

shores of the Marmora to the Borders of Assyria and Persia, from the Black Sea to the plains of Chaldaea and the beginnings of Lebanon. Marash, Sivas, and Karphoot, are added to its list of stations. Regular out-stations are multiplying. The first evangelical church was constituted in Constantinople in July 1816; fifteen churches were reported a year ago; now the mission has to speak of churches in Tokat, Thyatira, Arabkir, Divrik, Mashkir, Marash, Adana, making the present number twenty-two. Materials exist for such organizations in other places. Twenty thousand copies of the Scriptures, or portions of the Bible, have gone into circulation. From the Depository of the mission more of its publications went forth in the last four months reported than in any previous twelve months; and among the Mohammedans more were issued during the year than in all the previous years of its existence.

Evangelical Religion in Hungary.

The chairs of the Hungarian colleges have been filled for a series of years, almost without exception, by men either of infidel theological sentiments, or subservient to the Jesuits. In consequence of this fact, the Hungarian Protestant clergymen, who are of influence from their piety and energy, received their education partly in a German university. It can hence be easily imagined with what serious alarm the hearts of the faithful men in the Protestant Church of Hungary were filled, when, a few years ago, the Government withdrew the permission for theologians to attend German colleges. They could not but see in this a death-blow to their Church,—the purpose of exterminating the evangelical ministry of the country in the course of a single generation. However, their fears and anxious anticipations have been most agreeably disappointed. A few weeks ago, as we are informed by private friends in Hungary, permission from the Government was obtained, by the evangelical pastors and congregations, to establish a theological seminary in Pesth; and to appoint to the professorships such men as had the confidence of the Church, and had approved themselves sincere and energetic champions of the faith delivered to the saints. The seminary is to be conducted by eight professors; those appointed already are known to us as men of signal piety and sound erudition; and while we are filled with joy and gratitude for the unexpected deliverance, we look forward with great hope and expectation to the harvest which will spring up from the teachings and labors of an enlightened and devoted clergy.—*Commonwealth*

Debt on Churches.

A strange notion prevailed at one time among some Dissenting bodies, that debt, though an incumbrance on the individual, was rather salutary than otherwise to a congregation. It was held that it served to keep the members, of the flock together,—somewhat, we presume, as the sheaves in a stack are kept together by the stack-bands, or berrings in a barrel by compression. It was urged, too, that in the case of congregational debt, it was rather hard that one generation of members should pay for the next, and that it was but fair that posterity should bear its share of the burdens of the accommodation provided for it. Acting on this theory of bequeathing debt,

like an old Highland feud, "from sire to son," in the process, of course, must have gone on *ad infinitum*; and thus the benefits of insolvency would be perpetuated from age to age, verifying to the last the absurd Jewish proverb, that because "the fathers had eaten sour grapes, the children's teeth must be set on edge." It is needless now to expose the selfishness, the narrowness and the impolicy of such a practice, but it may be well to look to the principle involved in it. Obviously it proceeded on the supposition that a Christian congregation had fulfilled its mission when it had paid its own way; and if it contrived to support its minister and make up the yearly interest of its debt, nothing more could be expected from it. The idea of aiding the weaker congregations in the land out of its superabundant strength, or of contributing, in any measure of liberality, to the promotion of religion at home or abroad, was clearly out of the question. A man must be just ere he be generous; and how can he, with any show of honour or modesty, enter into any enlarged scheme of beneficence, when it is notorious that he has not paid his just and lawful debts? The consciousness of this operates more than is generally suspected upon our encumbered congregations. Those who feel the responsibility of the debt shrink from every application that threatens to abridge their means of meeting it. And can they be blamed for this? There are few better criterions of a man's moral sense than the ease with which he contemplates, or the horror with which he shrinks from, the prospect of insolvency. But while our deacons, as honest and honourable men, are laudably desirous to comply with the demand, "Pay that thou owest," we should like to see them stirred up and encouraged to aim at realizing the advice, "Owe no man anything, but to love one another." We have heard of a worthless prodigal who, when dunned by his creditors, would reply, that "it was not his principle to pay the interest, nor his interest to pay the principal." We have no doubt that our worthy managers are very conscientious in paying the interest, but we should like to see them made more sensible that it is their interest to pay the principal. The national debt lies upon us as an incubus in the form of taxation; and every member of the Commonwealth is at this moment suffering from the lavish expenditure of war. And, in like manner, the injurious effects of pecuniary involvement are felt by every member of the congregation;—it deadens every effort, and paralyzes all benevolence. On the contrary, let the extraneous pressure be removed, and the internal resources of the body will be developed, and will find their way, first, to the comfort of the poor minister, on whose neck the yoke of the debt too often hangs, and who is the first to suffer from its hanging on the necks of his people; and lastly, to the discharge of all kinds of Christian good deeds,—done all the more liberally and pleasingly with the consciousness that every penny goes directly to the good deed, and not to the hateful debt. Such an object is not, however, to be gained without a struggle. It is easy for a congregation to get into debt; many of them, like Falstaff, have "a wondrous alacrity in sinking;" but to escape from the mischief, and rise to the surface of a freebreathing independence, demands a vigorous, determined, and united effort.—*H. F.*

Mauritius.

There are upwards of 120,000 Indians here. There is a large importation every year; and

while some return, others remain. These have families; and for the education, religious or otherwise, of their children, nothing almost has been done. The parents, in many cases, can read and write in their native language,—their children can do neither. They are growing up as young savages, in a far worse condition than their heathen parents. I have repeatedly memorialized the Government on the subject; they will do absolutely nothing. Their great object is to keep the treasury chest shut to every demand. From them I expect nothing; but might not you, gentlemen, do something? A missionary, acquainted with the native dialects, might be employed, among the adults, and schools opened for the children. In short, Mauritius is, in some respects, a better missionary field than India. There are more Indians in Mauritius than Christian converts in India. They have little or no caste. The moment they leave India they lose caste, and men and women of different castes are often found living together. There are no difficulties arising from family connexions. A son would not be disowned or disinherited if he professed Christianity. There are few inducements to remain in Idollatry. There are only two small heathen temples, one of which is not finished. There are only four or five Brahmins in Mauritius, and they have lost much of their influence among their adherents. The Roman Catholic priests have done nothing in this field. In addition is the melancholy fact that there are in the colony about 100 Protestant converts, in different employments, who are living without, and, in fact, beyond the reach of all religious ordinances. These men are thirsting for the Word of God and the water of life. The Sunday services in Tamil by a catechist from Madras have brought an average attendance of thirty-five adults, and since his arrival upwards of 1000 copies of the Scriptures in the Indian dialects have been sold and distributed.—*Missionary Record of Church of Scotland.*

South Africa—United Presbyterian Church of Scotland.

Mr. Hart, from the Cape Colony, having spent some time among the Kaffirs and Fingoes, speaks of being "astonished at the progress made at Pulten, where he spent some days with the Rev. Mr. Birt, both spiritual and temporal. "On the first Sabbath there were upwards of 350 present at worship, and 250 at the Sabbath School." He represents the Kaffirs as everywhere desirous of instruction, wanting missionaries, and industrious: cultivating the ground extensively.

Missions on the Niger.

Rev. S. Crowther, who accompanied the recent expedition up the Tshadda, a branch of the Niger river, expresses his belief that the time has fully arrived when Christianity should be introduced on the banks of the Niger. The people, he says, are willing to receive missionaries who may be sent among them. They look upon the English as their friends, and desire to have connection with them as with the first nation in the world.

English Schools at the Sandwich Islands.

Under an act of August 10, 1854, twelve schools had been organized at the end of the