

THE RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.

CHAPEL BUILDING IN LONDON.—The London Congregational Chapel Building Society has recently held its anniversary meeting, at which Mr. Eusebius Smith presided. During the sixteen years' existence of this institution it has been instrumental in the erection of sixty chapels, costing in the aggregate a quarter of a million of money. These are all now occupied by large congregations. Recently the society has expended a large sum in the purchase and restoration of George Whitefield's well-known chapel in the Tottenham Court-road; and this is now crowded Sabbath after Sabbath by a numerous body of attendants. During last year the income of the society was £12,698, and by its assistance six chapels were finished and opened, all now containing congregations of a very encouraging character.

FOREIGN MISSIONS.—At the annual business meeting of the Society for the Propagation of the Gospel, it was reported that the amount raised during the year was £102,997 18s. 6d., showing an increase over 1863 of £15,165 7s. 2d.—A poor girl was recently persecuted in County Sligo for becoming a Protestant. Her uncle, aunt, and others implicated have been imprisoned, and the sub-inspector of police and two constables fined and removed from the neighborhood. This prompt vindication of the law is likely to have the happiest effect.—The salary of the Greek Professorship in Oxford, now held by the notorious Jowett, one of the writers of Essays and Reviews, has been raised from £40 to £500.

REVIVAL EFFORTS.—We learn from the Revival, March 30th, that open-air services are kept up in London during the winter. Services are held, on Sabbath, in localities where markets and all kinds of traffic, with all the noise and bustle of the week are going on. We quote from the Revival:—"Next Sunday (Feb. 12), about fifteen of us met in the Brill in Somers Town at ten o'clock. The place is close by the Great Northern Railway Station, between the St. Pancras and Euston roads. Here, in several narrow streets, an extensive Sunday market is held. The great majority of the shops are open, and almost anything can be bought. From the articles exposed for sale, a house could be furnished, as well as a dinner provided. A few years ago, stalls were also permitted in the streets, but the parish authorities have prohibited this. Thousands of people flock into these streets every Sunday, some to purchase, and others to look at what is going on. The tradesmen, especially the butchers, fishermen, and green-grocers, bawl out their goods at the top of their voices, and some of them make a louder noise to drown the preacher's voice. But in the midst of this babel small groups of persons are gathered round the various preachers, as absorbed in listening as if nothing else was going on. It is a great help to have a good staff of singers in such a place."

FRANCE.

PROGRESS OF EVANGELIZATION.—This work goes steadily and encouragingly forward, regardless of the excitement raised about the elections to the councils of the National Church, or about the Government and the Pope's Encyclical. Pastor Fische, of the Free Presbyterian Church, writes to the Missionary Committee of the Irish Presbyterian Church, giving some deeply interesting particulars of the work now going forward. In Haute Vienne, a department in the heart of France, he says:—"The work here grows very remarkably. Lately we have established new stations in three towns and nine villages. Two young men of different communes, having been touched by the grace of God, have come to Ville Favard to be instructed. The one wishes to be a teacher, and the other has commenced his studies for the ministry. The Sabbath-school is largely attended. An important work has been commenced in a little town twelve leagues from Limoges. It owes its origin to a man who had heard the Gospel there, and at Ville Favard. He spoke of it to his friends, who manifested a desire to be instructed in evangelical religion. The pastors of Ville Favard and Limoges went to this place in the midst of great opposition; but, having met with encouraging success, our evangelists now regularly hold meetings there. Ville Favard itself is probably the only commune in France where there is not a single drunkard. Dances have completely ceased, because the young people no longer find pleasure in them; not that they have become morose, for nowhere is there a happier people."

"In another station, a large proprietor, whose devotion to the Virgin was extreme, built a chapel to her, which had become a place of pilgrimage. Since he received the Gospel in his heart, he consecrated the building to Jesus Christ, and it is now a place of meeting for those desirous of hearing the Gospel. The proprietor is full of zeal; he preaches the truth with boldness; and, as he has great credit in the country, he exercises in favor of the Gospel a wide influence."

In the department of Yonne, southeast from Paris, the people are seeking instruction on all sides.

In Aillant we have had a church and pastor for fifteen years. A blind man, a member of the church, who is so poor that he eats nothing but dry bread all the year, and who, when the pastor visits him to read the Bible, lights a candle, which is extinguished the moment the visit is over, has nevertheless found means of contributing to the cause of God. One day our evangelist went to bring him some light help. He was astonished when his wife said:—"For some time we have been putting aside a few sous every week for the Societe Evangelique. I must give them to you," and, opening a drawer, she brought out five francs. The field is immense. Our evangelist visits now fifty communes.

In the midst of all this progress, we are greatly straitened for want of funds, and are required to find immediately a sum exceeding \$2500. Our distress is chiefly owing to the American war, which has deprived us for five years of aid from the United States. We are making a great effort to rescue our society from imminent peril, and are sending collectors throughout France and Switzerland; and we appeal, in our Master's name, to all our foreign

friends for help in this the day of our extremity. Do, then, remember us in our time of need."

MONKS AND NUNS.—108,119 monks and nuns are stated to have been peopled in authorized convents in France in 1861, double the number ascertained in 1856, with a revenue of about four billions of francs, besides 130 millions in houses and lands.

THE FRENCH AMBASSADOR, M. de Sarriges, recently asked a private audience of the Roman Pontiff, in order to get him to facilitate, by his own procedure, the execution of the treaty of September 15. It appears that this interview was very painful to the representative to France. On the one hand, Pius IX. persisted in declaring that he would do nothing, and that he should quietly await the Lord's will. On the other, he uttered some vehement words upon the Imperial policy; and after this audience, he assembled some of the cardinals with whom he is most intimate, and repeated to them the famous watchword, Non possumus. A Ministerial journal of Paris even announces that the head of the Romish Church is disposed to make a treaty with Spain, according to which, if he should be compelled to abandon Rome, he might find a refuge in the Balearic Isles.—Evang. Christendom.

CRITICAL POSITION OF FRENCH PROTESTANTISM.—The Protestant Churches in France are passing through a crisis which is without a parallel in former times. During the reigns of Louis XIII., Louis XIV., and Louis XV., the old Huguenots were at least united among themselves; they encouraged and strengthened one another; and if they suffered much, they had great strength and abundant consolation in their fraternal unity.

Now our position is quite different. Our most active enemies are in our own bosom; they even fill the places of pastors; they are laboring to demolish our holy edifice, by allying themselves with Free-thinkers, Deists, Pantheists, and even Atheists, as well as with republicans and demagogues. They are constantly invoking the great words liberty and progress, in order to secure the placing of every kind of doctrinal teaching upon the same level, and the irresponsibility or omnipotence of pastors.—How are these attacks of a new kind to be surmounted? The question is as solemn one, and the future alone can answer it.—Cor. Evang. Christendom.

ITALY.

THE ENCYCICAL has been promulgated through domains of Victor Emmanuel, with the express but rather scornful permission of the king. A circular on the subject, issued by the ministers, says:—"With regard to those propositions of the Encyclical and Syllabus which are in contradiction with the institutions and legislation of the country, their enormity will have appeared so flagrant to the good sense of the Italian people, who have already seen them published in all journals of the realm, that no harm can possibly be feared from their annunciation from the pulpit!"

The consequence of this permission is, that the Papal Manifesto causes much less stir in Italy than in France.

DON AMBROGIO is a talented and eccentric priest, who is evangelizing through Piedmont and Lombardy on his own account. His habit is to move about, without any fixed plan, and to address crowds of people, who are charmed with his manly bearing and eloquent speech, in the market-places and from the steps of cathedrals and churches. At Ivrea, the people were so fascinated, that they took possession of him, and, shouldering high, bore him in triumph to the parish church, where he yielded to their solicitations and preached. The priests' sued for 1500 francs of damages and a long term of imprisonment, but the court only granted 50 francs of fine and three days of prison. The priests were dissatisfied, and appealed. Don Ambrogio, too, appealed to be let free. The case lately came before the Court of the Senate, which corresponds to the House of Lords. The exciting political affairs of September last led to a frequent postponement; but finally the case was decided against the priests, for their appeal was rejected, and they had all the costs to pay.

The colporteurs who follow in his wake make large sales, as he is constantly urging the reading of the Bible upon every one. The people, therefore, ask the colporteur not for the Bible, but for Don Ambrogio's book. The priests may well dread him, for he is constantly crying out, "Don't give your money to the priest, but to the poor; the death of Christ has brought us the pardon of our sins, and not the absolution of the priests."

THE PUBLIC CHARITIES OF ITALY are still monopolized by the priests. The correspondent of the Evangelical Christendom says:—"The Christian pastors of Milan have found their sick members so exposed to the tormentations of monks and nuns in the public hospitals, and have been able to obtain so little redress or promise of amendment on the part of the authorities of these charities, that they have now unitedly arranged to support all the ailing adherents of the Gospel cause in a Convalescent Home, already established, and in which the charge is three francs per diem. In Florence, a British Charitable Fund, similar to that which has been for thirty years in operation in Paris, has this month been established, for the purpose of aiding in every way distressed British subjects."

The correspondent of the Christian Work writes of the dowries which, he says, exist in many parishes, for the well-conducted daughters of the poor. To obtain these dowries a certificate from the parish priest is necessary, and, of course, the slightest odor of Protestantism is quite sufficient to lead the priest to refuse it. Not a few of these charities have our poor Evangelicals to sacrifice, in addition to those pecuniary losses which often come upon them, the result of active persecution, such as loss of employment, ejection from habitation, and the like.

ITEMS.—Nearly 600 children are in the Protestant schools of Naples. Money and teachers are called for by the Society for Diffusing Gospel Knowledge in Naples through these schools.—The subject of a union of the various Evangelical churches of Italy is under discussion. It is greatly needed.—Desertions have reduced the Pope's army from 8000 to 5000; a poor

preparation for the withdrawal of the French army from Rome next year.—Among the indications of the spirit and power yet remaining in the priesthood of Italy, we take the following: The pulpits of Florence this Lent season are filled with able monkish preachers, whose passionate bursts of invective against the Government, more unrestrained than in former years, are the subjects of astonishment and indignant protest on the part of newspapers and townspeople. A priest in Monza refuses to baptize a child by the name of Evangelico Filippo, and a colporteur in Venice is imprisoned and fined 20 florins, with the seizure of 150 Bibles. Several officers in Florence have seized all the Testaments given by Miss Burton (a lady who has been laboring among the soldiers) to the men of their regiments, and had the men themselves put under arrest, and one man placed in irons.

GERMANY.

DR. SOHNKEK.—The number of protesters against Schenkel increases from day to day. Almost every number of the Kreuz Zeitung, which the Protestantische Kirchenzeitung designates "Prussia's Cross" contains a supplementary list; and Professor Hengstenberg is nearly overwhelmed with letters and addresses on the subject. The opponents of Schenkel are charged with "illegal resistance to the authority of their ecclesiastical superiors; with agitating in a way that tends to undermine the influence of the powers that be." The authorities have promised to uphold the doctrines laid down in the creeds of the Lutheran and Reformed Churches, and it is illegal, in the peaceful way of petition, to protest against a man's being the trainer of pastors who breaks to pieces their very corner stone."

DEATH PENALTY ABOLISHED.—As a sign of the times, I may mention that in the Wurtemberg Chambers a resolution has been passed abolishing the punishment of death; 360 petitions were presented against the motion, whilst, notwithstanding great efforts, only thirty were presented for it.—Ibid.

MEASURES FOR CHECKING PERSECUTION.—One of the objects kept in view by the Evangelical Alliance is the prevention of persecution for religious belief in the civilized world, and the sinner and chief of such as may be suffering from it. The March number of the Evangelical Christendom narrates a visit of the Foreign Secretary, H. Schmettau, to Buckeburg, the capital of the principality of Schaumburg-Lippe, on behalf of the Baptist missionary Scheve, of Hertford (Prussia), in consequence of his having administered to members of the Baptist Church the principle of the sacrament of baptism, and of the Lord's Supper twice, and been sentenced by the court of justice at Buckeburg to eighteen months' imprisonment, material help having been offered by his appearance whenever called upon. He had appealed against this sentence to the Supreme Court of Appeal at Wolfenbutel (Brunswick), but, owing to the want of means and an able counsel, he had rejected the Foreign Secretary to use his influence with the Government at Buckeburg to obtain a reversal of the sentence. The Foreign Secretary, furnished with letters of introduction to the leading Government officials, went on January 12 to Buckeburg, and after a long conference with the president of the Government, Mr. von Lauchenhofen and the Councillor, Mr. Strauss, he obtained the promise that Mr. Scheve might rely upon a free pardon, as soon as he would send in a petition to the Prince to that effect.

BOHEMIA.

After a long period of oppression and precarious toleration, the Church of Bohemia has now enjoyed three years comparative liberty. In the course of the last three years, two new reform congregations have been formed and the building of five places of worship undertaken. A still greater activity has existed in the establishment of schools. Till recently the opening of a Protestant school was a matter of considerable difficulty, and most of the children had to receive instruction in Roman Catholic institutions. The new regulations being in this respect very liberal, people have been stirred up, and are making strenuous efforts to procure for the children sound religious instruction. In the thirty reformed primary schools, merely in existence, thirteen have been added in the course of the last three years, and several others are erecting. A circumstance greatly to be lamented; is that our teachers receive their training in Roman Catholic schools, there being no normal Evangelical institution. A committee, of which the Rev. Mr. Tanata, of Hleb, is convener, has been formed to propose means for supplying this want.—Christ. Work.

MISSIONARY.

TURKEY.—The intelligence of Turkey is far from satisfactory. There seems to be a settled determination on the part of the Turkish authorities to remove civil and religious liberty in Turkey, so far as it relates to the Turks themselves, and to treat the Hattihumayun as a splendid monument of the wisdom and genius of Lord Stratford de Redcliffe, a piece of waste paper. Protestants are the outlying districts often saddled with double taxes; in no case is it allowed that a Turk should turn a Protestant. This is illustrated by the fact that when hitherto the firmans for the establishment of a Protestant community directed the pashas to enroll any Turk who might profess the Protestant faith—though such enrollment never in fact took place—no mere nominal permission is taken, and the firmans direct only Greeks and Armenians who profess Protestantism to be enrolled.

Mehemet Pasha, the Naib Secretary, the only really honest and upright member of the Turkish Government, died in February, under circumstances which have led the people generally to believe that he was poisoned. It is a comment upon the morals of this empire, that his very virtues are believed by the Turks themselves to have been the cause of his untimely death. Mehemet had been much in England, and once on a special mission to America.

The Rev. H. Jessup, who from Beyrout—Two Mohammedans have become Christians in Damascus, one of them has been brought to Beyrout, and chains, and is now confined in the barracks here, exposed to insults and suffering. Chains are on his neck, and he will probably be speedily put out of the way. No one is allowed to see him. It reminds one of the old days of Pagan Rome in her persecution and hatred of Christians. These cases of converted Moslems are multiplying all over the East. There are forty in one part of this empire inquiring in secret.—Ev. Christendom.

INDIA.—Mr. McKee, of the Irish Presbyterian Mission, writes, January 20th, of a tour recently made by him among the cities and towns about the Gulf of Cutch, in Western India. He says:—"In India, man-worship is universal. We cannot call it hero-worship, for these human deities are among the most ignorant, and in mind and body the most foul to be found. The three tenets just mentioned—viz., preservation of animal life, faith without an object, and man-worship, are the great obstacles against which we are called to contend. The hold which these have on the mind of India is so tenacious, that nothing short of the word of God applied by the omnipotent Spirit can remove them."

"Jannagur is a large city, with a population of 60,000, and is a prosperous and rising seaport. It is the capital of the wealthiest and most powerful chief in Kattywar, yet he lives among his people; he never saw Bombay, indeed never moves beyond his own territories. He is approachable by all, and appears to study the welfare of his people. He supports schools in his large towns, and in Jannagur has built and endowed a school for boys, and another (in progress) for girls. He has opened civil bill courts in his dominions, and just now he is patronising the erection of a cotton factory close by his capital."

"On our arrival, the chief placed at our disposal one of his finest buildings, sent daily supplies for our table, and treated us with marked kindness and respect. By appointment, we visited him in open court, and had half an hour's conversation with him. He desired to know if we drank champagne or spirituous liquors at breakfast—he probably meant at dinner. He appeared rather incredulous when we assured him that we drank neither. We then presented to him an elegantly bound family Bible. At the same time, we thanked him for his great hospitality, remarking that the highest token of respect we could show was to present him with the Word of Life, and then related the fact which some time ago occurred in the British Court, when the African chief inquired of Queen Victoria what made England so great, the Queen, holding up a Bible, said, 'To this England owes its greatness.'"

EIGHT LABORERS were to leave Berlin in the winter for Gossner's Mission among the Coles of Chota Nagpore.

CHINA.—The Russian ecclesiastics now in Peking have commenced an active propaganda, and their converts already number three hundred. Fifty were added during the past year. They have built a chapel at a village near Tien Tsin, with money subscribed by the people. All this has been done during the five years that have elapsed since the treaties were made, securing the toleration of Christianity. This is a decided step in advance, as previously the Greek Church in Peking had taken no active measures to bring the Chinese and Manchou people, among whom they dwell, within the pale of the Christian Church. The present Archimandrite, the chief of the mission, has endeavored further to promote the efficiency of his band of workers by preparing and publishing a series of religious works in the Chinese language. He has also put in circulation a version of the New Testament.—Christian Work.

NINGPO.—There are at Ningpo two Baptist missionaries—the one English, the other American—whose labors, to a great degree in concert, have been largely blessed. We read of the baptism, upon one occasion, of sixteen persons. One of the members of the English missionary's flock, a literary man, recently went into a Buddhist nunnery, and preached the Gospel with such fervor, that the abbess, one of the nuns, and a neophyte about to take the veil, were converted, and added to the church. Another brother, a simple countryman, has so fully preached the Gospel in his own neighborhood, that in going through it some twelve miles, the missionary scarcely met with an individual who had not heard more or less of Jesus from his lips.

MADAGASCAR.—The London Missionary Society, the first on the ground in this interesting field, reports a continuance of encouraging indications. "One of the largest churches in the capital has recently taken a step, the most important that any church has yet taken, tending to the stability and permanency of Christianity in the country. They have agreed to provide an annual stipend adequate to the necessities of their two native pastors; and there is no reason to doubt that they will fulfill their agreement, or that other churches will follow their example."

"Increased attention has been given to the schools in connection with the several congregations, and proportionate encouragement has resulted."

"Glad tidings of the extension of the Gospel in distant parts multiply upon us, and the congregations and churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress. At Iafay, about five miles to the north of the capital, the people have built one of the best finished native chapels which we have yet seen in Madagascar. They have fitted it up with minister's room and vestry; and, though large, it was, on the day on which it was opened, well filled."

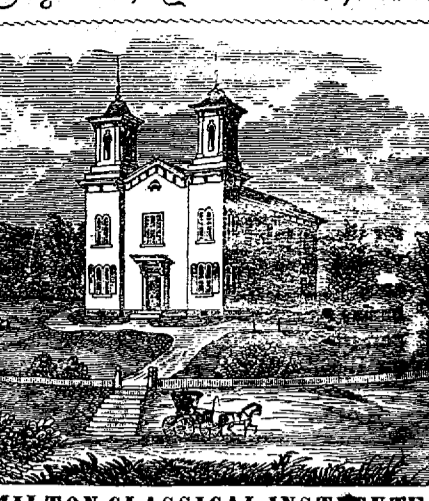
He and his colleagues can desire. He says, however, that in addition to Ambohimanambola, mentioned before as being closed against foreigners, the native ministry "now wish to include Ambohimanambola and Amparafarato, all being in the same district. With these exceptions, the whole country is open to us; but the Government will undertake to insure full protection only in such places as are under the control of a duly authorized governor. The principal reason for this is that they hold only a nominal rule over a great portion of the country."—Evang. Christendom.

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East India Coffee. DON'T FAIL TO READ THIS! COFFEE! COFFEE! COFFEE! COFFEE!

THE EAST INDIA COFFEE COMPANY, 154 READE STREET, N. Y. Three doors from Greenwich street, call universal attention to their Kent's East India Coffee. Kent's East India Coffee Has all the flavor of OLD GOVERNMENT JAVA, and is but half the price; and also that Kent's East India Coffee Has twice the strength of Java or any other Coffee whatever, and wherever used by our first-class hotels and steamboats the stewards say there is a saving of 50 per cent. Kent's East India Coffee Is the most healthy beverage known and is very nutritious. The weak and infirm may use it at all times with impunity. The wife of the Rev. W. Evans, Consul General of the M. E. Church, Jersey City, who had not been able to use any coffee for fifteen years, can use Kent's East India Coffee. Three times a day without injury, it being entirely free from those properties that produce nervous excitement. Dr. JAMES BOYLE, of 155 Chambers street, says: "I have never known any coffee so healthy, nutritious and free from all injurious qualities as Kent's East India Coffee." I advise my patients to drink it unobscured, even those to whom I have hitherto prohibited the use of coffee. THE PRINCIPAL OF THE NEW YORK EYE INFIRMARY says: "I direct all the patients of our Institution to use exclusively Kent's East India Coffee, and would not be without it on any account." The Rev. C. LARUE, an eminent clergyman of the M. E. Church, now stationed at Halsey street, Newark, says of Kent's East India Coffee: "I have used it nearly a year in my family, and find it produces no such of the head or nervous irritation as in the case of all other coffees. It is exceedingly pleasant, and I cordially recommend it to all clergymen and their families."

Kent's East India Coffee Is used daily in the families of Bishop Ames, Bishop Baker and many of the most distinguished clergymen and professional men in the country. BEWARE OF COUNTERFEITS! And be sure that the packages are labelled KENT'S EAST INDIA COFFEE, 154 READE ST., NEW YORK. As there are numerous counterfeits sold under the name of Genuine East India Coffee, "Original East India Coffee," etc., put forth by impostors to deceive the unwary. In 25 packages, and in boxes of 25, 50 and 100 lbs., for Grocers and large consumers. Sold by grocers generally. Orders from city and country Grocers solicited, to whom a liberal discount will be made. Sold by JOHN H. PARKER, corner of Eleventh and Market streets, Philadelphia. Wm. PARVIN, Jr., 129 Chestnut street, above Twelfth. THOMPSON, BLACK & SON, N. W. corner Broad and Chestnut streets. SIMON COLTON & SON, corner Broad and Walnut streets. LEMUEL SMITH, General Wholesale Agent, NO. 115 NORTH FRONT STREET, PHILA.

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