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and rejecting the contrary." And again, a living Russian divine thus writes:—"Traditions which are adduced concerning dogmas of faith and practice, involved neither formally nor virtually in Scripture, should have no weight and ought to be rejected. 1st. Because Scripture alone is the base of theology; 2nd, Because the said Scripture is so necessary that the faithful can draw all things belonging to the attainment of salvation from no other source except from itself; 3rd, Because it is so perfect that it contains all dogmas necessary to salvation." These statements betoken a vitality which has evinced itself also in acts. In the north-eastern parts of the Russian Empire many thousands of heathens have of late years been Christianized. Missions have been established by the National Church throughout the Aleutian Archipelago, and from thence have been extended to Russian America. Along the island-bridge which conducted to this continent the first human beings, Christianity with its institutions has found a highway through the sea. Russian America is erected into a diocese; and the Scriptures have been translated into the six prevailing dialects of the country by its present bishop Innocentius. The extreme outpost of the great ecclesiastical organisation which has Constantinople for its centre, here touches upon the frontier-land of our own Anglo-American dioceses. Thus strangely in the Polar regions of a new world does the Christian East find itself confronted by the Christian West.

In India, on whose coasts Christianity was first planted by the Apostle St. Thomas, and where, to a remarkable extent, in its primitive form, unaffected by the Latin Christianity of the Portuguese and French, it survives, striking indications of the re-kindling of a new life have of late years been manifest. Access has been obtained to every nook of this populous peninsula by the British missionary. Churches, and schools, and printing-presses are the footprints that he leaves. Into all the principal dialects the Scriptures have been translated; and whole communities in a body, in Hindostan and Ceylon, have thrown away their idols, and embraced the religion of the Saviour of men.

The Christianity which penetrated from Chaldea and Persia into Mongolia and China soon after the Apostolic days, has been in some sort kept from utterly expiring by missions from time to time sent from France and Italy. It was said in 1846 that there were possibly 800,000 Christians in the Chinese Empire. But of the Chinese in general it was reported at the same date by one who had lived amongst them, that "The religious sentiment has vanished from the national mind; the rival doctrines of Confucius, Buddha and Laotze have lost all authority, and their partisans, grown skeptical and impious, have fallen into the abyss of indifferentism, in which they have given each other the kiss of peace."*

* Lately, however, an idol and other paraphernalia appertaining to the worship of Buddha were imported at St. Francisco, for the use of the numerous Chinese resident there. That, in 1856, Buddhism should be introduced on this continent is, by the way, a fact, for the moment, not in harmony with the general tone of the present Lecture.