

here, below the large window of the large room, lay heap upon heap, and pile upon pile of corrupted human bodies, a seething mass of advanced putrefaction. Here too, were torn mass-books and Gospels in numbers, and also many pages of a well printed edition of *Fenelon's Life*, in French, showing that in this the Government house, no doubt some of the better educated Christian community had sought a refuge, but had found a grave. My very soul sickened at all I had seen, and I left the town sooner than I otherwise would had I remained to see every thing that bore witness to the blood-thirstiness of the Druses, or the iniquitous treachery of the Turks. On both may the sentence come of "Whoso sheddeth man's blood, by man shall his blood be shed."—*Cor. of the Daily News.*

REV. DR. WOLFF.

The Rev. Dr. Wolff, who, for the last fifteen years, has been settled as the vicar of Ille-Browsers, in Somersetshire, has announced his desire to proceed once more on a mission to the East—

"to go forth again as a messenger of Christ, for the purpose of proclaiming His everlasting Gospel throughout Armenia and Yarkand, with other places in Chinese Tartary." The mode of proceeding he proposes to pursue he thus describes:

"I shall assume the garment of a monk of the Eastern Church, with a Bible in my hand and the cross figured on my gown—which gown shall consist of black cloth. Whenever I find a Bishop of the Christian Church (let him be either of the Russian or Greek, or Syrian Church) I shall act under his advice and direction; and the preaching of the Gospel shall consist, not in disputing about any points of differences, but in showing to them the beauty of the Gospel of Christ, by my word, and in my life and conversation."

Dr. Wolff anticipates the great objection that will be made to his proposal, on account of his advanced age,—being now sixty-five years old,—and of his having already undergone such severe sufferings, which have seriously undermined his constitution. To this objection he makes the following answer:—

"First, that we find in Sacred Writ that Moses undertook his mission to call the children of Israel out of Egypt when eighty years of age; and God, who has been the God of Moses, is also the God of Joseph Wolff; for I do not go out in my own strength, but I go out in the strength of the Lord of Hosts. Secondly, in profane history we find that the great Tshingis Khan went forth to conquer Turkistan and China when sixty-two years of age, and with a shattered constitution; and in modern times we find that the great General, Sir Charles Napier, though convulsed in all his members, paralytic and apoplectic, conquered Scinde, and pursued the Puluj, 25,000 in number, with 2,500 mutinous Sepoys; so that, even till now, that great man is considered, by the Turcomans in the desert, and called by them, the Great Timer of the British nation. And should Joseph Wolff be terrified from undertaking the preaching of the Gospel of Christ, by the weakness of his health?

No! he exclaims, under the recollection of all this, as did the great Apostle himself, "None of these things move me!" further declaring, that "Joseph Wolff's health is never better than when he is surrounded by those wild people, and preaches to them the Gospel, either walking on foot in the desert, or riding upon a camel, or even after having been put in prison in a dungeon." Doubtless, this is the true missionary spirit. And he is so thoroughly and intensely imbued with it, that he is certainly fitter for such missionary work as that he yearns after, than for the

dull quiet routine of a country parson's life. Having stated his earnest desire, and set forth the course he will pursue, he thus affecting appeals for the means of carrying it into effect.

"I therefore beg my friends to assist me—first, in completing my new church now in course of erection, at Ille-Browsers, near Taunton, in Somersetshire, for which I am still in want of nearly £300, and also in continuing some local charities in connexion with the Church; and further, to send me some aid in setting forth on the mission I have undertaken. And thus I shall have the gratification, before leaving England, of seeing in Ille-Browsers a church, a parsonage-house, and a school house, built by me, with God's help, and also of knowing that my poor congregation in that parish, consisting of baptized christians of the Church of England, accompany me, Joseph Wolff, with their prayers, whilst I am wandering among the wild followers of Islam, and that my dear congregation will say that it was Joseph Wolff, the Jew converted to Christ, who had formerly risked his life in attempting to save Colonel Stoddart and Captain Conolly from their prison in Bokhara, who has left his memorial behind, previous to his departure into far distant lands, from which they will probably never see him return. Thou spirit of Francis Xavier! thy life and zeal for the glory of Christ shall ever be my model, expressed in those words, 'Who would not go over sea and land to gain one soul for Christ? I will therefore mount my horse, the wooden horse which now draws in the anchor and sails for Japan. There is no time to be lost. Farewell!'"

Under any circumstances, such a man as Dr. Wolff could not fail to be an object of deep interest with American as well as with English Churchmen; but he must be especially so, when it is remembered that he was first admitted into Holy Orders within the pale of their Church,—the late Bishop Doane having ordained him a deacon soon after his conversion to christianity.—*N. Y. Churchman.*

NEWFOUNDLAND

The Lord Bishop of Newfoundland, in a communication to the *Guardian*, speaks as follows, respecting his Theological College at St. John's: "I should be yet further and more obliged if you would suffer me to add a few words in reference to our Theological College, and the advantages held out and given in it (through the liberality of the Society for the Propagation of the Gospel) to young men willing to devote themselves to the service of the Church in this Diocese. 1. They are boarded and educated entirely free, at no expense, except for their books, clothing, washing, and other personal matters. 2. They live together in a college on the outskirts of St. John's, with the Vice-Principal (who is a clergyman,) almost as one family, the Vice-Principal taking his meals with them, and meeting them every morning and evening at prayers in the hall, as well as at lectures. 3. They are regularly lectured and instructed by the Vice-Principal and Principal (the Archdeacon,) and occasionally by myself. 4. They attend Morning Prayer in a neighbouring church, and Evening Prayer in the cathedral, daily throughout the year. 5. They form part of the choir in the cathedral on Sundays, and assist in the Sunday School. 6. They go by turns to read prayers and a sermon, in the capacity of lay readers in some one of the outer harbor churches, when the clergyman cannot attend. 7. They are constantly under the eye of, and in frequent intercourse with the Bishop and Archdeacon, and other clergy of St. John's. The four chief objects aimed at in the college are

—1. Frugality, 2. Retirement, 3. Study, and 4. Devotion; all of course with a view to, and in furtherance of their preparation for the duty and work of a clergyman in this colony and diocese.

"Young men of respectable connections, of fair abilities, and with a good elementary education, may obtain admission at nineteen years of age, on being approved by the Committee of the Society for the Propagation of the Gospel; and may generally expect to receive assistance towards the voyage and outfit. They will be required on their arrival—1, to subscribe to the thirty-nine Articles; 2, to make and sign a declaration of conformity to the rules and regulations of the college, and an engagement to serve for seven years, if required, as clergymen in this Diocese; 3, to make a deposit of caution-money to an amount not exceeding twenty pounds, which will be returned to them on being ordained.

"I cannot but hope that many young men would be glad to avail themselves of these advantages if they were more generally known, and you might do me and my poor diocese an essential service by bringing them to the notice of your numerous readers."

CHURCH MISSIONARY SOCIETY.

SELECTIONS FROM THE PROCEEDINGS OF THE COMMITTEE.

General Committee.—Monday, September 10th.—The Secretaries explained the course which had been taken in reference to the New Zealand Bill lately before Parliament.

The Bill had had no direct and immediate reference to the disturbances which have recently broken out in that island, having been drafted before the intelligence of them reached this country. But its provisions had an important bearing upon the state of affairs which led to those disturbances. By the treaty of Waitangi, signed February 6th, 1840, the native chiefs ceded to Queen Victoria the Sovereignty of New Zealand, stipulating only that the rights and usages of the country as to land should remain inviolate; and providing, with a view to their protection against undue advantages which might be taken of them by the settlers, and to prevent disputes, that no land should be sold direct by the natives to individual settlers; in other words, reserving the right of pre-emption to the Crown. In virtue of this treaty, the guardianship of native interests had always vested in the Crown. Accordingly when the New Zealand Constitution Act passed in 1852, clauses were inserted both to secure the right of pre-emption and to empower the Crown to exempt from the action of the Colonial Legislature, in which the interests of the settlers are alone represented, such districts as were still wholly native; and, at a later period, when it was proposed to conduct the administration of the colony by a responsible ministry, the management of native affairs was expressly reserved in the hands of the Governor. Of late years the natives have become tenacious of their land, and have even entered into a combination not to sell it, while the colonists, impeded by this backwardness and pressed by fresh immigrants, have become impatient to secure additional territory, and thus mutual jealousy and distrust have sprung up. It is clear that, under these circumstances, the management of native interests would not be fitly left in the hands of the settlers, or of a ministry dependent for place upon their good will. On the other hand, the Governor needs the support and assistance of men well acquainted with the usages and feelings of the Maories, having their interests at heart, and qualified at the same time to stand between the settlers and the aborigines, genuine friends to both. This object it was proposed to secure by