

audience. Sir Culling E. Eardley presided, and Pastor Meyer, of Paris, read the report, prepared by Pastor Hausmeister, a missionary to the Jews in Strasburg. We were quite unprepared for some of the facts it contained. Thus we learnt that there are in Berlin 2000 baptized Jews, and some thousands in England; that 50 clergymen of the Church of England are converted Israelites; and that in one single chapel in London, 700 Jews have been baptized. Constantinople has 30,000 Jews.

The meeting was addressed by Dr. Capadose, a converted Israelite of the Hague, on the probable return of the Jews as a people to the Holy Land; and by Professor Pittavel of Neuchatel, the well-known friend of the Jews; after which Dr. Duff gave another of his stirring addresses. He said that there were two reasons for which the Jews hated Christianity: 1. Because of the conduct of Christians towards them; 2. Because of the idolatry which they have seen amongst professing Christians (Papists). This shows us what we are to do in order to convert the Jews; we must first convert those with whom they are surrounded. Extreme views are to be avoided; that of thinking that nothing can be done for the Gentiles until the Jews be converted, and that also of refusing to do any thing for the Jews because they are under judicial blindness. Then alluding to those who misuse the Bible by quoting in favor of their views isolated passages, he added: "It is like giving a brick as a specimen of St. Paul's in London."

ITALY.

The Thursday evening meeting on Italy was one of the best we had. Pastor de Pressense took the chair. Pastor Meille, of Turin, read an elaborate and long report, but so interesting that our only regret was to see it so soon ended. Amongst encouraging features of the religious state of Italy, he mentioned: 1. The moral tendencies of the best writers; 2. The conviction which has taken hold of the public mind, that the state of Italy is due to Popery, whilst the prosperity of England is due to Protestantism; 3. The extreme discredit into which the Romish clergy have fallen. The great obstacles encountered by the gospel in Italy are the gradual operations of the Papacy, first, in *withdrawing the Bible*, and leading her to believe that there is no christianity in the world but what comes from Rome—the result of this is *scepticism*, and the obligation to make a public profession of Romanism (at Easter for instance) leads to *hypocrisy*. Secondly, the Papacy is responsible for the *death of conscience* in Italy, and the substitution of an artificial conscience—that of the church. Thirdly, the *spirit of suspicion* is rife throughout the land, it is fatal in politics, and often in religion.

Pastor de Sanctis, once the incumbent of La Madelena, in Rome, and now pastor of an independent church in Turin, completed the report by a number of telling facts relative to the spread of the gospel in Italy.

Pastor F. Monod then presented these two brethren to the audience, as being the first representatives of Italy in a similar conference, and requested Pastor Valette, who was fifteen years chaplain to the Swiss guards in Naples, to welcome them in their own language. This was done in a very affecting manner, and, when at the close of his Italian address, Mr. Valette took by the hand both Mr. Meille and Mr. de Sanctis, gave them a fraternal kiss, and caused them to kiss one another, the audience, well aware of the contention which had existed between these two brethren on ecclesiastical matters, forgot all the rules of French decorum, and cheered tremendously. May

the union thus brought about be lasting and productive of much good!

TURKEY AND GREECE.

On Friday morning, Pastor Gauthey read Dr. Dwight's report on the religious state of Turkey. The Mahometans form two-thirds of the population. Whilst they outwardly profess their religion,—for the penalty of death is still in vigour against apostates,—many of them are freethinkers, and care not a whit for the Koran. The Greeks have remained stationary; their priests, though very ignorant, have unlimited power. The Armenians are in a most hopeful state; a spirit of inquiry prevails amongst them. Many societies bring their agencies to bear on these masses. The British and Foreign and the American Bible Societies have spread the Word of God in fourteen different languages. Two religious papers are published periodically,—one in the modern Armenian, and the other in Hebrew and Spanish. In order to give an idea of the missionary cause, the report then took up one by one, the different stations. The American Mission employs altogether forty-five missionaries, forty-six females, and seventy-five natives. When the first missionary arrived in Constantinople, he found only one Protestant service on Sunday; now there are twenty-one, in ten different languages. There was not a single Protestant school twenty-five years ago; now there are thirteen.

The Rev. W. G. Schauffler, American missionary in Constantinople, related the wonderful series of events by which God in his providence has been smoothing the way for the gospel in Turkey. He also spoke with praise of the French soldiers, amongst whom hundreds of Testaments have been distributed, and received with respectful and friendly feeling.

Sir Culling Eardley begged the Conference to take practical action on the subject of the death-penalty in Turkey. (This was done at a subsequent meeting.)

Mr. Young, secretary to the London Society for helping the Turkish Missions, made known interesting cases of conversion amongst the Armenians.

Several French and English brethren having then expressed their gratitude on account of the success which had been vouchsafed to the labours of the American Missionaries amongst the Greeks and Armenians, a resolution to that effect was presented to the meeting and carried, for which Dr. Baird returned thanks, stating at the same time that the Americans had 480 ordained missionaries abroad, and 4000 others whose sphere of operations is the Home Mission.

OBSERVANCE OF THE LORD'S DAY.

Pastor Cuvier took the chair in the evening, and in his introductory remarks he alluded to some former expressions against the Established Churches, which ought not to have been pronounced in meetings of the Evangelical Alliance.

Three reports were presented and read in part,—viz., one by Pastor Descombaz, of Lyons, on the French-speaking portion of the Continent, the second by the Rev. J. Jordan, of Enstone, on Great Britain (read by Mr. Vulliet, director of the Normal School of the Evangelical Society); and the third by Pastor —, on Germany, (read by Pastor Mettetal.) It appears that neither the police regulations made three years ago, in France, nor the voluntary associations so much spoken of last year in Paris and in different parts of the provinces, have been productive of any lasting good. Things are again as bad as in 1852.

Pastor Punched, of Brussels, Hocart, of Paris, and Verruc, of St. Sauvant, afterwards addressed the meeting on this subject.