachers*.

SALMAS.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

Returning to Persia.—Justin Perkins, D.D.

In this country.—Austin W. Wright, M.D., George W. Coan, *Missionaries*; Mrs. C. B. Perkins, Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Mrs. Esther E. Thompson; Miss Fidelia Fisk, *Teachers*.

The Nestorian mission has suffered much during the past year. Mr. Breath died of cholera in November, 1861—an irreparable loss; and Mrs. Breath has since been obliged to return to the United States with her children. The health of Mr. Ambrose has required him to relinquish the missionary work, and the same is true of Mrs. Thompson, who has returned to the United States. The health of Mr. Coan demanding a cessation from labour, he is also now on a visit to this country, with his family. On the other hand, Dr. Perkins, the founder of the mission, is on his way back to Persia. He sailed August 20. The Nestorians have been rendered somewhat restless by oppression, and by the vain hope of Russian intervention; but God has not forsaken His own work. The week of prayer in January was observed by the missionaries and the native preachers and helpers throughout the field, and awakened great interest. In February, there was a revival of religion in both the male and female seminaries. Sixty-two persons were admitted to church fellowship during the year. The pledges of offerings to the Lord, made with such marked liberality in April, 1861, have been fulfilled, with very few exceptions. The mission has resolved to throw the support of the schools on the Plain, in great measure upon the people. There is a theological class of fifteen, all of whom are pledged to become preachers of the gospel. The Nestorians in the mountains were looked after by native preachers, under the special oversight of Mr. Cobb, whose place is now to be supplied by Mr. Shedd. There is more and more evidence that a spiritual work is going on among the Mohammedans of Persia, though it is still in its earliest stage.

The Rev. Mr. Cochran, of the Nestorian Mission, gives an account of the annual meeting of the native

helpers of the Church, at which two subjects of special interest were brought under discussion:—

'Our annual gathering of native helpers has just closed. The meetings were well attended throughout the three days, and were considered,' by some of our oldest helpers, as superior in interest and happy impression, to any that have preceded them.

'The two engrossing topics were *National Unity* and the *Organisation of a Sunhados, or General Council*. It had been previously planned that a civil head and a bench of councillors should be chosen, to whom all the evangelicals would agree to refer their civil matters, with the probability that the mass of the people would follow the example. Consul Abbott had been consulted, and his cordial approval of the movement had been secured. But the leading Nestorians, in coming to the test, evinced much timidity, especially as there was some strife as to who should be greatest in the new order of things. Consequently the matter of a civil head was waived, and a Council of twelve, from different portions of the plain, was very unanimously and enthusiastically elected.

'The election of this Council will, it is believed, relieve the mission of much of its burden in relation to civil matters, and we hope will be the germ of greater independence and self-reliance. Dea. Isaac, brother of the late Patriarch, whom all, save a small clan, would choose as their civil head, will now be the head or chairman of the Council. This bench of councillors will be annually elected, and hence will be answerable to the evangelicals who choose them.

'The Sunhados adopted a complete confession, covenant and church directory, which is to be printed and circulated, and the signatures of all bishops and deacons in our communion is to be obtained to it. All was adopted with singular unanimity and cordiality. A rule limiting the church ordinances exclusively to the pious and their offspring, awakened some discussion and dissent on the part of a few; but probably nineteenth-twentieths of the meeting were of one mind, and the minority (no one of whom has the charge of a church) were brought, after the discussion, to agree to conform their *practice* to the decision of the majority. So the vote was taken without a negative, and I trust that question will no longer be a source of serious contention within the evangelical church.

'The Sunhados stands adjourned to the 1st of September next. Sectional Associations will also be held quarterly or semi-annually, in the several districts particularly on the plains of Oroomiah and Salmas, and in the mountains, at which, besides matters of general interest, all local and sectional questions may be discussed and acted upon.

'The students of our seminaries are assembling. An amiable and hopefully pious young bishop from Bootan has come over, with the professed purpose of fitting himself for spiritual labours among his people on that side of the mountains. New pupils from the plain of Oroomiah are to be received only on the payment of a sum nearly equal to the cost of board, except in special cases, to be decided by the mission.'

Mr. Cochran also describes a visit to Tabreez, on the eastern shore of the Oroomiah Lake:—'Mr. Labarec and myself have visited Tabreez within the last month, making the circuit of the southern shore of the Oroomiah Lake. We visited our two helpers in Sooldooz, about fifty miles distant. The work appears to be

opening in that populous and beautiful plain. Efforts, more or less direct, are being made not only among the Nestorians, but also among Armenians, Koords, and Mussulmans, and books will be furnished in future for sale to all. A few Armenians have expressed a desire for regular preaching in Turkish, and two lads, speaking both Armenian and Syriac, are promised for the seminary. We held an evening service in Syriac, which was very fully attended. No opposing force, apparently, exists there, save inertia, which in morals, if not in physics, is here found to be a very *positive* quantity.

'During our visit at Tabreez, we were increasingly impressed with the importance of having a missionary family located there. There is an Armenian population of nearly three thousand in the place, besides a large transient population of merchants and traders from the West, and from the interior and India. Protestant Germans, not a few, are also found there, and much liberality exists among the several nationalities represented. A small English-speaking congregation could doubtless be gathered. Tabreez is the civil and commercial emporium, and hence a religious centre; and all that is done for the gospel there would open the way for and greatly strengthen the work throughout the land. Nicolas, a former bookseller for the Protestant German mission there, assured us that in point of liberality and general readiness for the gospel, Tabreez is greatly improved.'

INDIA.

Punjab Missionary Conference.

THE Conference met in the end of December. There were present thirty-three ministers connected with six different bodies of Christians. Eleven, including two chaplains, were of the Church of England; three, including one chaplain, of the Church of Scotland; ten American Presbyterians, and one native missionary of the same communion; three of the American Methodist Episcopal Church; four American Baptists, and one Independent. The Rajah of Kupperthullah, Sir H. B. Edwards, Sir Robert Montgomery, D. F. M'Leod, Esq., C.B., Financial Commissioner for the Punjab, and many other laymen, were also present as members.

The following is a detailed list of missionaries and chaplains:—

Church of England.

Rev. R. BRUCE, B.A.	Dera Ishmael Khan.
„ J. M. BROWN, M.A.	Umritsur.
„ J. BARTON	Agra.
„ R. CLARK, M.A.	Peshawur.
„ J. COOPER	Dera Ishmael Khan.
„ C. E. HADOW, B.A.	Lahore.
„ W. KENE, B.A.	Umritsur.
„ H. MURRAY, M.A.	Meean Meer.
„ J. M. MARK	Kote Kangva.
„ F. WATHEU, B.A.	Umritsur.
„ G. YEATES, A.M.	Mooltan.

Church of Scotland.

Rev. W. FERGUSSON	71st Highlanders.
„ R. PATERSON	Sealkote.
„ J. TAYLOR	Sealkote.

American Presbyterian.

- Rev. J. CALDWELL Roorkee.
- " W. CALDERWOOD, M.A. Umballa.
- " C. W. FORMAN Lahore.
- " GOLUCK NATH Jullundur.
- " D. HERRON, M.A. Dhera Doon.
- " L. JANVIER Sabathoo.
- " J. NEWTON Lahore.
- " J. H. ORBISON Rawul Pindec.
- " A. RUDOLPH Loodianah.
- " R. THACKWELL Loodianah.
- " J. S. WOODSIDE Kupperthullah.

American Methodist Episcopal.

- Rev. W. BUTLER, D.D. Bareilly.
- " J. L. HAUSER, A.B. Bijnour.
- " J. L. HUMPHREY Mooradabad.

American United Presbyterian.

- Rev. A. GORDON Sealkote.
- " E. H. STEPHENSON Sealkote.
- " E. P. SWIFT Sealkote.
- " G. W. SCOTT Sealkote.

Independent.

- Rev. J. H. BODDEN Almorah.

The subject of the sale or free distribution of the Bible and religious books, elicited considerable differences of opinion; some members stating that the people would not buy books, and others that, in many districts, they had freely done so. The question of female education occupied a prominent position. His Highness the Rajah of Kupperthullah made an excellent speech in English, in which he expressed his hearty sympathy with the cause of female education. Mr. Forman stated that a Bible-woman was already at work among the females of Lahore, and had met with great encouragement. Dr. Butler gave an account of what had been done in female education in the mission with which he was connected. Several native speakers alluded to the objections which natives of respectability have to sending their daughters to school. Only girls of the lowest caste can be got to attend schools, and even they with difficulty. The higher classes of girls and women must be visited in their zenanas. Mr. Prinsep, who had read an essay on this subject the evening before, took this opportunity of suggesting that a committee of ladies should be formed to carry out some scheme of zenana education in the way that the late Mrs. Mullins had done in Calcutta. At the close of the proceedings, Mr. Forsyth read a resolution which was immediately carried, conveying the thanks of the conference to His Highness the Rajah of Kupperthullah, for his presence among them, and expressing their deep sense of the able manner in which he fulfilled the duties of his high station, and their congratulations on the mental and moral advancement to which he had attained, with a hope that his religious progress would not end here.

At the morning sitting on the third day, Colonel Lake in the chair, Mr. McLeod read a highly suggestive and able essay on the subject of a native pastorate. Another essay on the same subject by the Rev. Mr. French was read by the Rev. Mr. Bruce. The speakers who followed were the Rev. Messrs. Newton, Hanser,

Barton, Brown, Bruce, Keene, and Colonel MacLagan. Mr. McLeod, in his essay, showed the advantage of taking native pastors occasionally from among the learned natives, and from the religious devotees, for whom all Indians have an innate reverence. Some of the speakers, including a native missionary, considered that the time had not yet come for having native pastors to any great extent, and that we should not be in too great a hurry to call into existence a native church under native pastors. The Rev. Mr. Newton pointed out the distinction between pastors and evangelists, and was of opinion that even four or five native Christians were entitled to a pastor. A Church Missionary gave expression to the opinion that a native church should always be allowed to elect its own pastor; and that this was the best way to secure the right man.

At the afternoon sitting, Mr. Perkins in the chair, essays on the subject of native brethren, and how their sympathy and confidence could be best attained, were read by the Rev. Mr. Herron and the Rev. Goluck Nath. The latter viewed the subject from a native point of view. The discussion from the outset took a very unpleasant turn. The native speakers, in no measured terms, and in a very sweeping way, attacked the missionaries as a body, and condemned the manner in which they generally treat native Christians. The Rev. Mr. Fergusson tried to stop the discussion, but Sir Herbert Edwardes hoped the Chairman would not repress any expression of opinion on the part of the natives. His suggestion was seconded by Mr. Melville. At the close of the discussion, Mr. Woodside poured oil on the troubled waters.

On Tuesday, the fourth day, before the regular proceedings commenced, Mr. Forman stated that the native brethren who had spoken the previous evening, had expressed themselves sorry for the hard language they had used on that occasion. They admitted that they had only represented one side of the question; that there was another side, and that they had a high regard for the missionaries. Much discussion took place on the employment of converts. Mr. Herron, of Dehra, said he had applied to Government for a grant of land for his native Christians. Until they had some definite footing, and an independent house and sphere of their own, Christianity in India would be merely a hothouse plant. Mr. McLeod said the Punjab Government would always regard most favourably applications for land; and Sir Herbert Edwardes remarked that, though this liberality was peculiar to the Punjab, land might be bought in other provinces under the new rules.

Sir Herbert Edwardes read a paper on Polygamy, in which he advocated the dismissal by converts of all but the first wife; and also opposed divorce on any ground but that of adultery. The Rev. Mr. Hadon took a different view, considering that Polygamy before conversion should be no impediment to admission into the Christian church, though it should not be permitted to commence the practice, or to add to the number of wives afterwards; and that such polygamists should not be allowed to hold office in the church. Sir Herbert Edwardes was plied with objections and queries from all sides. Mr. Cust looked upon marriage as a contract, and it was a bad beginning for a man who embraced Christianity to repudiate all former contracts. Sir Herbert Edwardes asked whether there was not such a thing as an immoral contract. Mr. Cust thought contracts founded on immemorial custom could scarcely

be called immoral. The Conference was about equally divided on the subject.

On the subject of native literature several papers were read. The purport of the whole was, that literature, to be effective, must be written from a native point of view, and generally by natives. Dr. Newton, of Kuppoothullah, considered that strangers could not hope to found a literature in the country, but that it must rise out of native elements. Sympathy with the feelings and customs of the people was necessary to successful authorship. He advocated adherence to the native forms, language, and style, except where any moral obliquity was involved in so doing. Mr. Forman was a strong advocate of native style in writing and binding. As an instance in point, he mentioned that he had heard of 20,000 Bibles for the Brahmans being bound in leather, to whom such a thing is an abomination. He thought the best plan was for missionaries to write their books in English, then give them to a translator, and lastly hand them over to a man who could put them into idiomatic native language. There was some discussion also as to the characters to be used.

On Thursday morning, the last day of the Conference, the chair was occupied by Sir Herbert Edwardes. An essay on inter-mission discipline, by the Rev. Mr. Taylor, was, in his absence, read by the Rev. Mr. Paterson. The essay was clear and practical. Mr. Newton was requested to read his essay before discussion took place. This essay was chiefly of a tentative character. It set out with the fact that union was desirable, and that amalgamations between churches had taken place in England, Scotland, France, Australia, Canada, America, Prussia, and elsewhere. The writer then sketched one or two ways in which he considered union practicable. The general inference was, that it would be best to return to the first principles of the Bible and apostolic times. The basis of the Catholic Church aimed at should be broad and liberal, and in every way coincident with that of the great Invisible Church. He considered that when the native Church in India should stand alone, union might be accomplished. The natives do not understand all our differences, and would readily embrace any scheme of union. The only difficulties would be from without. But were missionaries prepared for such a step? Most of them in India were men of liberal views; and opposition need scarcely be expected from this quarter either; and if so, why should not this grand idea be realised? At present, however, it was only possible to adopt measures for future union. Sir Herbert Edwardes remarked that these essays were written on account of the fact that disunion among churches did exist. This was a matter for deep regret; but the very object of the Conference was to promote union and brotherly love.

The Missionary Conference brought its deliberations to a close on the morning of the New Year's Day; and in the afternoon of that day there was a Public Meeting, presided over by Mr. McLeod, at which several addresses were delivered. On Friday, the 2nd, a Supplementary Meeting was held, and sundry practical measures were adopted. Among these, the following may be named as the most important:—

1. The formation of a Bible and Tract Society for the Punjab.

2. The organisation of a Central Lay Committee, the object of which is to aid native Christians in ob-

taining secular employment, and otherwise to relieve missionaries, as far as practicable, of all secular cases.

3. The appointment of a Committee to prepare a petition to Her Majesty, praying that measures might be taken for the preparation of a standard Oordoo version of the Bible, to be published under the sanction of the Crown.

4. A Committee to petition the Indian Legislature, on behalf of the Conference, for a law relating to the divorce, in certain cases, of native Christians.

This was followed, in the evening, by a public meeting for thanksgiving. This meeting was a very appropriate termination of the whole Conference. 'Not only the members of the conference,' says the *Lahore Chronicle*, 'but the citizens and strangers in attendance on its sessions from day to day, have been deeply interested, and all acknowledge that the measure was one of complete success. The deep interest in the missionary cause, manifested by so large and influential a body of Christian laymen, was very gratifying; and still more gratifying was the Catholic and fraternal spirit which throughout the six days of the Conference pervaded the assembly. Even the disagreement between the native Christians and a portion of the missionary body which showed itself in the discussion of Monday last, can scarcely be considered an exception to this remark; for the strong condemnatory expressions used on that occasion were confined to two or three individuals on the side of the natives, and the same number on the side of the Europeans; and of the latter we find that the one who spoke most strongly, was not himself a missionary. Indeed, the missionaries generally, so far from being indignant at what was said by their native brethren, heard it all with the utmost calmness. Some of them acknowledging that the complaints were not altogether groundless; and we have since learned that it was the missionaries themselves who induced the natives to come forward in this public way, and declare what grievances the community had to complain of; moreover, it was because the Rev. Goluck Nath was supposed, from his intimate acquaintance with native Christians, to be able to explain their views fully on this subject, that he was appointed, at the instance of a missionary, to write the essay which gave rise to this discussion. The allegations made by him, though based on certain facts of which he had definite knowledge, are understood to imply no dissatisfaction on his own part. And we take pleasure in stating here that the impression received by our correspondent, 'A Lover of Fair Play,' whose article appeared in our last number, turns out to have been incorrect. We have ascertained that the missionary there referred to did not request the native Christians to retract what they had said in the Conference; nor did they retract, they merely expressed a regret that they had given a one-sided view. There was a bright as well as a dark side to the picture; and by not presenting both sides to view, they had unhappily failed to do justice either to themselves or to those missionaries to whom they and their brethren are strongly attached. Our correspondent seems to have been mistaken likewise in thinking it was the wish of certain members of the Conference to suppress disagreeable disclosures. What they wished was rather to prevent the use of intemperate language, and as for the proposal that one of the converts should speak in

Hindustani, the reason of this, we are told, was that he spoke English with difficulty; and the proposal itself was made by Sir Herbert Edwardes—the gentleman who was represented as the champion of native rights and free discussion. On the whole, even this episode in the proceedings of the Conference, when properly understood, is not much to be regretted. It seems to be generally believed that good will result from it to both the parties concerned.

'This Conference,' it adds, 'must be regarded as an era in the history of missions in this country; and we trust the good resulting from it will long be felt.'

PROPOSED MISSION IN CASHMERE.—The valley of Cashmere is now almost the only part of the Punjab and its border states which are accessible, where no mission has been yet established, and which has not been regularly visited by any missionary. The country is very populous. Sirinagar, its capital city, is believed to have a population of nearly 200,000 people. Ladak and Iskardo are in the Cashmere territories. Yarkund and other Chinese towns are very closely connected with it. Although an independent state, yet successful missions have often been established beyond the limits of British rule; and it has been proved in some instances, as amongst the Karens of Burmah, that Christianity may often become more quickly indigenious, and extend itself more rapidly under a native than under a foreign government. The country is yearly visited by many English travellers; the Word of God has already been preached publicly in it; and it would seem that the way is quite open for the commencement of regular missionary work—at any rate during the six summer months.

It has been proposed by several persons that subscriptions be raised, and an appeal be at once forwarded to the Church Missionary Society in England, earnestly requesting them to set apart a missionary for this particular work. The expense of the establishment of a new mission is very great; but it is hoped that, if liberal contributions can be raised, the Society will gladly respond to the call, and the object so much desired will be obtained. A paper is now circulated in the assured hope that the friends of missions in the Punjab will do whatever can be done to promote the establishment of a mission in a country so near to themselves, which promises to effect the welfare of a whole people.

MISSION STATISTICS IN BENGAL.—The Rev. Dr. Mullens, with a view to the formation of statistical tables of Indian missions, sent circulars requesting information, to missionaries throughout India.

'Of these circulars two hundred and thirty copies were sent out, accompanied by one hundred and fifty private letters to individual missionaries, who, from their knowledge of the writer and their long experience, were likely and competent to render special and valuable assistance. The expectations raised respecting the result were not disappointed. These various communications were received in the kindest spirit and met with a hearty response. As month after month passed by, a stream of replies continued to flow steadily in from all parts of the country from Peshawur to Maulmain. In many cases a second letter was written asking for more exact information, and thus with a view to correctness the correspondence was continued until the letters issued had amounted to two hundred and seventy and the replies to one hundred and seventy-

two. Besides these there were forwarded to Calcutta no less than two hundred and eighty printed reports. For this warm response to his proposal, the writer desires to offer his best thanks to all who aided him. In some cases the reply consisted merely of the statistical table duly filled up; in others brief notes were added; in many others the returns were accompanied by letters full of information; and to twenty-four of his missionary brethren the writer is indebted for long and able papers on the recent history, progress and present condition of the missions of which they are leading members, for which he desires to present his special thanks.'

Tables of the Bengal missions are published, from which it appears that there are in Calcutta itself 27 European missionaries and 7 native. There are also 25 native catechists. The number of societies represented is six. The number of communicants is 449; of whom 120 are connected with the Church Missionary Society; 84 with the Free Church of Scotland; and the rest are about equally divided between the other missions. In all Bengal there are 69 European missionaries (including those that are at home on a visit) and 15 native; 150 catechists; 3,978 communicants; 18,516 native Christians. There are about 12,000 children under instruction.

The *Bombay Guardian* reports that the Calcutta system of Bible-women has been established in Bombay. One visitor, the wife of a city missionary, has been appointed, and others will be nominated as soon as they can be found. Immense good has been done by two ladies in the Calcutta jail. They were the means of reforming many of the long-term convicts now imprisoned at Ootacamund.

POONAH.—On the 12th, the Rev. James Mitchell, of the Free Church Mission, Poonah, baptized five natives. One of them is rather a smart and intelligent young man, a recent convert, having received the truth in the love of it within the last two months. He is just now engaged as a sweeper; but as he is a good reader, it is hoped he is destined for something better. Another man, not very old, has been an enquirer for a considerable time; has suffered much from his relatives in consequence, being forsaken of his wife, and turned out of doors by his elder brother, who has taken possession of all the family bullocks, ploughs, etc. The man is a Koonbi. He is simple, but he is thought to be sincere and faithful. He works in the fields as a day-labourer just now. It is hoped that justice may yet be done him in the restoration of some of his family property. The third is a blind man of the Poor-house, young, of Mussulman extraction, clever, has been for years acquainted with the truth, and has lately shown much anxiety. The other two are women, rather aged and dependent, but interesting. One of them lately took refuge at the Mission-house, and on leaving home, threw with scorn her household gods into a well by the way. She is by caste a Koonbi.

MAHRATTAS.—Mr. Ballantine, of the American Board, mentions the admission, in October, of three persons to the second, and fifteen to the first church at Ahmednuggur, on profession. Four of the number were women, eight were members of the school for catechists, and six members of Mrs. Ballantine's school for girls. 'Two,' he writes, 'are the only children of our deceased brother, Shaik Daood, whose death was mentioned, with some particulars of his life, in our report for 1860. He suffered from poverty and disease, but he left his wife

and children the rich legacy of his earnest and believing prayers. His wife was received to the church the same year that he died, and his boys have now come in also. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Daood rested on this promise with unshaken confidence. Like Christiana and her children, the widow and her two sons are now following in the same path which the dear husband and father recommended by his example, and earnestly exhorted them to pursue. The mother of Daood's widow, too, once a strong believer in Mohammed, now worships the blessed Saviour, and desires to profess his name before men. She will probably be received soon.' On another subject Mr. Ballantine remarks: 'I am happy to say, that a small book of hymns for children has just been published by the mission. It contains sixty-four hymns in Mahratta, printed with the air of the tunes to which they are sung. The metre of the English hymn is preserved in the Mahratta version, which is adapted to the tune. The most common tunes in the children's hymn and tune books at home are now in use among the Christian children of this country, and they sing them with the same enthusiasm which is manifested by children in America.'

The Ryots of Mysore.

THE spiritual condition of the Mysore people is most deplorable. With the exception of a few large places, the population is scattered in small towns, villages, and hamlets. The oldest religion is that of Shiva. The worshippers of Vishnu are nearly all foreigners from the Tainul country, and are either employed in public offices or attached to temples that have free lands and annual grants from the Government. The temples dedicated to Shiva are few and generally small. The worship of female divinities prevails over every other, and is celebrated with the most revolting rites.

The great body of the people are cultivators, who rent small portions of land from the Government, live in houses of mud walls and thatched roof, on coarse monotonous diet, and wear scanty clothing. The Brahman doctrine is that they are born to be slaves to the three castes above them; and a Brahman proverb likens them to cocoa-nut kernels which yield their oil only on severe pounding in the mortar, and to sugarcane which must be pressed in the mill if you would extract the juice. These ideas have been well carried out. Generations of grinding oppression have made the ryot what we now find him; stupid as the oxen he drives, with barely their instinct; ignorant as the practical prohibition of even the rudiments of learning could leave him; stolid and unimpressible as the clods that hardly yield to his plough; yet in money matters cunning and dishonest almost as the Brahman. Dissembling, fraud, simulated obtuseness, and passive resistance, are his weapons against tyranny. His innate capability of elevation is repressed by lazy submission to his assigned lot. He looks upon education and religion as incompatible with the tending of cattle and cultivation of land. Keeping his small account with government (the sole use of education) is done by the hereditary village accountant, and the village priest attends to religion for him. He laughs heartily at the idea of the clumsy mistakes he would make were he to

attempt to worship for himself, and gladly pays title to have it done properly for him. He sincerely believes that the village idol, a natural or rudely carved stone, is God, and that it arose of itself out of the ground. Occasionally he takes a cocoa-nut, breaks it before the idol, pours the milk on the ground, prostrates himself or stands before it with joined hands, and prefaces his short petition for some temporal benefit with, 'O great God!' A stone bull or the filthy linga is the usual idol in the temples. In his field a rough stone, occasionally bearing some unintelligible figure, receives his adoration. Often a few stones arranged like a child's 'baby house,' form the shrine of a shapeless piece of dried mud which he regards as a tutelary god.

The number of female divinities, all variations of Parvati, the wife of Shiva, is immense. Besides the daily and occasional offerings, each of these is honoured with an annual festival. These festivals are numerous attended. Thousands of people assemble from the country twenty or thirty miles round. Fowls, sheep, and buffaloes, are sacrificed. At a hamlet of two or three houses within six miles of one of our mission stations, there were sacrificed at the festival held in the early part of the present year, twenty-five buffaloes, upwards of two hundred fowls, and a thousand sheep. These were offered, not even to an idol, but on a bare spot where the sanguinary goddess is supposed to dwell. With all this blood-shedding, there is no religious feeling whatever, and least of all any recognition of sacrifice for sin. To the people it is mere unmeaning slaughter. The only excuse that any can offer for it is, that it is an old custom, and it would be wrong to neglect the practices of their ancestors. They dread the evil that *might* result from such neglect. These festivals are opportunities for trade. They more resemble fairs than religious gatherings. They are the harvest of Brahmans and strumpets. We dare not even intimate the scenes enacted; *'for it is a shame even to speak of those things which are done of them in secret.'*

Blind adherence to ancient custom is the sole religion of the ryot. He deems it as perilous to forsake this as for a locomotive to quit the line. He has his religious beliefs and prejudices; but to the fears, hopes, joys, and all the emotions of religion, he is an utter stranger. Whatever may be thought of the monstrosity or impossibility, he sincerely believes in the divinity of a stone. The evidence of his senses goes for nothing in the face of tradition. How could it spring out of the ground if it were not God? Would his forefathers have worshipped it if it were a mere stone? Does it not avert danger, succour him in trouble, remove his diseases, send rain and fruitful seasons? And how could it do these things if it were not God? It appears like any other stone, but it is only in appearance; it is truly God.

He believes in the omni-pervasion of God; and concludes that as we cannot see 'the great God,' we must worship something in which He is. No matter what that something be, worship paid to it reaches and is accepted by Him.

He regards all men as puppets moved to virtue or vice by God, who dwells in every man. This rids him of all personal responsibility, and makes him indifferent to his future destiny, be it heaven or hell.

He is a firm fatalist. Every man's destiny is written in his forehead, and not even the gods can alter or efface that writing. All that he does, enjoys, or suffers is inevitable; it could not be otherwise.

He believes in the transmigration of souls; that men are rewarded or punished in the present life for the deeds of a past existence; that their enjoyments or sufferings respect past births only.

He believes in the indulgence of God, that with Him the feeding of a few lazy mendicants is a full atonement for the most heinous sins.

Like every Hindu, he fails to perceive any inconsistency in the most contradictory teachings. And with the Papist and Puseyite he concludes that, as it is easier, it is 'better to believe than to reason.'

He is a tenacious caste holder. Few things show the antagonism of East and West, Hinduism and Christianity, more clearly, than the dread that these all but naked, semi-barbarous, unlettered rusties have of being inveigled into the 'English caste.' Our books are dreaded as devices to draw them into the missionary's caste. The horror of this calamity is a great stumbling-block to them.

The ignorance, fatalism, oppression, and mere animality of the villager, have induced an immobility that defies and baffles the efforts hitherto put forth upon him. He listens to preaching, acknowledges its truth, laughs at his idols, but is unconcerned in the matter, and never for a moment entertains the notion of changing his life. He will send his boy to school until he can tend cattle or be of some use in the fields. But he himself cannot read, nor give his thoughts to any subject but his daily occupations. Discourse on spiritual things to him is, to use one of his own similes, like playing the lute to a buffalo. He is *content* in his physical, mental, and moral degradation. 'A full stomach is my heaven.' 'My stomach will soon cry out if I begin to think of anything beyond my work.' Such are his reasons for declining all effort after salvation.

Long-continued fruitless labour amongst them fosters the temptation to regard them judicially dead. Dead they are beyond human skill or hope. The evangelist feels himself powerless as a physician in a cemetery. What then justifies our labour? The power of prayer. Have we fully tried this? Have our Christian friends upheld us by prayer? Returning dejected from our morning work, weighed down by the apathy, in bitterness from the blasphemies of our hearers, can we resort for consolation to the satisfactory exercise of our closet pleadings? As we bewail the little effected by the missionaries whom we help to send forth, are we assured that they have been to the utmost of our power sustained by our prayers. Oh, for the spirit of grace and supplication! It is from no formal repetition of an oft-used expression, but from a deep and increasing conviction of our indispensable need, that we urge upon all our readers, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.'

TINNEVELLY.—On the Fourth Sunday in Advent, an Ordination was held in the mission church of Palamecottah, Tinnevely, by the Lord Bishop of Madras, then on his first Visitation to the Tinnevely missions. Seventeen candidates—a large number for this diocese—all engaged in missionary work, were admitted 'Priests' and 'Deacons.' Of these eleven were natives, men who would do honour to the ministry anywhere, who being found duly qualified, solemnly devoted themselves, and were set apart for the sacred work of

preaching the 'Gospel of Reconciliation' to their fellow-countrymen, and gathering into the fold of Christ His wandering sheep. The Europeans ordained were—Deacons—J. Stephenson, St. Augustine's College, Canterbury. Priests—Revs. J. Macdonald, Cambridge; N. Howiss, J. Simmons, and W. P. Schaffter, Church Missionary Institution, Islington; J. M. Strachan, St. Augustine's College, Canterbury. The Rev. Dr. Caldwell, of the Edeyengoody Mission of the Society for the Propagation of the Gospel, delivered an admirable address full of wise counsels gathered from the practical experience of five-and-twenty years' mission work in India. The Ordination sermon was preached by the Rev. E. Sargent, of the Church Missionary Society, and was an earnest practical discourse on the duties and dangers of the Christian missionary's work. Several of the natives ordained have no acquaintance with English, and the congregation was mainly composed of Tamil Christians; hence the service was partly in Tamil, and, indeed, throughout was strikingly missionary in character. There was a great gathering of Tinnevely missionaries on the occasion—an occasion which those who were present will not soon forget—a welcome testimony to all interested in the cause of God, of the progressive life and vitality of the Church of England Missions in South India.

TRAVANCORE CHURCH MISSION.—The Rev. J. Hawksworth gives the following mission intelligence from Travancore:—Yesterday we had the great pleasure of admitting into the visible church of Christ a larger number of converts than has been baptized here at any time, so far as I am aware. Messrs. Schaffter and Lane, and my esteemed assistant clergyman, the Rev. K. Koshi, accompanied me to our last-erected prayer-house at Chengalum. We found the place crowded, so that the first class of students from the college, and my own preparandi, had to stand outside. There were sixty-five candidates for baptism, all neatly clad (so different from their former appearance), and their faces beamed with delight. After a brief address on our Master's command, 'Go ye into all the world, and preach the gospel to every creature; baptizing them,' &c., they were questioned, not only to ascertain their knowledge of scriptural truth, but also to ascertain, as far as possible, their apprehension of Christ as a living and present Saviour. Their answers were prompt, correct, and at times thrilling. To the question, 'Why is Christ gone to heaven?' the reply, instant, unanimous, and self-interested, was, 'He is gone to prepare a place for us!' Doubtful cases were carefully canvassed, especially by one who had visited them from hut to hut, and does so regularly, who knows them individually, is energetic in proclaiming the glad tidings, and who was himself, not very long since, a sort of Saul of Tarsus, yet rather a publican than a Pharisee, fierce, reckless, and dreaded, until won over by means of one whose gentle, loving zeal attracted many, until he was called up higher a few months ago. Some strangers were present; they came to request that a prayer-house might be put up in their neighbourhood, as twelve families wished to place themselves under instruction; they also requested that some one might be sent to another neighbourhood, where there are many who have heard a little, and wish to hear more of this way! As several have been under instruction for some time past in an adjoining village, I may perhaps be permitted to report another baptism this next week.

MADURA.—The following is an account of the death of the well-known Mr. Scudder, of the Madura Mission of the American Board:—

'On Monday, the 17th November, he left home to visit two of his village congregations about ten miles distant. In the afternoon of the 19th he started homeward, and reached the Vaigarriver, which it was necessary to cross about four p.m. He found it so high that the bandy was unable to pass it. He immediately decided to swim across, as he had done several times before. The swimmers on the spot and the natives who accompanied him endeavoured to dissuade him from attempting, but he was confident in his ability to cross the stream; so, taking off most of his clothes and fastening them on his back, he struck out. *Just then*, without even a minute's warning, the flood from the mountains came rushing down with overwhelming force: nothing could resist this mighty torrent. The natives who were there describe it as a high wall of water dashing along with furious and impetuous speed. He was seen for a moment or so with his hat on and the clothes fastened to it; then, for an instant, his bare head appeared; and then—they saw him no more. Next day every effort was made to find the body, but without success. Not until the fifth day was it discovered, floating on the water of the river nearly forty miles from the spot at which he had attempted to cross. Those precious remains were then brought to his now desolate home, and were next day taken to the hills. They now lie in the quiet churchyard at our mountain Sanitarium.'

MADRAS.—Dr. Fennelly, Bishop and Apostolic Vicar of Madras, is bitterly displeased with the now Papal arrangements for India. He has issued a Pastoral, an idea of which may be formed from the following extract:—

'If the Indo-Portuguese schismatic priests had expressed any sorrow for the past—sorrow for having opposed the legitimate arrangements of the Pope in the government of the church—sorrow for having profaned so many sacraments, even the greatest and holiest of all the sacraments, the Blessed Sacrament of the Eucharist—sorrow for having pronounced so many absolutions without more power to absolve than the Ramaswamy with the mark of Vishnu on his forehead—sorrow for having assisted at so many marriages without being duly constituted (conformably to the decree of the Council of Trent) to give efficacy to the marriage contract—sorrow for having neglected, ever since the suppression of the Indo-Portuguese bishoprics, to ask jurisdiction from the Vicars Apostolic, as in the words of the Pope [*uti per erat*] they ought to have done—sorrow for having sent so many persons before the judgement-seat of Christ without the aids which religion had provided for them in their passage to eternity—sorrow for having kept so many persons, and for so many years, in a legalised concubinage without the sacrament of marriage or sacramental grace; if any sign of repentance were exhibited, there might be hope of pardon, and a real extinction of schism: because it is written, Thou hast prostituted thyself to many lovers; nevertheless return to me, saith the Lord, and I will receive thee. But when they one and all rejoice in their schismatical conduct and its long train of deplorable evils; when they rejoice in the humiliation of the Pope, and point to the reversal of the long-established policy of the Holy See as an argument,

that they were all along in the right and the Popes in the wrong; when they maintain (as they do this very day) that the suppression of the Indo-Portuguese bishoprics in British India is null and void without the *bene placet* of the King of Portugal; when they maintain the inability of the Pope to deprive them of jurisdiction as long as they retain material possession of their congregationless churches, as if the decrees of the Pope should remain inoperative without a military force to carry them into physical execution; when they maintain that there is, and has been, no schism in India, but only distractions and perturbations caused by the Vicars Apostolic, who are under the immediate orders of the Pope; when they maintain that the faithless and perjured Archbishop Torres only did his duty by disregarding the wishes of the Pope and that he was superseded by the Portuguese Government, not at the instance of the Pope, but because he had a quarrel with some influential priests at Goa; when we see things taking no turn in the right direction; when pertinacity is become more pertinacious; when those, who have carried on a life-long opposition to the Pope, and are still in the same hostile and unfriendly attitude, only now profess submission to the Pope because he through some evil influence has been coerced into submission to them, and has yielded unreserved compliance to all their unjust and unreasonable demands; when they declare (as they do even now) that they are under the order of the Portuguese Government, and ready to obey its commands, and that they are not under an obligation to obey the commands of his Holiness; when we see all this and more, we do not hesitate to pronounce the so-called extinction of schism a sham, at which the friends of the Catholic Church must grieve, rather than rejoice.'

CEYLON.—It is an interesting fact that the progress of Christianity in Ceylon has induced the devoted adherents of Buddhism in that island to make an attempt to defend their religion, not only by exciting the multitude, but also by the press. To this end they have founded a society entitled 'Association for the Destruction of Superstition' (i. e. of Christianity!), and bought a printing press, from which they issue Buddhist tracts and pamphlets of all kinds, and circulate them widely among the people, much in the manner of our Christian missionaries. Till now the Buddhists had done very little in this direction, while, on the contrary, Brahminism has long ago brought an abundant and often a learned literature into the field against the ambassadors of the Gospel.

BURMAH.

'ANITZA, there is nothing permanent,' mutters the devout Buddhist, as he walks our streets counting his beads. Though this may fall on the ear a thousand times as a dead platitude, yet circumstances now and then occur which make it felt like a new discovery.

A remarkable course of uninterrupted prosperity had attended the Toungoo Mission up to our last Annual Associational Meeting in January; but soon afterwards what may be denominated an accident befell it, which has been productive of the most disastrous consequences. It was an event in which neither the missionaries, nor the assistants, nor churches, had the slightest agency, and yet it has been fraught with great injury to all.

Two European timber merchants had been attacked by dacoits, and robbed, on the borders of the province of Shantaban, near the Toungoo district; and the Commissioner wrote to the Deputy-Commissioner of Toungoo to take measures to recover the property. The Deputy-Commissioner, having learned that a part, at least, of the plunder was in the house of a Chief named Pokhai, he ordered out the Karen police of twenty-five men to go out and arrest him, and bring in the property. As resistance was anticipated, and it was apprehended that twenty-five men would not be sufficient to overcome it, the two Staphans, or Karen magistrates, were ordered to call out a hundred men each from their districts, and arms and ammunition were served out to them.

The Secretary to the Chief Commissioner reports officially thus: 'A party under a Nga Khan was sent by the Deputy-Commissioner to the said village of Woottee, where it arrived on the 26th of March last. The village was prepared for resistance, and on the arrival of the party before it, a fire was opened upon them from a stockaded house. The party abstained from returning the fire, and requested some one to come out and speak to them; but as the firing still continued, the Nga Khan's party fired in return. The result being that the village was taken by the attacking party, and severe loss was inflicted on the villagers.' The severe loss arose from the house being burnt down, and the wife and daughter of the chief with several others were burned to death.

The Secretary to the Chief Commissioner continues: 'It appears from the proceedings received from Captain Lloyd that Captain Burn, Assistant Commissioner, who was on leave, visited or was near the above village during the period in question, and it is stated that he told Pokhai he was sure the Deputy-Commissioner of Toungoo had not sent this party. Pokhai is reported then to have said he would go and destroy the Karen villages, and Captain Burn is reported to have said, "Do so."'

It is from this Captain Burn that all our troubles have arisen. He succeeded in persuading the Red Karens, the savagest tribe in all farther India, that Government had nothing whatever to do with the sending out of the party, but that it was the wanton work of the Christian Karens, and had been got up by me. He circulated the most absurd stories to excite the Red Karens to wreak their vengeance on the poor unoffending Christians.

The result has been that two Christian villages have been burned, two or three men killed, and upwards of twenty women and children carried off and sold into slavery; among whom are the wife and two children of one of our Karen preachers. Several other villages have been broken up; and a dozen have been kept in such a state of apprehension and alarm, for the last eight months, that they have not been able to cultivate their lands as usual, and next year there will be a great scarcity of rice. Many have fled to almost inaccessible crags or hidden dells, and many of the limestone caves of that region have been made houses of prayer, and temples to the living God. Literally, 'They wandered in deserts, and in mountains, and in dens and caves of the earth; of whom the world is not worthy.'

We hope the worst is past; that Government will take measures this dry season to restore peace and confidence.

Toungoo, Dec. 6, 1862.

CHINA.

PEKIN.—At the Chinese Court, French influence prevails through the present Minister of State, Prince Kung. By the command of the Emperor, Tung-Tsche, who is still a minor, every facility that the Catholic missionaries can desire in traversing the country is freely granted to them, and all local authorities are enjoined in the *Pekin Gazette*, on pain of losing the Imperial favour, to beware of placing any obstacle in the way of these only 'virtue' teaching strangers. It stands therefore to reason, that the English embassy at Pekin has not been able to procure for Protestant missions the same privileges that M. de Bourboulon has gained for the Catholic. As yet, an entrance into the Chinese capital has been obtained for one Evangelical missionary only, Dr. Lockhart, of the London Missionary Society, and it is principally in his medical capacity that he is admitted there.

The Catholic Propaganda has so far profited by the successes of the French arms in China, as to send a missionary staff, headed by two bishops, into Thibet. The reports of the Abbé Durand, published by the *Annales pour la propagation de la foi*, give a graphic description of the present condition of Lama worship in Thibet. The wind and water *Korlo* (prayer mills), are the only way and means of salvation known to these poor heathen!

HONG KONG.—Mr. Lechler, sent out to labour in China by the Missionary Society at Basle, has written a private letter to the Missionary Committee of Geneva, with whom he is connected, with an account of his proceedings. We extract from it some interesting facts connected with missionary enterprise in the island of Hong Kong—situated, as is well known, to the south of China, and in the possession of the English.

'Since the war of 1856, at the outbreak of which all German missionaries were obliged to quit their remote stations, and to take refuge in Hong Kong, we have begun to preach the gospel to the Chinese in this colony, whose number is not less than 100,000. By degrees a few individual souls have been snatched from the darkness of heathenism; and on Easter Sunday, 1858, I had the happiness of baptizing twelve persons, who have ever since formed a small nucleus for spreading the knowledge of Christian truth among the inhabitants of the island. Mr. Winnes has since baptized, at various times, twenty Chinese converts; and in the year 1861, eighteen received holy baptism.

'The island of Hong Kong has several Government schools, in which the Bible is taught during one half of the day and Chinese literature during the other. The children of our converts attend these schools, so that I do not occupy myself with their education, but devote myself exclusively to preaching the gospel and giving instruction to adults. I have five separate places opened for regular worship, on five days of the week. My flock is scattered throughout the island, in the town of Victoria, as well as in the villages situated on the sea-coast, or on the summits of the hills, and the bottoms of the valleys. During the week I go to visit the Christians in these villages at their own houses, and to preach to the heathen. On Sunday I have a congregation of from 80 to 100 souls. Every Wednesday I assemble those who are under spiritual distress, or who, being only half converted, require closer explanations and more personal application than I could bestow upon them from the

pulpit; and I strive to enlighten their understandings, and to lead them to the Saviour.

'We are beginning to introduce the alphabet in Roman letters into Chinese books. This facilitates reading to an immense extent, and it will bring the word of God within the reach of Chinese women, who

have not the time or the faculty to undertake the study of their own complicated language. The Gospel according to St. Matthew has already appeared in this manner, and I hope gradually to be able to print other portions of the New Testament on the same plan.'

AUSTRALIA AND THE SOUTH SEAS.

THE Bill for abolishing State aid to religion in Sidney has passed the legislature, and come to England for the Queen's assent. It was carried in the Council, as was the second reading in the Assembly, by a majority of one. Petitions from the clergy and from trustees of churches, praying her Majesty not to consent to the bill, accompany it. Seven members of the Council have entered their reasons of dissent on the minutes.

The Church Society for the Diocese of Sydney has raised and expended since its establishment in 1856 about 50,000*l.* in the extension and sustenance of religion in the diocese, and that during the episcopate of Bishop Barker eighty-six buildings for public worship have been opened in the diocese. The contributions of the Brisbane Diocesan Church Society from all sources, exclusive of the expensés of carrying on public worship in the various congregations, amount to 6,217*l.* 12*s.* The increase of clergy throughout the colony has been fivefold since the arrival of the bishops, viz. from three to fifteen, and others are expected.

Mr. Taplin, of the Church Mission to the Aborigines, made recently, at a meeting in Adelaide, the following statement:—

'I am happy to be able to report that the number of children capable of reading the New Testament, more or less correctly, is increasing rapidly. I reckon that since the school has been opened twenty-one natives have been rendered able to read the New Testament, and about twenty-five have been more or less taught to read, besides the above. These latter would be able to read the "Second Class Book of the Sabbath-school Union." In addition to this, the knowledge of the simple doctrines of the gospel is becoming very much extended. All the blacks of any intelligence on this side of the lake can give you some account of the leading truths of the Bible. I greatly desire to see the children able to read their own language, and this, by means of a box of movable letters (kindly presented by the Rev. Mr. Andrews, of Blakiston, in the name of, and by contributions made by the children of the Blakiston Sabbath-school), I am teaching them to do. My first object is, by this means, to enable them to read to the old people divine truth in their own language; and my second object is, to supplant the filthy and obscene songs of the natives by others, in their own language, of a moral and religious description.' In regard to the results of the instruction imparted, the agent of your Association speaks of decided improvement in the character and deportment of the young of both sexes. 'The boys,' says Mr. Taplin, 'are fast giving up their superstitions. They begin to be less afraid of the dead—indeed I have heard some of them speak of the dead without fear. The boys also eat many articles of food forbidden by their customs. Religion is a frequent theme of conversation among the young, and prayer is with them not only a regular but pleasant duty.

'Your Committee, during the past year, had the happiness to secure the services of Mr. Stapley as assistant to Mr. Taplin, and Mr. Taplin reports of Mr. Stapley in the warmest, the most approving terms.

'Worship, domestic and public.—The morning and the evening sacrifices of praise, reading of the Word of God, and prayer, continue to be daily observed in the school, and occasionally the aborigines from the wurleys avail themselves of the privilege of being present. Public worship continues to be observed on the morning and evening of each successive Sabbath, and the meetings have been well attended by old and young. Not only is there propriety of behaviour during the solemn services, but there is all but uniformly the most intense earnestness and eagerness in listening to the glad tidings of everlasting life. Your Committee are exceedingly glad to report that Mr. Taplin is able for the most part to address them in their own tongue, and that his influence over old and young for good is daily on the increase.

'Mr. Taplin has formed a more complete vocabulary of the language than has hitherto been done, and he has translated into the native tongue considerable portions of the Gospels. Mr. Taplin visits, as opportunity presents itself, the grown-up natives in the wurleys, and is especially kind to the sick and the dying; and your Committee are happy to say that his visits are warmly received, and, as your Committee would fondly hope, greatly blessed. Your Committee would refer with pleasure to a few of the results in the way of good, as illustrated in the case of the advanced natives:—"1. There is now a general disposition so to arrange the hunts of the tribes as for them to be here on the Sabbath, and if they do not all attend worship they at least enjoy physical rest. The hunt generally starts on Monday or Tuesday, and on the Friday night or Saturday the hunters return with provisions enough to last over the Sabbath. When I ask the hunters, on their departure, when they will return, the reply is almost always, 'Oh, before Sunday, Mr. Taplin, before Sunday.' 2. There is now a general preparation of clothes, washing, mending, &c., to appear decent on the Sabbath. 3. The Sabbath is kept. The children put aside their marbles, &c., and the usual improvement of the Sabbath during the interval of worship is by singing hymns. All are fond of singing, and sometimes thirty or forty will, of their own accord, raise a chorus which will make the place ring again. 4. A party averse to fighting has arisen, and it is to be hoped that such a party will be daily increased. 5. There are several cases of men and women of a very interesting and hopeful character." Of one woman the agent writes:—"She has been ill, and I was much edified by her conduct. She asked if she might be allowed to sleep in the schoolhouse; 'for,' said she, 'you see, Mr. Taplin, that these men will play at cards, and I am obliged to lie here in the wurley, and hear them; and when I hear them I cannot pray. If Jehovah should look down and see me praying, and these playing at cards, I fear he would be angry.' One day, after recovering, she said, 'Ah, Mr. Taplin, I thought I should die; but I laid hold on Jesus (ngate Mirokkir tyan Jesuse), and I recovered.'

'Your agent adds, "I am commonly now sent for to persons dangerously ill, for the purpose of talking to them about religion, and praying with them."

'One case related by a friend of the blacks may be told as confirmatory of what has just been said. A

young black, Wankeri, was lately at the Goolwa. He called upon a lady on the afternoon of a Saturday, asking her to lend him a Bible that he might read to the blacks on the Sabbath. She at once complied with his request, and he took the Bible and kept it all the Sabbath, returning it on the Monday with many thanks. The lady adds that Wankeri regularly attended chapel while at the Goolwa, and his behaviour was becoming and reverent.

'External improvement on the Station itself.—Much of the land around the Institution has been fenced in, and a portion of it has been trenched and planted with vines. Other portions have been dug; and potatoes, melons, onions, &c., are now seen growing, and giving indications of an ample return. All the improvements made, and they are not a few, have been effected by the paid labour of the blacks—a labour rendered cheerfully, a labour steadily pursued; a labour beneficial to themselves in habit and in return; a labour of great moment to the inmates of the Institution.'

NEW ZEALAND.

THE *Southern Cross* (Auckland paper) gives a gloomy view of the prospect of affairs, as regards the natives:

'No new feature has arisen to lead to the supposition that the disaffected tribes are anxious to return to their allegiance. On the contrary, those tribes that have declared for the King still continue staunch adherents to the cause they espoused, and announce their determination not to permit the opening of the country for useful purposes. Substantially, this decision amounts to the declaration that the work of colonisation must be confined within certain prescribed limits. The Raglan and Waipa road is to be stopped at the Waite-tuna River, which the Kingites declare must not be bridged. Resolutions have also lately been come to prohibiting the Government placing a steamer on the Waikato, or spanning it with a bridge at Maungatahiiri. At a late meeting of natives at Waipa, the Bishop of New Zealand stated that he attended chiefly with the view of having the Taranaki question peaceably settled, but so far from any settlement of the Taranaki affair being a probable result of the action of the King party, the natives resolved that the matters in dispute should not be settled by arbitration.

'At a meeting of the Wesleyans held at Onehunga on November 3, the Rev. A. Reid, missionary at Upper Waipa, is reported to have said,—“As he was the only operative missionary present, they would naturally expect him to say much, particularly with regard to the Maories. But he had determined to say nothing—to be silent about Waipa. There were reasons which would lead him to prefer saying nothing of the Maori. What he said here would be reported at Waipa, and on his return he might be summoned to appear before the Runanga, and the King's party have made a law, that if any missionary dares oppose their movements, he shall have his tongue slit and his ear marked. His position was, therefore, not a very encouraging one. If he said one thing, it would be said he was a peace-at-any-price man; and if he had said another thing, he would be put down as a war man; whereas he was neither. He did not wish to introduce politics; but, in the present state of affairs, he was sorry to say they could not be avoided, if anything was to be said concerning the natives. His statements must differ from those of former speakers. He could not report favourably of the progress of the Gospel among the natives. He would not, however, attempt to expose the evils of the Maori—there were plenty others always ready to do that. He would rather endeavour to show that there was still something to encourage. Bad as they were,

they were not so bad as to be beyond hope of recovery. The Maories have not cast off their allegiance to God.”'

The *Times* Melbourne correspondent, taking the same dark view, reports the intriguing of Romish ecclesiastics to promote rebellion:—'Before leaving New Zealand I must remark that she at present is more happy in her auriferous than in her political prospects. The King movement still goes on. Sir George Grey is baffled mysteriously—partly by the hostile Maories, and partly, as according to general report he complains himself, by the intriguing of Roman Catholic ecclesiastics with the natives. By the last mail we learn that war is imminent, and that both Sir George and General Cameron have tendered their resignations, unless backed up from home with 15,000 troops. The position of both Governor and Commander-in-Chief is a trying one. Opinions, both in and out of the New Zealand Parliament, are much divided on this native question, and certainly one more embarrassing it is hard to conceive. Not Cæsar, beset by the ever peace-making, treaty-breaking tribes of Gaul, led by some Orgetorix or Dumnorix (the Wirimu King of his day), had a more difficult part to play than that of Sir George Grey, for the *molita cibaria*, and other supports of the Roman soldier, were, in his time, drawn from the enemy; but now, notwithstanding that we go warfares at our own charges, and politicians are demanding, “Are our colonies worth their cost?”—Sir George is expected (by an antagonist party) to effect colonial ends with Imperial means not at his disposal, and which British Governments may be “perplexed in the extreme” about granting.'

MELANESIA.

THE *Mission Field* gives the following sketch of this mission, which owes its existence to the enterprising Bishop Selwyn.

'Melanesia is the name given to the Islands of the SW. Pacific Ocean, including the Loyalty, New Hebrides, Banks', Santa Cruz, and Solomon Archipelagos, and reaching onwards to the W. and NW., so as to include New Guinea.

'There is no estimate of their number which can be depended upon. But there are certainly more than 200 islands. They are inhabited by people differing widely in appearance from the natives of the E. Pacific Ocean, or Polynesia.

'The Polynesians are lighter in colour, and for the most part of larger stature than the Melanesians. They speak dialects of one common language, and observe, speaking generally, similar customs and superstitions.

'The Fiji Archipelago occupies an intermediate position between Polynesia and Melanesia. The structure of its language is Polynesian, but its vocabulary differs in many instances from that of the ordinary Polynesian dialects.

'A native of any one Polynesian island would almost immediately recognise in the dialect spoken in any other Polynesian island a dialect similar to his own.

'Sandwich Islanders, New Zealanders, Tahitians, Rarotongans, Samoans, and the natives of the Kingsmill group, in a very short time are able to converse together; but it is very different in Melanesia.

'A comparison of dialects already acquired discovers indeed affinities in the vocabularies to some extent, and in the general structure of the dialects to a great extent; and it is quite certain that one type of language prevails throughout the whole Pacific. But the dialects of Melanesia diverge so greatly from the common type, and from each other, that each dialect forms almost a separate study.

'Nearly seventy islands have been visited by the Mission vessel.

'Concerning more than thirty of these islands it may be said confidently that each possesses its own dialect, and that on many of these islands many dialects are spoken, mutually unintelligible to the inhabitants.

'No native of a Melanesian island naturally understands a man of another island, nor can he understand (in many cases) inhabitants of his own island living out of his own immediate neighbourhood.

'The natives of Nengone and Lifu in the Loyalty Islands speak dialects of the same language; but no Nengone man understands a Lifu man, unless from some cause or other he has made himself acquainted with the Lifu dialect. This is the case in all the islands of the SW. Pacific Ocean, of which we have any information. With this great diversity of dialects, a great diversity of manners, superstitions, and character would naturally be expected; and yet, inasmuch as all these dialects are really parts of a common language, some reference in all their various superstitions and customs to a common system underlying all would probably be discovered. We can already see good reasons for supposing that this is the actual state of the case; but not to such an extent as to make one method of treatment applicable to all the islanders.

'This is the explanation of the plan followed by the primate of New Zealand. As he obtained an accurate knowledge of the character of the work entrusted to him, so he perceived more and more clearly the necessity of carrying on the instruction of the islanders through the agency of native teachers. He saw that each island must draw upon its own resources as soon as possible, and that young men from many islands could be educated simultaneously at one central school, if they could be induced to attend it.

'It has been found that there is not very much difficulty in obtaining young men and boys from many of these islands. There is oftentimes a considerable delay; but generally speaking we succeed within two or three years from the time of our first visit in bringing away some one or other, who instantly is converted into a living dictionary and grammar: for when once we can talk to the people, the first great step is gained.

'By paying repeated visits to the islands, endeavouring to bring away the same scholars year after year, and by maintaining central winter schools in the islands, so that the teaching may not be interrupted, we hope to educate the most promising young men in each island to become themselves at no distant day the teachers of their own people.

'We cannot speak with certainty on this point as yet. There are several young persons with us now, about whom we are very hopeful: they have willingly returned to New Zealand for several summers, and have in some cases left their own islands during the winter months, in order to live at the winter school held on a neighbouring island. That they are really in earnest we have every reason to believe, and that they are likely to make competent teachers, as far as their capacity and knowledge are concerned, we have no doubt; but we cannot say yet that they have been fully tried: the plan has not been worked long enough to produce decided results as yet: it seems to be answering exceedingly well.

'What has taken place at an island of the Banks' Archipelago (named by Bligh Sugarloaf Island, and by the inhabitants Mota) is perhaps a fair illustration of the working of our plan.

'Some nine years ago, the Bishop of New Zealand was sailing out of the great bay at the north of Espirito Santo, a large island at the NW. of the New Hebrides Islands. He saw from the fore-yard land in the extreme distance. No land was laid down in the charts, but

he was convinced that he was not deceived, and steering for this land he saw gradually the whole group of the Banks' Islands, one by one, appear above the horizon. In the newest charts they are still laid down nearly one degree of longitude to the east of their real position; and Santa Maria, the finest and most populous of all, is to this day not laid down at all. The bishop had no communication then with the people of Mota: he was steering through the group, when the water suddenly became shallow, and the bottom of broken coral was visible; and he was only too glad to be able to beat back from these unknown waters.

'His visit to England, and other circumstances, prevented his re-visiting these islands until the winter of 1856.

'On that occasion no landing was effected at Mota; the narrow beach (so well known now) was crowded with men; we counted more than fifty swimming round our boat; all were apparently friendly, but the landing was difficult, and the number of people too great. We made some small presents, and returned to the vessel, and sailed away. The next year the bishop discovered a fine harbour in the neighbouring island, called Vanua Lava. Here we anchored in the Southern Cross. Several young men were induced to come on board the vessel. We had already made friends with the people on shore before we brought in the vessel. We visited the neighbouring islands, and again sailed away. But the next year two young men came away with us, and spent the winter at Lifu, where our school was for the time carried on.

'Their report of us when they returned was soon circulated among the islands, and now full confidence seems to be established. We went where we pleased, slept ashore, brought away scholars, learned the language. Now lads from all the eight islands of the group have been with us in New Zealand; we have spent two winters at Mota; one of the two young men who first came away with us to Lifu is at this moment the most promising scholar in our Melanesian school. We must not say too much; but in these three years we have seen great changes. No man on Mota walks about now with bow and poisoned arrows, without which they scarcely stirred from their huts a few months ago. Men who had never walked round their own small island till within the last two years, now go about freely where they please. Lads from six or seven different villages of the island, and even from three or four neighbouring islands, all lived together for more than two months last winter at our school—to such an extent has their mutual distrust of each other been removed. Our daily morning and evening prayers were attended by an average of fifty or sixty people, who, indeed, knew very little of the meaning of what they saw and heard, but whose presence indicated at least curiosity and friendliness of feeling. No one person has treated us unkindly.

'During the time that we were living at Mota, we visited in our boat all the islands of the Archipelago, with the exception of two rather more distant than the rest. These two are only thirty miles off from us, but at the time when we hoped to sail and row across to them, sickness among our party made it impossible to leave the island of Mota, on which we were living.

'All these islands were first visited by us in the schooner; but we have seldom time then to remain long on shore; and, indeed, in these introductory visits it is not wise to leave the beach at all. But in these boating excursions we have ample leisure to feel our way among the natives of those islands with which we have already established some kind of connection, and in this manner we have walked round all but two of the islands of the Banks' Archipelago, spending several days and nights among the people, and always receiving kindly treatment from them.

'What is being done at Mota, might, we believe, be done also in many other parts of Melanesia. There are islands in the New Hebrides group and in the Solomon Archipelago, where we are well known, and where we can talk to the people. There is nothing to prevent the introduction of such a winter school among them as already exists at Mota, but the want of funds and men. The plan is applicable to twenty islands as easily as to one, and it seems to meet every requisition.'

MICRONESIA.

THE Micronesia group is situated on either side of the equator, from about 175° to 185° E. The American Board has had here a mission for eight or ten years. It is a branch of their mission to the Sandwich Islands, the language being nearly related.

In 1861 light appeared about to dawn, but the sky has become again overclouded. The Rev. Mr. Bingham thus writes:—

'But you would know respecting the interests of Christ's kingdom in these far-off isles of the sea. We could hang our heads in shame, and cover our faces in grief, so faint are evidences that our labours are being blessed to the spiritual good of these benighted ones. We might almost say there is nothing cheering. Nearly all is dark; the first beams of the Sun of Righteousness seem not yet to dawn upon us. The bright sky, under which we were rejoicing in the spring of 1861, has been overcast. Dark clouds have rolled up, and we strive almost in vain to catch some faint glimpse of the obscured orb. Were not the promises of God sure, we could well give up in despair; but these promises will not fail. Our two converts have gone back to heathenism (I do not know that particulars here are essential); others for whom we entertained great hopes have grown cold, and there is not a native of Apaiang or Tarawa upon whom we may look as a friend of Jesus. The offer of salvation is treated with the utmost indifference, and very few are willing to attend upon the public worship of God. The king, however, has been quite regular, although his progress has been steadily backward.'

Mention is made of parties who had fled from offended chiefs, in Tarawa and Marakei, to Apaiang, exciting the fears of the king and people lest so large an accession to the population of that little island should occasion famine. After much talking, on the 20th of March the king started for Tarawa, with four cannon and nearly all the people of Apaiang, in a fleet of 321 canoes, taking the expatriated Tarawans. 'I myself,' Mr. Bingham writes, 'took occasion to visit Tabiang, with Mrs. B., to inquire after the welfare of our brethren and sisters, and to have an interview with the king. The former we found well, and not alarmed at the war aspect. The latter was desirous of peace, and was willing to invite home the parties which left in February, provided there should be only one port of entry, otherwise he was prepared for war.' These persons had offended by patronising a trading vessel from Sydney, contrary to the king's wishes. Spending the Sabbath at Buariki, Mr. B. saw little to encourage, and returning on Monday to Apaiang, found that a robbery had been committed on his premises the first night of his absence, and that the chapel also had been again entered, and the cloth of a cushion carried off. He had before had occasion to complain to the king of abuse of the place of worship; the pulpit, seats, mats, &c., being shamefully treated by mischievous natives.

'In translating, I have found enough to do. On the 28th of February last, the four Gospels and Acts had been completed, and now await the printer; although I am still labouring to improve them as I have oppor-

tunity. Mrs. B. has been giving some time to preparing such Old Testament narratives as may more especially serve to elucidate the allusions in the New Testament. I trust this work will be found very useful to such as may hereafter be found desirous of reading the New Testament with understanding, when it shall be put into their hands. Mrs. B. and Kaholo have generally found a very few pupils who have been willing to visit them at the mission station for instruction. Their former pupils have almost entirely forsaken them, and none, anywhere, are eager for instruction. At Tarawa, not an individual has yet been induced to acquire the art of reading. A few have made some progress in syllables, but our fellow-labourers there (Hawaian helpers) have long been almost entirely without pupils, and thus far meet with very little encouragement. But why should any of us be discouraged? Did not the English missionaries at Tahiti wait many years for their blessing?'

SAMOA.

WE have been favoured with a fly-sheet published in Samoa, which gives the following report of the stations:—

The review of the work of God on our islands for the past year presents, as hitherto, a variety of aspects—some cheering and some depressing, some encouraging and others discouraging; but, on the whole, it calls for devout thanksgiving that there are so many proofs of real progress, notwithstanding the varied forms of opposition with which it has to contend.

On the island of *Savaii* the work has been carried on at a great disadvantage, as regards means and superintendence, owing to the absence of Mr. Pratt. The teachers report that they continue to have much encouragement in their work. Schools, classes, and services are regularly conducted as usual; and they are cheered not only by the attendance of the people upon the ordinances, but also by the general steadfastness of the members of the church, whose number may be stated at 550, in nine churches, with twenty-five teachers and native pastors; and schools with an attendance of 1,000 scholars.

The district under the care of Mr. Bird, embracing the half of the island on the southern side, has thirty-two villages, each provided with a chapel and a teacher, who, in addition to the Sabbath and week-day services, regularly conducts schools for the children and adult population. The district has been formed into nine churches, with a membership of 410. Additions to the churches during the past year 40. Candidates for church fellowship are 520. The number of scholars in the schools, adults and children, are 2,902. The district named Lefaaaleleaga, in the more immediate neighbourhood of the missionary's residence, comprises sixteen villages, with a population of 3,500. The other parts of the district form outstations, some of which are at a great distance, and of difficult access, both by sea and land. The missionary visits these twice a year.

In our short account of the work on the island of Upolu, we begin with the district under the care of Mr. Gee, on the north side, which embraces from Faleata, in the west, to Fagaloa, in the east. Properly speaking, it contains three distinct divisions, formed into three churches, with a membership of 840, and the candidates for church fellowship number 500. The missionary reports a cheering amount of progress, especially when viewed in connection with the various forms of opposition with which the gospel has to contend. The principal of these he finds in the very strong hold old customs have upon the people, and the active

opposition of the agents of popery in the neighbourhood, who are not over scrupulous as to the means they employ to induce people to join their party.

At Apia, the residence of the missionary, the people have had to lament the loss of their large chapel, the roof of which was blown down in one of our late gales; but they hope soon to repair the damage, and again have the happiness of worshipping within its walls. Apia being the chief resort of shipping, and the place where the largest number of foreign residents have their abode, services are regularly conducted in the English language, in the neat and convenient iron chapel provided for the purpose.

The adjoining district, under the care of Mr. Drummond, embraces from Aleipata, at the weather end of the island, to Safata, about its centre, on the south side. The district comprehends three principal divisions, with forty-three villages, in each of which there is a chapel, with a teacher, who, as in all our other districts, in addition to the usual religious services, conducts schools and classes for children and adults. The accessions of new members to the churches during the year have been 283. Deaths, exclusions, and removals number 100. The present number of church-members is 978. Of candidates for church fellowship there are 555. The attendance of scholars in the 43 schools is, boys, 573, girls, 608; making a total of 1,181.

The adjoining district extends from Lefaga, at the west end of the south side of the island, to Nofoaalii, on the north side. It embraces the greater part of Aana, including the islands of Manono and Apolima. This large district has for some time been under the care of Mr. Ella, who has felt it to be a heavy charge, in addition to his labours in the printing-office. The district contains twenty villages, each with its chapel and teacher, day and sabbath-schools, as in other districts. There are four churches, with a membership of 557; and the candidates for church fellowship are 450. During the year, 155 members have been added to the church. Scholars in the schools average, adults and children, 1,200.

During the year, the *Press* has been kept steadily at work. We have issued 12,000 copies of the revised and enlarged Hymn-book, 1,200 of the Samoan Reporter, 7,000 of the Doctrinal Catechism, with the Scripture proofs printed in full; 3,000 of a Calendar, and 3,000 of a list of the missionary contributions in Samoa for the year; also 1,000 of the Samoan Dictionary, on which we have been employed for some months. There have also been printed in the dialect of Niue, (Savage Island), 4,000 of the Gospel by Mark and 2,000 of the Gospel by John; 2,000 of a small Hymn-book, and 3,000 of a Doctrinal Catechism. There is also in the press an elementary work on geography in Samoan, of which 3,000 copies are being printed.

The district which completes the circuit of Upolu is one of more contracted dimensions, and is under the care of the tutor of the institution for native teachers. It embraces part of Aana, and part of the Tuamasaga, and contains eight villages, exclusive of the one formed by the institution. As in all the other districts, these are under the care of as many native teachers, whose duties also are of the same kind. The district is formed into two churches, with a membership, exclusive of those in the institution, of 289. Additions to the

church since January, 1861, 50. Deaths, exclusions, and removals, 27. Candidates for church-fellowship, 300. In the eight schools, the attendance of scholars averages about 450.

The duties of the *Institution* for native teachers have been superintended, as in the previous year, by Mr. and Mrs. Nisbet.

The complement of students at present on the books of the institution is 95; 8 of whom rank in the youths' class, and 87 are preparing for the office of teacher. The wives of the students number 56, who are more immediately under the care of Mrs. N.

Since January, 1861, 17 students have been appointed to the care of villages; 5 have retired on account of health, and 4 on account of family circumstances, &c. Three of those who retired have, however, been since appointed to the care of villages. 2 have died, and 6 have been excluded. Of the youths, 6 have left, their time having expired, and 2 have been excluded.

On Upolu, too, we have had, during the year, some few troubles and disturbances among the people, especially a quarrel between two contiguous lands on the south side of the island, which resulted in bloodshed on both sides. But the affair seems at last to have been made up again; and at present we are enjoying peace.

From *Tutuila* we have had no definite report. We are happy, however, in being able to record the termination of the war on that island, which, for so long a time has disturbed the peace of the people there, and stood in the way of everything which is good. By latest accounts, the people appeared to be settling down to the more peaceful pursuits of domestic industry, and indications were not wanting of a wish, on the part of many, to attend to better things.

A general statement of the statistics of our mission will stand thus—which may be taken as a near approximation to the truth: church-members, including those in the Malua Institution, 4,200; candidates for church-fellowship, 3,245; teachers, 206; scholars in the various schools, 8,040.

During the past year, the Samoans have evinced their usual liberality in the support of the ordinances of religion among themselves, and their annual contributions to help in spreading the Gospel throughout the world. Our annual missionary meetings were well sustained in all the districts, and the contributions generally exceeded that of former years. The total amount of the contributions for the year is, in cash, 4,839 dollars, or £967 16s., and in oil, 1,355 gallons, which may reasonably be expected to realise £90; making a total of, say £1,058. We have not a list of all the contributions in money and property, by the several villages in support of their own teachers, but, at a moderate calculation, it cannot be much under £800. If to this we add £200 expended in the purchase of books, we shall have the sum of upwards of £2,000 expended by our people in connection with the work of God. But they do not only contribute of their property, they give themselves also, and their sons and their daughters, to the work. We have just selected six teachers and their wives, who are now waiting the return of the John Williams from the east, to proceed on the arduous and perilous enterprise of breaking up the fallow ground on some of the savage islands of the New Hebrides.

AFRICA.

A Bird's-Eye View of Missions in Africa.*

AFRICA may be said to be the most recent field of missionary operations. Though it is long since the first missions were planted on its southern and western borders, yet till within recent years no attempt has been made to search its entire coasts, much less to penetrate far into the interior. An approximate survey of the present advance of missionary effort is given in the following paper.

Beginning with West Africa, we find that the worst abominations of heathenism still run riot in vast territories. The sacrifice of human life continues. In the town of Coomassie West saw men and women sacrificed to celebrate the funerals of the rich; the description of an execution by cruel tortures that took place in a street bearing the name of 'Never-dry-from-blood,' is horrible beyond conception.

The latest reports from Dahomey are still more heart-rending.

Sierra Leone lies before us in brighter light, though it shines upon many graves. The work of God had even in 1853 become so strong that a bishop was appointed for this colony in England. He and three of his successors have already fallen victims to the fatal climate, and a fifth has recently landed on the same shores.

How noble Bowen wondered when he arrived in 1857, at the stately churches and glebes, and at the rush of the Negroes to church and school. Half of the preachers and the Christians of the different Evangelical churches were Negroes; 10,685 Methodists, and 2,187 Free Methodists, with about 24,000 Episcopalians were united like brothers. The colony can now be hardly called a mission, but a church, and a living one.

The congregations evince great zeal in repairing the churches and in collecting the stipends for their ministers (amounting to 1,000*l.* annually); the schools, high as well as low, enjoy the same improvement.

The (American) colony Liberia has nearly worked its way to the same height. Even in the year 1854, a foreign bishop said with truth, 'I have never seen people with such a love for order; no rude language is to be heard here. The Sabbath is kept strictly, and the churches are filled with attentive listeners.'

Here also, as at the Mission of Cape Palmas, the congregations have advanced considerably in independence of foreign preachers; young congregations will therefore be less likely to suffer from a change of pastor, in consequence of the climate.

Liberia, it is known, is an institution of American free Negroes, who organised themselves into a republic in 1847, and now, 16,000 in number, exercise a Christian influence over 480,000 natives who are scattered along a narrow shore of about 250 leagues in extent. Bishop Payne held the first synod of the Episcopal Church, in April 1862, and reorganised the Church through the whole colony. Bishop Burris in the same way exercises a particular care over 1,400 members of the Methodist Church. A college, in charge of the Presbyterians, educates the future officers of State, as well as an increasing number of efficient preachers. American Lutherans also take part (1860) in the great work, and are admitted more especially among the Congo Negroes that are flocking in. This free state, formed in such a peculiar manner according to the American code, retains some degree of unchristianity, as the majority of the population consists of ignorant heathens. The visible pro-

gress is on that account the more praiseworthy, and as cost but little in comparison with Sierra Leone.

We can only briefly mention that the Methodist Mission at the Gambia (with 813 Church members), are about to be joined by a French Mission at the Senegal in the north, under the protection of a governor with truly evangelical principles, and that the work on the River Pongas in the south, carried on by Church missionaries from Barbadoes (320 Church members) is spreading, in spite of many sacrifices.

The Mission of Basle at the Gold Coast, commenced in 1829, lost twelve labourers by death in a short time, after which the surviving missionary Ries renewed the mission in the year 1844 on a fresh foundation. There have indeed been numerous victims since, but the six stations contain now over 750 Christians. Besides three establishments for the education of the young, there is now also a seminary for catechists, where 20 (now 30) young Christians are trained for the ministry. In addition to this, trades are taught to the indolent Negroes. The work has advanced from six to seven days' journey into the interior.

The Bremen Mission, situated east of the River Volta, boldly carries on its conquests from five stations; they are afraid of nothing, not even to settle among cannibals. This mission also is constantly tried by sacrifices of precious human life, and is continually threatened by the whims of the chiefs and the fury of the fetish priests; but it does not suffer in vain. The earthquake was interpreted in various ways there; in one village it led to the discontinuance of work on Sunday, and to a petition for regular divine service. Badagry and Lagos have been long ago cleared from the slave-trade, which is now only carried on by a Brazilian, at Whydah, the harbour of Dahomey, while the conquest of Porto Novo (1861) and the occupation of Lagos by the English, have opened a new door to the mission there.

Behind this slave-coast, which almost no longer deserves the name, the blessed land of Yoruba is situated. There, in Abeokuta, they kept joyful Bible festivals in 1859, and Scripture readers were sent among the heathens and Mohammedans of the neighbourhood. The seminary educates teachers; a periodical, the *Iwe Irohin* (Morning Star), has an influence on public opinion, and civilisation advances with Christianity. The desolate land is now covered by cotton plantations, which increase the value of labour, that once was but of little worth. The inhabitants perceive this, and, like the King of Ketu, ask for more missions, that they may obtain the same blessing.

The Mission of the Niger, renewed in the year 1857, by raising the stations Gbela and Ouitsha, 'is now occupied by ten native labourers: they are commended to the fervent prayers of Christians, as they are much threatened by the enemy since they instituted a new station, Akassa, at the mouth of the Nun.'

The chiefs that were favourable to the Christians have, it appears, been removed by poison.

In Calabar the Scottish missionaries continue to hold a difficult position. The young King Eyo has disappointed the hopes that were entertained of him (he died in May 1861 in consequence of excesses, we may hope repenting); and among others, who have been baptized, there occur now and then painful backslidings. But the terrible system of punishment by substitute, according to which every person of rank might atone for murder by the execution of his slave, is abolished, and twin-children are at last allowed to live.

The expulsion of the Baptists from the island of Fernando Po by the Spanish Government has led to

* We are indebted for this paper to the Basle Missionary Society.—*Ed.*

the institution of a new station, "Victoria," near the high Cameroon mountain (1858), where a part of the converted have taken up their abode. From thence the missionaries have made journeys into the interior, and discovered towns, which cannot be traversed in a day's travel. For the losses occasioned to the mission by Spanish intolerance, they have at last received compensation to the amount of \$1,500.

'Opposite the island of St. Thomas, at the mouth of the Gaboon, the Americans have a mission, which is progressing notwithstanding the fatal climate.' Even if poor King Glasz, notwithstanding his capability of repeating whole sermons by heart, has died unconverted (1861), many troubled souls are coming now unexpectedly to seek admission to the instruction for baptism.

In the Presbyterian Mission on the island of Corisko there is a still more active spirit at work, among the pupils of their efficient schools. After their conversion and education, these pupils are sent across to the continent to found new stations.

'In South Africa we meet the stations of the Barmen missionaries, who had to encounter so many difficulties in Damara that they resolved not to send any more European missionaries there, while they were only permitted to see very feeble results in the barren district of Namaqua.' But since the remarkable chief, Jouker, who first was a friend and afterwards an enemy of the missionaries, died, satiated with the glory of war (1861), the stations in this place also evince a better prospect of success.

'The great colony at the Cape, lying before us, so richly supplied with missions of different churches and societies, we cannot describe better than as the mighty land that has now become a decidedly Christian country.'

'A revival among the Dutch farmers, in particular, has had most blessed effects. Their church, hitherto so conservative and inactive, has roused itself to missionary duty, and begins to show the effect in the two free states in the north of Orange. The president of the free state of Orange attended in person a mission conference of the several churches that had been drawn closer by the revival, and confessed on that occasion that he had formerly considered the mission at least "unnecessary," but that he now offered them lands, and every assistance in his power, with joy. The whole significance of this change will be fully understood, when we read in the report of the Alliance that this very president, as late as 1861, could be called, with justice, "the decided enemy of all English doings in politics and religion." He refused for a long time to let Moffat the missionary pass through to the north. How much the Paris stations had to suffer during his last war against Moshesh! It clearly illustrates to what a degree the people of Boshuana have been changed by the gospel. Then, what a contrast between a Basuto camp at the arrival of the French missionaries, and a half-Christianised Basuto village in the year 1859!'

'Several tribes of the Caffres, as is known, were led by a false prophet (1856) to kill all their cattle, in the hope of giving the course of the universe a different direction—to bring about the expulsion of the whites, and restore the dominion of the blacks in the country. Nothing, however, followed but a terrible famine, which compelled them to scatter about the colouy and beg. The noble Sir George Grey supplied them with bread and work, ordered huts to be erected for their use, and caused them to be instructed in the Christian religion. Thus the plan for the banishment of the whites was the means of giving to the blacks the gospel, which they had received with such indifference in their own country.'

'Many Caffres have been won over here and there; but for the great country of the Zulu-Caffres the right

hour appears to have not yet approached. The missionaries from Hermannsburg and Norway, as well as the English and Americans, agree that we must wait patiently for the new birth of this talented nation, but that the fruits already ripened afford a sure foretaste of a fine harvest in future.'

In consequence of Livingstone's discoveries, three missions have been formed for the interior of South Africa. First, London sent (1858) Helmore, Price, and others, to the Makololos, on the Zambozi; then the older Moffat used his influence with the King of the Matebeles to introduce missionaries—his own son was one of them. The former mission was frustrated in a painful manner. 'Helmore and the mothers with several children, were snatched away by fever in 1860. Price, on his way home with the little ones, was plundered by the King of the Macololos. The grey-headed despot of the Matebeles, on the contrary, received the missionaries kindly, and allowed them to preach without restraint to all his people. The king is probably near his end, but the missionaries hope the best from the heir-presumptive to the crown. Missionary Price has also, with a younger fellow-labourer, again arrived in Kuruman, the station of the much-ried, but ever-hopeful, Moffat, to found a new mission in the interior. Not far from the Zambezi the missionaries of two English universities have established a mission, under the guidance of Dr. Livingstone.' This Mission has already overcome its first trials. They have had more than one collision with the slave-merchants of the Portuguese district Mozambik, and were compelled to make use of arms; the necessity of this measure, in the strictest sense, has, however, not been proved. The bishop of the mission, Mackenzie, collected for the first beginning a congregation of 160 persons, chiefly children, either left behind by or taken from the slave-traders. Bishop Mackenzie is already dead, and a new bishop, Tozer, has been appointed, with two missionaries, to strengthen the mission. We see, by the beginnings of the mission in the interior of South Africa, how much patience the Lord requires from his children, before He bids them enter on a joyful harvest.

How little could be said even last year, 'about the beautiful and happy island of Madagascar,' where, under constant persecutions, the spirit of the martyrs of old had been shown forth in all its glory, and where the number of believers has increased to 5,000! The time seems to have come when the gospel is to have free course again. The old blood-stained Queen is dead. Her son has succeeded to the throne. The religious services at his coronation were conducted by the London missionary and the native pastor. Memorial churches are to be immediately built on the martyr sites, and the Bishop of Mauritius has made arrangements for a joint mission of the Church of England. The Roman Catholics complain that it is easier to cut the rocks with a razor, than persuade the people to their faith.

Close to Madagascar lies the island of Mauritius with its 300,000 inhabitants, 200,000 of whom are Hindoos introduced into the sugar plantations, and who form the chief part of the population. Among them in particular the mission is making considerable progress. Delivered from the thousand bonds that fetter them at home to heathendom, they hear the gospel here from missionaries out of South India and Bengal, and carry back to their native land the pearl of price, to work there as teachers of the gospel among their races and families.

'Missionary Rebmann stands as yet alone on the east coast of Africa; but he will be strengthened, and his work among the Wanikas seems at last to have had a cheering impulse.' He has only received one auxiliary, and his firstlings, six baptized Wanikas, rejoiced the heart of missionary Krapf, when in the beginning

of last year he visited Rabbai Mpia again after ten years' absence. What a different appearance everything had then from 1857, when the depredatory Masai desolated the whole country and forced the missionary to take flight! The heavy trial has done its work, and made the hardhearted Wanikas at last more favourably disposed to receive Christianity. M. Krapf, accompanied by two English Methodist missionaries, and two German brothers from St. Crisehona, made a tour of investigation in the year 1861 in those parts, and tried to form two stations. He found the province of Usambara closed up against him on account of a civil war. Three of his young companions were taken ill, and had to seek medical assistance in the large Catholic hospital at Zauzibar. One of the Englishmen was driven back to Europe by serious illness, the two brothers from Crisehona by discouragement. Only one remained in Africa, and has now found a station some distance from Morubas, where he hopes to be enabled to work with a blessing. Krapf himself could not carry out his plan, to return through the interior of Africa, on account of the civil war, and arrived in Württemberg in November.

The attempt made by the members of St. Crisehona to found a Mission in Abyssinia under the guidance of Bishop Gobat, remains yet to be mentioned. They were well received by King Theodorus, though he would have preferred using them as mechanics and tradesmen, for his own purposes. They have a difficult position, in the midst of Christianity that has died away, and under a whimsical despot. Notwithstanding, the Lord has allowed them to see some fruits of their work, not merely among the young whom they teach, but also among the adults; of the latter is Chancellor Debtera Saub, described as an intellectual man, who holds prayer meetings with his soldiers, and bears witness to Christ everywhere.

Particular interest has been excited by the result of a mission, which has been sent to the Jews of Abyssinia, the Falaschas (in 1860), and not only occasioned a general search into the holy scriptures, but led to a number of conversions of these lost children of Israel. The fifty-third chapter of Isaiah has there shown its ancient power. It is unfortunate that they must be received by baptism into the paganised Church of Abyssinia, which is certainly not superior in moral conduct to these remains of Israel. But perhaps new vigour is to be engrafted into it by this fresh element.

Much else is being done in Africa to gathering the true Israel out of the world.

In Algiers (at Oran and Constantine), the Bible finds more and more an entrance among the Jews, and reaches the Mahomedans as well as the Kabylio people of Cabes, whose traditions say that they have once been Christians, and must in course of time become Christians again; while the Jews of Sahara, on account of their dislike of traditions, are not so much opposed to the gospel as those who have had a pharisaical training. In Tunis also, the young at least are fond of reading the gospel. Finally in Egypt, the missionaries are labouring with diligence in several places. The Copts, formerly as dead as the people of Abyssinia, seem to awaken to new life by the use of the holy scriptures; and the mission of the American Presbyterians finds free entrance into many of their churches. The tolerant Pasha (now dead, 1863) also afforded his aid; he gave an impressive lesson to a fanatic Mussulman who wished to prevent a Capt by rude force from leaving Islamism, which he had been forced to adopt.

Last year he made over buildings to the value of 100,000 florins to the mission, and afterwards, to give a proof of his impartiality, he conferred a similar favour on the French priests.

Thus we may be permitted to glance up the Nile

with hopeful prayer. Along its shores, side by side with travellers in quest of discoveries, and hosts of Franciscan monks, the messengers of the gospel advance with undiminished zeal into the interior of this vast continent, to make the nations of Ham acquainted with that Name, in which alone there is salvation for the black man as well as the white.

ALGERIA.

As a general rule, our Protestant religious periodicals take very little notice of the French Churches in Algeria, and, indeed, information concerning them is somewhat difficult to obtain. The fact is, that the Algerian pastors, and the various other servants of God who labour in the midst of this great French colony, have too much work to do, if thoroughly in earnest, to find time for writing off details of their activity to the world without. If, however, they are sowing the fruits of righteousness very quietly and silently, we are by no means to suppose that their efforts have not been blessed, and are not being blessed still by God. On the contrary, in many portions of the vast territory in the north of Africa, divinely assigned them as the sphere of their labours, an amount of progress has been made, and continues to be made, which may well rejoice all Christian hearts. I will endeavour in my present communication to make up in some measure for their silence, by sending you a summary of certain facts connected with their mission, which have recently come under my knowledge.

And first of all I must say a few words about their efforts to diffuse the advantages of education and the love of reading in these parishes by the establishment of schools and of popular libraries, whenever this comes within their power.

They are more and more convinced that in Algeria—as indeed everywhere else—but preeminently in Algeria, ignorance is the great obstacle to the general evangelisation of the country; ignorance, parent of superstition, and often of unbelief. Now, the gospel loves the light, and its doctrines do not shrink from the fullest and most rigorous examination. It is to dissipate this ignorance, therefore, to break up and clear the ground in which they are to sow the divine seed that all their efforts tend; and we may fairly say that if they have not as yet in all cases satisfied this, their legitimate ambition, they have already brought about sundry results of a very satisfactory nature, and that wherever they are they shed some light around. Without speaking of Algiers itself, which is the most privileged spot in the country, there are, at the present time, schools in almost every province, and not only schools, but parochial libraries as well, accessible to all who seek to share in their benefits. At Constantine the success of pastoral efforts in this direction has been such that it has recently been found necessary to establish a second evangelical library and a third parochial school, and this school and library have been specially mentioned by a newspaper published in the town, and so the public attention has been drawn towards them.

The fact is that our brethren in the course of their labours meet occasionally with unexpected and congenial auxiliaries amongst the intelligent and cultivated classes. I have mentioned the Constantine newspaper, and I ought also to name both the *Seybouse* of Bone, and the *Review of the Colonial World*, with like appreciation.

The *Independent*—such is the name of the Constantine journal above referred to—published some time back an article, in which, after noticing the progress in civilisation, and the various benefits that schools and

libraries bring about wherever they are established—at Sierra Leone, Liberia, Yoruba, the Cape, Natal, the Mauritius, in Central Africa, where they mark the tracks of such men as Moffat and Livingstone; in India; amongst the Esquimaux; in the islands of the Pacific; in Australia; and concluded its enumeration by the following emphatic appeal: 'May the spectacle of this onward movement—this progressive tendency—excite around a healthy emulation! May it be ours thoroughly to understand both the causes which brought about the ruin of the Spanish and Portuguese colonies, and the principles which have produced the general prosperity of all colonies founded by England, Holland, and America. In making the tour of the globe, we have found that no colony can be prosperous and powerful, unless it adopts without reservation the principles of liberty and of universal education.'

Sometimes, in order to bring about the one great and sacred aim, ingenious indirect methods are employed, which perhaps have proved among the most successful. Here, for instance, is part of a letter written not long since by one of our brethren to his friends in France: 'I have discovered a very simple way of circulating an excellent book, and at the same time affording a means of subsistence to a family in want. At the hospital I met a former *gendarme*, who had lost his left hand by the bursting of his gun a few days after obtaining employment. In lieu of mere beggary I was able to provide him with a regular and honourable employment. Following my advice, he went to the mayor of the town, showed him his mutilated hand, and a stamped *Almanack de Bons Conseils*, and at once obtained a written permission to hawk this book about. I procured for him 500 of these Almanacks, at ten centimes a piece. He succeeded in selling fifty of them daily, at twenty-five centimes each—whether from the popularity of the Almanack itself, or from the general sympathy felt for the distressed father of a family. As almanacks are rare things in Algeria, he will be able to continue his rounds throughout the winter, selling books and getting subscriptions to the periodical *Année de la Jeunesse*!*

Pastor Ginsburg, of Constantine, has materially contributed to the Municipal Library of the place (which is distinct from two others, the Parochial Library and that of the Evangelical Church), by bestowing upon it copies of the Bible in eight languages, and of the New Testament in ten, in addition to twenty of the standard works published by the Religious Book Society of Toulouse.

In most of the Algerian localities gambling and drunkenness lamentably prevail. The little red pipes made for the smoking of opium (*hashishi*) are publicly sold to Europeans. The natives on their side are attracted by the sight of the trader or the Maltese cross into the taverns of the '*mercantis roumis*,' where, under the name of absinthe, the most poisonous compounds are, alas, sold to them. In sight of such demoralisation no true friend of humanity or man of enlightened mind can fail to rejoice in the efforts made by Christians to drive off the impure miasma of ignorance and to introduce healthy mental food.

Of late years singular facilities have been afforded it by the number of new roads which the French Government undertakes to open. For instance, since the '*Carossa el Schistan*,' or devil's carriage (such being the picturesque and significant name bestowed by the Arabs upon Railway locomotives) has begun rapidly to traverse the plain of Mitidja, the Algerian Pastors are able more easily, and therefore more frequently, to visit the different villages in their extensive parishes, which often stretch from the region of the Sahel to the

Atlas Range; you can easily imagine the difficulties of their position when I tell you that there are certain pastors, those for instance of Ain Arnat and of Mostagenem who have no fewer than five or six places of worship to serve, and these for the most part at a considerable distance from their own homes; there are indeed some cases in which they can only visit certain of their outlying districts once a year.

The government on its part (we must do this justice) shows itself full of good feeling, I might say, full of anxiety to bring about a better state of things, both in furthering as much as possible those pastoral visitations already made, and initiating others where they are really needed. For instance, during the course of last year two new stations have been established, the one at Kemcen, the other at Cherchel, in which last locality the installation of M. Frederic Heim, the preacher of the newly organised parish, took place not long ago. This service was solemnised in the presence both of the French and German Evangelical communities, and also of a large number of Catholics, who were led by this special circumstance to attend our worship; as for instance, the civil commissioners, the municipal council, the chief commandant of the province, and other civil and military authorities. This new parish comprehends the towns of Cherchel, Tenis, Orleansville, and Milianah, with their surrounding villages; judge therefore of its extent!

The pastors of Algeria have had the happy idea of transplanting to African soil that agency of humble Christian women which has been so singularly blessed in London and other English towns. They have in Algiers itself a Bible woman, whose special task it is to read the Bible to sick and needy women. They also took advantage of the great concourse in the city on the occasion of the last fair which happened to coincide with the organisation of a race-course, and of an agricultural and industrial exhibition, to sow a few grains of evangelical seed, by establishing in the midst of the crowd a *colporteur* with his modest stand of books. In one week he sold 61 Bibles, 45 New Testaments, 92 Psalm Books; 305 copies of the Pentateuch to the Jews, and 149 religious publications of the Toulouse Tract Society. This man remarked among his customers, sailors, priests, officers of marines, *Spahis*, Italians, &c. The English pastor, Mr. Lowitz, took advantage of the throng thus occasioned, to preach the Gospel message alternately to Spanish or Jewish purchasers, addressing both in their own language.

KAFFRARIA.

THE following extracts are from a journal of visitation made by the Bishop of Grahamstown, at the close of last year. Writing of St. John the Baptist's, Bolotwa, he says:—

'Miss Endé, the German lady who has had charge of the girls, returned to fetch a book which had been left there. She was surprised to hear a voice proceeding from the vestry; and on listening, she found that it was one of these girls, who, with three or four of her companions, had gone there to pray; and their prayer was that my visit might be blessed to them, and that God himself might enable me to say something that might be useful to them. Poor girls! this prayer from them had a significance which English girls of that age can hardly realise. They have been for some time very anxious as to their own future condition in life, and the intention of their heathen parents respecting them; for they are all the children of heathens. Being now of marriageable age, their parents wished to marry them out, and in several cases to make gain of them by selling them to heathen husbands.'

* This almanack and periodical are both of them published by the Religious Tract Society of Paris.

We have assured them, however, that if only they will remain firm themselves, the English law will protect them against violence. The Kafir custom of parents requiring cattle from those to whom they give their daughters in marriage, may be defended in theory by specious arguments—as, indeed, may every custom of every nation under heaven: in practice, it is the source of fearful evils, as it makes it the interest of every Kafir father to dispose of his girls to any old polygamist who can offer many cattle for a new concubine. I cannot believe that the British Government would permit any of its officers to give its sanction to this demoralising and degrading trade in women, if the true character and practical results of this native custom were generally understood.'

Of St. Mark's Mission he writes:—'This mission is, both in the character of the work, and as regards the relations between the missionary and the native population on the station, distinct from every other in this diocese. Here a large industrial work has been carried on by the aid of the Government, amongst a population of more than 1,200 natives, many of whom profess Christianity.

'It was not until 1859 that the state of the people permitted us to commence regular industrial training in the schools and shops. During that year the progressive change in the general habits and character of the people was such as to enable us to place 100 children—the support of whom had been hitherto a heavy burden on our funds—in charge of their friends and relations on the station, and to devote the Government grants almost exclusively to industrial work.

'I need only say here that, besides the day-schools there, which are attended by much more than 300 children, there is a sewing-school of eighty girls and young women, and more than sixty young men are instructed in different trades. During the past year work to the value of 470*l.* was produced by the industrial classes.

'The general results which have been attained are the following:—

'A remnant of the powerful Galeka tribe is collected on this station, and has undergone a change in their habits and characters, and relations to us, which, whether their conversion to Christianity be supposed to be genuine or not—and I know no reason for doubting its reality—yet cannot fail to be of consequence to the political state of the country. Many hundreds of those who, not five years ago, were savage and fierce barbarians, have forsaken the demoralising and degrading customs of their fellow-countrymen; they have intercourse as men and Christians with ourselves, are amenable to the Christian laws of the mission stations, are adopting European dress and modes of life, and are become, as compared with their former state, civilised men. It is not to be expected that a community so gathered and formed should be free from moral evils; but the testimony of the neighbouring police-station shows that crime is not common amongst them; drunkenness is not known on the station; and I think that the morality of these Kafirs will bear comparison with that of any English village of the same population.

'The industrial instruction has not continued long enough to produce skilled workmen, although some of the young men might already find employment as mechanics. But it must be observed that *every Kafir who learns a trade is an element of peace* in this country. As in other parts of Africa, the encouragement of legitimate commerce is the best antidote to the slave-trade, so the best security against Kafir wars—the fruitful source of which has been a desire for plunder in order to purchase wives and obtain influence by their possessions—is to confer on the

natives the power, by skilled labour, of gaining a livelihood and accumulating property for themselves, and so to make them contributors to the general wealth of the country, instead of its destroyers.'

* * * * *

'I believe from my own observation of missions, that there are two methods by which God is working now for the evangelising of heathen nations. In one case, converts are brought out, one by one, from the mass of heathenism; they have to endure much opposition, and possibly to pass through a severe struggle, before they are joined to the Church of Christ. These converts show much the most earnestness and zeal in the faith, and the light of the gospel shines in them clearly. In other cases, as formerly in Tinnevely, and now (on a much smaller scale) in our St. Mark's Mission, many heathens are disposed to unite in making a profession of Christianity, probably from some general conviction of its superiority to heathenism, and without having to undergo the same amount of opposition as those who came over singly. The work may be real and sincere, so far as it extends, but the same vigour and power of Christian life is not to be expected at first, as in the former case. The mass has to be gradually and thoroughly leavened with the truth of God, and, in time, by his grace, and through the faithful ministry of the Word, it becomes quickened into active life. I believe that the ultimate results of the two processes, after many years of faithful labours, are not so different one from another as might be supposed.

'On one of the days of my visit at St. Mark's, all the missionaries of the district met there, that we might unite in prayer and the Holy Communion. I spoke to them on Ephes. i. 17, 18, "The eyes of your understanding being enlightened," &c.; dwelling chiefly on the necessity of clearness of spiritual vision for those, whether English or natives, who would be spiritual guides of others.'

MADAGASCAR.

THE anchorage at Tamatave is little more than a roadstead, protected by reefs, and exposed to winds from the east and north. The village is built on a point of land stretching into the sea towards the south. Here, amidst a population, the greater part of which is clothed more or less in articles of European manufacture, may be seen officials recently arrived on business from the capital. Ellis describes one of these men:—'On the upper part of his person he wore a fine figured shirt, with Vandyke collar and wristbands of the same pattern, and, loosely thrown over this, a large and handsome silk scarf, or lamba. The centre of the lamba consisted of broad stripes of purple, scarlet, pink, and yellow, edged with a border tastefully wrought on a kind of open work, exhibiting a curious pattern in yellow and scarlet silk. He had neither shoes nor stockings, but wore a blue cloth cap, the shade edged with silver, and the crown surmounted by a broad band of gold lace.'

The first stage of the journey is Hivondro, about nine miles from Tamatave. Here the traveller embarks in pirogues upon the lagoons, which extend southward from Tamatave in a direction parallel to the sea. These lagoons are separated from the sea by a tongue of land thickly wooded, sometimes not more than three hundred feet in breadth. The navigation is interrupted by little isthmuses, which break its continuity, and render necessary an occasional portage.

There are three *embouchures* by which these lagoons communicate with the sea; one at Hivondro, the second at Andavaka Menerana, and the third at the village of Andevorandro.

A scattered village, named Boaboihazoo, is the point where the traveller quits the southerly direction and turns abruptly towards the west. A country broken by hills, and with very limited cultivation, is then entered. Passing the hot springs of Ranomafana, the hills become more steep, until the village of Ampasimbé is reached, fifteen hundred feet above the sea-level. The aspect of the country now changes, becoming bare of wood, and spreading out into pastures for numerous flocks.

Beforana, mentioned in the Bishop's narrative, is one of the most unhealthy places in the island. It is situated in a marshy valley, shut in by steep hills. It is full of deleterious exhalations, which, at morning and evening, appear as a dense fog.

The forest of Alamanazoatra is now entered, the transit through which presents much of beauty and interest. The ferns are abundant, and bamboos of a curious species, bending their flexible trunks until they almost touch the earth with the flowery tufts with which they are crowned, their brilliant verdure relieving the dark foliage of the forest trees. The traveller requires something to recompense him for the fatiguing pathway he has to pursue, of which the Bishop speaks as one who had experienced it.

Emerging from the forest, the country becomes more level, and many hamlets are to be seen surrounded with rice-fields. A high chain of fern-clad hills being surmounted, the traveller sees before him the valley of Ankey, quite uncultivated, but rich in fossil remains, beyond which appear the mountains of Ankey, their base covered with a blue vapour, from the midst of which their summits stand forth distinctly, the loftier peaks of the Ankova mountains appearing beyond them in the distance.

Crossing the river Mangouron, the Ankey chain is traversed, from the top of which a view, extensive in every direction, save westward, is obtained, the descent leading into a valley better cultivated than any preceding portion of the route. Passing the brook of Autatabe, the Ankova chain has to be surmounted—one formidably steep—the pass lying near the summit of a lofty granite mountain capped with clay, and having steep inaccessible sides. 'The small portion of level land on the summit is defended by a succession of deep ditches, extending nearly round it, and continued, one after another, from the summit to the edge of the precipitous sides.' Descending by a broken path into an open country, laid out in rice grounds, the traveller reaches Ankeramandinika, the first Hova village.

The Hova villages are surrounded with mud walls and entrenchments, a covered way not unfrequently leading into the village. 'I was much struck,' observes Mr. Ellis, 'with the difference between the Hovas and the inhabitants of the country through which I had passed, as manifest in the position and defences of their villages, indicating that they must have been a marauding sort of people, ever liable to reprisals from other tribes, or else constantly engaged in war amongst themselves. Their villages are all built upon the summits of hills, enclosed in clay walls of varied height and thickness, and having but one narrow and difficult entrance, being, besides this, surrounded by one or more deep ditches. These ditches were sometimes extended to a considerable distance from the walls enclosing their houses, and beyond these there were deep cuttings across any rising ground leading to the village. Great skill was manifested in the plan of their defences, as well as great labour in their completion. In no other country, perhaps, have the villages been so uniformly defended by this species of fortifications as in this part of Madagascar. In this respect their defences appear more elaborate and permanent than those I had noticed around the Pas of New Zealand, or the mountain fortresses of the South-Sea Islands.'

Ambatomanga is the next village on the route, an

immense pile of blue granite rock, upwards of 200 feet high, and as many broad, giving to the village its name, which signifies 'blue rock.' On the summit is the tomb of a Hova chief, named Rambasalama. This part of the country being subject to violent storms, the principal houses are protected by lightning conductors made of woven copper wire, and introduced into the earth to the depth of four feet.

Betafo is five miles from the capital, and then Andraisora, three miles, a fortified village with a double trench and covered way. There is here a tomb of solid masonry, about twelve yards in length and of the same breadth. These tombs generally occupy small elevations at a distance from the road. 'They consist generally of a square raised platform, having their sides formed by slabs fixed in the ground, with sometimes a succession of smaller platforms, one upon another, giving a sort of pyramidal form to the tomb; or else there are two or three large upright stones standing erect within the first stone inclosure. Some of these seem to be ancient, and may justly be reckoned amongst the most remarkable and impressive antiquities of the country.'

As the distance from the capital diminishes, the villages become more numerous, and at length the palace of silver appears, distinctly visible, it is said, at a distance of fourteen miles, and long before any other object in the city can be discerned. It stands near the centre of the long oval-shaped hill of some five hundred feet high, on which Antananarivo is situated, being itself about sixty feet high, the walls surrounded by double verandahs one above the other, the roof being lofty and steep, with attic windows at three different elevations. On the centre of the top of the house is a large gilt figure of an eagle with outspread wings.

THE BISHOP OF MAURITIUS' VISIT TO MADAGASCAR.

After his recent return from Madagascar, the Bishop attended a meeting of the Mauritius Bible Society, on which occasion, in speaking to one of the resolutions, he gave the following interesting account of his visit to Madagascar:—

'The Resolution I hold in my hand alludes to the "silent extension of Christian truth in Madagascar," and the signal demonstration of the divine blessing upon the reading of the word of God.' I think I may say with truth that I was never more impressed in my life with anything than I was at witnessing the results occasioned by the spread of Christian truth in Madagascar. It is my firm opinion that it is impossible for anyone to feel the full force of this impression unless he has witnessed and studied it himself. The effect of Christian teaching in Madagascar struck me as possessing a most remarkable character; and it was first introduced to my mind in this manner—I was requested to attend a meeting of some of the natives. I said I would do so if I could; but the heat of the season was so great, that I could not remain on shore, and was compelled to go back to the ship. I there received a letter addressed to me as "The Bishop of Mauritius, our beloved brother on board the ship," expressive of the Christians' regret at my inability to be amongst them on the occasion to which I had been invited, and requesting me to attend in the evening. As regards Tamatave, my impression is, that it must be one of the worst places upon the face of the earth. The outward indications of vice and iniquity there witnessed are dreadful in the extreme. But, in compliance with the request just alluded to, I went on shore in the evening, and found more than a hundred persons met together to receive me. They listened most attentively to the word of God; and their praying and singing were of the most fervent character. They expressed great pleasure at seeing me, and intimated their earnest desire to have Christian teachers sent amongst them.

'After leaving Tamatave, and proceeding towards the capital, the road lies on the right hand, the sea being on the left. Four attendants left the port with me, and three of these remained with me until I arrived at the capital, one having left me on the way. They were ever ready to enter upon the exercise of prayer. As an instance, I may mention, that on one evening I was obliged, from fatigue, to go into my cot, and fell asleep. I was awakened in the early morning by the voices of persons who were engaged in reading the Scripture and in prayer; and, on enquiry, I was informed that these exercises had been carried on throughout the night. I found myself in a large room, suspended in my cot, the room selected for my accommodation having been nearly as large as that in which we are now assembled. They were ever ready for prayer and for reading the Scripture; more so, indeed, than I was able at all times to assist in, owing to my being sick with fever. Proceeding along our journey, we came to a place called Indivaranty, where we met with many Christians, who walked out through the village towards us, to welcome us. On arriving at the village, we went to a house, where we found a woman, who was a listener to the Missionaries who were expelled nearly thirty years ago. The honesty of the people—in a part of the country where there is no police, and no magistrate or judge—particularly struck me. On one occasion I held a meeting, when three fine young men came in, whom I found to be Christians. They had each a copy of a Malagasy hymn book, and they started the singing of well-known English sacred airs. All of these young men were able to read; and one of them engaged in prayer. This was precisely the state of things I met with throughout my passage from the coast to the capital.

'In the capital, and in its immediate neighbourhood, I was struck by yet more sterling proofs of the abiding power of God's word; for, in spite of the cruel persecution of the late Queen, there are at this hour many thousands more of openly-pronounced Christians than there were known to be at the ejection of the missionaries in 1845. I met with many Christians who appeared to have had the truth brought to their knowledge in a very special and striking manner. Some of these I particularly questioned. One of them had been taught Christianity by a Hova mother: she had been seized, imprisoned, and had, almost miraculously, escaped: seized again, she was again imprisoned, and put to death with horrible torture. A comrade, anxious to do everything in his power to oblige and assist her in her persecutions, discovered that it was the mistress of the family who had taught her, and this latter was, in consequence, sold into slavery. What became of her afterwards he never knew.

'Arriving on the heights of Antananarivo, I never saw scenery more beautiful than was there spread out before me. In the dwelling occupied by the General and myself, we overlooked the whole of the city. Mr. Ellis, who was present at one of the meetings held there, said there must have been at least 15,000 persons present. I never saw anything like the fervour I there witnessed. I shortly afterwards addressed the people, when from 1,000 to 1,400 persons were present—a mighty crowd pressing us in upon all sides. Whilst I addressed them, a kind of electric feeling seemed to possess and pervade the whole assembly. I spoke to them of the fullness of the blessing of the Gospel of Christ. The Rev. Mr. Ellis interpreted my observations, and their effect so gratified me, that I recalled those lines—

'In holy pleasures let the day
In holy fervour pass away!'

Numbers, no doubt, merely go to such re-unions as a pastime, for the purpose of spending an hour or two. Mr. Ellis commences his services early, and concludes

them at 11 A.M. To see the people swarm along the streets produces much the effect of a swarm of bees around a bee-hive. My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman Catholic priesthood whom I met there, observed to me, that one might just as well attempt to cut a rock with a razor, as attempt to make Roman Catholics of the Malagasy. On my way down from the capital to Tamatave, I asked Mr. Ellis if he was prepared to undertake the immediate responsibility of conducting the mission. He unhesitatingly replied "Yes." He stated that the whole coast was open; that missionaries were on their way out; and that everything was ready for missionary labour, even to the very centre of Antananarivo. Some of the first and most influential young men in the island are studying under Mr. Ellis's instructions, and one of the highest officers in the army has learnt his A, B, C under his care, almost in a single lesson: he had been regularly put through his lesson, and very speedily learnt it.

'We paid a visit to the four villages in which the Christian martyrs had been sacrificed. The bones of some of the martyrs still remain where they fell, but Mr. Ellis did not wish to remove them for Christian burial, until the missionaries should arrive, and in this I fully concurred. Let Mr. Ellis say what was the effect produced upon him, and upon the Malagasy Christians, by the light of this spectacle. We passed by spots where their bleached remains still lay, ever since 1858; the martyrs having been precipitated down a height of at least seventy perpendicular feet: there, striking against projecting rocks, they had rolled down a farther descent of at least fifty feet. Those surviving relatives or friends who had been able to obtain the permission to do so, had removed some of these melancholy remains; but the bodies of several of the martyrs, on being hurled from the precipice, had been arrested in their descent by the wide-spreading branches of beech trees planted there by English missionaries many years previously; and evidences still exist of this fearful termination of their lingering agonies, and of the impossibility of according to them the last tokens of respect claimed by our common humanity. Our attention was again directed to another spot, at which four Malagasy nobles had been burnt at the stake for their profession of Christianity; and these spots could all be seen from the palace of the late Queen; or if they could not be seen, or if the Queen was unable personally to assure herself of the literal execution of her cruel decrees, special officers were despatched to witness the same, and to report the fact to the Queen. She would not; she declared, rest satisfied until she had uprooted every Christian in her dominions. "These Christians," it was her habit to say, "will not cease singing their hymns until their heads are cut off!" When I heard that remark repeated, I said that Christians would not cease singing until they had reached their home in heaven! Numerous cases of dreadful persecution—the ordeal of the *tangena* and other poisonous processes—were brought to my notice.

'It may be well to state what took place when we went up to the palace to present the copy of the Bible to the King, with which I was specially entrusted. The officers of the court, when I presented that Bible, received me, amidst two rows of their ladies, all dressed in strange and almost barbaric splendour. The address I had written for the occasion was admirably translated by one of the high officers of the palace, and some of the sentences were so constructed as to be most suitable for Oriental literature. The King seemed to enter with much feeling into some portions of this address, and at its close shook me most cordially by the hand. This will illustrate the feelings he has regarding the sacred volume; and I trust it will quicken the sen-

finit of devotion with which we as Christians should explore the divine blessing upon him, and that, in the language of this Resolution, "he may wear his crown with wisdom and in peace and prosperity, until he obtains an incorruptible crown in the kingdom of heaven."—*Church Missionary Intelligencer*.

On Wednesday afternoon (writes a missionary) three of our number, in company with Mr. E. and General Johnson, visited the spots where the Christians had been put to death. The first was at the south end of the city, and there, in the city ditch, surrounding the brow of the steep and precipitous hill, was a niche, dug out with a spade, to mark the place where Razalama, and those who followed her, were put to death. Underneath that niche were the bones of Christian martyrs lying bleaching in the sun. A few yards from this ditch, on the rising ground above us, the stump of a tree stuck in the ground, and in the shallow trench surrounding this elevation, lay another piece of wood—it was the remains of a cross on which Christian men had been crucified for believing in Christ, who himself was crucified. This was like a visit to Calvary. On the opposite side of the valley, by a hill-side, was the spot where some twenty-one were stoned to death not many years ago. The General put a small piece of the cross in his pocket, and ordered his servant to take up the piece that was lying on the ground, and carry it to Mr. E.'s house. Upon the spot where this stump now is, a stone chapel is to be built; the bones are to be gathered up and placed in the foundation, and the piece of the cross still remaining is to be built into some part of the chapel walls. A glorious site from its associations, and also from its position, as it commands the south of the city, and the whole country for miles round is the south of the city. Those who enter the city from the south must pass it, and it cannot but be seen by the villages around—a better sight, indeed, than the bleeding heads of martyred victims stuck on spikes round the margin of the city ditch.

Descending into the valley below, and walking through it to the centre of the adjoining plain—Imahamasina—we were opposite the rock from which

the Christians were hurled—at one point of the road you could see the last-mentioned spot and the rock, both more than 100 feet above you. Climbing up the clayey ground, we approached the bottom of the rock, and got some idea of its height; at the top, rounded and sloping till it reached the edge, here the Christians hung in suspense, and were offered life if they would recant; they did not; the rope was cut, and, bounding over the edge, striking the ledge below, which gave them back to one still farther down, they rolled black, bruised, and bleeding corpses, among the peach-trees or on the road below. Here, on the top of this rock, the second chapel is to be built, looking down from the precipitous rock that runs along the western side of the hill, on the plain Imahamasina, and commanding the central portion of the city. Near the bottom of this rock service is held every Sabbath in one of the houses in the village. Farther to the north and west is Ambatonakanga, where the first chapel was built—the bell still stands; this is to be the site of the third chapel, and I hope soon the bell will again summon the valleys on each side to the worship of God. Again, ascending along the western side of the city, passing on our way some ancient Ibma graves, we came to Fararohitra, at the north end of the city. Here the last martyrs were burned, and here, upon that very spot, the fourth chapel is to be built, with a position as commanding as that on the south side, and scenery equally beautiful. Oh! it must have been hard to look for the last time upon those green fields—upon that setting sun—upon the glorious hills beyond, and from the midst of the burning flames hold up a scorched and fleshless arm to bid adieu to earthly friends. Truly, these people must have known the meaning of the fourteenth chapter of John's Gospel. Well, these are the sites of the chapels; they will cost some 2,500*l.* each. General Johnson promised to do what he could himself among his friends; the Bishop of Mauritius has promised to lend us his aid; we must look to our friends in Britain for the rest. Certainly such places deserve lasting memorials; here God appeared to those who suffered; the ground is holy, let us keep it so, and erect Bethels upon the spot where these men so nobly suffered for Christ and his cause.

AMERICA.

UNITED STATES.

NEVER has the *Week of Prayer* been so extensively and earnestly observed among us as this year. There was a good degree of preparation for it. The ecclesiastical bodies, many of them, had recommended it at their annual meetings last spring, or last fall. The religious and even the secular journals had given notice in advance of the places and times for the public and united prayer-meetings, and widely promulgated the programme of the subjects of prayer which had been adopted. There had been a good degree of unanimity in regard to these subjects, as much so probably as could be expected. The one grand desire of all hearts, however diversified the expression of it might be, was that the *Kingdom of God might come*, for that includes every blessing that humanity, in all the various phases of its suffering and misery, needs—that kingdom which consists in 'righteousness, peace, and joy in the Holy Ghost.' In this city of New York, in Philadelphia, and other large cities and towns, there were united meetings in central places every day in addition to individual church-meetings for prayer. They were happy seasons! No doubt much prayer was offered at the domestic altar and in the closet, for the great

objects whose promotion was sought for—objects so dear to the hearts of all true Christians, and to the Saviour Himself.

Of course the Fulton Street Prayer-meeting was well attended. It may also be readily imagined, that the state of our country, which fills all hearts with so much concern was not forgotten. It was the burden of many an earnest prayer. Among those who were often there, and who took part, either in prayer or exhortation, was a minister of the Gospel, now well advanced in years, the Rev. Dr. Junkin, who was for several years President of a College in Central Virginia, and one of whose daughters was the first wife of General 'Stonewall' Jackson, an elder in a Presbyterian church in that State, and one of the best 'fighting' generals of the rebels.

We have seen nothing from the Confederate States that has gratified us so much as the Pastoral Letter from the Bishops of the Protestant Episcopal Church to the clergy and laity of that Church in those States. It bears the date of the 22nd of last November, and is said to be from the pen of Bishop Elliot, of Georgia. It is a Christian document, and breathes a spirit of brotherly love towards all that love God in all parts of the world, that is most refreshing in these times of

strife, civil war, intense excitement, and, in too many cases, of bitter hatred. Would God that a similar spirit pervaded all who bear the name of Christ, both South and North! On the subject of slavery it speaks in language very different from that which one too often sees in Southern journals, both religious and secular, as the following extract will show:—

‘The time has come when the Church should press more urgently than she has hitherto done upon her laity, the solemn fact, that the slaves of the South are not merely so much property, but are a sacred trust committed to us, as a people, to be prepared for the work which God may have for them to do in the future. While under this tutelage He freely gives to us their labour, but expects us to give back to them that religious and moral instruction which is to elevate them in the scale of Being. And while inculcating this truth, the Church must offer more freely her ministrations for their benefit and improvement. Her laity must set the example of readiness to fulfill their duty toward these people, and her clergy must strip themselves of pride and fastidiousness and indolence, and rush, with the zeal of martyrs, to this labour of love.

‘It is likewise the duty of the Church to press upon the masters of the country their obligation, as Christian men, so to arrange this institution as not to necessitate the violation of those sacred relations which God has created, and which man cannot, consistently with Christian duty, annul. The systems of labour which prevail in Europe, and which are, in many respects, more severe than ours, are so arranged as to prevent all necessity for the separation of parents and children, and of husbands and wives, and a very little care upon our part, would rid the system upon which we are about to plant our national life, of these unchristian features. It belongs, especially, to the Episcopal Church to urge a proper teaching upon this subject, for in her fold and in her congregations are found a very large proportion of the great slaveholders of the country. We rejoice to be enabled to say that the public sentiment is rapidly becoming sound upon this subject, and that the Legislatures of several of the Confederate States have already taken steps towards this consummation. Hitherto have we been hindered by the pressure of Abolitionism; now that we have thrown off from us that hateful and infidel pestilence, we should prove to the world that we are faithful to our trust, and the Church should lead the hosts of the Lord in this work of justice and of mercy.’

I am bound to say that I have ever thought it a great want of moral courage in our Southern brethren to talk so much as they used to do about the ‘Abolitionists of the North,’ and their ‘infidel and pestilent sentiments,’ as they esteemed them, and to make these things an excuse for not holding and expressing Christian opinions in regard to the slaves, and doing their duty to them. It remains to be seen whether they will go to work and instruct, elevate, and Christianise the African race among them,—sustaining and enforcing the marriage relation, the relation of parents to children, and all those other rights which belong to human beings in all circumstances, and which they ought certainly to possess under Christian Governments.

On the 20th of January, the American Colonisation Society celebrated, at Washington City, its 46th Anniversary. The Hon. Mr. Latrobe, of Baltimore (a kinsman of the excellent Rev. Peter Latrobe, of London, whose name appears so often in the notices of the meetings of the great and good on your side of the Atlantic), presided on the occasion. The Annual Report was read by the Rev. R. R. Gurly; who has for many years been the corresponding Secretary of the Society. Addresses were made by Admiral Foote (who has seen much of Liberia, having commanded our American

squadron on the African Coast for some years), and the Hon. Mr. Kasson, an eloquent representative elect to Congress from Iowa. Both these addresses were highly interesting, and were heard with attention by a large and intelligent audience, embracing many members of both Houses of Congress. The following paragraphs comprise a synopsis of the Annual Report:—

‘Since the last Annual Meeting the Society has been called to mourn the decease of no less than eight Vice-Presidents. The civil war, and the various questions which have divided and distracted the minds of our free people of colour, have prevented any large emigration during the year to Liberia. Liberal supplies have, however, been transmitted, and some \$4,000 for defraying expenses and making improvements in that country, while the principal part of the cargo (the whole cost of which was \$30,000) was shipped in return for orders sent out by citizens of Liberia. Liberia College, a splendid edifice, and its ample and appropriate accommodations, spacious surrounding grounds, etc., are described at considerable length, and all rejoice at their completion.

‘The most cheering event of the year has been the acknowledgement of the independence of Liberia by the United States of America. The noble act passed the Senate by thirty-two yeas to seven nays, and subsequently in the House by eighty-six yeas to thirty-seven nays.

‘Since the last general meeting, Liberia has made good progress both in agriculture and trade. Official statements of her exports of palm oil, camwood, ivory, coffee, sugar, spices, syrup, and other articles, to Holland, England, the United States, and other countries, abundantly prove her growth and prosperity—added to which, one packet, arrived at Liverpool, brought 2,500 ounces of gold and \$1,200 in specie, whilst a second arrival delivered 2,175 ounces of gold and a full cargo.

‘The extent of the African trade, from official sources, is stated, in 1861, at \$2,449,740; in 1862, at \$3,537,320.

‘The agriculture of Liberia has vastly increased during the year, especially the products of subsistence, as well as the crop of sugar-cane and coffee. Several citizens of Liberia have from 1,000 to 3,000 pounds of coffee, and several are profitably engaged in the culture of sugar cane. One citizen has promise of a crop of 30,000 pounds of sugar, and has also purchased 500 acres of land on the Junk river, which he represents as good land for either cotton or the sugar cane.

‘The labour of the apprenticed and recaptured Africans has contributed very much to the improvement of Liberia, and they are represented as making rapid progress in civilisation.

‘From the report of the able Financial Secretary, the Rev. Wm. McLain, we learn that during the year the receipts, including the amount from the United States on account of the recaptured Africans, are \$129,836 50
Payments made, including those on account of the Africans referred to . . . 104,765 14

Balance 25,071 36

‘The reading of this report was listened to with profound attention, and on its conclusion it was unanimously adopted.’

The testimony which Admiral Foote bore to the feasibility of the colonisation scheme, and the prosperous condition of the colony of Liberia, was emphatic. The colony has now a coast line of 600 miles; the population is 200,000, of which about 10,000 are colonists from America, but of the African race. The climate becomes more salubrious as the country becomes cultivated. At the distance of from 10 to 30 miles the country becomes hilly and sub-mountainous. Admiral Foote spoke in the highest terms of the good order which he saw in the colony, and of the respectable manner in

which the President, Legislature, and Judges fulfil their respective duties. Without doubt, this colony is destined to exert a great and happy influence upon the future of the African race in these United States. It will be to them what America has been to poor and oppressed people of Europe. The Colonisation enterprise is soon to become one of the most glorious of all human undertakings. The events, and still more the issue, of our present unhappy war will demonstrate this. But want of space forbids my saying more on this topic at present.

On Monday, the 19th day of January, there assembled nearly 500 ministers of the gospel, chiefly of the German Reformed Church, in the old church-edifice of that body in Race-street, Philadelphia, to take part in the tercentenary celebration of the adoption and promulgation of the Heidelberg Catechism. The preliminary services commenced on the Saturday evening previous, and were continued in the preaching of sermons and the communion, on the Sabbath. These introductory services were exceedingly interesting and edifying. On Monday morning, as we have stated, the business sessions commenced, which were continued till near midnight on Friday. The Rev. John W. Nevin, D.D., a very celebrated minister, and long a Professor in the Theological Seminary of this branch of the Protestant Church at Mercersburg, Pennsylvania, presided, and opened the meeting with an able address on the origin and characteristics of the German Reformed Church.

Papers, or reports, on the following subjects were submitted to the Convention, all prepared for the occasion. It will be seen that the first four were from the pens of distinguished theologians in Germany:—

1. The Swiss Reformer. By Prof. Dr. Herzog, of Erlangen, Germany.
2. The City and University of Heidelberg, with special reference to the Reformation Period, and time of the formation of the Heidelberg Catechism. By Prof. Dr. Hundeshagen, of Heidelberg, Germany.
3. The Heidelberg Catechism in the Palatinate. By Prelate Dr. Ullman, of Carlsruhe, Germany.
4. Melancthon, and the Melancthonian Tendency in Germany. By Prof. Dr. Ebrard, of Erlangen, Germany.
5. Introduction to the Heidelberg Catechism. By Rev. Dr. J. W. Nevin, of Lancaster, Pa.
6. The Elector Frederick III. of the Palatinate. By Rev. Dr. B. S. Schneek, of Chambersburg, Pa.
7. The Authors of the Heidelberg Catechism. By Prof. L. C. Porter, of Lancaster, Pa.
8. The Relation of the Heidelberg Catechisms to the various Confessions. By Rev. Dr. E. V. Gerhart, of Lancaster, Pa.
9. The Fortunes of the Heidelberg Catechisms in America. By Rev. Dr. Bomberger, of Philadelphia.
10. The Theological System of the Heidelberg Catechism in its Theoretical and Practical Aspects. By Rev. Dr. M. Kieffer, of Tiffin, Ohio.
11. The Heidelberg Catechism in the Protestant Reformed Dutch Church. By Rev. Dr. De Witt, of New York.
12. The most noted Pulpit Orators of the Reformed Church. By Rev. Dr. J. F. Berg, of New Brunswick, New Jersey.
13. The Genius and Mission of the German Reformed Church in Relation to the Roman Catholic, the Lutheran, and to those Branches of the Reformed Church which are not German. By Rev. Prof. T. Appel, of Lancaster, Pa.
14. The Mission of the German Reformed Church in America. By Prof. Dr. P. Schaff, of Mercersburg, Penn.
15. The Theological Seminary at Mercersburg. By Rev. Dr. B. C. Wolff.

16. The Necessity and Use of Creeds. By Rev. G. B. Russell, of Pittsburg, Pa.
17. The Organism of the Heidelberg Catechism. By Rev. T. Appel, of Greencastle, Pa.
18. Catechetics and Catechetical Instruction. By Rev. B. Bausman, of Chambersburg, Pa.
19. The Educational System of Religion. By Rev. Dr. Gans, of Harrisburg, Pa.
20. Creed and Cultus. By Rev. Dr. H. Harbauch, of Lebanon, Pa.

Two of the above-named authors (Drs. De Witt and Berg) belong to the Reformed Dutch Church, which body is as much interested in the Heidelberg Catechism as the German Reformed Church.

Take it all in all, this Heidelberg Catechism celebration has been the most remarkable event in the history of our American German Church, and certainly constitutes a most important epoch in it. May a rich blessing from the Master follow what was said and done on the occasion!

I may add that the Rev. Doctor Berg, above spoken of, is Professor of Theology in the Seminary of the Reformed Dutch Church at New Brunswick, New Jersey, and editor of *The Evangelical Quarterly*. It is announced in the *Christian Intelligencer* that this distinguished scholar and theologian has just completed the translation of *Van Alphen's* very able work on the *History and Literature of the Heidelberg Catechism, and its Introduction into the Netherlands*. It will fill the forthcoming number of the *Evangelical Quarterly*, and will immediately thereafter be put into a book-form for general use. By these various means our American Christian public is likely to be made better acquainted with the Heidelberg Catechism, its authorship, and its great excellence as a summary of Christian doctrine and duty. The effect cannot fail (with God's blessing) to be good.

The United States Christian Commission held its first annual meeting in Philadelphia on the night of the 29th January. George H. Stuart, Esq. presided. It was a large and interesting meeting. Addresses were delivered by the Rev. Dr. Patterson of Chicago, Bishop Simpson (of the Methodist church), Col. Bowman, William E. Dodge, Esq., and ex-Governor Pollock. I enclose a synopsis of the Annual Report. The secretary informs me 'that if the gratuitous services of the many delegates to the seat of war, and the railroad and telegraph facilities and others freely given us were all paid for at the usual rates, I am confident that the figures of our receipts and disbursements—which have been mainly within the last six months—would be swelled to more than a quarter of a million of dollars.'

The work of the Commission, together with that of the various Young Men's Christian Associations and Army Committees cooperating with it, is, when summed up, as follows:—

Cash disbursed for expenses, stores and publications	\$ 40,160 29
Value of stores and publications distributed by the Commission	\$142,150 00
Christian ministers and laymen commissioned to minister, at the seat of war, to men on battlefield, and in camps and hospitals	356
Christians actively working with the Army Committees in the home work	1,033
Meetings held with soldiers and sailors, exclusive of those at the seat of war	3,945
Public meetings held on behalf of the soldiers and sailors	188
Bibles and testaments distributed	102,560
Books (large and small), for soldiers and sailors, distributed	115,757
Magazines and pamphlets, religious and secular, distributed	34,653

Soldiers' and sailors' hymn and psalm books, distributed	130,697
Papers distributed	384,781
Pages of tracts, &c. distributed	10,953,706
Temperance documents distributed	300,000
Libraries supplied to hospitals, &c.	23
Boxes and barrels of stores and publications distributed	3,691

I have not room to say more than a word or two about our war. There have been no hard battles since our defeats at Fredericksburg and Vicksburg, and our success at Murfreesboro' (January 1 & 2). The federal forces have had some brilliant successes on the Arkansas and White Rivers, in the State of Arkansas. The rebels made, on the 1st of Feb., a *raid* from the harbour of Charleston, but it amounted to but little. Whilst I write (Feb. 7th), we are in daily expectation of receiving intelligence of another attack on Vicksburg by Generals McClelland and Grant, and an attack, mainly from the water, upon Charleston, S.C.

Never were our affairs in a more serious and difficult position. But the farther we go, it becomes more and more evident that the war is turning more and more to be a war against African slavery. As to restoring the Union as it was, with slavery as it was, it is becoming more and more manifest that it is impossible. The rebels do not want to come back into the Union on any terms. They desire independence, with slavery as the chief corner-stone of their government. Shall they be allowed to go? If so, where is to be the line of separation? What the future relations between the Free North, and the Slave-holding South? And what the future of Mexico and the West India Islands? These are grave questions upon whose consideration I cannot enter now.

New York, Feb. 1863.

NORTH-WEST AMERICA.

THE Rev. W. W. Kirby gives an account of a summer journey in which he travelled into the Arctic regions, having gone, it is supposed, farther north in this direction than any missionary previously. He writes:—

‘Our good Bishop expressed a desire that I should visit, as early as possible, some spot where the light of divine truth had not yet reached; and being very anxious to testify my gratitude for the many favours I have received from him, I resolved to visit the Yoncon, the very first opportunity that I had. I went accordingly in a small canoe, paddled by two Christian Indians. We followed the ice down the river Mackenzie, staying awhile with Indians wherever we saw them encamped, and remaining three or four days at each of the forts along the route. At Fort Norman, according to appointment, my catechist met me with his little band from Bear Lake, and a very happy time I spent with them. When near to Good Hope, I met Mr. Grellier (the Roman Catholic priest). There were not many Indians at the Fort, but most of those present attended my services, and appeared glad of my visit. The opposing ones were very bitter, but they left the day after my arrival. A few days after leaving there, I had the honour of being the first missionary on this continent to erect the standard of the Cross within the Arctic regions; for on coming up to a band of Indians, I determined to spend the remainder of the day and all night with them, to tell of “Christ and him crucified.” They were much delighted, poor creatures, at the glad tidings I had brought to them, and affected me not a little by their kind and earnest entreaties that I would not venture farther, lest mischief should befall me from the Eskimo, of whom they appeared much afraid. I told them of my trust in God, and of my willingness, if needs be, to die in His cause; and then reminded

them that by not even “counting my life dear unto myself,” I gave them the greatest proof possible of my desire that both they and their countrymen might be saved. This silenced but did not satisfy them; for one man, who could speak a little Eskimo, at once volunteered to accompany us to Peel’s River without fee or reward, which he most kindly did. The next day we came to another camp of about forty Indians, where I also remained a long time, and where the same results attended my visit, even to another Indian, who could also speak Eskimo, offering to accompany us. His services were also gladly accepted, and very thankful did I afterwards feel that they had come; indeed, if they had not, I much fear for the consequences. May God bless them, wherever they may now be, for their kindness and faithfulness!

‘We had now three canoes, and went gliding along down the widening current till we came near to Point Separation: there we met the first party of Eskimo, and, shortly after those, three or four other parties, all of whom were exceedingly troublesome, and even dangerous. They appeared friendly at first, until they got us pretty well in their power, and then they tried to steal everything that we had. But by the ability of the two Indians to speak to them, and the firmness and decision of all of us, I lost nothing save my shoes and stockings, and a few things of that kind. They were well armed with deadly-looking knives, spears, and arrows; but the Indians being four in number, and with a gun each, they did not offer any personal violence.

‘We were now within a day and a half of the Arctic Sea; and much as I longed to push to it, we did not think it either wise or prudent to venture farther with so small a party: we therefore hastened to Peel’s River, where I found a very large party of Loucheux Indians waiting to see me. They received me very cordially, and listened most attentively and thankfully to the story of the Cross. There were also forty or fifty Eskimo present, but from want of an efficient interpreter I fear they did not learn much. They were, however, very obedient, and manifested a desire to know all they could, by attending even the Indian services. There I left my canoe, and wishing my poor faithful Indians good-bye, and taking two others who knew the way, walked over the Rocky Mountains to Lapierre’s House. This part of the journey tried me very much, for I am really unable to endure the fatigue of walking far. But it was not the distance that wearied me (it being only about one hundred miles) so much as the badness of the walking, and the myriads of mosquitoes which tormented me day and night; for I had no tent to sleep in, it being too heavy to carry across; so that, from Peel’s River to the Yoncon and back (six weeks’ journey) I just rolled myself in my blanket and slept through fine or rain. And from the day I left home to my return, I never either slept in a bed or without my clothes. There was, however, no great hardship in this, nor do I wish to produce that impression on your minds. I wish only to relate our mode of travelling here.

‘The poor Indians crowded upon me here from morning to night. But, correctly speaking, there was “no night there,” nor yet at Peel’s River, and often, with deep interest, did I watch the course of the sun throughout the whole twenty-four hours. After remaining there eight or nine days, a boat came up from the Yoncon with furs, by which I went down on its return. Four or five days of drifting and rowing down the swift current of the Porcupine River brought us to the Fort, which we reached early in the morning of the 5th or July. It is situated about two miles above the confluence of the Porcupine and Yoncon Rivers, on the bank of the latter, whence it derives its name. There were about five hundred Indians present, all of whom were much surprised, but very glad to see me there.

Mr. Lockhart, the gentleman in charge, gave me a hearty welcome, and, in a very kind and appropriate address, introduced me to the Indians. They are a bold, turbulent, and cruel race, resembling far more nearly the worst of the Plain tribes, than the quiet Chipewyans of the Mackenzie Valley. Medicine men have great authority among them. Murders are very common, and almost everyone of them has several wives. I commenced my labours among them with much fear and trembling, but confidently looking to God for help and strength, and cannot doubt that both were abundantly given. After the first service, the principal chief made a long speech, full of good sense and shrewd remark, and all in favour of me and my message. His influence over the other Indians is all-powerful, so that my course was at once clear; and, with a heart swelling with gratitude to God, I set to work in earnest to make the most of my golden opportunity. Three times a day we had service all together outside, and the times between were occupied by their coming to my room, in regular divisions, for conversation, more special instruction, and to learn the Ten Commandments, a hymn and prayer that I had translated for them. The hymn they soon knew, and in a day or two could all sing it very nicely, as well as repeat pretty well the prayer, which was a reflection of it.

And to the honour of God's grace I must declare, that so greatly did he bless these simple services to them, that, before I left, the medicine men openly renounced their craft, murderers confessed their crimes, polygamists gave up their wives, and mothers told of their having killed their own children, till it sickened one to hear, and then all begged for pardon and for grace. Oh, it was a goodly sight to see that vast number, none of whom had ever bent a knee before in prayer, now kneeling daily before God's footstool in supplication and praise! I was in an ecstasy of pleasure the whole time; and even now, much as I dread the mountains, I am really longing for May to return, that I may go again to see whether the good work was permanent or not. The Fort, I imagine, is not more than five or six hundred miles from Behring's Straits, as a small party from there were present. Delighted should I have been to return with them, but time would not permit. However, if they were enabled to take back the precious truths they received to their friends and relatives, the glorious gospel will have, soon, its mighty way in that direction, across the whole continent.

WEST INDIES.

THE Caymanas are three islands about two hundred miles north-west from Jamaica, of which they are nominally a dependency. Two of them are very small, and together contain scarcely a hundred inhabitants. Grand Cayman, the scene of my labours, is nearly thirty miles long, by five or six broad. It stands only a few feet above the sea, and in a late memorable hurricane much of it was entirely submerged. It is seen only nine miles off. Its verdant shore-line and houses of singular whiteness give it an almost paradisaean aspect from the sea, and I can suppose a man sated with the world's pleasure, and wearied of its strife, to fancy, as he approached it, that he had lighted at length on an elysian resting-place. Much of it is rocky and marshy, but it has a large proportion of productive soil, from which the usual tropical vegetables and fruits are, or might be, raised. Its climate, though humid, is healthy, and it enjoys entire immunity from yellow fever, cholera, small-pox, and other malignant epidemics, probably because, from its extreme flatness, the sea-breezes sweep its surface so thoroughly. Like

similar islands, it is surrounded by a low and dangerous reef, which has been the destroyer of many a noble vessel, and on which, tradition says, ten English ships, under convoy, went to pieces by following in a line, on a stormy night of last century. Homeward-bound merchantmen often call for turtle, and war-ships would occasionally put in for water and provisions.

Little is known of its history, and that little is entirely traditional. It is supposed to have been first inhabited by buccaneers from the American main, and a few of Cromwell's soldiery from Jamaica. British and American sailors wrecked in the surrounding seas, and Cuban outlaws, found refuge and remained on it. Negroes were brought to it from Jamaica, and even Africa; occasionally they escaped to it from Cuba, and slavery existed as in the other English islands until the year of emancipation. Its inhabitants were long noted and dreaded for their semi-piratical habits. Much is told of their contraband and plundering courses, and it is just to add, much also of their having saved many lives from the wrecks inevitable amid the periodic storms of the Caribbean Sea.

At present the island has above two thousand inhabitants, distributed in nine villages or hamlets (two are called towns), all situated on the coast, and, with one exception, on the southern shore. They are named, West Bay, George Town, South-West Sound, Prospect Bodden Town, Frank's Sound, East End, Gun Bay, and North Side. One-third of the people are white, the others black or coloured. They cultivate land and rear cattle; and many go to sea in small schooners, of which they have twenty-four, to catch turtle, and search for wrecks.

The government of the Cayman is unsatisfactory and anomalous. It has no authorised rule. The Legislature of Jamaica practically outlaws it, but it will probably receive soon from the Governor of that island a code of laws and a resident magistrate. It may be said of Cayman as of Laish, 'The people that are therein dwell careless, quiet, and secure, and there is no magistrate in the land that might put them to shame in anything, and they have no business with any man.'

Various missions have been established in Grand Cayman within the past fifty years. It was long occupied, first by the Church of England, and then by the Wesleyans. These missions were withdrawn, and through an interval of many years, the island was entirely destitute of the means of grace, and the people, left to themselves, relapsed into lawless immorality, until their 'last state' seemed to be 'worse than their first.' The United Presbyterian Church of Jamaica, sanctioned by the parent Church in Scotland, sent the Rev. James Elmslie, as its missionary, to the Cayman in 1846. Mr. Elmslie's ministry, was, from the first, signally blessed. Sabbath-breaking and intemperance were arrested, and to a large extent abandoned, and general reformation of character appeared. The scattered state of the population necessitated five (now six) preaching stations, six, eight, ten, and twelve miles apart, from which two congregations have been organised, which together number 800 worshippers, and 400 communicants. There are eight Sabbath schools, attended by 600, and five week-day schools, which have 130 scholars.

I came out in 1857 to share the work with Mr. Elmslie, and he has since retained the western, and I have wrought the eastern section of the island. Besides the routine of classes, household visitation, etc., we have usually preached at two stations each Lord's-day, and as often as we could at the other stations through the week. Physically, the work is very trying. None here, I am assured, ever attempted, or would attempt regularly to travel the roads in my division of the island, and, I fear, no European labourer could do so long. My journeys are made, usually, under the full

heat of the sun, on native ponies, unshod, over iron-bound, honey-combed cliffs for many miles.

Excepting about twenty Plymouth Brethren, all professing the Christian faith in the Grand Cayman are Presbyterians. Various obstacles to the reception of the truth elsewhere do not exist here. There is little scepticism. I know only one infidel. The superstitions of the people are not so important as to be a serious hindrance to the missionary; they assent readily to the claims of the gospel; they respect its genuine professors, and often patiently receive the most pointed and faithful rebukes of sin. The faith of converts seems singularly childlike and complete. The spiritual darkness and conflict of thoughtful Christians have little place in their simple minds.

One of my stations—East End—shared in some measure the remarkable awakening lately experienced in Jamaica. Much of it, however, I regret to say, was spurious. Spasmodic shocks were felt in other districts of the island, with few or no lasting results. We urgently need a genuine revival in a resurrection of the Church, and a birth to life of many hundred souls.

Our difficulties mainly arise from the *habits* of the people. Their wrecking practices operate most unhappily against us. Many vessels are wilfully, it is affirmed, wrecked in the adjacent seas. The ship to be put away is run ashore in smooth shallow water, where there is little or no danger to life, on one of the 'Keys' between this and Cuba. Caymanas vessels, usually near, bring the crew and cargo hither; the latter is sold, and the proceeds divided between the wrecked crew and their finders, and the former get home by Jamaica or America, though many of them prefer to settle in Grand Cayman. The connexion of the Caymanians with this nefarious system may not be legally punishable, but it has a mournful influence on their character, which is, in truth, peculiarly unlovely. The selfishness, covetousness, deceit, and heartlessness of human nature are rankly developed here. The moral feelings are blunted and degraded. There are very few, indeed, whom one can entirely trust. Too many are without 'natural affection.' Disputes on rights of property are perpetual. Murders, particularly of illegitimate infants, are frequent. It is more than suspected that several church members, white and coloured, have lately engaged in the slave trade on the coast of Cuba. And in addition to what is peculiar to the Caymanas, we have, as in the West Indies generally, the 'image and superscription' of the reign of slavery; abounding licentiousness in the form of abominable midnight dances, etc.; active opposition of Satan's emissaries, 'whose glory is in their shame;' and, what is most distressing of all, the testimony borne by the

character of most British residents against the gospel. Much of our work is uncompromising exposure of cherished sin; but our comfort is that, rude and vile as our materials are, they may be 'washed, sanctified, and justified,' and adorned with 'the beauty of the Lord,' and presented 'to Himself a glorious Church.'

The complete isolation of the field is, perhaps, our heaviest trial, as it makes all other trials more severely felt. The loneliness is extreme, and often wellnigh insupportable. The island is a 'Patmos;' even with the whole heart and every hour devoted to the highest and happiest work on earth, the social influences of society are needed, for the missionary is a 'man of like passions' with others. But in the Caymanas these are not to be found. We dare not make our best people companions; we are far from brethren; and are often shut out from communication with Britain for several months. Yet many a fellow-worker has a similar tale to tell. Only close fellowship with the Master can sustain the missionary in the freshness of zeal under the chilling, crushing influences of his awful solitude.

The value of native lay agency has been tested here for many years. It has had full scope from the first; indeed, the work at most of the stations could not have been sustained without it. Laymen have taught the Sabbath schools and candidate classes, and preached to, and largely helped to form, the congregations. I do not say their labours have wrought solely for good to themselves or the people. Some—chiefly intelligent though careless Englishmen—have abandoned the sanctuary in the missionary's absence. 'Novices' have been 'lifted up with pride,' and the teachers have still 'need that one teach them the first principles of the oracles of God;' but of this I am assured, that lay agency has done good, and cannot be spared here. It may fail in more enlightened communities; yet when I see what a few comparatively untaught Caymanians have done in their island for Christ, I ask what the members of his church in Britain might not do for him there? and believe that when all who know Christ shall make him known, the world's mission field will soon be occupied and its harvest reaped.

We have hope for the Caymanas. They shall be won for Him for whom they have been claimed. The foundations of a work have been laid that shall rise when our day of labour shall have closed, till the copestone be brought forth with shoutings of 'Grace, grace unto it.' Your readers have the world before them, and we can ask but a fraction of their prayerful interest for our lonely isle; but if that be given, it may become an 'Eden, the garden of the Lord,' fruitful, beautiful, and glorious to his praise.

Grand Cayman, Dec. 1863.

IN MEMORIAM.

EDWARD ROBINSON.

This able scholar, and, while he lived, the first authority upon Biblical geography, died at New York on the 27th of January, aged sixty-nine. His death will be lamented as much in Europe as America; his writings commanded the respect of Biblical scholars over the globe. It is through the New World not the Old that the Palestine of the past has been rescued for the present, and whatever Biblical topography may do to elucidate the Bible, will be greatly owed to the eminent and simple-minded American Professor. He was the son of an Independent minister, and born at Southington, Connecticut, in 1794. During his childhood his father moved into the State of New York. He graduated with the highest honours at

Hamilton College in 1816, and during the next year was college tutor. In 1821 he removed to Andover with a high reputation for Greek, and the intention of bringing out an edition of the Iliad. Here he learned theology, and pursued his philological studies under Professor Stuart with so much success that in Stuart's absence he took charge of the Hebrew class, and was afterwards appointed Assistant-Professor. He was united with Stuart in his literary labours of that time, and after five years sailed for Europe, where he resided, chiefly in Germany. Returning to Andover in 1830 he was appointed Extraordinary Professor of Sacred Literature, and three years later went to Boston, where he engaged in literary work. In 1837, the year after the Union Theological Seminary was founded in New York, he was appointed its Professor

of Sacred Literature, and before entering on the duties of the chair, he paid a long-projected visit to the East, in company with his friend Dr. Eli Smith. The result of this tour was soon after made public by his well-known work, *Biblical Researches*, which appeared simultaneously in America, England, and Germany, and at once established its author's reputation. The facilities at his disposal were few, the difficulties infinitely greater than they are now. But he had enthusiasm and courage, scholarly accuracy and unwearyed perseverance; and after great labour and pains he was able to make a complete survey of Palestine. After a short residence in Germany to prepare his book, he entered, in 1840, upon the duties of his Professorship, which he held until his death, a period of twenty-six years. He paid a second visit to the Holy Land, the results of which were embodied in an additional volume of *The Researches*. Last summer he passed in Germany in declining health. His disease was not checked, and though his death was sudden it was scarcely unexpected. He was twice married; about 1817 to a sister of President Kirkland, of Harvard College, and in 1828 to a daughter of Professor von Jacob, of Halle. His second wife, who with two children, survives him, was an accomplished woman, and a frequent writer under the signature of *Talvi*. Though ordained to the work of the ministry he was never a pastor; his gifts led him to another department of Christian teaching, where they signally served him. Besides his great work he wrote a translation of Gesenius' Hebrew Lexicon; his own Greek and English Lexicon of the New Testament; a Harmony of the Four Gospels; a Translation of Butmann's Greek Grammar; and an abridgment of Calmet's Biblical Dictionary. He was one of the founders of the *Biblical Repository* and the *Bibliotheca Sacra*, and contributed no little to the reputation of both those journals. He was a member of most of the learned societies, and was presented by the Royal Geographical Society with their gold medal. Two unfinished works remain to bear witness to his unflinching industry; on *Obscure Passages of the Bible* and on *Sacred Geography*. To the latter he had addressed himself after his first journey to Palestine; he considered it as the work of his life, to which the others were all preparatory. Should it not be far enough advanced for publication the loss to Biblical science will be irreparable. He was a man of great modesty and shyness; of the strongest rectitude; of indomitable perseverance, and of generous feelings. He was a constant contributor to the *New York Observer*, but instead of receiving payment desired the editor to give the sum to such indigent students as he should send to receive it. His mind was solid, his judgment masculine, penetrating, and sound. He was a thorough and accomplished theologian; and a man of a calm and firm piety. He has left a name that will be remembered with honour by scholars—that will be endeared to every student of the Bible.

RUDOLPH STIER.

THIS eminent divine died suddenly of paralysis of the brain, at Eisleben, on the morning of the 17th December, 1862. The previous day he pursued his usual avocations, and retired to his room between nine and ten. An hour after he was found prostrate on the floor, and neither consciousness nor language having returned, he went to his eternal rest at one o'clock in the morning. His death is a great loss to the Evangelical Church and to Theological Science. There is no doubt that Stier was one of the first expositors of Scripture, and that he exerted a most beneficial and important influence on exegetical study and theological thought.

His great work on the 'Words of the Lord Jesus,' is known and valued throughout evangelical Christendom, and men of the most various schools are one in their admiration of the comprehensive erudition, the manly vigour of thought, the child-like faith, and the spiritual insight and experience which characterise this commentary. Stier was preeminently a Biblical theologian; the Bible was the element in which he lived, and in all his expositions we feel that we are listening to one who has obtained a wonderfully clear and deep insight into the mighty and harmonious organism of the Word of God. A diligent and conscientious critic, he entered with a candid mind into the difficulties and objections of the negative school in its various shades; but never left out of view the spiritual and practical element in which alone can be found the key to open the rich treasury of the Word. It was his deep Christian experience, and his reverence for the teaching of the Spirit in the living Church of God, which enabled him to penetrate so deeply into the full and ever-new meaning of the divine Word. Free from sectarianism and narrowness, as well as scholastic pedantry and esoteric exclusiveness, he had a peculiar gift of recognising the Christian element, where sadly obscured and mixed; and his quotations from the mystics, Church Fathers, and the practical devotional literature of all countries and Church denominations are the best testimony to the catholicity of his mind, and the largeness of his heart and sympathies.

His commentary on the words of the Incarnate Word is his *magnum opus*, but his other exegetical works on the Acts, the Epistle to the Ephesians, the last twenty-four chapters of Isaiah, &c., are scarcely of less value. His appreciation of the organic connection between the Old and New Testament forms one of his characteristic peculiarities; and we sincerely hope, that some of the works on Old Testament books, of which he speaks in the prefaces to his later writings, will yet be given to the world. Great as Stier was as an essayist, he was also great in practical theology. His popular expository lectures on the Epistles of James and to the Hebrews, as well as his sermons on the gospels and epistles, abundantly show how eminent he was in unfolding to the Christian congregations the treasures of instruction and consolation of the Divine word. His deep devotional feeling, manifesting itself throughout all his writings, found a more direct expression in his poems and hymns, some of which have won a permanent place in the services and hearts of German people.

He was little more than sixty years old when he died. Of his life, we only know, that in his youth he had to pass through the struggles of scepticism, which in those days of rationalism were spared to few enquiring minds; but in a work published in 1824 at Königsberg, we have a testimony of faith and rejoicing love, in which we can trace the leading ideas of his future worth. In 1821 he lived at Wittenberg, in the Thol seminary, of which the venerable Heubner was president. Among his colleagues and friends were Herbert and Rothe. From Wittenberg he was called to Basle as teacher to the Mission house, where he laboured with much blessing. It was here that he met with an accident, a violent sprain of the foot, from the consequences of which he suffered all his life. After a short stay at Frankleben near Halle, when leisure, and the propinquity of the University had the most favourable influence on his theological development, he was called to Wiehlinghausen near Barmen. Various reasons induced him soon afterwards to resign his charge. He was subsequently superintendent in Skenditz (between Halle and Leipsig) and latterly in Eisleben.

He was twice married (his first wife was a sister of Prof. Nitzsch), and has left several children to mourn his loss. After a most laborious and eminently useful life, this faithful servant has been called to his home;

but his memory will live in the grateful hearts of thousands, and the influence of his profound and spiritual expositions be felt and enjoyed by many Christian congregations on both sides of the Atlantic. He has been a teacher to many, and, 'being dead, yet speaketh.'

LYMAN BEECHER.

On the 10th of January, died the Rev. Lyman Beecher, D.D., at the advanced age of 87 years. He was one of the most distinguished preachers of the United States in the present century. A native of New Haven, Connecticut, he was educated at Yale College, which is one of the most renowned literary institutions of America, was first settled as a pastor, eleven years, at East Hampton, on Long Island, N. Y.; then sixteen years at Litchfield, Connecticut; next six years at Boston; afterwards, he was for twenty years Professor of Theology in Lane Seminary, at Cincinnati, Ohio. The last ten years of his life were passed at Boston and Brooklyn, without pastoral charge, but he preached as often as his strength would permit. In the last-named place, and near to his favourite son, the Rev. Henry Ward Beecher, he spent his last years; his powers of body and mind gradually wasting away, till the flickering flame died in the socket. Rather below than above the medium height, and having a person that had nothing striking about it, save an eye of singular depth, size and brilliancy, and possessing no particular advantages of voice, Dr. Beecher, by the *penetrating* nature of his mind, by the richness of his imagination, and a ready command of language—but not with great nicety of pronunciation—was a most effective speaker both in the pulpit and on the platform. He was a great preacher in his best days, especially among a New England people; sensible, well-educated, and acute. No man ever did more to break down the stronghold of Unitarianism in Boston than he did during the short period of five or six years which he spent there—building up three new and strong Churches in that short period. No man understood better than he how to blend the rigour of logic with the most

tender and melting appeals to the affections. His *manner* was altogether his own—at least until some of his sons, and a few others, almost robbed him of it. He had seven sons and four daughters. All of his sons became ministers of the Gospel, and all but one are still living, as are all the daughters. Of the sons, Edward and Henry Ward have made their mark both as writers and speakers; of the daughters, Harriet (Mrs. Stowe) has achieved a renown that equals, if it does not even eclipse, that of her distinguished brothers. Dr. Beecher's published Lectures on Theology, Sermons before Ecclesiastical and Missionary bodies, and on other great occasions, Essays, etc., make several volumes. His Six Sermons on Intemperance, delivered many years ago, did much to give an impulse to the Temperance Reformation with us. His sermon on Duelling, occasioned by the death of General Hamilton by the hand of Colonel Burr, almost sixty years ago, was one of the most remarkable he ever delivered, and produced a great effect on the public mind, especially in the Northern States, and takes rank with those which that memorable occasion called forth from the pens of Drs. John M. Mason, Eliphalet Nott, Timothy Dwight, and other distinguished men of that day.

The funeral services were held in the Plymouth Church, Brooklyn (of which the Rev. Henry Ward Beecher is the pastor), on the 14th January, when a sermon was preached by the Rev. Dr. Leonard Bacon, of New Haven, Connecticut, to an immense congregation that filled that large edifice to overflowing. The text was: 'Thanks be to God which giveth us the victory' (1 Cor. xv. 57.) The discourse was worthy of the occasion and the subject. It contained not only a just and discriminating portraiture of Dr. Beecher's moral, religious, and intellectual character, but also set forth the chief events and labours of his life. The next day his remains were carried to New Haven, and buried by the side of the late Dr. Taylor, according to his dying injunction. In due time we may expect an extended biography of this remarkable man; and if it should contain all the wonderful things said or done, which have been attributed to him, it will indeed be a most extraordinary book.

LITERATURE.

ENGLISH.

Christian Missions: Six Discourses delivered before the University of Dublin: being the Donellan Lectures for 1861. By W. P. WALSH, A.M., Chaplain of Sandford. Crown 8vo. pp. viii. 288. 6s., Dublin: Herbert.

SOME years since, a proposal was made to establish a Missionary Lectureship at each of the Universities. The proposal is one of great interest. Most Missions have been hitherto conducted by Societies, and not as a part of the Church organisation. No direct connexion has been established between them and the University. There are lectures on the History of the Church; Missions which are the living and present history of the Church, are ignored. Men study for the Church; they do not regard, they are not taught to regard, the Mission as direct Church work. It is only now that the prejudice against missionaries, as an inferior class, is wearing away. There are still Societies whose Missionaries are not eligible for pastoral work. And so long as this separation between the Mission and the Church continues, the Mission will be crippled; so long as Mission work is regarded as inferior, entered on with resignation

rather than consecration, so long will Missionary Societies appeal for men in vain. That appeal has now become serious; the want of response may well cause apprehension. Whether or not a University Missionary Lectureship be at once practicable, there is no doubt it would be a step in the right direction; that until the University is identified with the Mission,—University men will hold aloof. The Donellan Lectures of Mr. Walsh are a hopeful symptom. Delivered before the University of Dublin, they are an excellent example of what such lectures should be. They are graphic, clear, and practical; they present a living and intelligent picture of the Christendom in heathendom; and throughout there runs a solemn and dignified pleading for Missions, a high appreciation of the Missionary office. They will be acceptable to a wider circle than the students who heard them. The Missions of the Middle Ages, Modern Missions—Romish and Protestant—the results and prospects of missionary labours, are plainly and sensibly treated, and many valuable facts are well arranged in the notes. Those who are familiar with Newcombe and Burkhardt, will appreciate the admirable selection and management of somewhat unmanageable materials; those who wish a succinct account of Missions cannot find, at present, a better book.

Parochial Mission Women: their Work and its Fruits.

By the Hon. Mrs. J. C. TALBOT. pp. viii. 120. Livingtons.

Our Homeless Poor, and what we can do to help them.

By ELLEN BARLEE. crown 8vo. pp. 3s. 6d. Nisbet.

Friendless and Helpless. By ELLEN BARLEE. crown 8vo. pp. viii. 292. 3s. 6d. Faithfull.

Lancashire Homes, and what ails them. By the Author of 'Ragged Homes, and how to mend them.' 12mo. pp. xii. 94. Nisbet.

Labourers' Cottages in the Agricultural Districts of England. crown 8vo. pp. viii. 108. 1s. Jarrold.

THE last twenty years have largely increased our Christian helpfulness. They have given us ragged schools, and reformatories, Bible-women, and nurses for the sick. While some are studying the phases and dangers of our social evil, others are bringing to them the quiet help of practical Christian love. Every year almost informs us of some such new effort, independently begun, and then adapted to organisations already in existence; and so the whole round of Christian work is being gradually filled in, and what is lost by the want of system is, at least, partially regained by the enthusiasm of the separate workers for their own departments. Mrs. Talbot's account of Parochial Mission Women is full of encouragement, and marked by great good sense. It is simply the Bible-woman in the parish under the incumbent, instead of in a district under a committee. Dr. Fliedner holds his parish deaconess as the most important; her position is more defined, her relation to the Church closer, her power of doing good increased. Mrs. Talbot at least proves that there is room for the parish Bible-women, that there is no collision between them and the Bible-women already familiar to us; that their number is rapidly increasing, and that there is little difficulty in obtaining persons suited to the work. Miss Barlee has devoted herself to the homeless poor, especially girls, thrown suddenly out of employment, and who may be thrown upon the street. Refuges have been provided as a temporary shelter, and to these other helpful institutions have been added. In the new Field Lane Refuge it seems there is a lodging house for boys under a given age, another for girls, a house for houseless girls and servants out of place, and an infant school for 200 children. A well-known Christian writer gives a sad enough account of Lancashire homes, and a prize Essayist a still sadder of the labourers' cottages in agricultural counties. It was a saying of Sidney Smith, that all nations begin with living in pigsties. It would seem from such books as these, that a considerable part of our nation has not got beyond the beginning. It is plain that there must be no pause in Christian effort; it is cheering to find that there are so many to work.

Family Sermons. By HORATIUS BONAR, D.D. 8vo. pp. xvi. 464. Nisbet.

The Thoughts of God. By J. R. MACDUFF, D.D. 18mo. 1s. 6d. Nisbet.

Prayers, Texts, and Hymns for those in Service. By the Author of 'Count up your Money.' 12mo. pp. iv. 58. 8d. Faithfull.

DEVOTIONAL books are a marked characteristic of the time, no doubt a healthy characteristic. Recent statistics go to show that religious literature has the largest circulation of any; and probably of such literature devotional books occupy the largest share. And in an age so breathless and overworked as ours, it is cheering to find a craving for religious leisure, that the practical side of Christian life is balanced by the meditative. It is a proof that religions truth has taken a deep hold of the people—that it is enjoyed and sought in contrast to the restlessness of life—that scepticism has not the strength it seems. It may be that better devotional reading could be provided—that

it might assume a more modest and spiritual character—that much of it is commonplace. There is much that it would be easy to condemn, that to cultivated and reverent and thoughtful persons may seem very worthless—much that is no doubt taken for want of any better. But there is already a manifest improvement; it is pleasant to notice that it is coincident with the extended taste for this kind of reading. Dr. Bonar's book is admirably fitted to its end: it is wholesome devout Sunday reading—sermons that may be heard with profit in any household, that will be likely to suggest conversation and fill up a pleasant and useful evening. They are plain sermons, with plain but pregnant teaching, and purposely deal with questions of the soul rather than the duties of life.

Dr. Macduff's little manual will recal its predecessors. It might have found a better title; but it is sure to be welcome to thousands of readers.

The *Prayers and Hymns* are suitable to their object, and may suggest much to those who are ignorant, and to many who are diffident. There is, perhaps, a tendency to stereotype feelings that should be free, but the main intention is good, and it is a kindly thought for a class little cared for.

Considerations on the Pentateuch. By ISAAC TAYLOR. 2nd Edition, 8vo. pp. 80. 2s. 6d. Jackson, Walford & Hodder

Bishop Colenso's Examination of the Pentateuch Examined. With an Appendix. By G. S. DREW, M.A. 8vo. pp. xii. 118. Bell & Daldy.

The Bible in the Workshop. By TWO WORKING MEN, a Jew and a Gentile. Crown 8vo. pp. 104. 1s. 6d. Kent & Co.

Christ or Colenso. By MICHAEL HILL, Son of a Missionary in the East. 12mo. pp. 84. 1s. 6d. Hamilton, Adams & Co.

Moses Right and Colenso Wrong. By the Rev. JOHN CUMMING, D.D., F.R.S.E. Shaw & Co.

If Bishop Colenso was aware of the start and sensation that his book would produce in England, he must have at least felt some surprise at our English readiness of reply. Pansing for a moment to recover the shock, the press has poured out an unflagging succession of answers. Newspaper correspondents led the van; pamphlets followed; books are bringing up the rear. No man has probably encountered so many antagonists; no antagonists were probably ever so various. The haviest weapons were seized; personalities and abuse, when others failed. But more leisurely opponents made better choice, and have advanced with an earnestness and gravity befitting the position; for it is a position of great moment in the religious history of our country, not for the assault on the Pentateuch, or the assailant, but for the revelation of a certain deep and perhaps wide disaffection to the authority of the Word of God. It has brought men a step nearer to the struggle which many have foreseen—which has been already fought, if it does not still linger, in Germany—a struggle not for interpretations or theological systems, but for the bare word and truth of God itself. When the special battle over the Pentateuch is past, that struggle will still remain. Dr. Colenso is no very formidable opponent to those that will meet him humbly and calmly in the Spirit of God. The questions which he has raised are not very novel to students of the Bible. The nearest approach to novelty is in the oddity of his conclusions, the eccentricity of a man who, on his own showing, adopts out of two possible conclusions that which involves the greatest difficulties, and while proclaiming his reverence for truth, deliberately suppresses the other. There is no ground to question his sincerity, his expressions of belief in what he still believes, his feeling of freedom to be rid of what he disbelieves.

But there is strong ground to suspect his logical acuteness, to distrust an expounder of Scripture who shows himself so blinded by feeling, so defective in the sagacity and impartiality of a judge. His book will soon pass away from men's minds; there is nothing lasting in it but its disgrace. Able books will be written to refute it—abler probably than it deserves. Nay, some good may come out of it, by a more critical, patient, and loving study of the Old Testament, by the shame that we, in England, will feel for the erudities that have been opposed to criticism, itself so crude. But those sceptical tendencies out of which the book indirectly sprang, and which it has attracted from every side, will not pass away so lightly. Solutions of arithmetical puzzles, calculations that overthrow other calculations, even theories of inspiration will not remove them—nay, will scarcely touch them. The battle closed to-day may rage in some other part of the field to-morrow. And the importance of the Colenso controversy, as it is called, lies mostly in the indication it gives of a rising unbelief which is already called freedom of conscience, which claims the widest tolerance for itself, but even now grows impatient at the reverence of a simple faith. Mr. Taylor's pamphlet is peculiarly valuable for the perception and assertion of this danger. Wider and more philosophic in its aim than the other replies, it is manly and trenchant in its reasonings; not a retort, and nowhere disfigured by inuendoes or unchristian speech. Mr. Drew's book has a special worth, from his knowledge of Syria and his wise application of that knowledge to the Books of Moses. Happier than either, and more effective than any reply published is a series of papers appearing in *Good Words*. They are slightly wanting in feeling, at times, perhaps, bordering upon coarseness, but as a retort, singularly vigorous and crushing; so skilful and aptly keen, so instinct with the sense and command of power, that only one man in England could have written them.

African Hunting from Natal to the Zambesi. By W. C. BALDWIN, Esq., F.R.G.S. Demy 8vo. pp. 451. 21s. Bentley.

THERE are sportsmen no doubt for whom Mr. Baldwin's book has a peculiar interest. Few men have hunted more desperately or had more hair breadth escapes. But the book is interesting to others than sportsmen. Mr. Baldwin's hunting ground was through just that part of Africa which has received most prominence in missions. His narrative gives one of the liveliest pictures of the people and the country. His wanderings brought him into frequent contact with the missionaries; with Moffat at Mosilikates' kraal, Livingstone at the Zambesi, the ill-fated Helmore and Price party on their way up, often with Schroeder the Norwegian, and the Hermannsburghen. He is a shrewd observer and his impressions are frankly told. He does not give the information of a missionary report, but he gives what is as valuable in its way, what struck him as a hunter and man of the world. And his opinion of the missionaries is favourable throughout; his description of Pastor Harms colonists very noticeable.

'We arrived here yesterday; found a large arrival of German missionaries from Natal, no less than six; they are active, energetic fellows, all tradesmen and good workmen, and have in the space of six weeks, with wretched materials to work on, built themselves not only a good substantial house with five large rooms, but really a tasteful, elegant building, with a wide verandah on three sides. They are clever, learned, well-informed men also, and pass every spare moment in hard study, in acquiring the Bechuan language, which is no easy task, as they have only the New Testament, translated

by Moffat, to assist them. They are happy, hospitable fellows, and make most excellent colonists, being able to turn their hands to anything in the world.'

When Darwin saw the missionary stations in New Zealand, he exclaimed, 'The lesson of the missionary is the enchanter's wand!' We may hope that the time is not distant when our African sportsmen shall have cause to say as much.

GERMAN.

Die Verhandlungen des Zwölften Deutschen Evangelischen Kirchentages zu Brandenburg an der Havel im September 1862. Berlin, 1862. [*Transactions of the Twelfth German Evangelical Kirchentag held at Brandenburg in September 1862.*]

THE German *Kirchentag* originated at a period of a great national movement, when the mighty voice of events roused the pastors of the German churches to inquire more earnestly than before into the true condition of their country and church; as Nitzsch expresses it, no individual man has called the *Kirchentag* into existence; it arose by divine guidance, in threatening the times out of the instinct of self-preservation. These meetings never claimed legislative or executive power, but simply regarded as their object testimony, deliberation, mutual counsel, and encouragement. The free expression of opinion, the communication of experiences, the discussion of difficult points of doctrine and practice, and especially the consultations on the practical work of the church, have exerted a most beneficial influence, and much valuable information has been brought to light. The report of the last *Kirchentag* contains several valuable papers. The paper of Dr. Wiehern 'On the Duty of the Church to undertake the combat with the Opponents of Christian Faith in our day,' is worthy of particular notice. Very few men are so competent as Wiehern to speak on this subject, intimately acquainted as he is with the state of German literature and with the religious condition of the nation in its various sections and classes. He gives an appalling picture of the decided opposition to Christianity, expressed without disguise in the most popular periodicals, which declare 'that before natural science, Brahma, Jupiter, Buddha and Jehovah must vanish and the principles of reason and love be established!' A very important section of these writers are Jews, who, equally opposed to talmudical and biblical Judaism, join the 'Gentile heathen,' as Wiehern terms them, in their fight against all sanctuaries. As closely connected with infidelity, Wiehern views the widely-spread sin of impurity, its great ally, both the mother and child of unbelief; 'the paralysing of conscience, which is then unable to resist the lies of anti-Christianity.' He next treats of the manner in which the Church is to engage in this conflict; and insists, among other things, on a thorough and conscientious study of the enemy, and a more solid and profound instruction of the congregations from the pulpit, and in other ways.

The paper of Pastor Kögel, 'On the Prevalent Ignorance of Christianity, and its Relation to the Irreligious Character of the Present Age,' closely bears on the same subject, and analyses the causes of this ignorance, describes its extent among all classes of society, and suggests as remedies, to infuse more of the didactic element into the services of the Lord's day; to encourage meetings in the congregations for the free discussion of scriptural subjects; to recommend good and solid commentaries and expositions as well as apologetic works; and to devote more attention to schools, chiefly to strive that the reading of Scripture, prayer, and the use of our excellent hymns, may continue in the German schools.

The Report contains besides a very learned paper by Dr. Hermann, 'On Church Government, uniting the Consistorial and Synodal Elements;' a Report by Prof.

Flashar on 'Schools, in their Relation to the Church,' an Address by Dr. Schneider on the 'Unity of the Evangelical Church, notwithstanding its apparent Divisions.' Special conferences were held on the following subjects: 'Revision of Luther's Translation of the Bible; Mission to the Jews; Young Men's Societies; and the State of the German Artisans; The Poor and the Diaconate; Reformatories; Sabbath Observance; the German Diaspora in North America; Christian Art; Treatment of Discharged Prisoners, &c. This little volume thus gives a comprehensive picture of the state of the German Church, and the progress of its manifold activities, and contains much that is worthy of careful consideration as applying also to the requirements of this country.

Leiden und Freuden rheinischen Missionäre, von T. C. WALLMANN, Inspector der Berliner Missionsgesellschaft.) 2te Auflage. Halle, 1862. [*Joys and Sorrows of Rhenish Missionaries*. Second edition.]

If the interest of Christians at home in the work of Missions is to be sustained, it is of the utmost importance to present them with a graphic and vivid picture of Mission life. The more truthful and individual the better. It is shortsighted, to say the least of it, to keep back difficulties, discouragements, and disappointments. The most glowing reports, which string together isolated facts of an encouraging and pleasing nature, will fail to insure a sustained, intelligent, prayerful, and active interest in the Mission, though apparently a species of fervid excitement has been produced.

Mr. Wallman, formerly Director of the Mission House in Barmen, gives us thirty-four sketches of Mission life with its joys and sorrows, its trials and rewards. He selected the stations of the society with which he was so intimately connected, but as he justly remarks, 'The experiences of these missionaries are substantially the experiences of all evangelical missionaries, and my chief purpose is to lay them before a larger public. Besides, I hope that the special character of this book will invest it with greater historical faithfulness.' The scenes here brought before us are chiefly in South Africa, Borneo, and China. There is much in this book to deepen our interest in the cause of Missions and our sympathy with the men engaged in this noble and trying work, while it presents many glorious instances of the power of Christ's truth and love.

Biblischer Commentär über das Alte Testament. Herausgegeben von C. F. KEIL und F. DELITZSCH. Erster THEIL, *Die Bücher Moses*. Leipzig, 1862. [*Biblical Commentary on the Old Testament*. Edited by KEIL and DELITZSCH. 1st vol. *The Books of Moses*, by KEIL.]

This work promises to supply a desideratum in theological literature. Embodying the results of modern exegesis and criticism, it presents us with a short exposition from the stand-point of faith in Christ, as the sum and substance of Scripture, its central and vivifying idea, and faith in Scripture, as the inspired word of God. Sufficiently minute in its detail, it excels in general and comprehensive views, and while modern difficulties and objections are treated carefully, the positive element predominates. The style is easy, and free from the abruptness and ruggedness of a merely critical compendium. We commend it specially to students of theology and to ministers. The following concluding remarks of our author possess peculiar interest at the present time:

'The strength of the opposition which impugns the unity and Mosaic origin of the Pentateuch is not so much in its formal peculiarities, though these have always

been put prominently forward by negative criticism, but rather in the contents of the Books of Moses, which are incompatible with the naturalism of the modern view of the world. The leaders of modern criticism start *à priori*, and from theoretic reasons, with the conviction that the Pentateuch is not genuine, or has a post-Mosaic origin, and that the gradual development of the Mosaic legislation took place without direct and supernatural influence from God. This was expressed without disguise by De Wette, in the first three editions of his *Introduction*, in which he says, that so many narratives of the Pentateuch presuppose a direct interference of God, and contradict the laws of nature, and that, "as it is clear to the educated mind that such miracles cannot have actually happened, the next question to be considered is, whether they appeared as such to the eyewitnesses; and as this also must be negated, we arrive at the conclusion that the narrative was not written by a cotemporary or derived from cotemporaneous sources." Quite as openly, Ewald developed his naturalistic principle, which denies a supernatural revelation of God, and it is on the basis of this fundamental view that he rears his theory of the successive formation of the Pentateuch. But as De Wette expressed his view subsequently with much greater caution and obscurity, his followers also endeavour to conceal the naturalistic principle, which is the basis of their criticism, and to put forward arguments, which they themselves would consider weak and futile, in every sphere where fundamental theories are not concerned. As long as biblical criticism is fettered by naturalism, it cannot possibly recognise the genuineness and inward unity of the Pentateuch. For if the miraculous acts of the living God, which are there recorded, did not take place, the documents cannot have originated from eyewitnesses, but must be myths, which arose long afterwards in the popular mind, and if there is no prophetic foresight of the future vouchsafed by the Spirit of God, it is clear that Moses could not have predicted the dispersion of Israel many centuries before the event.'

Bibelstunden. Auslegung der Heiligen Schrift fürs Volk. Von W. F. BESSER. 8 Band. *Erster Corinthier Brief*. [*Bible Expositions for the People*. By W. F. BESSER. 8 vols. *I. Corinthians*.]

A PRACTICAL devotional commentary, based on careful exegetical study, enriched by many beautiful and apt quotations from the Church Fathers, and especially the Reformers and earlier Divines of the Lutheran Church. References to questions of the day, and to questions of Christian casuistry are frequent, and treated with the insight, prudence and delicacy of a wise and experienced pastor. The whole epistle is divided into twenty-two chapters, each of which concludes with an appropriate prayer and short hymn, embodying the leading thoughts and lessons of the section. An excellent work for family reading.

LOBSTEIN (T. F.).—*Die Geheimnisse des Herzens. Fünfzehn Betrachtungen über Biblische Texte*. 2te Auflage, 1859.

Klippen auf dem Heilswege, 2te Auf.
Das Wirken der Gnade an den Seelen.
Tägliche Weckstimmen, oder eine Schriftstille, Kurz beleuchtet, auf alle Tage im Jahr. 3te Auf.

[LOBSTEIN.—*Anatomy of the Heart. Fifteen Meditations on Scripture Texts. Dangers on the way to Heaven. The Work of Grace in the Soul. Daily Readings, or Short Expositions of a Scripture Passage for every Day of the Year*.]

CONCISE, suggestive, and eminently practical. Free from sentimentalism and monotony, which are not unfrequently found in popular devotional literature,

these works abound in deep scriptural thought, and are evidently the result of profound study and rich and varied experience. Very rarely have we met with devotional writings in which so many aspects of truth are presented, and which blend so harmoniously the dogmatic and ethic elements. Fervent love to Jesus Christ; an intimate, accurate, and spiritual knowledge of Scripture; a remarkably deep and subtle analysis of human character; and a manly and tender sympathy with men's struggles, joys, and sorrows, characterise all that has come from the pen of this singularly gifted and noble man. The 'Daily Readings' appear to us quite unique. The evil, which the author, according to his own statement in the preface, is most anxious to combat, is the religion of false security and ease, a form of godliness without life, power, and growth. His representations of truth are very comprehensive and searching; and while eminently successful in delineating the features of a superficial and sentimental religion, the consolations of the gospel are very fully and tenderly brought before the troubled conscience. 'The Anatomy of the Heart,' is a most valuable *vademecum* for all who wish to keep their heart with all diligence, and to grow in grace and knowledge of the Lord Jesus Christ. It is a book which will be found eminently needful in times of trouble and perplexity; the counsels of a man who was a true 'soul-curer.' Lobstein's style is simple, clear, and graceful; his illustrations from nature, common life, antiquity, and general literature, short, but pointed and striking.

It may be worth while to give a brief sketch of the author's life. He was born in Strasburg, 1808, and was the son of a physician. In his seventeenth year he commenced his academical studies, and devoted himself to philosophy. After spending a few years in Berlin, where the influence of Schleiermacher and Neander left him untouched, he was called to a classical professorship at the Lycæum of Mühlhausen. Here he occupied himself chiefly with the study of Plato, and as was the case of the great German Church-historian just mentioned, it was in connection with this study that he first became clearly conscious of the deeper wants and longings of his soul. Influenced by the preaching and personal character of a French pastor then labouring in Mühlhausen, he commenced the study of the New Testament, and, though it cost him many severe struggles to emancipate himself from retinalistic prejudice, he soon embraced with humility and joy the truths of the gospel in their simplicity. Prayer, meditation on the Scriptures, and visitation of the poor and sick, were at that time his most congenial occupations. He subsequently entered the ministry, and laboured in Mühlhausen, Odessa, for a short time, as professor in Geneva, and finally in Basle, where he died on January 26, 1855. We conclude with a few of his sayings during his last illness, precious in themselves, and eminently characteristic of the man.

'I never could have thought that I should have such a consciousness of victory in death. The Lord leads me from step to step, the prospect is enlarging; a land of light is opening before me, a heavenly Italy. . . . Prayer has changed its character; it is more receptive; I am not able to take in all the Lord is giving me—it is fellowship immediate and continuous. I breathe the atmosphere which surrounds the Saviour; I feel that the Lord sends His angels to minister unto the heirs of salvation.'

Über Jesu sündlose Vollkommenheit. Von Dr. T. A. DORNER. Gotha 1862. [On the Sinless Perfection of Jesus. By Dr. DORNER. Reprinted from the *Jahrbücher für Deutsche Theologie.*]

ALTHOUGH we possess many admirable works on this subject, such as Ullmann's *Sinlessness of Jesus,*

Young's *Christ of History,* Edmund de Presseuse's, *Le Rédempteur,* Bushnell's *On the Character of Jesus,* Dr. Dorner's Essay is a most valuable contribution to Christian apologetics. Limiting himself to the question, whether we have sufficient historical evidence to regard the sinlessness and perfection of Jesus as an historical fact—he discusses first the relation of Christ's true humanity to sinless holiness. Jesus is an individual as other human beings round him, but he is at the same time the Son of Man, and the centre of humanity. The author proceeds to show, that it is possible for us to arrive at the conviction of the historical reality of Christ's perfect character, and after a masterly chapter on Christ's perfection, in which he does not attempt to give a *catalogus virtutum,* but to present us with a picture of a character, in which all was a harmonious development of a central idea and law of life, he concludes with suggestive and excellent remarks on the importance of this subject for Christian apologetics. 'Jesus, as accredited by history, is a miracle in the world, a miracle which does not interrupt its order, but which, on the contrary, restores by the power and example of its sacrifice the true idea of humanity, in which creation finds its culminating end; which restores to Kosmos, the world which had become a moral chaos. It is not within the limits of this essay to enquire into the question, how such an individuality could rise in the midst of a sinful race; the object which we proposed to ourselves is gained, if we have shown that the sinless perfection of Jesus is a historical fact, which a sound historical mind is bound to accept as much as any other authenticated fact, and if we have thrown some light on the originality of that perfect character.'

Highly as we value this paper in its apologetic aspect, we need scarcely add, that it contains many exegetical remarks and hints of the highest importance.

Zur Verantwortung des christlichen Glaubens. Zehn Vorträge, gehalten vor Männern aus allen Ständen durch, Prof. AUERLEN, GESS, P. REISWERK, RIGGENBACH, STÄHELIN, STOCKMEYER, 2te Auflage. Basel, 1862. [Contributions to the Defence of the Christian Faith. Ten Lectures before a mixed audience of Men. By AUERLEN, &c.]

THESE lectures treat of the highest problems in a popular manner, avoiding as much as possible scholastic terminology and minute detail, but at the same time with great profundity and conscientiousness, their aim being to prove that Christianity and the results of modern science do not conflict, and to present a view of the leading facts and doctrines of Scripture, with special reference to the difficulties, objections, and misrepresentations of the age. They were originally delivered in Basle, and as the accommodation was limited, the audience consisted exclusively of men. Manliness characterises the lectures, of which we subjoin the titles:—1. What is Faith? by Riggenbach; 2. Nature or God (a masterly treatise on miracles), by Gess; 3. Sin, its nature and consequences, by Stähelin; 4. The Old Testament, and its relation to the Heathen World, by Auerlen; 5. On the Person of Jesus Christ, by Riggenbach; 6. Christ's Atonement for Sin, by Gess; 7. Jesus Christ, the Risen and Glorified Saviour, by Auerlen; 8. The Holy Spirit and the Christian Church, by Preiswerk; 9. Justification by Faith, from an ethical point of view, by Stockmeyer; 10. Immortality and Eternal Life, by Stähelin.

We do not wonder that lectures containing so much instruction and suggestive thought, and written with such candour, breadth, and genuine love, have met with so favourable a reception, and sincerely hope that they will soon be accessible to the mere English reader, and be helpful to many a perplexed and earnest seeker of truth.

STATISTICS OF SOCIETIES FOR FOREIGN MISSIONS.

When Founded	SOCIETIES	Agents	Sta- tions	Communi- cants	Scho- lars	Fields of Labour	Income
BRITISH.							
ENGLAND.							
1701	Society for the Propagation of the Gospel in Foreign Parts (1)	809, including Catechists, Teachers and Students	—	6,576	—	{ East and West Indies, South Africa, Australia, New Zealand, North America	£ 66,755
1792	The Baptist Missionary Society	66 Missionaries; 1431 other Agents	110	5,800	5,374	India, West Indies, West Africa, China	36,450
1795	The London Missionary Society	170 Missionaries; 700 Native Agents	205 (Ch.'s)	25,192	56,561	{ South Seas, West Indies, South Africa, Mauritius, India, China, Malagascar { West Indies, West Africa, Egypt, Abyssinia, Turkey, West Asia, India, China, New Zealand, America, Mauritius	85,751
1800	The Church [of England] Missionary Society	266 Clergymen; 2,146 other Agents	148	21,261	51,000	India, China	156,898
1816	The General Baptist Missionary Society	8 Missionaries; 24 Assistants	—	—	—	India, China	3,500
1817	Wesleyan Missionary Society	377 Missionaries; 1,244 other Agents	—	87,437	01,025	{ West Indies, Africa, India, China, Australia, Polynesia { Syria, India, China, Malagascar { British North America Brittany, India	138,811
	The Scriptural Knowledge Institution	22 Missionaries	—	—	—	India, Australia	1,802
1840	Welsh Foreign Missionary Society	4 ditto	—	—	—	Low-Chew	502
1813	The Low Chew Naval Mission	2 ditto	—	—	—	China	1,093
1844	English Presbyterian Foreign Mission	3 ditto	—	—	—	China	2,748
1844	The Patagonian Mission	5 ditto [Medical]	—	—	—	China	—
1850	The Chinese Evangelisation Society	—	—	—	—	China	—
1850	The Chinese Society for Furthering the Gospel	—	—	—	—	China	—
	Turkish Missions Aid Society	153 Missionaries; 259 other Agents	124	1,059	5,565	European and Asiatic Turkey	5,681
1858	Christian Vernacular Education Society	—	—	—	—	—	2,792
	Primitive Methodist Missionary Society	143 Missionaries	88	9,595	—	East Africa	14,858
1860	Free United Methodist Missionary Society	6 ditto	—	—	—	China	4,282
1860	The Moslem Missionary Society	—	—	—	—	China	2,400
1860	The Baptist Mission to China	2 ditto	—	—	—	China	—
SCOTLAND.							
1824	Church of Scotland's Foreign Mission	5 ditto	4	—	—	India	4,500
1811	The Edinburgh Medical Mission	—	—	—	—	China	715
1842	The Reformed Presbyterian Church's Foreign Mission	5 Missionaries	—	—	—	New Hebrides	852
1845	The Free Church of Scotland's Foreign Mission	37 Missionaries (10 Native); 97 other Agents	—	904	10,016	India, Kaffraria	14,032
1847	The United Presbyterian Church's Foreign Mission	53 Missionaries; 65 other Agents	—	—	—	{ West Indies, West Africa, South Africa, North Africa, Syria, India	15,206
IRELAND.							
1840	The Irish Presbyterian Church's Foreign Mission	7 Missionaries (1 Native)	6	{ 200 } { Bapt. }	—	India [Rajkote, Gogo, Surat, Borsad]	7,482
CONTINENTAL.							
GERMANY.							
1732	Moravian Missionary Society (2)	180 Missionaries; 120 other Agents	80	—	—	{ West Indies, South Africa, India, China, Tibet, North and South America, Greenland, Labrador	45,000
1816	The Basle Missionary Society (5)	78 Missionaries; 92 other Agents	25	5,478	5,058	West Africa, India, China	26,000
1828	The Rhenish Missionary Society	28 Missionaries; 12 Catechists	29	Abt. 2000	—	China, South Africa	7,000
1835	The Berlin Missionary Society	52 ditto	15	200	600	South Africa	6,000
1856	Gossner's Evangelical Union (3)	17 Missionaries	8	Abt. 4000	—	India	2,000
1856	The Evangelical Lutheran Missionary Society	11 Missionaries; 85 other Agents	6	2,152	890	India, Australia	5,000
1856	The North German Missionary Society	12 ditto	6	—	—	Africa, New Zealand	5,100
1850	The Berlin Missionary Union for China	5 ditto	—	—	—	China	—
1852	The Herrmannsburg Missionary Society (5)	150, of whom about 100 are Colonists	14	—	—	East Africa	5,921
	The Jerusalem Society	—	—	—	—	—	700
FRANCE.							
1822	Paris Society for Evangelical Missions	11 Missionaries	0	1,368	900	South Africa	7,000
SWEDEN AND NORWAY.							
1855	The Stockholm Missionary Society	—	—	—	—	Lapland	—
1842	The Norwegian Missionary Society	6 Missionaries	—	—	—	South Africa	—
1846	The Lund Missionary Society	2 ditto	—	—	—	China	—
DENMARK.							
1860	The Danish Missionary Society	—	—	—	—	Greenland	—
HOLLAND.							
1797	The Netherlands Missionary Society	50, and 146 Native Assistants	10	—	8,290	Moluccas, Borneo, East Indies	8,000
1857	Heldering's Missionary Society	—	—	—	—	Dutch Colonies	—
AMERICAN.							
UNITED STATES.							
1810	The Board of Commissioners for Foreign Missions (6)	181 Mission. (29 Native); 218 Native Preachers; 589 other Agents	234	24,456	\$8,650	{ West Indies, Africa, Turkey in Europe and Asia, India, Indian Archipelago, China, Polynesia, North America	68,100
1814	The Baptist Missionary Union	41 Missionaries; 587 other Agents	2	16,174	2,058	Birmah, Assam, Telooogoo, China	10,808
1810	The Methodist Episcopal Missionary Society	45 Missionaries; 102 other Agents	—	5,075	2,251	{ Africa, India, China, Polynesia, North and South America	16,849
1820	The Episcopal Board of Missions	9 ditto	15	350	415	West Africa, China	8,935
1853	The Free-Will Baptist Foreign Missionary Society	8 Missionaries	—	—	75	Orissa	956
1857	The Board of Foreign Missions of the Presbyterian Church	82 Missionaries; 211 other Agents	59	2,779	4,524	{ Africa, India, China and Japan, Siam, North and South America	47,595
1857	Lutheran Foreign Missionary Society	7 Missionaries	—	86	555	India	—
1842	Seventh-Day Baptist Missionary Society	5 ditto	—	—	—	West Asia, China	425
1842	American Indian Missionary Association	28 ditto	14	1,500	165	North America	5,490
1845	The Baptist Foreign Missionary Society	9 ditto	—	—	—	Haiti	—
1844	The Associate Reformed Presbyterian Board of Missions	8 ditto	—	—	—	India, Turkey, Polynesia	—
1845	The Southern Baptist Convention Board of Missions	77 ditto	—	1,225	655	West Africa, China, North America	10,929
1846	The American Missionary Association	79 ditto	—	1,160	—	{ West Indies, Egypt, Siam, Polynesia, North America	9,050
BRITISH NORTH AMERICA.							
1848	The Board of Foreign Missions of the Presbyterian Church of Nova Scotia	2 ditto	—	—	—	New Hebrides	559

- (1). This Society is Colonial as well as Foreign.
(2). 2,000 Agents have been sent out since 1752, of whom 645 died in Mission service, 9 on Missionary journeys, 11 on voyage out, 2 on voyage home, 22 by shipwreck, and 12 were murdered.
(3). 578 Missionaries have been sent out since its foundation, of whom 257 are still in service, either with this or some other Society.
(4). This Mission was established and conducted by one man; sent out 141 Missionaries to Australia, Polynesia, Africa, Sumatra, Java, and India; and is still continued under Dr. Prochnow.
(5). This Mission is the effort of a pious German Pastor in a country parish of Hanover. Its object is to form *Christian Colonies*. It has its own

Mission Ship, and purposes sending 24 Missionaries every two years. They are trained in two Mission Houses at Herrmannsburg. It is strictly limited to Protestant Missions to the heathen.
(6). During 50 years, the Board has sent 900 Missionaries (of whom 500 were native), and 400 Teachers. The Church Membership from the beginning is 55,000; the children who have passed through the Schools are 175,000; and the printed issues of the Board are over 1,500 millions of pages.
* 610 Central, 4,108 Preaching Stations, † 75,000 Communicants and Catechumens. ‡ 298 Churches and 625 Stations. § Excluding the Sandwich Islands.

While every care has been taken to make these statistics accurate, they can only be regarded as approximate. None of them date further back than 1859. The map which is published in this number, and which is founded chiefly on that of the Basle Missionary Society, omits necessarily some of the smaller societies which are included here.

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