

Missionary Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, Feb'y 6, 1855.

The Rev. J. E. Sabin, senior chaplain at Scutari, in a letter dated the Hospital, Scutari, Jan. 17, 1855, said,

"You may suppose the demand we have, when I tell you that we have 4,500 sick in our five hospitals, and that during the last month 3,700 were discharged. Nearly all these men had lost both Prayer Book and Testament; and we have, therefore, besides finding sufficient for the hospital use, to give out to those who return to the Crimea.

"Since writing the above, Mr. Bracebridge has put into my hands your letters to him and to Miss Nightingale, requesting me to answer them. From the statement of the numbers I gave above, you will perceive that we have a permanent demand for a very large number of small Testaments and very small Prayer Books, the smaller the better, as the men carry them in their kit. Your small Prayer Book in limp covers is greatly prized, and I have repeated demands for some. I supply a commoner sort for hospital use, and when the men go out they get one of these if I have one; and in every case I see them very carefully covered with paper. Might I suggest that a very small edition of the New Testament, similarly bound, would be a valuable gift to them on account of its portability? As this will be a permanent hospital, and all sick pass through it, we have great opportunities of supplying Prayer Books and Testaments. Most of the men, during the scramble in the Crimea, have lost all but the rags they stand in; and though there are many pleasing instances of men preserving these two much-prized books, yet for the most part they have lost them. It is a singular but very satisfactory feature among our men, that they always prefer a New Testament to any other book; and if they read at all, it is either that most blessed book, or their Prayer Book. Sorry, indeed, should I be to give them a taste for unprofitable reading, and especially since they read so little. Your suggestion as to certain instructive and entertaining books for some of the men I shall be very glad to find carried out, as we can safely give them these, and call their attention to them; but we cannot conscientiously give freely among the men the light literature of the day.

"Our hospitals are gradually getting into a state of comfort; and I never expected to see our poor fellows so well cared for when we were at the worst three months ago. The nurses have succeeded admirably, and we cannot be too thankful for them, or admire the noble exertions and self-sacrifice of Miss Nightingale and Mrs. Bracebridge. I grieve to say our deaths during this very severe weather have been fifty per day. There are now eight Church of England chaplains, one Presbyterian, and five Romish priests at work."

Books and Tracts were granted for a Camp Library, on the application of the Rev. Ernest Hawkins.

The Ven. Archdeacon Stokes, Aghnacloy, Ireland, wrote as follows, in reference to the appeal which was laid before the last General Meeting:—

"I think that the best answer I can make to the appeal of the Standing Committee is to double my subscription for the future. If this plan were generally adopted, it would, at trifling individual sacrifice, enable the Society to lengthen its cords and strengthen its stakes. I am sure every Churchman will rally round a Society to which the Church owes such a deep debt of gratitude, and which has scattered blessings over the whole world, from Rupert's Land to New Zealand. I enclose my subscription of £2 2s. for 1855."

The Rev. J. G. Fardell, incumbent of Sproughton, near Doncaster, and Secretary of the Doncaster District Committee, wrote as follows with reference to the Society's appeal:—

"The statement you have put forth has roused me to exert myself in our cause. I have written near 300 notes, with the statement on the other side, to every one I know, in and out of Doncaster. I have the promise of fifteen sermons. This brings the Society forward, and we may hope for a favourable result in the end. There seems to be but one opinion, both of the excellence of the cause, and the too great liberality of the Society in every department."

Mr. Fardell was present at the Meeting, and gave fuller particulars of his plans for the advancement of the Society's interests.

EGYPT.—The English Church at Alexandria, the foundation stone of which was laid in 1832, was opened for Divine Service on Christmas day, to the great joy of the English inhabitants. The Rev. E. Winder, the Chaplain, officiated. His sermon will soon be published, at the request of the congregation.

Selections.

ROMAN CATHOLIC AND PROTESTANT NATIONS.

N. Roussel, of Paris, has undertaken to institute an extensive comparison between Roman Catholic and Protestant nations, under the three-fold aspect of their material progress, their intelligence, and their morality. For some years, in various portions of the European continent, but more especially in France, attacks on Protestantism have been renewed with double ardor, and, if so questionable a term may be used, have increased in audacity; and there have not been wanting writers who maintain that the Reformation was, for the people who embraced it, the cause of both moral and intellectual decadence. Writing in the interest of the Roman Church, they have so altered the history of the Reformation, as apparently to justify the cruelties to which so-called heretics were rendered subject; Protestantism has even been represented as the source of all revolutionary ideas, and of the most monstrous tenets of Socialism. In an article continued in several numbers of the *Revue des Deux Mondes*, entitled "The Reform before Luther," the spiritualism of the period is represented as confounded with pantheism, and subtle heresies merely a veil to political organization; and the faith of the Vaudois and Albigenses is held up as not having its development in mountains but in cities; not in the pious convictions of sincere hearts, but in the cabinets of princes and the intrigues of statesmen. All the world knows how Innocent III., at the suggestion of Durando d' Huerca of Arragon, who had formerly been a Vaudois, for which he asked pardon of God and man, established under the same impression, a confrerie on the model of the German communists, consisting chiefly of the poor of Lyons, who carried into effect the same purity of manners, essaying thus to connect the heretics, but whose members, by their very faithfulness of imitation, were themselves soon suspected. It is not to be deemed, however, that there was then a confusion of religious ideas in Europe, and that the period which gave birth to an energetic and profound philosophy, though without having discovered all the principles of thought, was to some extent tainted with rationalism and spiritualism. In face of the current misrepresentations and falsehoods re-produced in French works under the approbation of the highest ecclesiastical authority, all that is necessary is the establishment of the actual verity of fact. This is attempted by M. Russel, who, in place of signalizing errors, and disposing, in logical form, of false positions, prefers to expose simply the action of modern civilization in its results on Roman Catholic and Protestant nations. This comparative view, which each reader in France may at once comprehend and easily verify for himself, is certainly more eloquent and more persuasive than any other species of eloquence. In fact, the difference existing between the two categories is not a little striking. In which exactitude is the principal requirement for a right decision, the authorities are cited. Mr. Russel draws a parallel between the Northern and Southern American continent, between Ireland and Scotland, between the Swiss Catholics and the Swiss Protestants, between Austria and Prussia, Belgium and Holland. As to Spain and England, he proceeds to another plan; he takes them in two several epochs of their history—Spain in the sixteenth, and England in the nineteenth century. In Italy he shows us Romanism as enthroned, with all the incidents of a boundless and uncontrolled power. An examination of objections that may be offered to the conclusions stated, and an exhibit of some views. If the frequent repetition of the same causes and the same results is a little monotonous, the lessons taught are of the highest significance. That Protestant nations possess superiority in well-being, intelligence, and moral development, is a fact, sufficiently familiar to ourselves. Not so, however, in France; hosts of official documents exhibit this in a point purely administrative, and put it out of the circle of controversy. Their chief characteristic may be said to be their greater independence, more vigorous efforts of industry, their more extended commerce, and their zeal for the spread of intelligence, favourable at once to liberty, material progress, and true civilization, and of which the annals of the last forty years serve as an illustrative commentary. "If we measure," says M. Michael, another French writer, "the respective progress accomplished since 1814 by Christians not Romanists, and compare their advantages with that which Roman Catholic nations have obtained, we are startled by the disproportion. England and the United States have assumed proportions hitherto unknown, whether as respects the extent of the regions over which they dominate, or of the popula-

tions actual and prospective. England has sought to conquer vast and populous regions under the generic name of India. In America her own civilization spreads to the most Northern plateaus of Upper Canada. By the labour of her children, New Holland, vast as a continent, and the most important archipelago of the great Southern oceans, are brought directly beneath her sway. The United States dominates over two oceans. San Francisco is already an appendage to New York. The people of the United States have already shown their superiority to those occupying more Southern portions of the North American continent. This is not a surmise; it is not even contested. To England and the United States, the former the first to open China, the latter Japan, seems reserved the glory of submitting to their authority, the two Eastern empires most renowned; two empires which present nearly the numeric majority of the human race while France, the first nation of all, the most compact, the most glorious, which has been for fifty years the throne of civilization, has always attending it the doom of witnessing previously unknown disasters, having its sceptre broken and its power dispersed. She is gifted with the most noble courage, with the most indomitable energy, but all the faith with which she is gifted has little substantiality, and rapidly fades away; a fatality addresses itself to her as a scourge of God, and paralyzing her efforts, and, for all purposes of good, rendering her miserably inert.

CHURCH WORSHIP.—The Independent has been discussing this subject in several articles indicative of a returning sense of the propriety of modifying the system now prevailing in the Protestant non-Episcopal churches. It says:

"Yet even in regard to prayer, to a much greater extent than is customary at present in Presbyterian or Congregational churches, the practice of audible assent to and union in the prayer, might, perhaps, be adopted without impropriety. There might be opportunity given in the worship for the silent prayer, each one for himself and for his friends, of all the congregation. Nor would there be any impropriety, in our view, in giving to the one inspired and inspiring prayer, left for us by our Lord, a permanent and prominent place in the public worship of every church, and inviting all to join in it, 'from the least unto the greatest.' And personally we have never been troubled or disturbed, in officiating occasionally for Methodist congregations, when some ardent brother has found it in his heart to respond Amen, whenever the Spirit moved him to do it. If all the people should habitually respond 'with loud Amen,' at the close of the prayer offered by the minister, we are confident that their attention to the prayer would be increased, and their interest in it made deeper and more personal. Children, especially, would come to feel, more than they can now do, that it is a public act of Divine Service in which they have an interest, and in which they should bear habitually their proper part.

"But, however the details of such an arrangement would require to be managed, we are confident of this: that in some way the whole congregation should take part—men, women and children uniting in it—in the public worship offered to God. In the singing of praise, especially, this should be. And one of the first and greatest improvements to be wrought in that order of public worship which now prevails among our churches, and which is destined, we believe, to be largely changed and amended, will be that which shall declare and inaugurate this simple principle. We are not born, we do not live, we do not die, we shall not be judged, and we ought not to try to worship God, by proxy.

MASSACHUSETTS.—Boston had three Bishops officiating in as many of its churches last Sunday. The Bishop of the diocese and the Bishop of New Hampshire preached, respectively, in Trinity Church and the Church of the Advent; the Bishop of Iowa preached in the Church of the Messiah. The subject of the Bishop of Iowa's discourse was the Home Missions of the Church, and more particularly his own mission, in his own diocese, with the object of obtaining contributions to the diocesan fund. He represented that Iowa is an inviting missionary field, since it is a beautiful State, (which is the Indian meaning of Iowa) having more arable land than any other State of the Union, and consequently it is rapidly becoming settled. The population has more than doubled within five years. Last year 100,000 were added to it, making it now half a million. The Bishop proposes to invest the money he is now collecting from the Eastern Churches in land, at government price, which in the course of