

THE RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.

RESISTANCE TO ROMISH INNOVATIONS.—There is an apparent waking up on the part of some of the English Bishops to the excesses in ritualism of many of the clergy and members of the Established Church. The new Bishop of Ely, Dr. Harold Browne, has honorably distinguished himself by declining to take part in a communion service at Sudbury, where lights were idolatrously kept burning on the table, called an "altar" in the usual tractarian style, by the rector, Mr. Molyneux. The Bishop wrote to the reverend gentleman on the subject, enclosing the opinion of a learned civilian on the law of the case. Mr. Molyneux is not unfortified with law either; he entrenches himself within the rubric prefixed to the order for morning and evening prayer, which authorizes the use of such ornaments as were in use in the second year of Edward VI. He says there were lights on the altar then, and therefore there ought to be lights on the altar now. To all this the bishop coolly replies in effect: Granting that altars were then in use, yet as the Privy Council decided in the Round Church case that we have at the present time only communion tables, and not altars, the injunction of King Edward that there should be "two lights upon the high altar" does not now apply. The rejoinder of Mr. Molyneux to this clenching argument is a fine burst of tractarian feeling: "If the statement means that there is an essential difference between an altar and a communion table, and that the Lord's table in our churches is not truly and essentially an altar, then I unhesitatingly and fearlessly say, that as truly as the Church of England is catholic, this statement is false. No altar in Anglican Churches! Of course, then, no sacrifice, no priesthood, no church! What a triumph for the Roman Catholics!" Mr. Molyneux has since resigned his living.

The Bishop of London, as our readers have been told, mortally offended the Tractarians of his diocese, by refusing to consecrate a church in Shoreditch, August 24, until certain insignia of Puseyism were laid aside by the officiating clergy, and were removed, or agreed to be removed, from the building. From that day to the present, the bishop has not ceased to be the object of abuse and detraction by the ultra High Church organs. So indiscriminate are they in the missiles they hurl at him, that they publish with great unctious a letter from an ex-Dissenting minister named Crampton, who states that he had intended to seek ordination in the Church, but, after seeing the extraordinary conduct of the bishop, he cannot do so. Others argue that his conduct is solely the result of his well-known sympathy with the rationalists. He is warned that he is pursuing a perilous course, and that, though he may not be within the reach of the temporal laws or the ordinary courts, yet he has rendered himself liable to be cited before Convocation, to render an account of his questionable conduct, and compelled, under penalty of suspension or deposition, to make such declarations or engagements, and to do such acts, as the Convocation shall deem requisite for the security of the faith and the due discharge of his episcopal duties.

A correspondent of the Guardian, who has taken a prominent part in getting up the church in Shoreditch, writes that he has now the written approval of the bishop to the carrying out of the complete design, of which the cartoon ordered to be effaced was a rough outline.

SABBATH R. R. DESERATION IN SCOTLAND.—An attempt, which failed nineteen years ago, to break down the national regard for the Sabbath day in Scotland, by running railroad trains as on week days, is now being renewed. The Edinburgh and Glasgow R. R. having recently passed into the hands of the North British R. R. Company, the directors of which have been among the most prominent favorers of Sabbath traffic, has been opened for passenger trains on Sabbath, after having been closed for about twenty years against them.

The state of feeling on the subject is thus expressed in a speech delivered by the Lord Mayor of Glasgow, to an important meeting in the City Hall. Referring to the nineteen years just concluded, he said: "I am not aware that, during the whole of that period, there has been any real inconvenience felt by any individual in any part of the west of Scotland, where there have been no trains run. There has been no murmur sent up by any large section of any town, or village, or country throughout the western district of Scotland, or a whisper through the whole of the north of Scotland—that there has been any want of facilities of communication, because there have been no trains running on the Sabbath day. And yet, without any felt expression—without any suggestion of want by the citizens of this city—without any such expression on the part of any of the towns or villages through which the railway passes, the directors of the North British Railway, since the Edinburgh and Glasgow came into their hands, barely a fortnight ago, without waiting for any expression of opinion whatever, have announced that we are to be invaded by Sabbath trains."

DEATH OF GENERAL ANDERSON.—The Christian Work thus speaks of this ornament of the Free Church of Scotland:—"General Anderson was a man of singular devotedness of character, and of liberal and catholic spirit, though personally warmly attached to Presbyterianism. His name has for years been associated in Edinburgh in Christian enterprises of all kinds. He was a constant visitor in a poor and destitute district. He was one of the surviving veterans of the army of Wellington, and was distinguished in the battle of Waterloo. He was pre-eminently a man of prayer, rising, it is said, at five on the Sabbath mornings to engage in this exercise."

THE NORTH WALK CALVINISTIC ASSOCIATION met at Bangor, September 5. Free preachers were present from the Free Church of Scotland, the Irish, United, and English Presbyterian churches. Thirteen persons who had undergone theological and other examinations were ordained to the work of the Gospel ministry. Preaching services were frequently held, both in and

out of doors, during the session, which lasted three days. The attendance at one of these services, according to the North Wales Chronicle, exceeded twenty-four thousand people. A number of excursion trains arrived from various stations on the Chester and Holyhead line, and the roads leading into the city were completely blocked up by visitors, who, it is right to state, conducted themselves in a manner worthy of the object for which they had assembled together.

PRESBYTERIAN UNION IN THE COLONIES.—On the 8th of September the three Presbyterian bodies in New South Wales, which have been for some time negotiating on the subject, were to have consummated their union. These bodies were known as "the Synod of Australia in connection with the Established Church of Scotland," "the General Synod of the Presbyterian Church in New South Wales," and "the United Presbyterian Church." At a meeting of the representatives of these bodies, held at Sydney from 9th to 14th June, 1865, the following, among other resolutions, were unanimously agreed to:—That the Conference, having understood throughout the negotiations that the question of State aid was to be regarded as an open question in the proposed United Church, and being desirous of precluding all unnecessary and agitating discussion, in order that the Church may be left free and vigorous for its proper work, deems it of importance that it should be definitely settled beforehand, by consent of all the negotiating parties, that what is meant by an "open question" is, that the United Church, as such, shall take no action in the matter; but that, at the same time, individual ministers and congregations in the said Church shall be left free to carry out their convictions in relation thereto, as they may see fit, without hindrance or debate, on the principal of mutual charity and forbearance.

The question having arisen in the conference, as to ministers of the proposed United Church occupying seats in the legislature, it was agreed, that without disturbing existing relations, no minister of the Presbyterian Church of New South Wales shall sit in any future parliament.

FRANCE.

SPANISH CUSTOMS INTRODUCED.—Bull-fights have taken place at Bayonne, Nîmes, Arles, Beaucaire, and the project has even been entertained of introducing them into Paris; so that France would copy Spain in one of its worst habits. Generally, however, public opinion has energetically condemned this imitation of Spanish manners. The most respectable organs of the press have affirmed that our country would be dishonored by it.

ROMISH INTOLERANCE.—Fanatical Romanist Missionaries have been going into communities in which a large proportion of the population are Protestants, who had been accustomed to live on terms of harmony with their Catholic neighbors. In one place, ground was seized and a crucifix set up; in another, the invaders have commenced their "religious" processions, and in the spirit of the tyrant who exacted homage to the cap of Austria at Altorf, or rather of the Babylonian king, they have insisted that Protestants, as well as themselves, shall bow down and worship the golden image which they have set up. Some young people, who were at a considerable distance from the procession, refused to obey this unreasonable demand, and for this offence they have had to appear before the court of Pamiers, where they have been condemned to be thrown into prison. Against this judgment they have appealed to a higher court.

RATIONALIST ATTACK ON MR. REGINALD RADCLIFFE.—This eminent evangelist has been attacked in the pages of the Lien by M. Athanase Coquerel, Jr. Mr. Radcliffe is described, with all his sympathies, as a fanatic, "absolument d'une dévotion plus élémentaire." His teaching is a crime, or, to speak with the greatest moderation possible, an odious absurdity, and he himself is a ranter—an idiot, whose dangerous drivelling is most offensive to the intelligent critic.

THE FREE CHURCHES.—The Evangelical Society of France has recently published its annual report of operations. This institution is, in fact, a home missionary society, supported and managed by the Independent Churches; that is to say, independent of State control. Its object is the diffusion of Evangelical truth in France. It affords aid to some twelve pastors, nine evangelists, and thirty-five teachers. The Evangelical Society of Geneva is another institution with similar objects, and makes France part of the sphere of its operations, having not less than thirty stations supported or aided by its funds. There is another society of a voluntary character connected with the Reformed (Established) Church, the object of which is similar, and which aids in the preaching of the Gospel in about one hundred and twenty places in France and Algeria. Its name is the Central Protestant Society of Evangelization.

SPAIN.

MANUEL MATAMOROS writes in July from Lyons, France, that fifteen young Spaniards are studying there and at Geneva for the work of the Lord. Even if Spain be not open, he says:—"We must not forget to state that we have received proposals from Mexico to send missionaries there; also from Montevideo and Buenos Ayres, where Spanish congregations are formed and are in need of ministers; there is a congregation at Bourdeaux in a similar position. In Africa and Spain, and also in the vicinity of the Spanish frontier, are many which I could name. Our evangelic laborers are received and listened to in Algeria with enthusiasm and love. The work is making rapid progress in Spain, and is also felt out of it among the Spaniards who live in Marseilles, Bourdeaux, Bayonne, and other parts. Are not these manifest signs of the great love of God towards Spain, and full of promise for the future?"

ITALY.

THE POPE AND THE CAPUCHINS.—A convent of the Capuchins at Rome, originally designed for the mendicant monks of that city only, having by Papal authority been converted into a general convent, the monks became very indignant and sought a

retraction of the Papal brief. This being refused, the feeling arose very high. Several Capuchins were suspended, others were arrested and sent to distant monasteries. Recently a major of the gendarmes arrested the Father Custodian of the Capuchins in the open street. The person of the Father Custodian is, in the eyes of the monks and of the people, sacred and inviolable. To lay hands upon him in the open street was to declare war against the whole order of the seraphic patriarch of Assisi. The Father Custodian, on being arrested by Major Eligi, turned upon him and said, haughtily, "You, the agent of the Pontifical Government, you dare to lay your hand on one of the children of the poor of God?" The major begged him to enter a carriage. The Custodian replied, "Like our father St. Francis, I always go on foot. Take me to prison, but walk before me, for no Custodian of the Capuchins has ever known the way."

A convention of the Chapter of Capuchins was called to protest against the proceedings of the Pope, but the police interposed, and the meeting was immediately dissolved. The Capuchins at Rome then drew up a protest, which is being circulated and signed, not only by their own, but by all the mendicant orders. The Pope has been so far alarmed by the movement as to release the Father Custodian, but, at the same time, he has expelled him from Rome. This quarrel is fast driving the mendicant orders, who are very powerful, into the ranks of the opposition. They talk loudly of the necessity of a reconciliation between Rome and the Italian Kingdom, and of a general reorganization of the Roman Government; and the more imprudent of them say plainly that they desire the end of a reign which the majority of the prelates also find too long, because it opens no field to their ambition.

SUPPRESSION OF THE RELIGIOUS ORDERS.—A Turin telegram states that the Minister of the Interior, in a circular to the prefects relative to the approaching elections, announces that, shortly after the assembling of Parliament, the Ministry will bring forward a measure for the suppression of religious bodies and the adjustment of ecclesiastical property. This measure will accelerate the position of the clergy in the country districts. In the division of the ecclesiastical wealth, a portion will be assigned to elementary and middle-class education, and a portion to the communes where the religious bodies resided, for works of public utility and for educational purposes. The Ministry will also bring forward bills for reforming the system of primary, secondary, and superior instruction.

EMANCIPATION SOCIETY.—It is said that the "Emancipation Society" in Southern Italy has formed 24 auxiliaries for the several Italian provinces. Its members at present consist of 971 priests, 852 laymen and 340 honorary members; 1923 persons in all. Among the 971 priests are 102 curates and 40 high dignitaries of the Church. Among the laymen are three ex-Ministers of the Kingdom of Italy, 36 deputies, and 11 senators. Among their objects are:—To bring about an oecumenical council, for the disciplinary reform of the Catholic Church, in accordance with the requirements of the advanced civilization of Christian nations. Liturgy in the national language, and free circulation of the Bible. Abolition of forced celibacy. Admission of full and entire liberty of conscience, and formal renunciation of every doctrine of compulsion.

ELBA.—The Protestant movement in Elba took definite shape in 1862, when three different stations were established in different parts of the island, and Sabbath, adult, evening, and weekly schools commenced. At Rio Marino a neat church, capable of containing 250 people, was erected for the moderate sum of £340, the purchase of the land included. This little church was opened about a year ago. A correspondent of Evangelical Christendom says:—"The converts of each station manifest the sincerity of their conversion by their changed habits, by their love to the brethren, and by their readiness to succor the needy, and also by their prompt willingness to contribute their mite to the work of the mission. A cemetery at Rio Marina being much needed for the converts, they again came forward and paid for the ground and walling it in. A committee of women to look after the girls' school, has recently been formed; and, poor themselves, they sew and make garments for the children who are in still greater need. The school-children, even, show a like self-denial and generosity. Last Christmas they went to their pastor with the sum of thirteen francs (about ten shillings), to which for a year they had, farthing by farthing, been contributing; they begged him to send half the amount to the publisher of a Sabbath-school journal, and the remainder, they wished to have sent to Dr. Revel, for the mission work in Italy! Elba has a population of 23,000 souls; 500 only have as yet received the truth. Much, therefore, has yet to be done; but what is done has, by God's grace and blessing, been well done; the little church of Elba is built on the only sure foundation, the Rock Christ Jesus."

A NEW CHURCH ORGANIZED.—W. G. Moorehead writes to the Christian World, under date of September 20, 1865:—"You are aware that we have been laboring in the village of Torano for something over six months; and thus far it has been a work of pure evangelization—preaching the Gospel, teaching, and combatting the errors of the Church of Rome. Now, however, we have organized a church, and expect to administer the Lord's Supper to our little flock on next Sabbath. Remember, my dear sir, that these people knew nothing of Gospel truth prior to our coming among them; but, as you will see, through God's blessing, we have been enabled to do something."

GERMANY.

THE AMERICAN M. E. CHURCH has a mission in Germany, the headquarters of which is at Bremen, where they have a Tract House. Dr. Warren, says the Christian Work, is publishing from this Tract House, a "Systematic Theology," from the Methodist point of view. That the author forms a very lofty estimate of his denomination and its future, may be seen from the following sentiment:—"Four great

and thoroughly-developed systems have hitherto appeared.—Roman, Catholicism, Calvinism, Lutheranism, and Wesleyanism, Wesleyan Methodism is the highest development hitherto reached by Christian doctrine and life; may more, considered in its principle, it is the highest which can be attained in the ordinary and regular course of history. It is the ripe fruit of the Church's experience and study of revealed truth during the last thousand years."

THE PASTORAL AID SOCIETY FOR BERLIN, which supports altogether about twelve preachers ("curates") in Berlin and the province of Brandenburg, having been offered 4000 thalers (£600), thinks of making a move to reopen a sort of seminary, in which students who have passed their examinations may reside, continue their studies, and acquire experience in the practical work of a minister, prior to being definitely appointed to the pastorate. An institution of the same character exists in Leipzig, and is said to work very well.

SWITZERLAND.

SABBATH-SCHOOLS.—These are becoming an important instrumentality in evangelizing labors on the continent. The Christian World organ of the American and Foreign Christian Union, has a "Sabbath-school Department," from which we extract the following:—

In the Canton de Vaud, so steeply inclined towards Lake Lemán, that from base to pinnacle each spire and pebble is distinctly reflected, there have been, for some years, ladies gathering their neighbors' children into their parlors, chambers, or any convenient place, and instructing them in the truths of the Bible. Within the last few years, these labors have been rapidly increased; and now more than eight hundred ladies, on each Sabbath, are giving these instructions to groups of children. In few instances are they able to adopt a complete organization, but they are everywhere quickened by its spirit and instructed by its literature.

Perhaps it ought to be mentioned that the best among those in Geneva, is one of more than a hundred boys and girls, superintended by the pious and gifted wife of Merle d'Aubigne, the historian of the Reformation. These beginnings are now strengthening every other form of religious organization; and so highly are they appreciated, that conventions of Sabbath-school teachers are being called in the Canton de Vaud, where are discussed the various methods of Sabbath-school improvement.

SWEDEN.

A REVIVAL of the dead orthodoxy of this country has been for some years making steady progress. Beginning among the poor, it has reached the highest classes, many of whom, according to the Evangelical Christendom, now openly profess their faith in Christ, by their changed lives as well as by their devout and constant attendance on the preaching of the Gospel. Nothing can equal the desire to hear that Gospel where it is faithfully preached. The crowds that attend the churches in Stockholm, where that is the case, are immense. Half an hour before service commences it is scarcely possible to get within the door, and as to finding a seat, that is generally out of the question, unless you go nearly an hour before the time. The people stand round the entrances like bees clustering outside the beehive. A new building for worship, independent of the consistory, though not antagonistic to it, and capable of holding 2000 persons, is likely to be erected. Much life is evinced among the younger members of the ministry.

The revival has been fruitful in works of mercy; all flourishing, but none so much as the Deaconesses' Institution, which has grown to a size and importance certainly not anticipated by the founders, who in 1849 laid the first humble foundation of this interesting work. Nearly a hundred deaconesses are now at work in different fields of labour, schools, orphan houses, hospitals, or in the Institution itself, which includes the schools, which are numerous; the home for orphan girls, 22 in number; the school of discipline; the refuge for fallen women; the hospital for incurables; and lastly, the hospital for the sick that are brought in, all of which are included principally within the walls of the two spacious and comfortable houses that have of late been constructed not far from the Church of St. Catherine, commanding a beautiful view of the Baltic, but also in some smaller adjacent buildings. The deaconesses have in almost every instance enjoyed the best character for usefulness and Christian conduct. Some went to Denmark during the late war, and directed the hospitals for the wounded soldiers. They were much prized by the Danish authorities, and one of them was called upon to superintend the establishment of a similar institution in Copenhagen. It has pleased God hitherto to preserve this work in Stockholm from all taint of Tractarianism or monastic views. There is no doubt that in some circles infidelity is in a very serious manner gaining ground, and that in others Swedenborgianism is making its way, and subverting the pure religion of Christ.

MEXICO.

THE indefatigable laborer for the evangelization of this unhappy country, Miss Melinda Rankin, thus writes to the American and Foreign Christian Union for November:—

At Monterey a native church has been organized, consisting of fourteen members, who give most satisfactory evidence of genuine conversion. Four or five of these converted Mexicans are men fully competent to go forth as colporteurs, teaching and instructing both old and young into the things pertaining to the Kingdom of God, and the salvation of their souls. Nothing hinders them but the want of means by which their families might be supported, in their leaving their usual occupations. A seminary building, and a place of worship, will, with the blessing of God, give the Protestant religion a footing in Monterey, from which point we can make aggressions into other portions of this benighted Republic. Miss Rankin is in New York pleading for aid in these objects. One New York merchant gives her \$500.

MISSIONARY.

INDIA.—The indefatigable itinerant and open-air missionary of the Scottish U. P. Church, Rev. John Robson, after a temporary weakness of the lungs from over-exercise has, we are glad to learn, been completely restored. Of a recent journey from Ameer in the west, through Rajpootan and Gujerat, towards Bombay, he says in the U. P. Missionary Record for October:—

"We daily passed large villages, and towns, and cities, teeming with human beings like ourselves, with immortal souls and immortal longings, but all groping in the darkness, in utter ignorance of him who has brought life and immortality to light. Every day's march showed a field for one or more missionaries; and every day we had to lament that there was none to send. After all, how very little and contemptible is all that the Church has done in India to fulfil the great behest of her Lord."

It is proposed to give the 12000 converts under the care of the Church Missionary Society in Tinnevely, a native assistant bishop, coadjutor to the bishop of Madras. The converts to nominal Christianity are slightly diminishing, but the baptized communicants steadily increase from year to year. The whole sum raised last year for religious purposes by native Christians in South India amounted to 22,000 rupees. In 1860 it was little more than half that amount, or 11,965 rupees.

In the year 1864, there were baptized among the Kholis 1170 adults and 930 children. There are 7923 baptized persons in this mission. With many imperfections these converts are among the worshippers of devils and false gods, a living testimony to Christ and his grace. They have gone through many evil reports, and many persecutions; they have had to flee for the name of the Lord Jesus, and to hide themselves from the rage of enemies; and they have still, from day to day, to endure evil reports, persecutions and temptations. Many who, as heathens, were landowners and comfortably provided for, have forsaken all their property, and been obliged, after many extreme hardships, to earn a scanty maintenance by daily labor; and, nevertheless, they have not only remained faithful, but have issued out of all their tribulations stronger in the faith than they ever were. A whole village in the South has been converted to Christianity by one man, although the proprietor was an arch enemy of the Gospel. At the end of the year a chapel and schoolhouse were ready, and a teacher has now been settled there, and had a class of eighty Christian children. Four years ago all were pagans. In another village, at no great distance, the mayor has, at his own expense, built a chapel and a schoolhouse for the congregation, asked for a teacher, and maintained him and his family through an entire year, although he himself possesses scarcely more than three acres of land, and by becoming a Christian exposed himself to the dislike of his zemindar.

There are 4 European teachers, 14 native catechists, and 11 village schools. The means for meeting the great demands for the Gospel, and for instruction among this degraded, yet wonderfully receptive people, seem entirely inadequate.

SOUTH AFRICA.—The flourishing German and French Missions among the Basutos have been visited by great disturbances; the first having been driven out and the native Christians dispersed by the violence of a native chief, one of whose wives had been baptized. The second has been exposed to great peril in the war which has been provoked by the incessant hostilities and exactions of the Dutch Boers upon the Basutos. It was feared that the British authorities at the Cape would espouse the cause of the tyrannical Boers. The Basuto women have taken refuge in the mountains.—A new mission is about to be started in Independent Caffraria, by the S. P. G.

CHINA.—The wants of this great heathen Empire are thus graphically set forth by a correspondent of the London Revival:—"Suppose our native land contained a much larger population than it does, and suppose it were deprived of the Gospel, and imagine Spain, France, and Portugal in the same position, with Norway, Sweden, Denmark, Belgium, and Holland, would they not present a loud call for help? Suppose you still add to these Russia and Turkey, what think you would be their cry? Yet all these combined would not equal the population of Chinese Tartary and Tibet, and there is not one preacher to them. In China Proper we have the whole extent of that mighty empire thrown open to us by treaty. The overthrow of the Taeping dynasty has tended to the overthrow of idols. Will you not go in and possess the land? A Chinaman asked me lately, 'How long have you had that light which you have now brought to us?' I was ashamed to tell him, but replied we had had it for some hundreds of years. 'Oh!' said he, 'and you never came to tell us of it until now. My father groped after that light for twenty years, and died without it.' How would you have felt under such a rebuke? There are eleven provinces in China without a Protestant missionary to tell them of Christ; seven provinces, with a population of 29,000,000 each, have only thirteen missionaries to them; 185,000,000 are accessible, but have never yet been reached by the Gospel. I pray God to lay this to your heart."

POLYNESIA.—The Samoans are eagerly buying Bibles by the thousand. The natives of Upolu on Samoa raised £513 19s last year for religious purposes. The Australasian Wesleyan Society report much mortality in the Friendly Islands. Many of the older members, the first fruits of the Gospel, are passing away, and it is encouraging to read from the circuit reports that in death, as in life, they are witnessing a good confession, testifying to the power and grace of the glorious Gospel, and blessing those by whom God sent that Gospel to them. In Samoa there has been an increase of nearly 100 church members, making upwards of 1100 now under their pastoral charge, with upwards of 5000 attendants on public worship. Not one half of the Fijis have heard of the name of Jesus. The following is a general summary of the stations occupied by this society:—Number of chapels, 665; number of other preaching places, 321; missionaries and assistant-missionaries, 89; catechists, 455; local preachers, 1456; full

and accredited church members, 24,951; Sabbath scholars, 43,862; day-schools, 1103; day-school scholars, 42,154; attendants on public worship, 408,099. There are two printing establishments. Tons of thousands are still willing and waiting to welcome the missionaries. Those now in the field cannot reach them; they are too few in number for the work already in hand.

TURKEY.—Sir Henry Bulwer, the British minister, is about to leave Constantinople, and will be replaced by Lord Lyons, the great joy of the friends of the Gospel there. The last act, or rather failure to act, for freedom of conscience, of which Sir Henry is charged, is with reference to a brief Compendium of the contents of the Bible, which the missionaries of the Church Missionary Society desired to publish, but which the censor refused to authorize. The missionaries sought the aid of Sir Henry. The Porte had no right to refuse to allow the publication of such a book, and a word from Sir Henry would have secured them justice; but they were informed that Ali Pasha had officially informed him that the publication of religious books in Turkish would no longer be tolerated. This order says the correspondent of Evangelical Christendom is fully in accordance with acts of the Government reported in my last letter, and is a very fair example of what the Porte and Sir Henry Bulwer mean by religious liberty.

Dry Goods, &c. CHEAP CARPET STORE. IVINS & DIETZ.

No. 43 STRAWBERRY STREET, Second door above Chestnut street, PHILADELPHIA. Strawberry street is between Second and Bank streets.

CARPETINGS, OIL CLOTHS, MATTINGS, &c. NEW STYLES, MODERATE PRICES.

IVINS & DIETZ, 43 STRAWBERRY Street, Philada.

Cheap Carpet Store. IVINS & DIETZ. EYRE & LANDELL. Fourth and Arch, IMPORTERS.

JOBBERS, RETAILERS, and FURNISHERS.

FINE DRY GOODS, LYONS CLOAK VELVETS, EXPENSIVE SHAWLS, FINEST DRESS SILKS, NEW STYLE POPLINS.

EDWIN HALL & CO., No. 26 SOUTH SECOND STREET,

Importers, Jobbers, and Retailers in SILKS,

Dress Goods, Shawls,

Cloths, Cloaks,

Velvets, &c. Also, Dealers in

STAPLE GOODS, MOURNING GOODS & WHITE GOODS.

Our Goods always for sale at the lowest market prices.

FIRE AND BURGLAR PROOF SAFES. BURNING OF THE MUSEUM. LETTER FROM MR. BARNUM.

New York, July 14, 1865. Messrs. HERRING & Co., Gentlemen.—Though the destruction of the American Museum has proved a serious loss to myself and the public, I am happy to verify the old adage that "It is an ill wind that blows nobody any good," and consequently congratulate you that your well-known Safes have again demonstrated their superior fire-proof qualities in an ordeal of unusual severity. The safe you made for me some time ago was in the office of the Museum, on the second floor, back part of the building, and in the hottest of the fire. After twenty-four hours of trial it was found among the debris, and on opening it this day has yielded up its contents in very good order. Books, papers, policies of insurance, bank bills are all in condition for immediate use, and a noble commentary on the trustworthiness of HERRING'S FIRE PROOF SAFES. Truly yours, P. T. BARNUM.

HERRING'S PATENT CHAMPION SAFES, the most reliable protection against fire and theft. HERRING & CO.'S NEW PATENT BANKERS' SAFE, with Herring & Co.'s Patent Crystalized Iron, the best security against a burglar's drill ever manufactured. HERRING & CO., No. 231 BROADWAY, corner Murray Street, Philadelphia. FARRELL, HERRING & CO., Philadelphia. HERRING & CO., Chicago.

ANOTHER TEST OF HERRING'S FIRE-PROOF SAFES.

The fiery Ordeal Passed Triumphantly. The Herring Safe used in the office of our warehouse, destroyed by the disastrous fire on the night of the 8th instant, was subjected to an intense heat, probably any safe will ever be subjected in any fire so intense that the brass knobs and the mountings of the exterior of some were melted off, and the whole surface sealed and blistered as if it had been in a furnace, and yet when opened, the contents—books and papers—were found to be entire and unharmed. This safe is now on exhibition in our warehouse on Seventh Street, with the books and papers still remaining in it, just as it was when taken from the ruins. Merchants, Bankers, and others interested in the protection of their books and papers are invited to call and examine it. J. P. BARTHOLOMEW, Agents Herring's Safes, No. 568 SEVENTH STREET, Washington, D. C.

JOHN C. CLARK & SON, PRINTERS, STATIONERS,

AND

BLANK BOOK MANUFACTURERS, 280 DOCK STREET. [1000-6m]