

## LIGIOUS WORLD ABROAD.

## MONTHLY SUMMARY.

monthly view includes a glance at the progress of the Bishop of London, which is not so much of a success as was at first anticipated, it is accomplishing valuable results. The widely contradictory tenets in the Established Church are illustrated by recent events. The ability of legal penalties being visited on the party who would maintain doctrinal purity of the Church, has been hinted at in high places. Calvinism is spreading rapidly. Methodism is, for the time, declining in Ireland. An evangelical movement of great power is going on in the northern borders of Switzerland, among priests and their flocks. It is stated greatly by the Swiss principle of religious toleration. An important Sabbath reform movement, among people of the world, is going on generally, much to the chagrin of the rationalist party of the rationalists. In view of the late violent acts of the government towards the missionaries are gained by the increasing progress of gospel among the Mohammedans in India, there is a decided improvement in the modes of government intervention, which formerly conceded so much to heathenism. In China, progress is reported in the Capital, and a highly encouraging report for the year comes from the American (Presbyterian) Mission of Ningpo.

## GREAT BRITAIN.

**ENGLAND.**—*Bishop of London's Fund.* First annual meeting of the Executive Committee to administer this fund, held in Full Hall, London, July 1. The Bishop made an address, in which, as reported in the *Weekly Star*, we gather the following facts and quotations:

Ant of 100 additional clergy, and 100 agents called for a year ago, arrangements were "as nearly complete as possible" for the employment of fifty-eight laymen and thirty lay agents. Then besides these living agents, it would be found that a considerable sum had been expended on mission stations, purchase of sites for future churches, sites on which mission chapels or school churches, or places where the missionary might meet the persons amongst whom he was living, might be fitted. They had granted a comparatively small sum for the actual building of churches." There is a division of sentiment among the supporters of the cause as to the use of the money for the latter object. Of the £100,000 required as the contribution to the Fund, £75,000 had been fully paid; and £76,000 more proposed by instalments.

It must remain to be seen, when the work was more fully known, whether the public would more fully appreciate the existing wants, and be more ready to assist in supplying them. There was no reason why they should be discouraged, but still it might trust that the next year would be more fruitful than that which preceded it. At the same time it was upon their attention that the £600,000 received or promised would be fully exhausted by the work which had already taken in hand, if they were to carry it on with the same spirit with which they had begun it for the next ten years. They had made up to £1,960,000, and they had pledged themselves to three societies for living agents—clergy and Scripture-readers—to the extent of 5,000, for ten years, making 50,000. They had given guarantees also for living agents for this sum, in addition, of £8,320, which they intended to continue in future years. In another case, they had given a pledge to continue them. If the latter sum continued for the ten years they amount to £3,200."

This committee had pointed out forty of the most destitute parishes, which ought at once to be taken in hand, indicating at the same time the rules which should be applied. They personally visited the respective neighborhoods, had put themselves in immediate communication with the bishops, and had endeavored in connection with them to settle what would be the best course in each particular instance. He was happy to say that the result of these conferences had been a scheme on which they had been agreed, and which, if carried to perfection, would at the end of ten years give the diocese of London something different from what it was at the beginning."

Thanks to the statistical committee, had now been able to lay before subscribers and the public such an account of the condition of London as had never been laid before them previously. From this it would be seen that London, a million of people, or whom, making every allowance, what was done by Roman Catholic Dissenters, no provision was ever conveying to them the means of

bishop proposes that contributions be sought among the middle and wealthier classes of London. Only those who have contributed to the report of the committee was adopted, and addressed to the Earl of Harrowby, the Chancellor and others, and the adjourned.

(P) *Monks and Pilgrimages.* In the *Christian World* for September, a section of the English

Church has not only established a nunnery connected with a splendid Episcopal Church in the West end of London, but also a brotherhood of monks at Norwich.

I quote the following account of a pilgrimage made by these monks, from an English paper:

The monks of Norwich recently made a pilgrimage to the celebrated well of St. Walstan, at Bawburgh, whose waters are supposed to have wonderful properties. The "brethren" with the whole of their "regalia" in a cab, left Norwich quietly until the city was left some distance behind them, and then, having robed themselves in gorgeous vestments, an acolyte bearing an immense brass cross, proceeded, singing hymns, to their destination. Before each village church, prayers were said, and by the time they reached the village of Bawburgh their numbers had increased to about seventy individuals, and the procession had an imposing appearance. Beneath a gorgeous canopy Father Ignatius, who was clothed in gold and white satin cope, and surrounded by the "brethren" of the order, bearing a great variety of banners, and followed by three little children, bearing the banner of the Guardian Angel, proceeded to the holy well, where, with candles burning, censers swinging, and amid fumes of incense, the superior sang aloud, "We praise thee, O God!"

The audience falling on their faces to kiss the holy earth, after which they were all sprinkled with the water, singing, "Sprinkle me, O Lord, and I shall be clean," etc. The well was then incensed, and a large number of candles lighted, and after a short lecture by the "Father," vespers were begun, and the scene was very imposing, and doubtless, entertaining to the rustics. The service concluded, a perfect rush took place for the moss, and every scrap was torn from the well. The procession then returned to Norwich. It is understood to be the intention of the monks to visit all the "saints" in the country.

No wonder that these monks are turning Papists, and hoping and praying, and asking the prayers of all Papists, for the "conversion" of their late associates. Nor are we surprised to hear that the friends of Protestantism, in other parts of the island, are on the alert, as appears not only in religious, but in political movements. Witness the following:

A private meeting was held July 31, in Edinburgh, for the purpose of forming a "Protestant Electoral Union for Scotland." The following was adopted as the basis of the "Union": "The object of the Union shall be, by all suitable and legitimate means, to impress upon the constituents of Scotland the duty and necessity of returning members to Parliament who shall oppose all legislative measures which tend to raise up the Papal hierarchy again as a legally-endowed and established body within this realm, and to destroy the Christian spirit of love and faithfulness in which it was borne by the young pastor.

Several Places of Worship have been opened. That of Lorient at the end of May, Joinville on the 5th of June, Hurtigheim at the commencement of the same month. Worship has commenced at Dole, in a hall of the Town-house. At Franoillon, a pious Protestant, on losing his son, devoted the sum intended to prepare the young man for the ministry, to build a place of worship; it is now opened; although the father was called away before it was finished, his heirs carried out his intentions. The Wesleyan chapel at Le Vigan was also opened in June.

*Essays and Reviews; Judgment of Convocation. How regarded by the Lord Chancellor.*—The Convocation of Canterbury, including the bishops in the Upper House, and the inferior clergy in the Lower have been long and earnestly considering the *Essays and Reviews*. Last month they heard the report of Committees previously appointed to examine the books, and in spite of much opposition, principally from the Bishop of London and Dean Stanley, came to a decided conclusion. We quote from the *Christian Work*:

The judgment adopted in both Houses in the following terms:—"That this Synod, having appointed committees of the Upper and Lower Houses to examine and report upon the volume entitled 'Essays and Reviews,' and the said committees having severally reported thereon, doth hereby Synodically condemn the said volume, as containing teaching contrary to the doctrine received by the United Church of England and Ireland, in common with the whole Catholic Church of Christ."

This decision has since been the cause of a most important debate in the House of Lords. The Lord Chancellor treated it with the utmost contempt, as worthless and incompetent; as exposing the bishops, if they attempted practically to carry it out, in case of the presentation of the writers to living, to the penalty of *præmunitio*; as an attempt, in fact, if it meant anything, to impugn the headship of the Queen in matters spiritual, one of the most serious ecclesiastical offences that could be committed. The Bishop of Oxford expressed his dissent from the opinions of the Lord Chancellor, as well as his surprise at the spirit of his lordship's speech, a speech which he characterized as derogatory to the dignity of the house, and fitted only to lower his own high position, and declared his determination at all hazards to raise legitimately the voice of the Church in the cause of men who were tampering with their solemn oaths.

*SCOTLAND.*

*British Conference of the Evangelical Alliance in Edinburgh.*—This took place in July. The *Christian Work* says:

"The addresses of Dr. McCosh, of Belfast, on 'The present tendency of religious thought in Great Britain and Ireland'; Dr. Cairns on Dr. Strauss's new *Leben Jesu*; and Professor St. Hilare, of Paris, on 'Evangelical Work in France,' were of special interest.

Dr. Stewart of Leghorn, M. Platte of Nice, and M. Maillé of Turin, spoke of the state of Italy. Dr. Stewart noticed, as helps to the work of the gospel, the determination of the government to educate all ranks of the people, the increasing loss of influence on the part of the priests, the vehement abuse of Protestants by priests and friars, which operated in its favor; and the ample religious toleration afforded by the Italian government. Among the hindrances to the work, he referred to the want of education, and indeed gross

ignorance of many, especially the Plymouthists, who had striven to engage in it; and to the false doctrine which was spreading among the converts."

*IRELAND.*

*The Regium Donum.*—The General Assembly of the Irish Presbyterian Church, which met in Belfast, in July, discussed this subject for a whole day, with closed doors. Says the *Christian Work*: "The proposal was that the government should raise the *Regium Donum* from 691 to 100. for each minister at present in receipt of it; that this fixed sum should be removed from the hazard of an annual vote and placed upon the Consolidated Fund; and that to provide for the endowment of new congregations—of which it was estimated there would be an average of four every year, each minister should subscribe 10, annually to an endowment fund. Various objections were made to this proposal, but it was ultimately sanctioned, and the committee re-appointed.

There has been an increase of nearly six thousand families and over three thousand communicants during the year to this church, though the aggregate of contributions—nearly £82,000—has somewhat diminished.

*The Irish Methodist Conference* reports a decrease in members of 957, in explanation of which the deaths are stated at 418 and emigrations at 811, with 488 on trial. The most serious decline was in the Portadown District, which has lost 400 members,—a loss attributed to several causes, chiefly the depression of trade and the tide of emigration. It is expected by the Conference that £10,000 will be raised in Ireland for the Jubilee Fund.

*FRANCE.*

*The Rationalistic Controversies* within the National Church still run high. The name of Pasteur Adolphe Monod having been mentioned in connection with M Coquerel's (junior) non-election as suffragan to Pasteur Martin Paschoud—an extremely interesting document, giving the full account of the exclusion by the rationalists, headed by Pasteur Martin Paschoud, of M. Ad. Monod from the Church of Lyons, in 1831, has been published. It is from his own pen, a simple sober statement of facts, and in its unvarnished simplicity reveals two things; first, the persecuting spirit of the rationalistic party, and secondly, the Christian spirit of love and faithfulness in which it was borne by the young pastor.

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The Annual Conferences of the Methodist Church in France held their meetings at Nîmes in the middle of June; the work is in general prosperous; eighty-four new members have been admitted during the year. The candidates have been proposed. There is also improvement in collections for all the branches of work!

*SWITZERLAND.*

*Remarkable and Hopeful Changes.*—A correspondent of the *Christian Work* for September, writing July 1st from Lugano, on the Southern border of the country, gives the following cheering intelligence:

In that part of Switzerland running down into Italy, embracing the Lake Lugano and the Northern part of Maggiore, called the Canton Ticino, there are many places where the religious reform movement has become general. Near Lugano there is a village with a population of some five hundred, where the priest has embraced evangelical views, and all his people, almost without exception, are with him. Four other priests in different parts of this same Canton have put off the priestly habit of the Roman Church, and are now preaching the gospel to their people. In Switzerland, though the Bishop may excommunicate, he cannot deprive a priest of his living, or separate him from his flock, for the government sustains him. Hence there are priests who become enlightened, continue in their parishes, and preach in their churches.

As an interesting instance of this, in Stabio, a town of 2300 inhabitants, situated a little South of Lake Lugano, there is a parish priest who has been excommunicated for preaching the gospel. The Bishop cannot, however, drive him from his flock; he therefore remains, preaches the gospel in his church, receiving from the government about two hundred dollars a year. More than half of his people strongly sympathize with him, and among this number are the most influential in the place. Two of his brothers, one a judge and the other the principal innkeeper of the town, with their families, are among the most zealous for the truth. This priest I visited yesterday, and was delighted to find him a man of decided ability, with clear and evangelical views, and sincere love for the truth. He is a bold and independent thinker, and at the same time shows great frankness and simplicity of character. He appears a truly converted man.

At Ghemme, a town situated at the Southern extremity of Lake Maggiore, where our episcopal seat at first met great opposition, the priests burning two or three of his Bibles publicly, there is now a remarkable demand for the Scriptures, the people indignant at their priests, and desirous for the truth.

*Sabbath Reform Movement in Geneva.*—The *Christian Work* gives a full account of a systematic, and thus far, one

successful, movement to interest the tradespeople, particularly the master workmen, in the sanctification of the Sabbath. The master jewellers and watchmakers had already organized and appointed a committee and adopted the following resolutions:

"The day of rest is a benefit to the laborer."

"The members of the present meeting bind themselves to respect it, and have it respected by their workmen."

"The committee will continue to study all means of promoting the work."

Other trades are turning their attention to the subject, which bids fair to command now and much-needed attention through the whole community.

*ITALY.*

No new movements of importance in this field are reported, though the greatest encouragement to labor is felt. The correspondent of the *Christian Work* at Lugano, already referred to, writes:

Italy is at present in a most favorable state for being evangelized. Everywhere there is deeply felt the necessity of a thorough religious reform, and everywhere it can be said this religious reform has already commenced. I have been surprised, in the tour and the somewhat extended observations I have recently made, to find to what degree the Italian mind is giving up the Papacy, and, at the same time, waiting and asking for a truly reformed religion, based upon the Bible and the Bible alone. The people are ready and willing to embrace a living, spiritual Christianity; they even ask for it. They ask Christians in America and England to give them a better, a purer, a vital religion. There is the feeling in all classes that a religious change is inevitable, but what that change is to be, or how effected, is not so clear.

Mr. Hall writes from Florence, July 6th, that Bishop McIlvain's *Evidence of Christianity* is going through the press in that city. "An American gentleman well known for his benevolence, has placed in my hands a sum of money sufficient to publish an edition of three thousand copies of this excellent work."

*FRANCE.*

*IRON IN THE BLOOD.*—It is well known that the medical profession that IRON is the VITAL PRINCIPLE or LIFE ELEMENT of the blood. This is derived chiefly from the food we eat; but if the food is not properly digested, or if from any cause whatever, the necessary quantity of iron is not taken into the circulation, the blood becomes thin and watery. The bad blood will irritate the heart, will clog up the lungs, will stupefy the brain, will obstruct the liver, and will send disease-producing elements to all parts of the system, and very likely suffer in health or shorten life.

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*THE PERUVIAN SYRUP.*—It covers a field hitherto unoccupied by any work accessible to the more English reader yet of one of the deepest interest to the student of history. Huss was in some respects the noblest and purest of the great reformers, while his lofty aims, his life-long struggle and martyr-death invest his career with more than the charm of romance.

As the victim of the Council of Constance, we see him the central figure of a group which might well be described as spiritual Christendom. In the elucidation of his career, and in tracing the fate of his followers down to the period of the Thirty Years War, the condition of Papa Europe for more than a century is depicted. The leading minds of the age are made to pass before us, and we discern the influences and causes which produced the Great Reformation of the succeeding century, as well as the relation sustained by it to the labors and fate of Huss. The work is one that not only challenges the attention of the scholar, but carries the reader on with unabated interest through the varied and dramatic story.

The New York *Examiner* says of it: "The period from WELL-KNOWN CITIZENS OF NEW YORK.

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