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AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK....Dr. Chalmers.

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The Beauty of Death.

Wrap not the dying bed in gloom,
As though alone the sinner's doom
Were being spoken there;
Nor think thee, that the death-bed sigh
Is one, which heavenly watchers nigh,
Hear and avert a saddened eye,
And mournful glances wear.

The swan, as ancient legends say,
In death pours forth his sweetest lay,
The finest note the last;
As though to every breeze he'd tell
That music had a power to swell,
E'en on the bosom of the knell,
Of life's tide ebbing fast.

The dolphin, mid expiring throes,
More exquisite in beauty grows,
As fades the strength of life;
And flutings bright of sapphire blue,
And rainbow lights of every hue,
More exquisite each moment shew,
As fainter grows the strife.

The sun has garments far more bright,
With all the harmonies of light,
As he descends to rest;
And then he seems to bid us gaze,
Undazzled, on his parting rays,
And softer far than morning's blaze,
We love that time the best.

Thus, too, when autumn's gentle breeze
Steals through the glade of forest trees,
With softly rustling tread;
She whispers them that they must wear
Their brightest dyes and vestments rare,
Most lovely they appear, and fair,
Yielding themselves to death.

'Tis thus the Christian bows his head,
And conquering on his dying bed,
Pours forth his sweetest lay;
Thus we have seen the Christian die,
With hope assured, and glistering eye,
Flashing the immortality
Of countless holy days.

Is the spirit's loveliness hold
From the uncongenial cold
Of the poor body's clay;
Is his most exquisitely bright,
As of the true celestial light,
Gleams on the tranquil and new-born sight,
Opening on endless day.

The spirit now, with choicest grace,
Arrays herself for that high place,
She owns in yonder sphere;
And round her draws her nuptial dress,
Of heaven's own perfect holiness,
The shadow of that loveliness,
She lets us gaze on here.

The Bell-Ringer of Eromanga.

In the year 1840, I was one evening sitting in my study at my station, Arorangi, Rarotonga, when a little boy from the settlement came and knocked at the door. On being admitted, I asked him his errand; and, in reply, he said that he had been thinking a long time past that he would like to do "angaanga no te are to Atua,"—some work for the house of God. Rather surprised at such a proposition, I asked him what he thought he could do. He replied, that he would like to ring the bell. Now, in the islands at that time we had no metal bells, but a kind of wooden gong, which answered the purpose. A piece of hard wood, about three feet long, and eight inches in diameter, was hallowed out in its centre, which being struck with a small single stick of iron-wood, makes a sharp, shrill sound, heard from a mile and a half to two miles distant. This gong was used to announce the time for worship in the chapels, and also to gather together the children to the schools; and it was to this that the lad referred when he said, "that he would like to do something for the house of God," and he thought he could begin "by ringing the bell."

A few days after this interview, Akatangi, for that was his name, was installed into the office of "bell-ringer," and as I have gone to the services, I have often been delighted to see him standing at the place appointed, beating the gong with all his might, his little soul beaming forth from his jet black eyes with evident delight at thus being employed in the service of God.

About two years after this first interview, I established a boarding school on our mission premises, for the better education of a few lads of promise who were in the settlement school. The evening after these lads had been selected, Akatangi came to my house, looking very sorrowfully; and on my inquiring the cause, he said, "Alas! my heart has been crying all day." And why so? was my question; to which he answered, "You were at the settlement school this morning, and you selected Tekao, and Nootu, and others, to come to your new school. All the time you were there I kept looking at you, and thought I would like to have come with them, but you said the number was complete for the present, and when I heard that, my heart began to cry and has been crying all day."

"Are you, then, desirous," I ask, "to come to this boarding-school?" "My desire," he replied, "is very great." Knowing his family, I said, "But how can you be spared from home?—your mother is dead; you are the eldest of your family, and are needed by your father to assist in his plantations,—how can

you be spared by him to come and reside here?" To this he quickly replied, "I think my father will give his consent, if you will allow me to come."

After a little further conversation, I gave him to understand that I would learn from his teachers in the settlement school his general conduct and attainments, and that if their reports were favourable, his desire should be gratified. Thus encouraged, Akatangi returned home that night with a much lighter heart than he had come with. Inquiries were made; his teachers recommended him; his father gladly gave him up; and before the end of the month the lad was a resident in the boarding-school, in the settlement of Arorangi.

Here he gave diligent attention in reading, writing, arithmetic, geography, history, and other branches of instruction attended to in the school. Two or three hours a day, also, were devoted with much earnestness, with the rest of the lads, to acquiring a knowledge in the use of carpenter's tools,—a practice adopted in the island boarding-schools, with a view to train the scholars to habits of industry and usefulness. While these duties were attended to, Akatangi did not give up his office of "bell-ringer." Every morning he was seen beating the wooden gong, calling the children of the settlement school to instruction, and then attending to his own. Two or three years passed on, and he became known as a youth who loved to read the Word of God, and who was daily in the observance of private prayer.

One night, when he was about fourteen years old (and he always came at night if he had any thing to say about himself), he visited me, and said that he had a "manga manoko iti,"—a little thought which he wished me to know. I inquired what it was; when he replied, that he would like to become a "tangata no te Atua,"—a man of God. I assured him that was no little thought, and that it was a great and good desire, and that it was the only object God had in view in loving us. After some further conversation, he said, "I have been thinking I would like soon to join the church." I then remarked, "You must remember that merely becoming a member of the church of God will not make you a man of God." "No," he replied, "I know that, and have given myself to God, and now desire to give myself to his people."

Months rolled on, and his term of scholarship had well-nigh expired, when one night he came again for private conversation. He said, "he had now been a long time under instruction; he trusted the advantages he had received had not been entirely 'puassinga kore,'—profitless; he felt grateful to God for those advantages, and he was now desirous to give himself to the work of God among the heathen. If I thought him suitably qualified, he wished to be admitted into the college for the education of native teachers and pastors."

This application was not altogether unexpected, but it was the first time we had talked together directly on the subject, and shortly after, Akatangi was transferred from the school to the institution; and having there passed the usual probationary term of six months, he fully entered on his studies; which he prosecuted with diligence, consistency, and success.

Early in the year 1852, the missionary ship being expected to call at Rarotonga on her return voyage from England, and on her way to the heathen lands westward, Akatangi, with others, was appointed to proceed in her as a native missionary. I well remember the interview I had with him when I communicated to him our decision. He wept tears of joy, and said "that it had long been his desire to be the first teacher to some savage, cannibal people, who had not yet heard of the gospel of Jesus."

About a week passed away, and the young missionary was again sitting by my side. For some moments he remained silent, as though musing on some important subject. At length he said, "that as his station had been partly fixed on, and the vessel was expected shortly, he had been thinking, if there was no great difficulty in the way, that he would like to 'akaipoipo vaine,'—get married."

This proposition was as unlooked for by me as it was serious and important to his future history; and thinking that his station would be somewhere near the island of Aneiteum, where European missionaries were residing, I expressed my concurrence in his wishes, and required whether he had thought of any suitable individual. "Yes," he said, "I have been thinking of Maria." This young woman was a daughter of one of the first Samoan native pioneer missionaries, and had been educated in the mission school. Considering she would make a fit companion, I asked if he had made known his desire to her? With somewhat bashful countenance he

replied, "No, I had not yet spoken to her on the subject; but he had been looking at her a long time." I rejoined, that in order to bring things to a crisis, it was now necessary that something more should be done than mere looking at her. He replied, that he thought so too; and putting his hand in his pocket, he took out a letter, which he handed to me. It contained the important question for Maria's decision. Feelings of consistent cheerfulness, mingled with a conscious importance of the matter, filled my mind as I read it; and being assured it will be rightly appreciated by the readers of this narrative, I will transcribe a copy:—

"To MARIA the daughter of ————
"I, Akatangi, have been appointed to go as a missionary to the heathen, in the dark land westward. I have been looking at you a long time, and I desire that you will go with me. If you love Jesus, if you love the heathen, and if you love me, let us go together. Think of this and let me know. Blessings on you from Jesus. Amen."

A worthy person conveyed the letter to "Maria," who, on being told from whom it came, betrayed an expression of contentment, which showed that his "looking at her" had produced no unprofitable impression; and, on reading the letter, was pleased to signify her willingness to converse with her parents on the matter, and if their decision was favourable, she would give an affirmative to the proposal.

The result was, that Akatangi and Maria were married; and in March 1852, the missionary ship, *John Williams*, reached Rarotonga. They embarked, and sailed off the heathen land of the New Hebrides, some 2000 miles distant, followed by the affections and prayers of the churches in their happy island home in Rarotonga.

After calling at Samoa, they proceeded to the blue-stained shores of Eromanga, and there, in company with a companion teacher from Atutaki, were landed under most favourable circumstances; and have been the means of subduing the savagism of the people, of instructing them in the Word of God, and of leading the very men who murdered Williams and Harris to the blood of Jesus, that cleanse them from all sin!

This is but a specimen of hundreds of like-minded young native Christian teachers, the most active and efficient, assistants of the missionaries in sustaining and spreading the labours of the church of Christ in Polynesia,—men who began their practical Christian life, like Akatangi, by doing something for God; and in whose case that something was, becoming bell-ringer for the house of prayer, and for the schools in the village where he lived,—an example and encouragement to all young people who feel interested in sending the Bible to the heathen.

From the Edinburgh Witness.

The Two Wars in the East.

There are two grand difficulties bound up in the Eastern question,—there is the physical difficulty, and there is the moral difficulty. The physical difficulty, as all know, springs out of the ambition of the Czar, who has come to regard all the countries in his neighbourhood as his lawful inheritance. We have gone far enough to warrant us in saying that the physical problem is not insoluble. We have not yet, it is true, conquered the Czar and compelled Russia to sue for peace; but we have proved that Russia is not invincible, and that, vast as her power is, she cannot make way against the united civilization of the West. Her power has been mortally wounded in the Black Sea, and, in losing Sebastopol, she has lost the labours she had so dearly cherished, for thirty years. So far all is well; but after the physical problem comes the moral one: are we sure that we can equally easily solve it? We have expelled, or are in the course of expelling, the Czar; but what do we leave behind?—a dying, or rather, we should say, a dead, empire; for, so far as the real government and effective defence of that part of the world is concerned, the Turkish empire is dead. The vast space stretching from the shores of the Mediterranean to the Caspian Sea is a mere void. It is a great political Sahara. Indeed, it were better that it were an actual desert,—its glaring surface dotted only by the black tent of the Bedouin; for in that case it would not endanger the world's repose by tempting the invader. But, unhappily for us, it is one of the most lovely and fertile regions of the world, with its old stone-built cities, its mountain-ranges, its noble rivers, and its far extending plains, which might yet overflow, as of old, with oil and wine. That a void like this can exist at the world's heart is utterly impossible. Even though the nations of the West should bind themselves not to enter it, the eastern and northern warriors will rush in and make good their occupancy. We may as well think of forbidding the winds of heaven to fill the void which the sun's heat has created in the atmosphere, as of guaranteeing the barbaric Government and effete superstition of Turkey the quiet possession of this region despite the covetous eyes and ready swords that surround it on all sides. From the earliest ages till almost our own day, some powerful prin-

ciple or other has been at work in that part of the world. The great waves of civilization and letters which have rolled westward at successive eras have come from thence. And now, after a pause, the stream of the world's affairs turns back upon its source, and the great movements of our times spring up around that part of the world which was their centre of old. We must find some creative principle with which to fill this dangerous void,—some principle powerful enough to form a foundation for political freedom and personal virtue. At this moment neither exists there, speaking generally; and though we should beat back the Czar an hundred times, he will return so long as the beauty of the soil and the demoralization of its occupants alike invite him. And we believe, in accordance with this, there is a growing impression on the mind of our better statesmen that there is no solution of the eastern question but in Turkey becoming Christian.

This, it may be said, makes the matter hopeless, or at least removes the prospect of relief to so great a distance, that it next to excludes it altogether. What! is the West to remain at the mercy of Russia, all the while that the slow work of planting Christianity over the vast tract stretching from the Danube to the Euphrates is going on? If we are to wait till the Mohammedan abandons the Koran, and the Greek his images, and all the bitterness and jealousies which divide the rival sects that inhabit that part of the world have died out, and we are able to unite them all in a free Government and a pure Church, we shall have to wait long indeed. This, we believe, is the real reason which weighs with many, in overlooking the Christian solution of the matter. A little more acquaintance, however, with the facts bearing on this case would satisfy them that the Christianization of Western Asia is neither so difficult nor so distant an attainment as they regard it. The thing has been tried, and with very encouraging success. Let us present for the consideration of such a few facts. Well, then, it is somewhat remarkable that the Americans should have made this field their own. This fact is remarkable in connection with the existence of a political party in the States, who, as is well known, are friendly to the Czar, and who, so far as they dare participate in the quarrel, do so on the Russian side. But while this party is giving to Russia the benefit of their sympathy as against the liberties of the West, it is sufficiently striking that the Christian portion of America should be building up a wall betwixt us and the Czar. The American Board of Missions was the first to enter this field; and they have occupied it to a far larger extent than any other Church in Christendom. While the efforts of British Christians in these interesting regions have been confined to Egypt and Palestine, the missions of the American Board embrace European Turkey and Asia Minor, Syria and Mesopotamia, Armenia and Kurdistan. This is the very field which we wish put under the shield of Christianity; and here are our friends from the other side of the Atlantic, as if with an intuitive presence of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with a moral and spiritual organization, which would completely foreclose all the designs of the Czar. The missions of the American Board in the Turkish empire have regard mainly to those who by courtesy are styled Christians. These are the Armenians, the Greeks, the Maronites, and other Oriental Christians. The attraction in their case is, not that they are less bigoted, less corrupt, less pagan, in a word, than their masters the Moslems, but that the Bible is still the professed standard of appeal among them. This gives us so far common ground in dealing with the Oriental Christian, which is wanting in the case of those who acknowledge no sacred books, or only the Koran. Besides, the sanguinary code of the Moslem, which still visits apostasy with the punishment of death, renders our access to this class of the Ottoman population very difficult. Of the mission of the American Board to Turkey we state only the short fact, when we say that there is probably the mission of modern days where the gospel has made such rapid progress. We owe more than the Americans have cause to rejoice in this result. We have done well, moreover, to leave the field in the hands of those who have shown such aptitude to cultivate it; for we have not sought to originate any new mission in this quarter, but have contented ourselves with acting a subordinate part, being simply the auxiliaries of our American brethren, who, as its first and most successful cultivators, have every title to regard the field as their own. When the bark of the pilgrim Fathers, an hundred and fifty years ago, was setting sail to seek an asylum in the New World, little did Europe think that these men would return, and take a prominent part in building up a defence against the invader of its liberties.

The missionaries were not without hope at the commencement of their undertaking of being able to carry the Armenian Church as a body along with them in this reformation, as they had already done the smaller community of Nestorians; and the intolerance of the priesthood soon put an end to these hopes. From petty persecutions they proceeded to wholesale excommunication of the converts; and then it was that a separate and independent Armenian Church was thought of, and in June 1846 the first Evangelical Armenian Church was founded at Constantinople. This was a great step gained; and in November 1847 the existence of this distinct community was recognized in an Imperial decree, obtained through the influence of the British Ambassador at the Porte, which declared that "no interference should be permitted in either temporal or spiritual concerns on the part of the patriarchs, monks, or priests of other sects." The rights of the Evangelical Armenian Church were further ratified, and the Protestant cause in Turkey elevated into yet greater importance and security, by the firman of 1853, bearing the Sultan's autograph, addressed to the civil agents of the Protestants, and promulgated throughout the empire, by which Protestants are raised to an equality with other Christian bodies, and all Christians are put on a level in the eye of the law with their Mohammedan fellow-subjects. Since the formation of the Evangelical Armenian Church the work has prospered exceedingly. Within two years, upwards of one million copies of Bibles, tracts, and similar publications, have been circulated in the villages and hamlets occupied by the Armenians. Near nine millions of pages were issued during last year from the printing press at Constantinople. Bible schools have been established in a hundred places, so distributed over the empire as to act most powerfully upon it. The pioneer missionaries whose Christian fortitude led them to adventure on this field have now the happiness of seeing a force of eighty-four foreign and native preachers, and angelic staff marshalled under them; and if the female assistant missionaries are taken into the number, as why should they not?—the mission staff amounts to an hundred and fifteen. "Native Protestant communities," says the Annual Report of the "Turkish Missions Aid Society," to the instructive pages of which we are mainly indebted for these facts, "have been regularly organized in more than forty places within the boundaries of the Armenian Mission; and there are nearly eighty towns and villages in the Ottoman empire where Protestants are found in greater or less numbers, in most if not all of which Protestant services are held on every Sabbath." But here, as in most other mission fields, the movement is not to be estimated by the number of the congregations it has called into existence, but by the change it has wrought on the spirit and sentiments of the people, and the errors it has shaken or displaced altogether from the popular belief. Thousands, it is confidently affirmed, who have not had the boldness to leave the national Church, are yet intellectually convinced of the truth of the Evangelical Protestantism; and the adherents of the old and the new Churches, despite the anathemas of their priests, mingle freely, and discuss in a spirit of sincere inquiry the points at issue betwixt them. At Aintab, in Cilicia, where nine years ago the gospel was unknown, there is now a congregation of nine hundred members. Of these, so many as thirty-one year perambulated the towns and villages of the surrounding district in the character of missionaries. At Kessab, on the side of Mount Cassius, the work has signally prospered. Four priests, with a little body of followers, joined the Evangelical Church, and now the community consists of not less than three hundred. They visit the villages, and talk and search the Scriptures, and it spreads like a prairie-fire." In this list are to be included also Tarsus, and Adana on the skirts of Taurus, beneath whose snowy ridges the youth of Paul was passed; and Oria, at the springs of the Euphrates, where the father of the Jewish nation had his birth; all these have been evangelized by native agency. "Marsh, in the ancient Cilicia, was eleven times visited by the native teachers from Aintab, and eleven times they were repulsed, beaten, and stoned. On the twelfth attempt they succeeded in making good their ground, and now the Sabbath audience number about fifty, and the school has increased to thirty." "At Arabkir," continues the Report, "near the head of the Euphrates, a missionary has been stationed only a year, and yet he has reason to believe that most of the inhabitants, even the wealthier class, incline to evangelical views. The missionary has been visited by as many as fifty inquirers in a day." In this religion is a native evangelist of an uncommon kind. "The champion of the truth in this wild region," writes one of the American missionaries, "is a Kurd, a chief or head of the Kurds in all that section. He rejects the Koran, and preaches the gospel to Kurds, Turks, Armenians. He owns many villages, has several thousand men under his authority, and is very desirous a missionary should visit that region." But we cannot prolong these extracts. They are a fair sample of what is going on all over the vast tract included betwixt the Mediterranean and the Caspian. When one thinks of the unbroken darkness that brooded over that region but a few short years ago, one is astonished at the progress that has been made. There the Protestant name was unknown; now the Protestant community has a chartered and independent existence, and in not fewer than eighty towns and villages of the Ottoman empire Protestant communities exist. In the present ferment of mind in that region, where all was stereotyped and immovable, we need not wonder at any change, however great. These nations have ever moved less slowly than those of the West. As regards the Moslems, little has been accomplished among them, and little can be looked for till the law that punished apostasy with death shall be abolished. But we are assured that even among the Mohammedans a singular awakening has taken place, and that, were the death-penalty abolished, Turkey would be one of the finest mission-fields in the world. The practical point, then, which should be kept in eye in connection with this matter, is to press on our Government, as a matter that would much conduce to the satisfactory solution of the Eastern question, to demand of the Porte, the abolition of the death-punishment for apostasy. It is manifestly the interest of the Ottoman Government to encourage Protestantism in its dominions, and it ought, of its own accord, to be willing to give facilities for this object, and certainly could not refuse them if demanded by its ally.

There is one novel feature in this undertaking to which we would advert. Britain and America are in alliance in the prosecution of this mission. America is the leader, we are her co-adjutor and ally, for we have formed no separate society of our own, but whatever help we can give we give through her. This is one bond at least that the peace shall be kept betwixt the two countries at this time. If France and Britain are allied

addressed to the civil agents of the Protestants, and promulgated throughout the empire, by which Protestants are raised to an equality with other Christian bodies, and all Christians are put on a level in the eye of the law with their Mohammedan fellow-subjects. Since the formation of the Evangelical Armenian Church the work has prospered exceedingly. Within two years, upwards of one million copies of Bibles, tracts, and similar publications, have been circulated in the villages and hamlets occupied by the Armenians. Near nine millions of pages were issued during last year from the printing press at Constantinople. Bible schools have been established in a hundred places, so distributed over the empire as to act most powerfully upon it. 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There was a question, as we understand, whether the usual yearly Conference of the Evangelical Alliance should not be superseded by the Conference of Christians of many nations to be held in Paris. In consideration, however, of those who might not be able or willing to take part in the Parisian Assembly, and considering, also, the propriety of affording an opportunity of discussion for certain topics of domestic interest, it was resolved to meet a little later than usual at Freemasons Hall. The meetings have taken place on a reduced scale, and under the special disadvantage of a succession of rainy days that rendered the attendance of those present a test of earnestness, and made that of many more impossible. But the condition of such an institution is not to be estimated by the number of persons gathered together on any particular occasion. The criterion is to be sought in the report of its proceedings, apart from every circumstance of momentary stimulus or discouragement,—at all times in every place, and in all weathers.

During the past year, it is most satisfactory to observe that the Executive Council has persevered with unremitting diligence in the prosecution of such objects as have arisen to claim attention; and the Secretaries say that certain business arrangements have insured more numerous and satisfactory meetings of the Council than in years preceding. To awaken torpid members of the body in some places and to promote its growth in general, the Rev. CHARLES JACKSON, as travelling Secretary, has visited the chief towns of England, Ireland, and Scotland, with the Norman Isles, and his labours have been rewarded by considerable accessions of new members, and awakenings of interest, as his detailed communications demonstrate. Meanwhile the experience of leading men in the religious world may be confidently appealed to for confirmation of a statement, that not in the last year only, but through the last ten years, there has been a gradual strengthening of the spirit of Christian unity, and a softening of the harsh antagonism that so long continued to dishonour and injure the common Christianity of this Protestant country. No great controversy has been settled, nor is likely to be settled for many long years hence; but parties have laid aside so much of their ancient animosity, and individuals who long stood aloof from each other have now become so thoroughly familiar in labours of benevolence and piety, and in interchanges of the good offices of Christian life, that Evangelical Christendom can triumphantly exhibit evidences that the children of God are one—one in spite of every accidental diversity, and joined into one spiritual unity notwithstanding mere topical dispersion. Nor is this all. Within the circle of Presbyterianism, to instance one example,—there has been a movement towards denominational consent. And it would be easy to point out recent impressions of the same unity of spirit and purpose on the periodical religious literature of this country. Actual review further enables the members of the Council to affirm with the utmost confidence, that sectarian antagonism presents far less hindrance to the union of Christians for specific objects than it ever did in the course of their previous experience. In the provinces, of course, this happy result of perseverance in prayer and faith, is less perceptible than the metropolis and other great cities; just as the pebbles lie unchanged and hard upon the less trodden ways, although rocks have been riven and mountains less levelled under agencies that were not spent upon the clearing of a bye-path, but on preparing in the broad wilderness the highway of a king.

If this be not sufficient to satisfy the faint-hearted who still reiterate the often-answered question as to what good the Alliance is doing, we can reply yet further, that its peculiar function of prompting to good works those whom it provokes to love, is discharged with unabated vigour. Protestant Alliances, Ragged Schools, Young Men's Associations, and Unions for Open-Air Preaching, still flourish and spread, in obedience to the impulse it daily gives. And lest it should be said that the Evangelical Alliance is content with mere secondary labours, leaving other bodies to do the work, while it performs the easier service of suggestion, we must remind those whose information or whose memory is defective, that it has actually thrown its energies into several objects and especially into the cause of Christian liberty. We do not mean liberty in the lower sense of release from ecclesiastical restraints or State control, but liberty from the fetters of Popish, Lutheran, and Turkish persecution. In reality, if not in form, it has recently interceded with the King of Prussia, for in formal and long continued correspondence, it has actually sought to influence the German Government, the persecuting States of Germany, Sweden, France, Italy. The Executive Council has gained the ear of our own Government, in this instance most friendly, and is now intently seeking to devise means for addressing itself to the Ottoman Porte for the suspension, if not the literal abolition, of the law that consigns to death every born Mussulman who confesses faith in Christ. On this last point the Report is most explicit; and in appears to be acknowledged in the East that this is the body of Catholic Christians most competent of all others to watch the question that is thus raised between the East and West, and to intercommunicate with the several churches of Protestant Christendom to this end. Need we add that, at this moment, all who value the sacred ordinance of Sabbath sanctification are on the verge of

to engender liberty for the East, Britain and America are allied to conquer the gospel for the East. We hail this as tending to draw the two nations more closely to one another politically at this perilous juncture, and as a harbinger of their future co-operation in the conquest of the world to its rightful Sovereign.

From the Christian Times. Conference of the Evangelical Alliance.

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