

THE CHURCH AT HOME.

Jewish Mission in Turkey.

Your Missionary staff in Turkey consists at present of four ordained Ministers, a medical Missionary, two lay Missionaries, and several native agents. The Rev. A. Benohel, who, at the time their last Report was given in, was the only agent your Committee had actually at work in this field, has, by his conduct and labours during the year, justified the recommendations they had received, and the opinion they entertained of him. Mr. Leopold Rosenberg, who was in the service of the American Mission at Salonica at the time when that station was transferred to the care of your Committee, and who was highly recommended to them by his former employers, has proved an efficient and devoted labourer in his Master's cause, aiding the other missionaries in acquiring the native dialects, sharing with them the duty of conducting public worship, and taking the principal charge of the school. The Rev. J. W. Marcusohn, whose engagement by your Committee was reported to last Assembly, removed in the course of the autumn from Germany to Turkey, where, as his letters in recent numbers of the *Missionary Record* show, he has laboured with much acceptance and success. In October last, Dr. J. R. Wolfe, who had studied medicine in the University of Glasgow, with the view of qualifying himself to be a medical missionary, applied to be appointed one of the agents of your Committee, and being favourably known to some of the members by his work on the Messianic prophecies, and strongly recommended by several eminent ministers of the Church in Glasgow and its vicinity, and also well reported of by ministers of the Church in whose communion he had previously been, he was, after mature deliberation, engaged by your Committee, and sent out to Salonica, where it was conceived his services would be of most immediate benefit. The Committee not being satisfied that they would be warranted, without the express sanction of your Venerable House, to initiate a purely medical mission, took Dr. Wolfe bound to discharge all the duties of an ordinary lay missionary, and to use his medical skill entirely as a means of forwarding the great and ulterior objects of the Mission.

On the 25th March last, the Rev. George Coull and Peter Crosbie, licentiates of this Church, were by the Presbytery of St. Andrews, solemnly ordained to the work of the ministry, and designated to the care of the lost sheep of the house of Israel in connection with your Turkish Mission. They had been highly recommended to the Committee by various ministers and professors of divinity, and for six months previous to their ordination had prosecuted the study of Hebrew and of the Jewish controversy under the Convener's superintendence. Mr. Coull has been appointed to labour meantime at Smyrna, and Mr. Crosbie at Salonica. Both sailed from Liverpool on the 25th April, and the Committee trust that through the good hand of God on them they have by this time reached their respective destinations in safety.

The native agents in the service of your Mission were engaged partly on the recommendation of Dr. Schaffner and Mr. MacNair, and partly on the recommendation of your missionaries at the respective stations, and are employed as assistant school-teachers, keepers of the Bible and Tract depot, and culporteurs. The duties of the latter two classes of agents constitute an important department of labour in

every Turkish Mission, and it has been in a great measure by means of these, and the religious works circulated by them, that the American brethren have succeeded to so remarkable a degree in diffusing the knowledge of the truth, and awakening a spirit of inquiry among the members of the American community.—*Report of the Committee.*

Appointment of an additional Missionary.

It is with much satisfaction that we announce the gratifying intelligence of the appointment of another labourer in the field of missionary exertions among the lost sheep of the house of Israel.

The Rev. J. W. Yule, who, for several years, had the charge of the Orphanage at Calcutta, under the Ladies' Association for Female Education in India, having been led to place his services at the disposal of the Committee, the last General Assembly authorized the Presbytery of Dundee to take him on trial for ordination, and, on finding him duly qualified, to ordain him to the important work of a missionary in connexion with this Scheme.

Mr. Yule having passed the trials prescribed to him, to the entire satisfaction of the Presbytery of Dundee, Thursday the 12th November was fixed for his ordination. An excellent and appropriate sermon was preached by the Rev. Dr. Ritchie, of Longforgan, from 2 Corinthians, iv. 13, and an address, peculiarly suited to the sphere of his future labors, was delivered by him to the missionary.

In making this announcement, we earnestly entreat the prayers of all friends of Israel, that the graces and gifts needed for the right discharge of his important labors may be largely poured out on our new missionary, that he may be a workman that needeth not to be ashamed, and that all his labors may, through the blessing of God, be crowned with abundant success.

The Waldensian Church.

The Collection for behoof of Foreign Churches recommended by last General Assembly, will take place (10 V.) in January next. The time-honored Church of the Waldenses in Piedmont, the eldest born of the great Christian family, has appeared by her deputies before the Church of Scotland, to explain her wants and to demand her younger sister's aid. That this demand will be responded to with a large heart and liberal hand by all who know what the Waldensian Church has been and is, we entertain no doubt; but it may be well, previous to asking our people's contributions, to lay before them, as briefly as possible, a sketch of the character and circumstances of this illustrious Christian community—illustrious for her antiquity, as deriving her origin direct from the apostles themselves—illustrious for her constancy, as having never bowed her knee to the Romish idol, the only Church in Christendom which can make such a boast—illustrious for the cruelty and long continuance of her persecutions, the multitude and nobleness of her martyrs, the purity and simplicity of her faith and worship,—and now doubly illustrious as the centre of the Church's hopes, and the basis of her operations for the conversion of Italy. For this purpose we think we cannot do better than reproduce to our readers an Appeal issued by a public meeting held in Edinburgh on the 8th June last, for the purpose of receiving M. Lan-

tarec and M. Pilatto, the Waldensian deputies, accompanied by some short extracts from the speech of M. Pilatto, on that occasion.

The ancient Church of the Valleys, so well known as the Vaudois and Waldenses, has certainly claims which no other Church can produce, on the sympathy and support of all evangelical Protestants. The past history of this Church has all the charm of romance, with the thrilling interest of sad and solemn reality. Its present position unfolds one of the most remarkable features of the eventful times in which we live.

It is a *primitive* Church. While other Churches date from the Reformation, the Waldensian traces its descent from the apostles, and may be said to have existed as an independent community, from the earliest ages of Christianity. Protestants may have "come out of Babylon;" the Waldensians were never under her captivity. They are the only Church, as has been tersely observed, "that has never sucked the milk of the Roman wolf." Retaining, during the darkest times, the true apostolic succession of scriptural doctrine, order and institutions, the Vaudois Church furnishes the visible link between the Churches of the Reformation and those of the apostles; so that, when taunted by the question, "Where was your Church before Luther?" the Protestant has often, among other answers, pointed, with grateful feelings, to the valleys of Piedmont.

It is an *evangelical* Church. Pure in doctrine and simple in worship, its ancient formularies, which have been preserved, refute the calumnies of its enemies, and exhibit the great truths of the Gospel in bright contrast to the errors, innovations and idolatries of the Roman Church. Nor can it fail to be interesting to Scotchmen to know that, in the forms of its worship, and in its ecclesiastical polity, this ancient Church bears the closest resemblance to the Presbyterian Churches of our own land.

It has been for ages a *persecuted* Church. "Many a time," may the Vaudois Church say, "many a time have they afflicted me from my youth." At the instigation of successive Pontiffs, every species of cruelty which malice, lust and bigotry could devise, has been perpetrated on these innocent confessors of Christ. Their mountain snows have been dyed with the blood of thousands of martyrs—children and women have been cut in pieces or hurled from the rocks—and at one awful period, the whole population was swept away from the valleys into exile. "In the writing of these sufferings," says Sir Samuel Morland, "my spirit has often waxed cold within me, and my heart even failed me; and my very hand has trembled, as with a fit of the palsy." The cry of their oppression reached the ear of Cromwell, and to his generous appeal England answered by a contribution of upwards of £36,000.

It has been a *faithful* Church. Planted by Providence amidst the inaccessible fastnesses of the Alps, they have been enabled to keep the banner of the Cross floating on their native mountains; and, in spite of the armed chivalry of France, and the unrelenting vengeance of Rome, they have borne a testimony, not the less honorable to the truth, and not the less effective, that it has been borne by a "poor and afflicted people." Few in numbers, feeble in resources, they returned gloriously to their native valleys, and have continued ever since, though pressed down to the earth under the most grinding tyranny, to afford a living commentary on the words of inspiration—"God hath chosen the foolish things of the world to