

markedly sound and practical. He would put an end to the mischievous idea that the clergy are a kind of separate caste. The *laity* really constitute the Church. He would have immoral and heretical clergymen tried by the highest judicial authorities; in other words, he would abolish the present cumbrous ecclesiastical courts. He would have such legislation as would enable the bishops to check extravagances, such as have been witnessed (in Father Ignatius and his followers) at Norwich; and also the Romanizing practices which the Bishop of Exeter lately condemned. He would give to parishes and congregations the power of dealing with incumbents introducing dissension and bitterness, or who, by neglect and worldliness, leave the flock to be devoured by the wolf. He would dispense with that "unscriptural" form, proxy in baptism.—He would shorten the services, two or three of which are now rolled into one; and, in a word, would so deal with the Prayer-book as to remove its notorious blemishes, and make it acceptable to the great body of the people. If these reforms are not granted, he considers the Church in the greatest danger. She will be still further rent by her own divisions, and the result will be a great catastrophe.

**TESTIMONY TO THE GOOD ACCOMPLISHED BY MISSIONARIES.**—At a recent meeting of the Royal Geographical Society in London, Mr. Taylor, English consul at Diabekir on the river Tigris, read a paper, at the close of which he paid tribute to the character and success of the American missionaries in Eastern Turkey and Persia.—He has said that it was impossible to overrate the improvement which has taken place under their efforts. These were begun in the city of his residence about fourteen years ago. Then there was not a single Protestant among the Koords, who were a wild and savage set among whom no European could go without danger of being stoned or otherwise treated with violence. "Those faithful men," he remarked, "commenced their labors; and with very little help, just enough for the most careful manner of living, they have effected an entire change in Diarbekir, and have gathered around them a congregation of five hundred families. I desire to bear strongest testimony to the excellence and the faithfulness of these noble men. Nothing draws them there but the desire of doing good, and I am persuaded that they are doing more to further the civilization of the Koords than all other means combined. In a missionary point of view, they leave far behind anything thus far attempted by England. They have solved, by means of their excellent schools and their faithful efforts one of the greatest questions of the age."

**MISSIONARY SCHOOLS.**—The principal Missionary School in India is that established by Dr. Duff, in Calcutta. The *Free Church Record* for April says:—

During the last session the average daily attendance exceeded *one thousand*—all, all under predominating Christian instruction and influence. The final public examination took place on the 10th December. In the great hall upwards of four thousand of the senior pupils were assembled, with a large company of influential Europeans and natives. The Viceroy and Governor-General of India—Sir John Lawrence—presided on the occasion. This fact is memorable, inasmuch as it is the first instance on which a Viceroy presided at the examination of a missionary institution. Most of our Indian Viceroys had no heart for such an office; and even the few who were well disposed were kept back by overruling political and other motives. The presidency of the present Viceroy, therefore, on such an occasion may well be regarded as a notable fact and significant sign of change for the better in the tone and temper of the higher authorities that sway the destinies of our Indian Empire.

**PROGRESS OF RELIGION IN THE UNITED STATES.**—In the half century ending with 1850, the population of the United States increased nearly four and a half fold. In the same period the number of evangelical ministers, churches, and communicant church members, increased more than *nine* fold. In 1832 there was one evangelical minister to every 1437 souls of the entire population. In 1855 there was one such minister to every 937 (and a fraction) inhabitants, not including religious teachers among the friends, or the more than 12,000 local preachers in the Methodist denomination.

In 1855 there is one communicant in an evangelical church to every five and a half persons above ten years of age, or one to every seven and two-third persons in the total population. There is reason to believe that the rate of increase in the churches over the growth of the aggregate population which took place between 1800 and 1850, still continues.

The above statement is made on the authority of the late Rev. Dr. Baird, who reported the statistics, with great particularity, to the meeting of the Evangelical Alliance in Paris, in 1856.

**CONSTANTINOPLE.**—The *Evangelical Christendom* for February says: "From the letter of our Constantinople correspondent, it will be seen that all questions