

prises also French Switzerland and the islands of the English Channel, is divided into two districts, the northern and southern, subdivided into thirteen circuits. The Baptist congregations, to the number of 9, are all of recent origin, and are reported to count about 300 members, nearly all of whom are converts from the Church of Rome. The Moravians have four stations. The Year Book has also a section of "Anabaptist Churches," but does not pretend to give a complete account of them. They are found, the Year Book says, in the departments of Doubs, Haut-Rhin, and Vosges, and four of its places of worship are mentioned.

It will be regretted by all the readers of the Year Book that it says nothing of the number of the Protestant population of France. The statements of the former censuses were, in the opinion of all Protestant writers, entirely inaccurate. Yet the editor of the Year Book would have been better able than any other person to give us a reasonable estimate. He only remarks in the preface, that in literature, in the magistracy, and in all the higher walks of life, the number of Protestants is much larger than could be expected from the proportion they constitute of the total population of France.—The Gotha Almanac for 1863 estimates the number at about 1,300,000.

There is not a country in the world in which literature, and in particular, periodical literature, is not cultivated with greater zeal by Protestants than by Roman Catholics. France attests this general fact by supporting no less than 24 Protestant periodicals, of which 3 are published weekly, (2 Reformed, 1 Methodist) 1 three times a month, 5 twice a month, 14 once a month, and 1 four times a year. The great majority of these papers are under the control of the Reformed Church. The Lutheran Church, as far as we know, owns only 1, the Theological Review of Colani, which, being the organ of the most advanced school of French Rationalism, is disowned by the entire evangelical portion of the Church.—A majority of the journals of the Reformed Church are under the influence of the Evangelical School. Yet the Rationalistic school has, we believe, on its side a large number of the best talents of the Church. The number of distinguished writers of this school has, especially of late, greatly increased, and they are powerfully supported by an increasing number among the writers of Catholic parentage, who find in the new Critical school the beginning of a reconciliation between Christianity and the science of the XIXth century. Besides the journals of France, the Year Book gives the names of 12 periodicals published in the French language out of France, in particular in French Switzerland. Some of these, as the *Chretien Evangelique* of Lausanne, and the *Missions*

Evangeliques of XIX Siecle of Neufchatel, belong among the best Protestant papers of Europe.

THE FRENCH COLONY OF ALGERIA—CHRISTIANITY ADVANCING AMONG THE MOHAMMEDANS OF NORTHERN AFRICA.

The modern history of Algeria has a special interest, because it exemplifies more than any other country the progressing subjugation of the Mohammedan world by the Christian civilization. Since the conquest of the country by the French in 1830, it has made wonderful progress. The European population, which in 1832 amounted only to 5,919 souls, had risen in 1860 to 202,947 souls, thus forming about one-thirteenth of the entire population, which in the same year was 2,677,973 souls. The increase of the Europeans is so much more rapid than that of the natives, and their superiority to the latter is in every respect so great, that the speedy Christianization of the entire country, whose area is equal to about three-fourths of France, is highly probable. The number of schools, agriculture, commerce, railroads, telegraphs, steamboats—all are steadily increasing. There were in 1855, 178 boys' and 119 girls' schools, with 10,672 boys and 8,986 girls; a lyceum in the city of Algiers, with 333 scholars; and in 4 towns 6 high-schools, with 120 pupils.—Four towns had Arabic-French schools, with 400 pupils. The Arabs begin to accustom themselves to European life, and the efforts of the French Government to induce them to leave their nomadic life, and to devote themselves to agriculture, are beginning to meet with some success.

The large majority of the European population are Frenchmen, (in 1855, 86,969,) Spaniards, (42,569,) Italians, (9,082, beside 6,536 Maltese,) Germans, (6,040.) They belong, therefore, mostly to the Roman Catholic Church, which has churches in every European settlement, a number of monastic institutions, and, since 1858, a bishop at Algiers.

Protestantism, however, has likewise gained a firm footing, and is, comparatively, making greater progress than the Roman Catholic Church. As in France, the Reformed and Lutheran Churches receive a support from the state, which pays a salary to their pastors, and provides for the creation and support of the churches. As the number of Protestants in most localities is limited, they are everywhere united into joint congregations, and are also placed under a joint (Reformed and Lutheran) consistory at Algiers, which consists of all the Protestant ministers of Algeria and ten lay members, six of whom are elected by the Presbyteral Council of Algiers, and two each by the Presbyteral Councils of Constantine and