

four years. Formerly the missionaries were regarded as spies, but now they are welcomed wherever they go. The government have authorised schools to be opened, and placed them under their care. Four Protestant Churches now take part in the work. Many young men have been sent to learn English, and, from the character of the class-books in use, the elementary truths of Christianity are freely discussed and commented on during lessons. A medical missionary has a dispensary, which is thronged with patients every day. The Ten Commandments and passages of Scripture in Japanese, are hung on the walls, and read by the patients. The government of Jeddo is making arrangements for opening a school there for a hundred young men of the higher classes. They are to be instructed in English and French, and the missionaries are invited to take charge of the former. A Japanese-English dictionary, containing 40,000 words, is nearly ready for the press. The missionaries have also been engaged in a translation of the Scriptures, and it is hoped that soon the four Gospels, at least, will be ready for publication. Many of the intelligent adults despise the Buddhist creed and priests, and go to the houses of the missionaries to study the Scriptures. In consequence of the conduct of the Jesuits in former years, and their expulsion from the kingdom, the government still enforce strong measures in regard to Buddhism. Every child must be registered in a heathen temple, or is denied burial. None of the former edicts against Christians have been revoked; they are only in abeyance. Hence the need of earnest prayer, that the Lord's purpose may be made manifest, that Christian liberty may be proclaimed, and this day of small things be an earnest that the 32,000,000 of Japanese shall yet form part of that heritage which God has given His Son for a possession. To the urgent prayers of God's believing ones we commend the cause.

MADAGASCAR.

The news from this island are as cheering as ever. On a single day, in the end of March last, there were admitted by baptism, into one single congregation, 143 persons. That congregation now embraces 500 members, and ranks with an ordinary town congregation at home; and yet this is in a heathen land!

Proposed Reunion of Presbyterians in the United States.

THE two General Assemblies of the Presbyterian Church in the United States of America, by a happy providence, met this year in the same city, at the same time. They convened at the city of St. Louis, Missouri, on Thursday, May 17th, at 11 o'clock,

A. M.—the New School in the First, and the Old School in the Second Church. The two bodies consisted of nearly five hundred commissioners from most of the States and Territories of the United States.

It may serve to show something of the wonderful rapidity with which American towns and cities spring into being and advance in population and wealth, to recall the fact that thirty-five years since the city of St. Louis contained scarcely more than 6000 inhabitants. Its now closely approximates to 200,000, and is advancing at a rapid rate, especially since the termination of the war and the abolition of slavery. Its position on the Mississippi, midway between its source and mouth, and near the confluence of the turbid Missouri, rising 3000 miles away in the Rocky Mountains, is unrivalled for an inland city, and makes it probable that, in the near future, it will become the metropolis of the Great Republic of the West.

The disruption of the Presbyterian Church of the United States of America occurred twenty-eight years since, at the meeting of the General Assembly of 1838, in the city of Philadelphia. From that time to the present year they have stood entirely aloof from each other, bearing the same name, adhering to the same symbols of faith and order, and yet pursuing an entirely independent course. Twice only have these two General Assemblies, previous to this year, met in the same place—once, in 1846, at Philadelphia; and once, in 1856, at the city of New York. On the former of these two occasions, an invitation was extended by the General Assembly of the New School branch to the other Assembly, to unite with them in the celebration of the Lord's Supper. The invitation was declined in such terms and for such reasons as entirely precluded a repetition of the offer. On the second occasion, ten years since, no official recognition of each other took place, and none was sought. This state of jealous rivalry and recrimination continued for a period of twenty-four years.

At length, in the good providence of God, was inaugurated the war of the great rebellion. The Slave States rose in their might, and in great wrath, to sunder the bonds of the great Republic, and to establish a great slaveholding Confederacy. The New School branch of the Presbyterian Church, prevailing mostly in the Northern States, had become, as early as 1857, entirely relieved of all connection with the slaveholding churches of the South. The Old School branch had extended itself widely in the Southern States, so that about one-third of the body was deeply interested in the maintenance of the system of legal oppression. At the disruption of the bonds that bound these States to the Federal Union, the greater part of the churches also broke off from all alliance with Northern churches. A Southern General Assembly was organised, for the mainte-