

certainly be banished. During my visit he was summoned before a magistrate, and in language worthy of Jellies, forbidden to hold any Sabbath school, Bible class, or prayer meeting. On the following Lord's-day two policemen came to arrest him in the midst of a hundred children, who have no other means of knowing Christ. But for the providential presence of one of the city ministers who favours his righteous cause, my dear friend must have been led to prison before my eyes. This was in a Protestant republic. Not only Popery and despotism, but the carnal heart of every unrenowned man is enmity against God. Though this labourer is thus sowing in tears, he has been permitted to reap in joy. Most of the Jews whom he has baptized are leading consistent lives in other places, and that good Spirit, who breathes where he pleases, has remarkably blessed his ministry among the Gentiles who have gathered around him. When I looked upon their sweetly solemn faces, and starting tears, as they listened to the gospel; when I heard them sing their exquisite German hymns, which are so full of Christ, and joined in their private meetings for prayer, I felt as if I had never before breathed such an atmosphere of fervent spiritual life. How often I have thought, both in Holland and Ham'burgh, "Surely God's praying people at home do not need a perpetual stimulus from striking narratives of conversion." If they only knew what the missionaries whom they support are planning and attempting, fearing and suffering, they would be constrained to "give God no rest."

#### THE BISHOP OF JERUSALEM AND HIS WORK IN PALESTINE.

The following interesting communications which we take from the *New York Observer*, will show the nature of the work in which the excellent Bishop Gobat is engaged, and also the success which has attended his labours. The Romanizing portion of the church of England would arrest his labours if they could. We rejoice, however, to see that he is sustained and encouraged by the Archbishop and many of the leading clergy and laity church of England:—

Among the events which should rejoice the hearts of Christians, is the progress of the Protestant faith in the East. A few years ago Protestantism was scarcely known by name from one end of the Ottoman empire to the other, and could depend upon no legal protection. A few missionaries only, sustained by their respective ambassadors or consuls, celebrated here and there the worship of the Reformed religion.—This deplorable state of things has disappeared. Protestants are officially recognized in the Eastern countries. A solemn act of the Sultan concedes to them equal rights with other Christian churches. They can preach, and practice other exercises of their religion, distribute the Bible, establish schools, and make proselytes; and although a few subaltern provincial governors sometimes impose wrongs upon them, these cases are exceptions, and the wrongs are redressed at Constantinople. Protestantism, then, has obtained a legal existence, and thanks to God, makes rapid progress. The Armenians especially appear disposed to embrace the purer doctrines, and to adopt a discipline more conformed to the Gospel. But I shall not at present occupy your attention with this work. Another object calls our attention—the circular of the excellent Mr. Gobat, Protestant Bishop of Jerusalem: which is in many respects an interesting document.

You are doubtless acquainted with the name, the zeal and mission of Mr. Gobat, one of the most faithful servants of Christ who honor our age. After his education in the mission house of Basle in Switzerland, he passed some years in

Abyssinia, where his pious efforts were crowned with great success. He was then appointed Bishop of Jerusalem, under the double patronage of England and Prussia. He then pursued his work of evangelization and devotion. He met with much opposition both from the Mussulman authorities and from the different Christian denominations established in Palestine. He even found opponents among the members of the high English clergy. These reverend people, more or less ruled by the narrow ideas of Puseyism, censured Mr. Gobat's attempts for the conversion of the Greeks and Romanists. But the pious bishop of Jerusalem was not discouraged by their clamors, and his last circular proves that he persists in laboring with undiminished ardor for the advancement of the Lord's kingdom.

Mr. Gobat has succeeded under God's blessing, in leading some of the Jews to the knowledge of the Messiah. But their number is small. The greater part of the Rabbis, neglect no means of inspiring those of their own faith with profound aversion for Christianity, and the person of the Saviour. Add to this that many of these poor Jews have fallen to the lowest depth of apathy and degradation. Nevertheless Mr. Gobat announces that seven new converts have been admitted by baptism into the Christian communion, and that five of these walk worthy of their vocation. The candidates, even the most hopeful of them, are submitted to long and strict probation, for experience has taught the bishop of Jerusalem that many of these so-called proselytes are men without conscience or faith.

A house of industry has been established for those who seek or pretend to seek the truth.—They here receive religious instruction and learn a trade, which puts them in a way of honorably earning their living. Those who preserve and exhibit at the same time proofs of piety are baptized; the others are dismissed from the establishment.

There is also a hospital for the Jews. "It has been a great blessing, at least a temporary one," says Mr. Gobat, "for many poor Jews of both sexes, especially in this year of trials caused by the scarcity of food. Opportunity is afforded for the sick to read the Old and New Testaments and to converse upon religious subjects with persons capable of giving them good instruction; but proselytism has not extended farther." Faithful, active, and zealous directresses from Germany have accepted the charge of superintending this hospital.

Religious services are celebrated every Sunday and during the week, in the English, German and Arabic languages. Protestant travellers take part in the worship. Mr. Gobat has besides established daily prayers in Hebrew for the Jews. Schools for boys and girls have been opened, not only at Jerusalem; but also at *Bethlehem*, *Nazereth*, *Nablous*, &c., and are generally prosperous. The Jewish parents and others, although they persist in their ancient convictions, profit with pleasure by the means of education offered to their children. The number of boys is 60, and that of girls 30, in the schools of Jerusalem. Forty among them are of Jewish origin, three are Mohammedan by birth, and the rest are children of Greeks, Armenians, and Romanists, or Protestants settled in the country. The pupils are especially instructed in the Word of God, and some of them have salutary impressions.

Mr. Gobat has employed pious agents to distribute the Bible among the members of the different Christian denominations, and to announce to them the good tidings of salvation. This work has provoked violent opposition. The priests of the Greek church are extremely ignorant and corrupt. The bishops themselves have received very little instruction. They appear to have no other object in their priestly functions than to extort the money of their poor flock. Three Eastern ecclesiastics rival the

popish priests in their opposition to the Gospel. They have even gone so far as to have recourse to brute force to prevent their parishioners from being converted to the reformed faith. They have also denounced Mr. Gobat and his friends to the Mussulman authorities; and if they had the power would become the most barbarous of persecutors. But their rage is repressed by the Sultan's functionaries, and the bishop of Jerusalem is full of hope for the future.

I am, &c.,

G. DE F.

#### CHINA.

TRANSLATION OF SCRIPTURES—COLPORTAGE IN INSURGENT ARMY.

The latest intelligence of the movement in China is given in a letter from one of the officers of the *Hermes*, who had got his information regarding the insurgents from the French frigate *Cassini*, just returned from Nankin. Reinforcements, said to amount to 40,000, were going by the Grand Canal to join the army, encamped seven miles from Tien-Sing.

Our latest news is, that they are fighting near Peking, but do not expect to take it till they get the reinforcements sent by the *Cassini's* people at the entrance of the Grand Canal.

To my mind, unable to enter into the cavils of perhaps good men in the fullest sense, it is a scene of deeper interest, and involves vastly greater consequences than those about which the western world seems stirred.

Events are fast finding an issue here that in their reaction will influence not simply the two or three hundred millions immediately within the limits of the Chinese empire, but the whole habitable globe.

Since the *Hermes* was at Nankin they have published only a few unimportant and not erroneous tracts, but, on the other hand, they have published the remainder of Genesis, Exodus, Numbers, and Matthew—and it is by these they should be judged, and the character of their motives estimated—for it is palpable that it is these they mean to be guided by, and that they really mean to make the "Holy Books," as they term it, their rule of life; and, doubtless, as they have put forward statements and opinions at variance with it, it is because they have not as yet learnt their incompatibility therewith.

Let those who object take one fact, and then say if the man that would conceive the idle and honestly set himself at such a time to carry it out be a common man, or a man only under the influence of common motives. It is this—that he keeps 400 men constantly employed upon the Bible, and his army are colporteurs of the "Word of Life."

I say, rather, must not he be in a high sense inspired, to have found out what few, even in England, have arrived at, though the history of Christendom uniformly shews that nations can only be civilized, Christianized, and regenerated by the incorruptible Word?

The women are organized and armed for the defence of Nankin, and are employed in many out-door employments, but are also under religious instruction.

For the present no one is allowed to have property, all belonging to the State, which finds them in everything necessary.

Depend upon it, the nation will be born to a measure of civil liberty almost in a day. They certainly give no assistance now to the Manchu; let them but determine, even in comparatively small numbers, and their municipal and other organization will be made available for bringing in and establishing the Government they elect; and it is most important, when considering the probable fate of China, to bear this in mind, and this further fact, that Chinamen have such a keen sense of their own interests, and are so practical, that they are not likely to elect as a Government