

raised afterwards more easily. It will, I fear, be a work of time to bring this wild people to a better moral state; but I feel convinced that it will be accomplished under God's providence. The present opening for an attempt to christianize the desert is beyond a doubt favourable; and though I am not prepared to say that any speedy results of the kind will appear, still I conceive that a great change is actually taking place in the habits of life and thought of its nomadic population, which may thus be led to the truth and purity of religion also. I should not augur well of an abrupt commencement of preaching the gospel to them; but many among them have expressed to me an earnest wish to have the means of teaching their children to read, and this I think should be the first object aimed at.

"I am not of opinion that foreign artisans, such as you mention, would do so well at first as native teachers. I enclose a list of persons at Aleppo, whom I should consider capable of acting in that capacity. Their services might be obtained at from £25 to £50 per annum, according to their circumstances and respective efficiency. One cannot expect much from them in the way of conversion, but their efforts will tend to humanize those half-savages, while they will also keep the field free for the reception of a higher class of influence, more gradually brought to bear on it. In two tribes which had asked me for teachers, I found to my great grief and shame, that, having despaired of obtaining them from me, they had engaged young Imams from the town; and that the children, and even adults of the tribes, while learning to read and write, were imbibing a false religion, almost as much unknown in the Syrian desert as the true faith. In the days of Mohammed and his immediate successors, the Bedouin was a fanatical Musselman, which is far from being the case now in this country, where no practical worship or distinct creed exists amongst the nomads. I do not apprehend that these Imams can have done much harm as yet; for the Bedouin has such a hatred for the Turk, and contempt for the Arab townsman, that no religious sympathy can be established. It will not be difficult for me, moreover, to have Protestant teachers substituted for them.

"However this may be, I have the matter very much at heart; and I feel that I might, in all humility, be able, with God's blessing on my endeavours, to do some good in it, while I am quite disposed to be guided by those who are more capable of deciding on the proper mode of conducting it. The new society seems to be the only hope—as I learn from your letter, that others have not succeeded better than myself in inducing any of the existing societies to take it up. I cannot doubt your success in England, when seconded by such men as you mention. I have never had the pleasure of meeting Mr —, but Lord Stratford has often talked to me very highly of him, as well as a brother-in-law of mine, who is his cousin. To you and your friends, therefore, I leave the details; and I say no more than that I shall be very happy to follow whatever course may be thought most conducive to the attainment of the great end in view, conforming in all particulars to what is best in your judgment, and to what may be indicated by circumstances as the work advances.

"You are at perfect liberty to make what use you may think advisable of any information I can give you.

"Believe me to be, dear Sir,

"Very sincerely yours,

"J H SKENE

"To the Rev. Dr. Muhlenberg-Arnold."

Missions to the Moslems have been suggested, and might be commenced, with every prospect of success, in other promising quarters, such as Tunis, Algiers, and especially Hor,—the only Christian village on the shores of Arabia; but taking the foregoing account into consideration, the council of the society feel that any further effort must be postponed until this mission among the hitherto wild and roving sons of the desert be fairly established. They therefore resolved at once to engage some of the Christian native teachers recommended by the English consul at Aleppo. Having been elected Emir or Prince of the Arabs, by the Bedouin tribes, Mr. Skene has, for the last four years, unceasingly employed this accession of power and influence for their good, by making peace between tribes before constantly at war with each other, by inducing tribes to abandon their roving and predatory habits, and to settle down to the peaceful pursuits of agriculture and commerce.

Letters dated Aleppo, March 6th, and April 23rd, 1861, continue to give most encouraging accounts of the prosperous and tranquil condition of the new colony of the settled Bedouins, stating that one of the tribes had some thousand bushels of corn, another eight hundred, and that the new crops were again in a most promising condition. The Ferdoon, no longer satisfied with the black "tents of Kedar," are building cottages. "The most influential of the Anezi aristocracy, by name Khaliphah, at Kir, of the Roos family, have joined the Weldi settlement, which completely proves the feasibility of inducing the highest class of Bedouins to settle, a point on which doubts have been entertained in Syria." The Turkish Government, alive to the importance of this civilizing movement among the Arabs, are building forts for their protection. A governor has been appointed for the Syrian desert, with an administrative council, of which the chief of the settled Weldi tribe, Mohamed el Ganim, is named President. One of the hired Imams, or Muslim priests, named in Mr Skene's first letter, has already withdrawn. Cas Butros Hazzaz, once a priest of the Syrian Catholic community, and for several years past a worthy member of the English Church, and Antoun Auea, another good man, full of zeal for the Arab Mission, have both become agents of the society, and have entered upon their work, as teachers and evangelists. But what surpasses the most sanguine expectation is the startling fact, that these settled Arabs have, of their own free will, engaged to contribute £12 a year, in provisions, towards the maintenance of each Christian teacher sent among them by the society.

In laying this statement before the public, the council of the Moslem Mission Society feel no arguments are needed to urge the necessity of continued efforts being made to obtain subscriptions for carrying on this promising work. The sum of £50 has just been remitted, but without receiving a large increase of contributions the society is unable either to meet the current demands or to extend its operations. Above all, there is need of "labouring" more "seriously in prayer" that the time may speedily come, when "they that dwell in the wilderness shall kneel before Him," who is the desire of all nations.

It is an incident unparalleled in the annals of Christian missions that Mohammedans, hitherto so notorious for their bigotry, fanaticism, and hatred to the cross, should not only be willing to welcome Christian teachers, but offer to pay one third or fourth of their salary. This must be the Lord's doing, who saith, "I will make the wilderness a pool of standing water, and the dry land springs of water. I will plant in the wilderness, the cedar, the shittah tree, and the myrtle,

and the olive-tree; I will set in the desert the fir-tree and the pine, and the box-tree together: and they may see and know and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isa. xli.

CONVOCAATION OF THE PROVINCE OF CANTERBURY.

(Continued from page 80.)

CANON BROWNE continued—

No doubt there would be found earnest, able men, of inferior education, who at the same time were possessed of considerable eloquence and high qualifications for spiritual teaching, and perhaps the qualifications of such a man as a teacher might be a great deal better than those of a young deacon who had just taken his degree. In such a case the man would be tempted, if he saw the young deacon placed in the parish where he himself had been long ministering, to entertain feelings of jealousy towards him. But would not that be the case with the sub-orders also? He did not think they could legislate in any manner for the purpose of admitting the class which they all desired to bring in, without the danger of giving rise to jealousies. Difficulties of that kind were sure to arise. They had arisen hitherto, not amongst Churchmen themselves, but in the comparisons which were constantly made between the dissenting ministers and the parish priests. But then as a general rule all those persons whose admission they were contemplating would continue for a considerable time, their whole lives in fact, in the Diaconate; whereas a young deacon brought into the same parish would be sure only to be a deacon for one year, and he did not think that the danger of jealousy would be great in that short period. There would, no doubt, be danger of a comparison being drawn between the two teachers, but in so short a time the ministrations of the young deacon could not be seriously affected by it, for he would feel himself young and inexperienced, and would most likely avail himself of the experience of the permanent deacon, and work with him cordially, kindly, and humbly. In the navy a midshipman often found himself placed in an awkward position in consequence of finding himself in contact with non-commissioned officers of greater experience and with more nautical knowledge than he possessed himself. But the difficulty in that case was soon got over. And so with regard to jealousies in the Church arising from the adoption of the proposition before the house, he thought the danger had been magnified and made of more consequence than it deserved. As to the question of intellectual qualifications, his impression was that, instead of lowering, this measure would really tend to raise them. At present it was impossible to provide the church with ministers without accepting those who were inefficient, or whose educational qualifications were below what was desired. In this respect he thought the proposition of Mr. Mackenzie would effect a considerable improvement; for though it was proposed that the qualifications of the Diaconate should be lowered, it was proposed also that the qualifications for the priesthood should be raised. It had been said by Mr. Massingberd, in introducing this report, that the lower order of ministers might read the lessons and the early part of the litany. But they had no more power to constitute a new order in the church than they had to constitute a new church or a new sacrament. They had only power to admit laymen to officiate under the priest; and laymen could not be permitted to offer up some of the most solemn prayers of the church. Mr. Massingberd had