

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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—The Rhenish Missionary Society complains that, for some reason or other, its converts in Borneo are so decidedly inferior to the Mohammedans in industry as to be at a disadvantage in every way. Yet they are learning diligence in one way—they are showing increasing zeal in supporting their churches.

—The *Maritime Presbyterian*, in reference to the New Hebrides, says : "In regard to the heathen, our outlook was never anything like so hopeful as at present." But who "we" may be we are unable to say, as the magazine neither gives a place of publication, nor the name of the editor, nor tells of what church it is an organ ; and the writer is not learned enough in the ecclesiastical affairs of the Dominion to know whether the maritime provinces have a Presbyterian Church of their own or not.

—The *Spirit of Missions* quotes Louis Agassiz : "Every friend of Brazil must wish to see its present priesthood replaced by a more vigorous, intelligent, and laborious clergy."

—The *Missionary Reporter* (M. E. C., South) says : "Last year the net increase of the membership of the Methodist Episcopal Church, South, was larger than the entire home membership of the Moravian Church ; yet they have four times as many missionaries in the foreign field as are supported by Southern Methodists."

THE CONTINENT.

—The *American McAll Record* calls attention (as, curiously enough, the *Catholic Irish Review* had also done) to the fact that, out of the 600,000 Protestants of France, half the first Grévy cabinet were Protestants. They went out of office, if we remember right, rather than sanction the persecuting policy of the government toward the Catholics. The Protestants of France do not have divers weights and measures of religious liberty. The great Protestant who has just been called home was never wearied of lifting up his voice for Catholic rights, no less than Protestant, against atheistic malice. This shows French Protestantism to be of the true metal. The Huguenots were deeply tainted with the persecuting leaven, but they worked clear of it in the long school of suffering, and in the largeness of individual faith. Now, says the *Record*, "men with religious convictions, whether Catholic or Protestant, dare confess their faith, undeterred by fear of ridicule."

—The *Record* says : "The *Université de Paris* (the organ of the Students' Association of Paris), the *Figaro*, the *Journal des Débats*, and the *Temps* have each asserted in their own way that French students as a whole have ceased to be Voltairians. There is an evident recoil from the frivolous scepticisms of the past, and a tendency toward mysticism, although not toward Catholicism." Viscomte E. M. de Vogué shows that even in those schools which have been the citadels of irreligion, sympathetic investigation is taking the place of mere mockery. "Our predecessors," he says, "too easily threw aside an entire domain of ideas which they deemed anti-scientific ; but we must see." "In other words," says the *Record*, "French