

saken body. For this purpose the father who has a child sick, places on the side of his house a figure of Buddha, which he burns. Then with a lantern containing a lighted candle, he stands at the door of his house, and utters with a mournful entreating voice the words, "A-sze, come home." The person inside who is watching the sick child, replies "A-sze has come back." This lasts until the child recovers or dies. The people think that the spirit is attracted by the light, and hearing its voice, comes back to its former residence.

MISSIONARY PROGRESS AT MARASH, TURKEY. Dr. Dwight speaks of this place as a missionary wonder. Twelve years ago, there was not a Protestant there, and the people were remarkable for their ignorance and fanaticism. Six years ago, the evangelical Armenian church was organized, with sixteen members. Now there is a congregation of over a thousand, and at a late communion forty new members were added to the church, making the present number 227. Previous to this communion one hundred and sixteen persons were examined, but only forty were admitted to the church. Many of those who were told to wait are truly converted persons, but prudence demanded that they should be kept on trial somewhat longer.

Dr. Dwight says: One old woman, of seventy-five years, was admitted, who was converted only four months ago. She was previously an ignorant and bigoted opposer and persecutor; but now she seemed completely full of the love of Christ. Her emotions almost overpowered her on approaching the table of the Lord. When I saw the tears freely rolling down her furrowed cheeks, and heard her half-suppressed sobs, I wished our dear friends in America could all see the sight. It was a spectacle that I doubt not sent a thrill of joy through all the courts of heaven.

"One thing struck me in the Marash native brethren, from the first moment of my introduction to them; namely, that their thoughts are far more upon the *spiritual* than the *temporal*. The Holy Spirit is evidently at work here, and has been during the whole of the past year, especially during the past winter; and conversions are constantly taking place. The burden of conversation among the brethren is in regard to praying and laboring for the salvation of souls, and nothing else.

"On the Sabbath, one entire half of the body of the church was filled with females, packed closely together on the floor. The other half, and the broad galleries around three sides of the house, were completely crowded with men. A new church, in the other end of the town, is needed immediately.

"I bless God that He brought me here, and I feel almost like saying, 'Now lettest thou thy servant depart in peace.'"

IRISH PRESBYTERIANS.—The statistics of the operations of the Irish Presbyterian Church among Roman Catholics are as fol-

lows:—Eighteen missionaries are employed. The average attendance on services each Sabbath is in the aggregate about 900, but as many of the missionaries have outlying stations, the total number of persons receiving spiritual instruction from these missionaries may be estimated at about 1800. About one-sixth of the whole may be regarded as having been delivered from the ignorance and superstition of Popery. There are also day and Sabbath-schools, viz., 31 day-schools, with 1131 pupils, and 26 Sabbath-schools, with 60 pupils. One-half of the pupils attending the day-schools are the children of Roman Catholic parents. Colporteurs are employed distributing the Scriptures and religious tracts, and the missionaries visit the people and converse with them as they have opportunity. Of late their access to the people has been easier than formerly. In Dublin there is a distinct mission. The attendance at the principal preaching station is about 100. There are day-schools with 200 children on the roll, about 80 of them being children of Roman Catholic parents. There are two Sabbath-schools, with an average of upwards of 100 in attendance. Other agencies are employed, such as the visits of Scripture-readers, visiting by members of the church, a mission library, tract distribution, &c.

NEW MISSIONARY FOR CAFFRARIA.—The Rev. J. Chalmers has lately left, accompanied by his wife, for Algoa Bay, with the view of proceeding to Caffraria as a missionary in connexion with the United Presbyterian Church.

MISSIONS IN AFRICA.—The last report of the London Missionary Society gives an account of the failure, for the present, to establish a missionary among the Makololo, in the interior of Africa. The missionaries, after many difficulties, reached the residence of Sokeletu at Linyanti. The chief insisted on the missionaries living with him, and would not allow them to remove to more salubrious quarters. Soon the whole party were laid low with fever, which proved fatal to many of them, including the Rev. H. Helmore, his wife, and two children, besides others of the missionary party. It is doubtful whether an attempt will be made at present to repeat the attempt to establish a mission to the Makololo. The narrative which is given of the mission shows the hardships to which missionaries are sometimes exposed, and the high Christian principle which often animates them.

ITALY.—The work of evangelization is proceeding in Italy under circumstances of great encouragement. While clerical extravagancies and follies are weakening the hold of the priesthood over the people a reaction is experienced within the fold of the Romish Church itself, which is favourable to the dissemination of the truth. There are those who desire a reformation of manners as the only security against impending dangers. Fuller