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THE PULPIT OF PUSEYISM.

A Candid Critique on "The Sermons Preached in the Choir of St. Margaret's, London, by the Rev. Dr. Pusey, in the Year 1868, and Edited by the Rev. Dr. Pusey, in the Year 1869."

By the Rev. Matthew Rickett, D. D.

Concluded.

If we except the supremacy and infallibility of the Pope, it would be difficult to discover any other article of doctrine enunciated or referred to in Dr. Neale's Sermons, in regard to which there is any appreciable difference between his teaching and that of the authorized standards of the Church of Rome. The apotheosis of the Virgin Mary, for example, appears to be among the most cherished principles of his belief. He applies to her without limitation or reserve the most exalted descriptive appellations under which she has been so long known and adored in that idolatrous communion. "We shall see her," he exclaims, "we shall see her, who as the ancient Liturgies express it, is one that has been glorified, and more glorified than the Cherubim, and more glorified than the Seraphim, the virgin Mother of God." Now we willingly accord to the memory of the blessed virgin, veneration as high as mortal is entitled to receive, because of the singular and surpassing honour God was pleased to put upon her. But to designate her the Mother of God, is a mere palpable absurdity, but a revolting perversion of language that verges close on blasphemy, if indeed it is possible by any ingenuity of interpretation to screen it from that charge. The natural relation of Mary to our adorable Redeemer is an exclusive reference to his humanity. To extend it to His Divine nature, is to blend in chaotic confusion objects between which the distinction is not only essential but absolutely infinite. It is to ascribe to the creature the temple of the Creator, who is over all, God blessed forever. In short, it is to be guilty of idolatry.

No one who has glanced at our preceding remarks can be surprised to learn that exaggerated and extravagant views of the efficacy of the Sacraments, constitute a prominent and pervasive element of Dr. Neale's theology. Had he followed the example of many of his brethren, who, by a repentant recantation of Protestant faith professed the doctrine of the Romish Church, and now breathe the more congenial atmosphere of her communion, he would have had to make no change in his creed concerning sacraments, unless it were to add, on Tridentine authority, five to the number of the sacraments. With his profound and unquestioned deference for the authority of the Church, that change, it may be fairly presumed, would have cost him no painful sacrifice of feeling, if indeed, we may not suppose it to have been anticipated by his previous acceptance of the leading decisions of the Council of Trent. Be this as it may, his frequent reference to the sacraments uniformly express or imply his entire acquiescence in what Romish divines call the *opere operata*, by which is meant that they are not only exterior signs and visible seals of the covenant blessings which they represent, but that by their administration a divine and saving virtue is conveyed to the recipient of them. Thus it is that familiarly speaks of baptism as the sacrament in which the soul is regenerated, and renewed after the image of God, without ever indicating the slightest apprehension that a single doubt could suggest itself to the devout mind of his hearers as to the truth of so august a mystery.

And then, as to the Eucharist, the elements of bread and wine, in his estimation, are, through a miraculous energy attending the office of consecration, transmuted into heavenly food and the cup of salvation. Existing on one occasion on this inspiring theme, he makes a sudden transition from the great sacrifice of the cross to its symbols, and expatiates on the virtues of the crucifix in the true style of a Romish orator. "His blessed sacrament," he says, "is the sacrament of the cross; and that which the strong rude faith of a former age did in a fierce earthly fight, that we must do in our great contest with our spiritual enemies. In the battle of the Standard they included the Host in a silver box, and set up on the top of a ship's mast, to the end that the dying soldier might turn his eye to that, and breathe out his soul in an act of faith and love. So for us. With this banner displayed before our eyes—this banner followed by such multitudes of one-worshipping exiles, now triumphant Saints in their country—this banner once conquered under by once weary and fainting soldiers, now arrayed in the white robes of everlasting gladness—how ought we not to follow them? This paragraph has the unmistakable ring of Puseyism, directing the eyes of the dying to a piece of wood for succour in the final hour, instead of pointing them to the Lamb of God who taketh away the sin of the world; and this, too, from a pulpit of the Anglican Church! When will those who arrogate the exclusive claim of Apostolic succession respond to the cry of apostolic anguish, *What must I do to be saved?* in the words of the chief of the Apostles, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

Proofs of the coincidence of Dr. Neale's doctrinal system with the creed of Puseyism IV., the modern standard of the faith of Roman Catholics, multiply upon us as we advance. He makes no secret of his belief that it is not only right, but a Christian duty of solemn obligation to offer prayers for the dead. The evidence of this comes clearly in a sermon preached on occasion of the decease of a member of the Sisterhood, from incalculable with pathetic urgency to the mourning survivors, the duty of earnest, importunate intercession for the soul of their departed sister. Did the Scriptures furnish examples of such devotional offices, undoubtedly Dr. Neale would have gladly availed himself of them as a class into the church of the sacred record, his unfulfilling regard to the doctrine of the efficacy of Catholic antiquity, the excellencies of which as models of devotion he misses no opportunity of eulogizing in the most glowing terms. Several of these are given in detail to aid his fervent auditory, while weeping at the sepulchre that had just closed over

one of their number, in pouring forth their supplication for the repose of her soul. Error as well as truth has its corollaries. The doctrine of Purgatory is obviously implied in prayer for the dead. "Prayer for the dead"—to use the words of Dr. Wiseman—is essentially based on the belief in Purgatory, and the principles of both are consequently intimately connected together. Why does the Catholic pray for his departed friend, but that he fears, lest not having died in so pure a state as to have been immediately admitted to the vision of God, he may be enduring that punishment which God has awarded after the forgiveness of his sins; and believes, that, through the intercession of his brethren, he may be released from the distressing situation? Such is Puseyism; and such is its matured development and honest profession in Puseyism. To those who recognize the sufficiency and supremacy of the Scriptures the announcement of such positions is their refutation. O how refreshing to turn from these gloomy kindred systems, without one bright anticipation to irradiate the vale of death, to those promises that cheer, and those glorious prospects that expand before, the true and triumphant believer, whom Heaven owns on this side death, and who, braving the last enemy under his feet, departs, as we have seen them depart, with the lustre of victory in their eye, and the language of glory on their quivering lips—O death, where is thy sting? O grave, where is thy victory? "The sting of death is sin, and the strength of sin is the law; but thank be unto God who giveth us the victory through our Lord Jesus Christ!"

The points of analogy already adduced between the practices as well as the principles introduced into the Oratory of St. Margaret, and those of the Papal Church are quite sufficient to show the substantial identity of the two systems. And those features of Dr. Neale's Sermons require no scrutiny to be perceived on the surface, and which are interwoven with the whole texture of his teaching. There are others, however, belonging to the same category, which, though not equally conspicuous to a superficial survey, are sure on a closer inspection to be suggested by obvious implications. Confession, for example, could not have been referred to, as ever and anon they are, in these Sermons if auricular confession had not been part of the discipline to which the Sisterhood were subjected. We possess in this true guarantee in the unsuspected purity of Dr. Neale's character, that this delicate office would be performed by him with as much moral propriety, as under the best conceivable conditions, it is susceptible of. Yet at what Protestant even moderately acquainted with the history of the Confession in the Church of Rome, and who can conjecture the probable amount of corruption which no history will ever record? But must view with an unqualified alarm and indignation the introduction into the Church of England of an institution which has contributed more than any other to invest a domineering hierarchy with that most awful prerogative of the Judge of all,—the sovereignty of conscience, and to subordinate the civil and religious liberties of nations at the footstool of their spiritual despotism? God in mercy preserve England from being ever again swamped in the bog of mental and moral darkness and degradation, from which, with an outstretched arm, He delivered her at the period of the Reformation!

In the opening sentence of this critique we remarked, that the associations not less than the internal characteristics of Dr. Neale's volumes of Sermons, were peculiarly interesting; and we should be chargeable with an important omission were we to conclude it without advertence to the principle involved in the establishment of the religious order, of which he claims the honor of being the founder. That such an association of females, severed from all the relations of social life by a solemn and irrevocable vow of celibacy, should be recognized or tolerated in any congregation of the church of England, most especially in these days of innovation, strike every one as a phenomenon of sinister omen. And here we find it difficult to repress a few inquiries, prompted as much by solicitude as by curiosity: By what ecclesiastical authority did the good Dr. organize such an order; or did he assume the exclusive responsibility of its institution himself? With what species of formula, and by whom were those females consecrated to their peculiar sphere of religious life? Was the rite, and the contract of virginity, by a bishop, or did he feel authorized under the circumstances to exercise in this case the episcopal function, and enact the ceremony of consecration by those means, whom their benevolent officers were performed. In the absence of all specific information on those points, it is not of course within our competence to pronounce other than a general opinion as to the legitimacy of such an agency in the work of Christian beneficence. That it must be universally regarded as not merely a step but a stride in the process of assimilation to the Romish system on which an influential schismatic party in the Establishment seem to be bent, is quite apparent. But the true merits of the question must be decided on other and more sacred grounds. Our appeal must be to the law and to the testimony of God, not to the traditions or the practices of man. Taking our stand on that immutable foundation, we have an unquestioning right, in the name of the Author and Finisher of our faith, to demand the production of a particular divine authority for the institution of the order in question.

His prototype may indeed be found among the societies of Asiatic antiquity long before the commencement of the Christian era, or possibly among the Therapeutae and Essenes of Jewish origin, who flourished about the time of our Lord's advent, but the introduction of such a class into the church of Christ can not be traced either to His authority or that of his apostles. It was a development of the fourth century, when

retrogression to the superstitious notions and practices of Paganism had well nigh obscured the essential verities, of primal Christianity. This indubitable historical fact is quite sufficient to unveil the corrupt character of that Catholic antiquity amid the shadows and subtleties of which modern innovators, virtually ignoring the exclusive infallibility and supremacy of the Scriptures, delight to intermesh themselves. That devoted Christian females often possess peculiar gifts and influence that qualify them to render invaluable aid to the Christian Ministry and the lay agencies of the church, in their appropriate sphere of usefulness, we rejoice gratefully to acknowledge. None are better fitted than they to mitigate the pangs of bereavement to sooth the afflicted on the bed of languishing, to enhance the value of gifts to the destitute by the sympathies of Christian charity, or to point those of their own sex whom moral illness has aroused to a sense of eternal things to the only source of relief and satisfaction. To isolate them for these purposes by a vow of celibacy at any period, but especially in youth, from the privileges and duties of social life, palpably to contravene the purposes of Providence—is an antagonistic alike to the natural and sacred instincts of nature, and the dictates of the soundest reason, and is to act without the sanction of a single precept or precedent of the word of God.

Moreover, as the commandments of God are often made void through the traditions of man, there is a manifest tendency of a spirit of superstitious sanctity is to elevate a spirit of externalism and of self-restraint in regard to things in themselves lawful and just and good, and to depress and deprecate in like proportion the very good substance of holiness, without which no man shall see the Lord. Substituting a form, an outward show, of godliness, for its interior power and inseparable concomitant, practical righteousness, it utterly perverts the sacredness of religion, and the only religion that is pure and undefiled before God, and the Father. Have not we a melancholy example of this perversion in the strange confusion of language that employs the phrase vow of celibacy, and that of man's celibacy, and that of equivalent import? Is not this to impugn the sanctity of the marriage bond, the earliest of all the obligations enjoined on the human race—a Divine institution which is the strongest guard of virtue, and which Christ himself manifested with his presence, and first miracle that he wrought in Cana of Galilee? To represent that institution as incompatible with the highest attainments in Christian piety is to charge God with a gross error, and to blaspheme with God, and was not, for God took him, down to Zacharias and Elizabeth who walked in all the commandments and ordinances of the Lord blameless, and from that period down to the present, no higher example of holiness and sanctity has adorned the Church of God, than those, whether male or female, who have lived in the nuptial state.

If after so candid, and so many think, unparagoned, an exposure of the gross error of man's celibacy, and to deprecate and depreciate the sanctity of the marriage bond, which Dr. Neale was unhappily allured, the question were put to me—Do you not feel constrained to revoke, or at least materially to modify the concessions accorded in your preliminary statement to his unholy and personal consecration to the service of God? I should unhesitatingly answer, No. How much of speculative error may coexist with sincere and supreme love to Christ, is a problem to the solution of which I have not the leisure to devote myself; but we must be referred to the judicial decision of Him whose prerogative alone it is to search the heart. Better exceed on the side of charity, than eject from our fraternal sympathies any whom Christ has received. cordially adopting that sentiment, I earnestly trust I deeply deplore; yet cannot I doubt that, had his mind been as enlightened as his heart was warmed to the cause of Christ, he would probably have been content to keep up the progress of the age in scientific and literary accomplishments; and to carry on a large and successful, though an intricate business. In fact among my acquaintances I know few men who are his superior, either in natural or graciously bestowed gifts, or in usefulness! For nearly five months previous to this date he has been confined mostly to his room—not entirely to his bed.

I found him walking his double paces—traveling as he said miles and miles a day. The inclement winter confining him as closely almost as a broken leg would have done. We conversed a moment on the light topics of the day. And then neither of us could avoid reference to his affliction and painful confinement. "Well," said he, "it does seem hard, if you look at it in one way; but if you look at it in another, it is all glory. I am often thrown into paroxysms of agony perfectly inconceivable—every fiber of the flesh as it were by red pinners, searing and blistering as they seem to pull the muscles into threads; smarting and aching and stinging worse than the fire of nettles. But in the midst of this pain there would come a power of Divine love, such as would sympathize with me, and I should be comforted by Jesus himself, as I never imagined the human soul could know or feel. It seems as if the whole house was filled with the love of heavenly glory, so full as to be ready to burst. And it is all for me. Oh, such a whiteness of light, such a radiance of brilliancy, whenever, every one of them, dance for my joy. I am bathed and float and swim and revel in the effluence of glory. Every sense is dead and transported and thrills under the darts of delight and ecstasy. Not only the eye is ravished, but the ear hears transporting music, and the whole body thrills with delight, so as to make the flesh dance in all its bones.

"Then I have such a sense of the divine, spiritual meaning of the Word of God, as makes me imagine—yet I do not know as it is imagination at all—that the angels are talking with me. Oh, it is better than angels, it is the blessed Comforter taking the things of God and showing them to me. I open the Bible

and see a text and it flashes out light to me, as a diamond laid on the page would if a stream of sunshine were poured upon it. Every page in the Psalms, and in the Prophets, and in the Gospels and in the Epistles, is as if it were a bed of precious stones like the breastplate of the High Priest—purple, rubies, white opals, carnelian beryl, gold, silver and diamonds—all flashing brightly. Such thoughts of the precious love and tender care of Jesus—no manifestly present, as if he put his arms about my breast and kissed my forehead, as a mother presses her darling babe to her bosom. No tongue can tell the thoughts and ecstasies. How I do learn the infinitude of goodness, and the gloriousness of holiness! The beauty and excellence of divine truth, how they reach upward into heaven and spread out beyond the stars, and go down to the great deeps. The length, the height, and the breadth of the love of God! When Jesus comes to me so mightily in my pain and anguish and life me so above it, I do doubt that he delivered the Hebrews, from their fiery furnace? When he so tastes the joys of glory that they cannot devour my peace, can I doubt that he shut the mouths of the lions when Daniel was cast into their den? Oh how I write in torment of body and soul in raptures of soul; how I sink into depths of anguish by the flesh, but rise to the heights of joy on the wings of a spiritual faith!

"It would hardly profit to name my pains. One form of suffering may be enough. Sometimes a horrid nightmare comes over me. I seem stretched out from Ohio to New York and a heavy rain, bright rain is falling from my feet toward my head, crushing, jarring, ruffling, booming, like a great avalanche of chilling ice. Yet such tormenting anticipations of a slow death only kindle my fervor and make me love for Jesus blaze into transports. No music could so ravish, no sweetness of touch could so thrill, no taste of sweetness could so exhilarate. My hand is ever on the Bible, and my heart is ever in love. It is ineffable, how near, how pining, how loving! A chariot of rose leaves waving, by the spicy Zephyrs of 'Araby the blest' could not make such a couch for my soul."

Such were some of his words. Others were full of comfort. I said, Let me live with God and enjoy him forever.—*Central Advocate.*

LET THEM PREACH.
"Prof. S. C. Bartlett uses up four columns of the Chicago Advance in arguing that the New Testament prohibits women from preaching."
Yes; and while men are learnedly arguing against the preaching of women, and trying to defend the pulpit as if it were menaced by the army of Eves, the devoted Miss Smiley, Miss Van Cest, Pynter, and other golly women, are leading poor sinners to Jesus. The Spirit seems to receive as willingly and pardon as graciously the sinner who is led to his feet by a woman's gentle hand, as the one who comes in any other way. The Holy Spirit does not seem to refuse his sanction and power to the Gospel message because a woman's eloquent tongue proclaims it, but it proves, as ever the power of God unto salvation to every one that believeth.

So long as there are impatient sinners who sit unawakened and untouched under the shadow of marionette puppets all over the land, so long should we be glad to have any warm heart follow the impulse of Divine love, and help us to rescue them, without caring to ask sex or name.

Let women preach the gospel if they want to do it and can do it. If they do so well in their first attempts as did the woman of Samaria and the beautiful trinity of Marys, let us rejoice with them and help to glorify the blessed Master.

The very fact that so many ministers fail so miserably in their work is sufficient reason why we should be glad to have the noble rivalry of constraining love for souls, how to reach and save them, and thus make the most effectual the agency employed.

We will be content to let the Lord send by whom he will, only so that glowing hearts and ministering hands be ever ready to suffer and do his righteous will, and find a proper and worthy sphere in which to serve the purposes of the King of glory.—*Evangelist.*

FAITH FOR DEFINITE BLESSINGS.
BY REV. DANIEL STEELE, D. D.
It took four thousand years to unfold the scroll of the sacred Scriptures, "to impart God into knowledge," in the phrase of Dr. Bushnell. The patriarchal and Jewish dispensations were occupied by the disclosure and irradicable incalculable of the divine unity upon one nation amid surrounding polytheism. To have taught the trial personalities of God before the firm establishment of His oneness of substance would have overtaken mankind in the period of their early polytheology. The first words taught to every child in the Jewish nursery were more than three thousand years ago these: "Hear, O Israel, the Lord thy God is one God." Faith in this truth, such as inspired obedience, was saving under the dispensations before Christianity. It is saving now to all who have no higher revelation. What need, then, have we of any clearer or more definite manifestation of the nature of God? Why should He reveal the unthinkable fact of his threefold personality, and require our faith to amount to nothing so far above reason? This is a question that the Angels might well approach with baffled tread. It is certain that He has not taken me into His councils. Here I walk by faith. Faith says that the higher revelation of God, and the new requirement of faith in the Trinity, proceed from the gracious purpose to bestow richer blessings upon the believer in a dispensation "rather glorious." Such is the nature of the human soul, and probably of all finite spirits, that faith creates and measures its capacity of spiritual good. By this gateway alone does God enter. Hence it follows that He would make an advanced revelation of Himself, requiring a higher spreading of faith, when He should propose to fill us with His fullness. It will not be sufficient to believe in one God, as do the trembling demons, The Son of God, Jesus Christ, in His offices of

Prophet or Teacher, Priest and King, and the Holy Ghost, as our Regenerator, Spirit of Adoption, and Sanctifier, must be specifically grasped by our faith. Hence we should look for little spiritually where these distinctive truths of the Gospel are little preached, and for much spiritual power and deep religious experience where they are distinctly taught and received with the least intimation of error, and without disproportionate emphasis upon ritualism. Church history will sustain this assertion. There is always a spiritual decline whenever Christ and the Holy Spirit have a secondary place in preaching; and there is always a revival when the "whole council of God," the Father, Son, and Spirit, is faithfully presented in the pulpit. Of many individual believers it may be truthfully said that their spiritual life is feeble and sickly because they fail to grasp Christ and the Comforter in all their distinct offices. Thousands are faintly moving, with languid steps, along the heavenly path, who might run with gladness, surmounting every obstacle and overthrowing every foe by their restless momentum if they would only persistently endeavor to "know the exceeding greatness of Christ's power to usward who believe. Thousands of sincere souls are harassed and weakened by perpetual doubt, simply because they do not render due honor to the third person of the Trinity by trusting Him to do the work of His office, certifying their sonship by the "spirit of adoption." They do not stir themselves up to take hold of this blessed assurance, and to insist that the divine seal be impressed upon them by the Holy Ghost. They live in constant disregard of the second person of the Trinity, and are thus without any support of the Spirit without the witness." The natural consequence of this absence of the "spirit of adoption, crying in their hearts, Abba, Father," is a perpetual oscillation between hope and fear, sorrowful stinging.—

"It is a point I long to know:—
Oh! it brings business thought
Do I love the Lord, or no?
An ill, or a good, or no?"

Instead of this they might be exultingly singing—
"O love, thou bottomless abyss!
My soul are swallowed up in thee;
Come, Lord, and thou shalt see
Nor spot of guilt remains on me;
White Jesus' blood, through earth and skies,
Shed, thou hast boundless mercy, cry—
I am convinced that this unsatisfactory and unsymmetrical experience, too prevalent in our churches, is chargeable in part to the failure of our preachers to specialize this blessing, the common privilege of all believers. Hear Mr. Wesley:—"Generally wherever the gospel is preached in a clear and scriptural manner, more than ninety-nine in a hundred do know the exact time when they are justified. This is the testimony of a man more competent from personal observation, to express a reliable opinion than any since the apostolic age, for he visited all his societies annually, and met them in class, and put to each member searching test questions which went into the very core of his being. But no such proportion of conversions with direct witness now obtains at our altars. The failure is not in the gospel, which is a changeless stream of power emanating from the living Christ, 'the same yesterday, to-day, and for ever.' Where, then, is the failure? Let every preacher examine his sermons, and see whether he be made the Spirit of Adoption conspicuous in his ministry. Another office of the Spirit is that of purification. He is the Sanctifier. Baptism in this work in the new birth by implanting love to God, the purifying principle, He continues until perfect love casteth out fear. That this consummation may take place long before death has never been a disputed question with Methodists. That it was specialized by their great founder, with increasing evidence till his dying day, man on the earth can candidly deny. After reading Tyerman's Life and Times of John Wesley, that magnifying of the office of the Sanctifier produced such Christian characters as Bramwell, Hester Ann Rogers, the seraphic Fletcher and his saintly wife, and many others unknown to fame, but precious jewels in the crown of Jesus, is as certain as the sequence of any effect after its cause.

These results were not the work of chance. They were the result of a faith that grasped this promise. This faith came from preaching, which honored the Sanctifier by dwelling emphatically upon his office, and not by the use of 'glittering generalities' gliding smoothly over it like a slurred note in music. It must be borne in mind that the Holy Spirit is the most sensitive person of the Godhead. If his glory against Him is unparagonable, the blessing of any of His offices must not only give Him, but also deprive the soul of His blessing, which it is His prerogative to bestow. 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.'—*Zion Herald.*

SODA WATER RELIGION.
A conductor on one of our New York railroads, not long since, compelled to check the singing and shouting of some Methodists who were returning from camp meeting on his train, that he might hear what his passengers said to him, was overheard to say to his brakeman, "I do not think much of these soda water religion."

"Soda water is good—that is, the phrase is good. In regard to the thing, we quite agree with the irreverent conductor. And yet how much soda-water religion we have in our churches. It is confined to the Methodist alone. We Baptists have it, and the Presbyterians have it (a little of it) and what sect in fact has not? Soda water religion is possibly better than no religion; but better far than this emotional piety, which fizzes and froths and pops to day, and to-morrow is utterly vapid and lifeless (as every fazing and frothing substance is apt to be in twenty minutes) is that quiet undemonstrative religious principle which holds right through, in whatever circumstances of elevation or depression. We do not deprecate emotion, if there be a principle at bottom in any reasonable proportion to the emotion displayed. But do we deprecate that soda water piety

which, if left to settle for a few months, leaves a residuum in the apparently burning cup. And we confess we always think of our friend the conductor, when there is an extraordinary amount of noise in a religious gathering.—*Evangelist and Chronicle.*

From the Christian Advocate.
A HALL HOUR WITH OUR MISSIONARY EXCHANGES.
Here are a few of the suggestive and encouraging facts which we gather from a single half-hour's glance at a few of the latest missionary reports which have reached our table.

The Gospel of Mark has just been printed in Japan, and the Gospel of John will be finished in a month. Matthew and Luke are also nearly ready for the press.

A Hindu convert of eighty-five years, who has recently died, when an eminent example of the power of the Gospel. His last words were, "Now I find faith very precious." Not long before his death, a friend visiting him found him chanting a Hindu hymn to Christ, exceedingly happy. When he was reproached, several years ago, for forsaking the religion of his fathers, he replied, "For more than fifty years I have been seeking a remedy for the wail of sin; now I have found it in the blood of Christ, and I am satisfied."

The missionaries in Persia describe a remarkable Christian woman. She was brought to Christ by having a neighbor read from the New Testament. Her attention was awakened. She desired to hear, and finally received the truth joyfully and believed. Her desire was now for her husband. She took her New Testament, with several passages marked in it, to him, and he also believed, and is now heroic in defense of the truth.

A Church of some twenty members has been organized at Yokohama, with the knowledge of the Government. Government officials have been present at some of the services, and no complaint has been made nor any steps taken against the native Christians.

In the school taught by Miss Kidder, which is under the patronage of the Governor of Yokohama, and in which the Governor's wife is a pupil, the Lord's Prayer, with the knowledge of the Government. Government officials have been present at some of the services, and no complaint has been made nor any steps taken against the native Christians.

In a certain town in Turkey recently the missionaries received a pleasing request to visit certain villages. They declined to do so, suspecting the motives of the people. But a delegation from the village followed them a day's journey, bearing a written petition, signed by twenty-two heads of families, "begging us to visit them and give them a preacher and books."

In New Zealand the holy Bible has been translated into the language of the people. Thousands, during the last forty years, have been faithful to death, besides all the converts now living. Nineteen native ministers have been raised up, of whom fourteen are still laboring in the Gospel. Liberal contributions are made by the people for the erection of churches and the support of the ministry.

The Church in Hilo, Sandwich Islands, has a membership of 12,000. It has been divided into seven parishes, all having neat church edifices and chapels, and native pastors ordained over six of them. They build their own churches, support their pastors, and send out foreign evangelists to other islands. In 1871 one of these Churches contributed \$4,000 to the cause of religion.

The whole number reported under the Hawaiian Churches (Sandwich Islands) from the beginning is estimated at 70,000. A Theological Seminary is in successful operation at Honolulu.

Great news comes from the Methodist Mission in Sweden. We copy a report from Superintendent Witting, made to our General Missionary Committee, and printed in the *Missionary*. He writes, "We have been favored during the whole year in all our stations and appointments with gracious revivals. Some of these have been very powerful because of the extraordinary outpouring of the Holy Spirit upon the people. This is especially the case in several new places where Methodism never before had been preached. As a consequence of this, the number of converts has been increased on probation during these ten months of the year, and nearly as many in full connection. All our older societies are steadily growing in membership, and in power for good, and several of them are already doing something toward self-purification. Our new churches, which were organized during these ten months of the year, and nearly as many in full connection. 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