

more living than their own. Attention was very recently drawn to the fact, that our Embassy at the Court of Persia is unaccompanied by a minister of religion. The public statement of this defect will doubtless lead to its being remedied, and possibly to the establishment of a mission in Teheran.

In the Kingdom of Greece—a portion of the Sultan's dominion not many years since—there is a yearning after a more vigorous spiritual life. This improved state of things is due, in the providence of God, to the missions and schools which for some years have been maintained there by our sister-Church and other Christian communities in the United States. Happily the authorized formularies of the Greek National Church embody with much purity the several doctrines of the Christian faith, and require only to be practically developed among the clergy and laity. "When St. Paul addressed the Greeks," says one well acquainted with modern Greece, "he referred to their 'own poets'—to 'prophets of their own.' Whoever at the present day wishes to recommend pure Scriptural religion to their attention, can appeal to their own standards of belief; for in them every point of sound evangelical doctrine is fully and clearly exhibited." "Let foreigners bring us light," a Greek bishop said not long since; "but we beg of them not to bring fire to burn our house about our ears." That is to say, he wished the National Church to be revived and reformed, but not disrupted.\*

The Russian Church, a branch of the ancient Greek, was subjected by Peter the Great, in 1723, to the supreme control of the civil power. This step, in many points of view, was to be deprecated; but it may have been essential to the commencement of a revival in that Church, which probably would never have voluntarily reformed itself. About that period great facilities were introduced for the elevation of the intellectual and spiritual character of the clergy and people, and the general circulation of the Holy Scriptures in the dialects of Russia began to be encouraged. Authoritative documents published of late years in St. Petersburg tend to shew that the light of Christianity has since been in some measure trimmed on the candlestick of the Russian Church.

In a treatise which is adopted by the whole Russian Church, and even beyond its limits wherever the Slavonian Church dialect is understood, and which is required to be mastered by all candidates for holy orders in the diocesan seminaries, and in the superior Spiritual Academies, there occurs this declaration:—"We hold the Word of God, that is, the Books of the Old and New Testaments, as the source, foundation and perfect rule both of our holy faith and of the good works of the law. Wherefore it is our duty to search the Word of God, and draw from its divine truth to teach the people; and to confirm our own words from the Word of God; and to this test to bring all doctrine which either we ourselves may hear from others, or others from us, receiving what is agreeable thereto,

\* Itself suffering from unauthorized intrusions from without, our communion in its charitable efforts to aid less favoured Christian nations, has sought, and will ever, I trust, seek to respect local ecclesiastical authorities.

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