

loss of a crown for the sake of his Protestantism, to which the King of Holland has had to submit in the case of Belgium, it would be sad, indeed, that he should now be regarded by any portion of the Christian Church as inimical to vital Christianity.

In Western Germany, that is Germany west of Berlin, such as Hanover, Brunswick, Oldenburgh, &c. &c., there are very few zealous and pious Protestants. In Hanover, though there are a million and a half of inhabitants, there are hardly any pious men, and in no portion of Western Germany is the state of religion so low. At Dusseldorf there are many good men, and some sincere Christians at Cologne.

In Prussia the cause of religion is making great progress. With a population of fourteen millions, no country is more rapidly improving in morals or in religion. Every one says the King is a good man. He is looked up to and beloved by all classes of his subjects, and by the religionists. He wishes on all occasions to do always what is right, though with limited means. He has done more for education than any other King or Government in the world. Indeed his system of education is the very best in the world, not excepting England and America. Normal schools everywhere exist in his dominions. He has also, the very best school-books. Religion, also, is very much reviving. During the reign of Frederick the Great it greatly declined. He pushed it too much. During the reign of his successor the same evil continued. During the reign of his present Majesty, religion pure and undefiled, has always been encouraged by the Government—and particularly so since the hearts of his Majesty and of the Prussian Government were deeply affected and humbled by the events which transpired during the wars of that country with France. Those sad effects produced a wonderful effect on the hearts and minds of the King, Court, and Government, and showed them the folly, vanity, and emptiness of all things but religion. There are now from 6,000 to 7,000 Protestant ministers in Prussia, and perhaps 600 of these are what may be called evangelical ministers. Unfortunately a great many very good men—men of great personal piety in the Church of Prussia—give themselves up to speculations in Christian and theological subjects, which tend to obstruct the progress of truth. The evils of speculation, and what is termed Philosophy, in religious matters in Germany are very great. The doctrine of universal redemption is believed and insisted on by many—and even lately a clergyman whose talents and piety are of the first order, carried this doctrine of universal redemption to such a length that he even maintained that the devil himself would ultimately be saved. Still Biblical theology is gaining ground. The progress of temperance societies in Prussia is astonishing. There are five in Berlin. Though no public meetings are allowed, private meetings take place, and in Berlin lately 11,000 workmen joined the society. The books published by the temperance societies are also read in the schools.

At Hamburg the cause of religion is looking up. There are five or six faithful ministers there who preach the Gospel. The question whether a Baptist church shall be allowed to be built in the city, is, however, not yet decided. Still the work is gradually going on. The Government is becoming more liberal and enlightened. Some dozen of young men are at work, having formed a missionary school, in which youths are brought up who may afterwards become missionaries.

At Lubeck, where there is a population of 25,000 souls, great good is doing. Twenty years ago not one pious and zealous minister could be found. Now there are at least nine or ten. Here, however, there are several ministers to each church. This is a great evil. Catechetical instruction is much perfected in this city, and Bible and tract societies exist and are flourishing, as well as temperance societies.

In Denmark, with a population of 2,000,000 of souls, Biblical religion, sincere piety, had much declined until within a few years. Religion is now rapidly increasing, especially in the two universities. There are now many pious young men in them. In the Island of Zealand there are seven or eight evangelical pastors. There are also two missionary societies, and the Holy Scriptures are more industriously circulated.

In Norway some interesting work is going on among the laity. Much wisdom has been shown by the leaders of a purer faith in that country. They have not separated themselves from the Established church of the country. They have remained faithful to it, and endeavour by their personal exertions as a body to improve it. Great good in consequence results from their labours. They are called Bible Christians to distinguish them from the mass of cold and mere formal professors. They also bear the same name in Sweden—viz. Bible Christians.

In Russia there is a population of sixty-three millions of people. There are from twenty to thirty nations. The Greek church is very superstitious, even more so than the Roman Catholic Church. At the same time it must be admitted, that in Russia the members of this church are very sincere. Infidelity appears to have made very little progress in Russia. All the inhabitants, rich and poor, learned or ignorant believe. Some belonging to one religion, and some to another, but all belong to some—all believe.

The private character of the Emperor is good—exceedingly good. Different opinions may be entertained as to his policy and his system of government; but all must grant this, that his private life is exemplary. Russia is full of churches and priests. There are said to be 250,000 priests, so that they resemble the tribe of Levi. They form quite a separate and distinct class. The children grow up and become priests too. They form a distinct order in the Empire; so much so that the Emperor had a body of troops formed entirely of the sons of priests. The priests marry. This is a good thing, and distinguishes the Greek from the Romish Church. The priests are very poor, but they have good characters for morality and virtue. Their salaries are small—barely enough to live on. Their dress is very plain, indeed quite mean. They are, generally speaking, very ignorant. They of course, receive but very little education. There are few of them at the universities. They are, however, now becoming improved. There are six universities in Russia, and these are also getting on rapidly. There are an immense number of monks in Russia. The cause of the Bible Society is once more making progress in Russia—but nothing as yet to what it was in 1814, 15 and 16. The Emperor Alexander was the founder of the Russian Bible Society, and for some years its greatest and most zealous promoter. It did an immense deal of good. But suddenly the Archbishop of the Greek church got alarmed—and so did the priests. They were afraid lest the distribution of such a mass of Bibles should teach the people to reject the errors of the Greek Church, and so they hit upon the expedient of alarming the Emperor, by stating that so many Bible Societies were forming, the secret object of some of whose members was of a political character. The existence, the known existence, of a deep conspiracy of a political nature at that time in Russia, favoured the story, and at last the Emperor believed it. The distribution of 600,000 copies of the sacred Scriptures in a few years in Russia was, however, accomplished, and these copies remained in circulation. But the Emperor Alexander withdrew his patronage from the society. On his death-bed he had the certain proof that the promoters of this society had had nothing whatever to do with the plot which was discovered of a political character, and he then deeply regretted that he had withdrawn his support from that institution. When the Emperor Nicholas came to the throne he gave his annual donation of 10,000 roubles