

has not yet been appointed. Mr. Turton has been appointed assistant-superintendent of the institution, and Mr. James Corner, head master. Three catechists conduct alternately, divine service every Sunday morning and evening, and Wednesday evening, at the back gate of the mission house, where the attendance on Sunday averages 50 Christians and 140 heathens. Three branch schools are maintained throughout Madras, attended by 172 boys. At St. Andrew's native Church, the Rev. Jacob J. David is assisted by three elders, one deacon and two catechists. The number of communicants is 119, and the average attendance on Sunday morning between 160 and 200. At Vellore station, the Rev. Joseph J. David is assisted by one catechist and four teachers. He has two places of worship and an encouraging attendance. The Rev. Daniel Jacob, another licentiate of the institution, is labouring at Siaunderabad, and the Tamil mission there is in a prosperous condition.

ALEXANDRIAN MISSION.

Mr. McGregor, one of our ministers, who has lately visited Alexandria, writes to the *Home Record*, strongly in favour of our Jewish Mission in that large city. He says: "I was thankful to God, that the Church of Scotland had such missions in the east. A well-equipped and firmly established Christian Mission in a great Jewish centre, which seeks the good of all, and more especially of our own expatriated fellow countrymen, and which opens its schools to others besides Jewish children will, I humbly think, be found on trial to be the most successful Jewish Mission. On some such principle is our Jewish Mission based and carried on. The success of the mission in Alexandria, under Mr. Yule, has been unwonted great. A flourishing congregation of British residents have been gathered. Mission schools afford a sound and cheap education. The late Said Pacha, a *Mussulman* Prince, presented the mission with a floating chapel, fitted up with library, reading room, place of worship, and a grant of land worth £3000. The land has been sold, a site for a Church purchased, and £1000 remains, as the nucleus of a building fund. To make up the remainder, Mr. McGregor makes to the Church an appeal, which ought to find a response in every parish in the land.

THE GLASGOW SABBATH SCHOOL ASSOCIATION
Held their sixteenth annual meeting in the City Hall, on the 4th of March, when the following statistics were read:—

In the city, 106 schools, 1356 teachers, 11,443 scholars.

In the suburbs, 19 schools, 262 teachers, 1,921 scholars.

The Gospel in Italy.

IN few countries has the progress of missionary effort in the cause of the Gospel been more remarkable within recent years than in Italy. In order duly to appreciate the present state of things, we must remember that only a few years ago—certainly less than twenty years ago—the whole peninsula was closed against evangelical efforts. The Church of Rome had undisputed sway, and tolerated no movement of a Protestant kind. The only exception was, that in two valleys of Piedmont the faithful Church of the Vaudois maintained its integrity—holding fast the scriptural faith of its fathers, and only differing from Protestants in the fact that it had never received the corruptions of Rome, and therefore had never required to *protest* against them. But the Vaudois, although left in the enjoyment of liberty amongst themselves, were so hampered by restrictions as to be virtually a persecuted people. They lay under various disabilities; they could not carry their native liberties with them beyond the confines of their own valleys; they dared not proclaim their evangelical faith to their own Italian countrymen. Their singular history had attracted the interest of all branches of the Protestant Church, and, especially through the exertions of the late Dr. Gilly of Norham and the late General Beckwith, they had been supplied with means for the proper equipment of their churches and schools, so as to preserve their sixteen parishes, with pastors and school masters, in a proper state of efficiency. It seemed to Christian observers as if that little church must surely have been preserved in its purity, in the midst of such darkness and corruption, and through such fiery trials of suffering, for some great purpose in the religious history of Italy—and accordingly it was helped not only for what it was at the time, but for what in the providence of God it might one day become.

Such expectations have not been disappointed. Upon ampler liberty being granted to the Vaudois in 1848, they immediately availed themselves of it to proclaim to the Italians, as opportunities were granted them, the glad tidings of salvation, through faith in Christ. And now, after less than twenty years of labor, what have they been able to accomplish? Their staff in the valleys remains complete as before. Their churches and schools there are all supplied. Their theological school is removed to Florence; but in the valleys they have their college or grammar school, with 70 students; their normal school for training schoolmasters and lay-missionaries, with 30 pupils; and a boarding-seminary, for the training of female teachers, with 65 pupils. Beyond the valleys they have 37 missionary labourers. These are stationed in different parts of Italy—from Courmayeur, at the base of the Alps, and Erescia in the north, to Palermo and Naples in the south.