

it:—"These islanders had once been friendly, communicative and docile: they became resentful and bloodthirsty under the infliction of wrongs at the hands of those whose duty it rather was to instruct and improve them. The murderers of Captain Cook (a century ago) had the excuse of ignorance and savagery; the murderers of Bishop Patteson, if they had any excuse, had the excuse of a provocation which their victim had been one of the first to acknowledge and deplore." And no doubt those traders are the men who would tell us that 'missions are a failure—that they had been there and knew all about them, &c.'

It will not be to the credit of England if she allows this species of slave-trade to exist longer. What she has put down on the coast of Africa, she cannot tolerate in the Pacific. And if the death of the good Bishop shall prove to be the trumpet-call that awakes her to the duty, not in vain will he have given his life. He will have given it for the people whose souls he loved and laboured for. And as it was said of his Master, so it shall be said of him, "it was expedient that one man should die for the people, and that the whole nation perish not." HALIFAX.

The Church of England in Australia.

At the meeting of the Church of England Assembly in Melbourne, Australia, last October, an important step was taken in the direction of fraternizing with other denominations. In a new "Trustees and Vestries" Bill which they passed, a clause was carried by 38 to 18 which provides that the Bishop may, with the consent of the incumbent and vestry of any parish, allow the church of that Parish to be used for other purposes than divine worship, according to the forms of the Church of England. The Bishop supported the clause. The Dean of Melbourne moved, in amendment, that the bishop, incumbent and vestry should be allowed to grant the use of the church only to Presbyterians. The reason he made the exception in their favour was that they had a Confession of Faith. Dr. Boake supported the Dean's proposal. The Confession of Faith was identical on all

important points with the tenets of the Church of England; but Wesleyans held some dangerous doctrines, for instance, that of perfectibility. Other speakers wished a preference to be given to the Wesleyans; but the clause, as originally proposed, passed.

Father Gavazzi on Italy.

He was glad to say that Italy at last was open to receive the Gospel of Jesus Christ. In 1847, there was not a single public place of Protestant worship in Italy. From 1847 to 1859, five congregations were established, consisting of 400 communicants and 1,000 constant hearers. At this present moment, they had 100 regular Evangelical congregations, and, on an average, 10,000 communicants and 30,000 constant hearers, and everything looked bright for the future. They had week-day and Lord's-day schools for boys, girls, and adults, and they were generally, well attended almost everywhere, and more than half were Roman Catholic children. Then, again, the Word of God has been circulated. When he left Piedmont first, there was not a single Bible in the whole country. It was an offence to possess a Bible, to read it to others, or to sell it. It was a crime punishable by the Italian laws with five years' imprisonment. There was not then a single Christian Bible in circulation. They had now in Italy scores of colporteurs about the country, who went forth boldly with their little sacks filled with Bibles without hindrance. Since 1868, they had circulated not less than 300,000 copies of the Word of God in Italy, and that book, humbly and prayerfully read, would work out its spiritual regeneration. Even Rome, which had been hermetically sealed against the Gospel, was now opened. Forty months ago the Evangelical Christians would have been imprisoned within the walls of the Inquisition; now they could preach the Gospel almost within the bearing of the Pope himself. They had already established in Rome five regular congregations. They had several communicants, and before he left Rome as many as 207 catechumens presented themselves for examination previous to joining the Church. There were eight colporteurs