

uplifted arm—his flashing eye—his beaming countenance—and the tones of his noble and manly voice, all conveyed what that princely servant of Christ felt, in presenting in their name, and on their behalf the cordial and christian welcome of the German brethren to their friends from Britain and America.

At the close of this stirring address, Mr. Cairns of the United Presbyterian Church from Berwick-upon-Tweed, gave us an admirable synopsis of it in English; by which we learned that Dr. Krummacher proceeded to answer the principal objections that were brought against the Alliance by its opponents; after which he descended in a highly evangelistic strain on the benefits likely to accrue from such an assembly. From the outline thus presented, the address came up to all that we expected from the gifted author of 'Elijah.' In the afternoon, Professor Jacobi, of Halle, gave a lengthy and earnest address; and he was followed by a man whose name is ever mentioned with esteem and love throughout Evangelical Christendom, viz., Dr. Merle D'Aubigne, of Geneva. Though Dr. Merle's vernacular is the French, and not the German, he seemed to me to be the most agreeable and pleasant speaker of the latter, among all the orators of "the Alliance." From the translation given, both by himself and others, the address was worthy of "the Historian of the Reformation." May God raise up more such men in the Churches of the Continent; for in no part of Christendom are men of sound principles more needed than among the rationalistic, hair-splitting, and sceptical philosophers and theologians of Germany.—Before the close of the evening session of Thursday, we were informed that the king had been graciously pleased to send a kind and general invitation to the members of the Alliance to visit him at his palace at Potsdam; and that a special train provided by his Majesty, would be at the station at 3 o'clock, to convey them thither. This invitation was extended to the ladies also, on the following day; and whether it was an after thought or not, it was a happy one in His Majesty's arrangements; for had the ladies been excluded (as was feared at first) the grumbings and murmurings of those who were present at the alliance, would have almost over-balanced the prayers and good wishes which were presented by the other sex for his continued prosperity and happiness.

On arriving at the Palace at Potsdam, we found a suite of rooms open for our reception, and refreshments of the most varied description amply provided. After waiting for some time viewing the grounds, and conversing on our remarkable position as members of a Christian Assembly, met to hold conference with a king at his own invitation, we were commanded to classify ourselves according to our nationalities first the Americans; then the English; and afterwards French and Germans; and each nation was directed to select one of their number who should be chief speaker.—After a few out of each of the large sections were presented to His Majesty; through the kindness of Sir Culling, two gentlemen were presented from Australia, and the Agent of the Bible Society alone represented Canada, and as such was presented to the king. At the close of this delightful interview, the national anthem was sung; which was followed by the Germans singing a couple of stanzas of a beautiful and appropriate hymn. Subsequently the king attended two sessions of the Alliance, and before I left Berlin I understood that he had signified his intention of being present at the closing service. In the noble stand which His Majesty has thus taken, he deserves more than ordinary sympathy; for not only has he been strenuously opposed by the Roman Catholics, and non-evangelical portion of the Lutheran

Church; but the High Church party even among the evangelical Lutherans, have done all that they could to prevent the Alliance meeting in Berlin. May God sustain and bless him, and may he be true to the principles of the Gospel of Christ, whatever place the politics, or churchism of Europe may assume. During subsequent stages of the diet, we heard such renowned men as Dr. Cappadose, of the Hague—Dra. Grandpierre and Fische, of Paris—Dr. Krapft, of Bonn—Shendkel and Plitt, of Heidelberg—Nitzsch and Kuntze, of Berlin—Szekacz, of Pesth—Dwight, of Constantinople—and King of Athens. The two latter gave a thrilling account of the labours and success of the British and Foreign Bible Society in Turkey and Greece. Take two or three facts out of many. In Turkey the demand for the word of God is so great that their shelves in Constantinople are empty, and when they sent for sixteen boxes additional they could get only four or five. A Mahomedan who complained to the Government of some of his family who had deserted the faith of Islamism, received as a reply, "We can do nothing for you for it is now the time of religious liberty."

Dr. King stated that one copy of the New Testament left at a Town called Aintab, resulted in a Congregation of one thousand Protestants being raised up in that town alone, who meet regularly for the worship of Almighty God. He also stated, that leading and intelligent Greeks frequently said, "that the time had come when the word of God alone must be taken as the rule of faith and practice." May God grant that this noble declaration may be speedily acted upon throughout Greece; and Mars Hill once again become the platform from which the doctrines are enunciated, which the great Apostle preached there eighteen hundred years ago.

It was a great treat to hear these two discourses in English before the whole Alliance; for nearly all the speaking in the general meetings was in German. The members of the British Evangelical Alliance were quite willing that it should be so, for the design of holding the meeting in Berlin was, if possible, to make an impression on the German mind; for such a grand convocation has not been held in that land since the days of "the Reformation." May the designed end by the blessing of God be fully realised; and may the country in which "the Reformation" was cradled, be yet one of Heaven's mightiest agencies in reforming and blessing the world. The visit of the Emperor of Russia to Berlin during the Session of the Alliance, was too good an opportunity to be lost without an effort to impress his mind in favour of religious freedom; hence our noble friends of the British Alliance sent a deputation to wait on him with a petition praying that His Majesty might be graciously pleased to abrogate a law which his royal father had enacted, prohibiting the printing and circulation of the Bible in the modern Russ throughout his dominions. The Emperor had just finished a hasty dinner at the Palace of Charlottenburg; as he was setting out in something of a haste for Weimar; and it is highly probable that he would have relished some other dish as the finale of the entertainment, rather than the petition of the British Evangelical Alliance. He promised however, that if it was given to his adjutant he would receive it. May He "who hath the hearts of all men in his hands, and can turn them whither he will, dispose the heart of the Emperor to entertain the prayer of the petition; then would our glorious Institution the Bible Society speedily disseminate among the sixty millions of his subjects, the oracles of the living God. I am convinced however from what I have seen in Italy, Austria, and other parts of Continental Europe, that a fearful battle

must be fought before perfect religious liberty is obtained. May God prepare his sacramental host for "the conflict;" may the sentinels on Zion's walls be kept vigilant, and may we unitedly enter into the mighty strife, resting with confident and unshaken faith in the truth that "the battle is the Lord's and He will give us the victory."

Yours, &c.,

L. TAYLOR.

Missionary Intelligence.

LETTERS FROM THE REV. GEORGE STEVENSON TO THE CONVENER OF THE FOREIGN MISSION COMMITTEE.

(It will be seen that some of the following letters are of somewhat old date. We think it right to state that the delay in the publication of them has been owing to circumstances over which we had no control.)—EDITOR.

BANCOORAH, May 29, 1857.

MY DEAR FRIEND,

I now write to you at a time of great alarm and distress. India is passing through a fearful crisis. The British sway has received, in the estimation of the oldest residents, a greater shock than it ever experienced before. Those who are looked to for protection have turned against their superiors, and inflicted atrocities, which cannot be mentioned, upon their helpless victims. The Native Indian Army is composed of eighty-four regiments, and of these thirty in the Presidency of Bengal, including the Provinces of Bengal; and the North West Provinces have already shown symptoms of disaffection, whereas there are only eight European regiments dispersed through the country and towns, to keep them in check. At this place there is usually a small band of Sepoys to guard the Treasury (in which there is known to be at present a lack of keepers); but when the 19th Regiment was disbanded for mutiny, an additional force of thirty Sepoys was sent from Calcutta to render assistance in the event of any disturbance from the disbanded Sepoys. When the intelligence of the dreadful outrage at Delhi, and the occupation of that City by the mutinous troops reached this place, and when every fresh post brought accounts of one regiment after another rising against their Officers, and perpetrating acts of violence, the Europeans here became greatly alarmed. This alarm has been much increased by the knowledge, that the Sepoys stationed here have openly declared that if their comrades in other places call upon them to rise in the mutiny, they are prepared to do so. And as the force here consists chiefly of Mussulmans, whose religion teaches that to destroy an infidel is an act of merit, it is not to be wondered at, that among our small community of four European families, each living half a mile separate from the others, there should be great fear and anxiety.

As for ourselves, with no European family within reach of us, we have felt that after having passed through the perils of the sea, we have been called to face still greater perils on the land. We know what it is to experience "the terror by night," and with the great Apostle of the Gentiles what it is "to stand in jeopardy every hour"—we have laid ourselves down on the bed at night not knowing but we might be cruelly murdered before morning.

This state of things is still in existence at the time I write, and has been so for the last ten days. We have much need of your prayers that the Lord would be our help and shield, and that he would make good in our experience the promise in the 91st Psalm—"Thou shalt not be afraid for the terror by night, nor