

been sent forth, and several new stations occupied during the past year. The varied particulars respecting these labours of the Society will appear from time to time, we can only now call upon our readers for renewed exertions and prayers, together with a grateful acknowledgment of all God's mercy and faithfulness.—*French Address.*

THE JEWS.

We give below a brief outline of facts that transpired during one of the days of the meeting of the Evangelical Alliance in London, relating to the state of the Jews. Not a few of that race, now converted to Christianity, were present and took a warm interest in all the proceedings.—

The Rev. F. C. FRENCH, Chaplain to the Bishop of Jerusalem, made a statement of the present state of the Jews in the Holy Land. He observed, there were four cities of the Holy Land to which the Jews were stationed, viz. Hebron, which contained about 600, Jerusalem, which contained about 8000, Tiberias and Safet, in which together there were about 2000. These four places were known by the Jews as the four holy cities. There were also about 150 in Haifa, and 50 in Sidon, Accho, and some others. There were also in the mountains, and elsewhere, a few Jews scattered about, so that perhaps there might be some 12,000 Jews altogether in the Holy Land. The Jew could not dissociate himself from Jerusalem. Every pious Jew desired to go to Jerusalem, and lay his bones in the valley of Jehoshaphat. This was a reason why the efforts of Christians should be directed to the conversion of the Jews in the Holy Land, and not only in the mountains, but elsewhere. At Hebron, Bishop Alexander had preached the gospel in the Jewish synagogue and in the houses of the Jews, and Hebron was now regularly visited from the mission at Jerusalem. For a long time the Jews at Jerusalem saw in Christianity nothing but a system of idolatry and persecution, judging from the Greek and Roman Catholic Church, and from what they suffered from those Churches. They now know the true Christianity, whether idolatrous or not persecuting. (Hear.) What had they seen in Jerusalem? The Protestant mission had established there an hospital for Jews, which stood a monument of Christian love and charity, and in that hospital many had been not only restored to bodily health, but had received the good tidings of salvation. They had there learned true Christianity. There was also a school at Jerusalem, in which many Jews had learned the truths of Christianity, and on Mount Zion itself a church had been erected by Christian love and charity, in which the gospel of Christ was regularly preached faithfully to Jew and Gentile, and not in a way that could offend the eye of a Jew or of a Mahomedan. In conclusion, he assured the Conference that the Christian Jews of the Holy Land would indeed rejoice when they knew of the link which the Alliance had thus formed for believing Jews all over the world. (Applaud.)

The CHAIRMAN said, before leaving the chair, he wished, on his part, and that of his Jewish brethren generally, to thank the Christian Churches among the Gentiles, and those Christian societies which had united to promote Christianity among the Hebrew nation. (Hear hear.) There were many Christian Jews present who had been brought to a knowledge of the truth by their means, and many a missionary and many a minister of the gospel, begotten to Christ through the instrumentality of those societies, who now laboured in the work of the Lord.

Dr. De Costa of Amsterdam then took the chair, and after a brief address called upon—

The Rev. Dr. MAZOU, who, in an eloquent speech, moved a resolution welcoming the Jews to the meeting of the Conference, and thanking God for the great work He had wrought amongst that people.

The resolution was seconded by the Hon. Rev. Baptist Noel, and spoken to by the Rev. T. R. BAKER, Professor Petavel of Switzerland (who spoke in French), and was carried unanimously.

The Rev. Mr. BAKER, moving another resolution, declaring that the Conference was deeply interested in the cause of Israel, recognizing the claim of the Jewish nation on all true Christians, and expressing a hope that, in obedience to the Saviour's command, every true believer would use his utmost efforts to promote the preaching of the gospel among the Jews, which was seconded by the Rev. ALEXANDER LEITCH, and approved by the Rev. ALEXANDER LEITCH.

Dr. De Costa read a paper on Christian providential dealings with Israel, historically considered. The burden of the early part of his paper was to deprecate any attempt to destroy the nationality of the Jews while endeavouring to convert them to Christianity. It then proceeded to speak of the glory of Israel, not in the way of boasting, but as maintaining the rights of the Lord Jesus Christ as King of the Jews; and, referring to the crucifixion, said that Christ's blood then shed, proclaiming, as it did, love, pardon and future glory for his people, instead of a curse, as they thought that they were yet to become kings and priests unto God; and in proportion as they had been depressed in the days of their dispersion, so should they in the end be exalted. The Gentiles were deeply indebted to the Jews, whose whole history since the death of Christ proved the reality of Christianity. But in all their difficulties there was something grand in their noble and devoted defence of Jerusalem,—in their expulsion from their native land, and their dispersion, despite the persecutions of the Jews, and even in the preservation of their nation, despite the persecutions to which they had been subject; and in this grandeur there was proof that God was still with them, and that far greater grandeur was in

store for them. They were not seeking their own glory, God forbid; but the glory of the flesh and bone of man's flesh. Even now, in Jerusalem, the Jews' hostility to the New Testament was based among their fifty boys and girls of Jewish extraction in the Hebrew tongue. (Hear hear.) And that the prophets had spoken would come to pass, and reign over the Jews and Gentiles also. He urged on the Christian public and on Christian societies to persevere in their work of converting the Jews, and amid all disappointments, resting confidence in God's success in ultimate success. He expressed in the French and Italian, but they should not forget that the great centre of religious influence and Christianity must be the city of the Lord,—Jerusalem.

Dr. BAKER then gave some account of what was doing on behalf of the Jews in America.

The Rev. Mr. STEWART next addressed the Conference on the state of the Jews in Holland.

The Rev. R. BISSOP of Berlin, after a short speech, in which he spoke of the greater influence of Jewish Christians in converting Jews than Gentiles, and referred to the change which had occurred in Prussia, when at Berlin alone there had 2500 Jewish proselytes as a proof; adding, that conversion in Germany was generally preceded by intelligence and piety, and a reliance on the goodness of the London Society for the conversion of the Jews, moved a resolution recommending unity of effort amongst the various societies labouring for the conversion of the Jews.

The resolution was adopted.

The Rev. Mr. STEWART moved a resolution, declaring that the Conference should with joy see the unity of spirit manifested by the Jewish brethren present, and resolving that an effort be made to establish a permanent union among believing Jews in all countries, and to form an Association for this purpose among them, the Central Committee to be in London.

This was seconded by the Rev. H. HERSCHLIZ, and was passed.

ROMAN CATHOLIC MISSIONS.—FUNDS.

The balance-sheet for 1850 has been recently published, showing upwards of £120,000 as the amount of contributions for that year, which is a very slight decrease upon the amount for the previous year. Adding to the above amount, the balances which were on hand, the society had in all a total above £129,000 as its disposal for the year, all which was expended, excepting about £2400. France, as usual, contributes more than a half of the entire contributions, £71,582, and the Lyons district, the capital of which is thought to be more Catholic than Home itself, exceeds that of Paris, yielding £11,511, while the Paris district raises only £22,838. The Kingdom of Sardinia, which is next to France in liberality, gave only £8000, then followed Belgium, with £5500; Prussia, £4500, while the British Isles come next in productivity, yielding £4500. Of this last sum, Ireland gave upwards of £2000; while poor Scotland can only make out £196 17s. 7d. Among the other nations contributing, the Roman States, of which the receipts given are for 1849, give a very low, only £1652, while miserable Spain yields no more than £237. In the expenditure, the missions of Asia absorb £40,755, those of America, £30,201, of those of Europe, £9,087; Africa, £10,528, and Oceania, £10,002. In the list of European Missions, Scotland received about £2633, while England has £1262, and Ireland, £1049.

POPIISH MOTIVES TO MISSIONARY LIBERALITY.

A very characteristic document has just been issued by the Propagation Society, in their missionary periodical, for the excitement of the faithful in support of their labours. They give at full length the papal bulls or decrees granted by the present Pope in favour of this association; according certain specific days of indulgence to each one who shall sub-vote to them, and find one halfpenny per week, and recite every day a *patre* and *ave*, with the invocation, "Saint Francis, have mercy on us." The days of indulgence, so far as we are able to compute, form an amount to twenty-eight yearly, with an opportunity twice a year, at certain seasons, of acquiring at once an indulgence of 300 days; with another opportunity of acquiring, at any time, an hundred days' indulgence; each of these last cases having some slight and trifling additions to the aforementioned requirements in the indulgences granted in favour of the Society. These indulgences are granted in return for a certain temporal penalty,—for they seem to be all plenary indulgences,—which the truly contrite have still to undergo in this world, or in purgatory. And in reference to the latter part of the penalty, there is super-added in the papal decree, "a plenary indulgence at the point of death, provided that, being animated with good dispositions, the associate in question, after having received the sacrament of confession, shall recite the entire temporal penalty,—for they seem to be all plenary indulgences,—which the truly contrite have still to undergo in this world, or in purgatory. And in reference to the latter part of the penalty, there is super-added in the papal decree, "a plenary indulgence at the point of death, provided that, being animated with good dispositions, the associate in question, after having received the sacrament of confession, shall recite the entire temporal penalty,—for they seem to be all plenary indulgences,—which the truly contrite have still to undergo in this world, or in purgatory." We do not dwell on the melancholy and criminal delusion which all this is calculated to foster, nor on the baneful influence on morality which such a system must of necessity produce. The sale of, and traffic in, indulgences, is said to have been severely reprobated by many councils; and the bulls of indulgences granted by the Pope contain the clause, that "if anything be given as the price of the indulgence, that price shall become null." But in the case of these bulls of indulgence in favour of the Propagation Society, there is a distinct price stipulated; and that price is so small, that even the poor of the people may