

THE RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.

ENGLAND.—Our readers have, from time to time, seen accounts of proposals looking toward a union of the Church of England with the Eastern or Greek Church, suggested by the ritualistic members of the former, but persistently frowned upon by the evangelical element.

IRELAND.—What little attention can be spared from the Fenian excitement, is given to the cause of education, higher and lower, in its relation to denominationalism. The Government system, abating certain special endowments, is the "mixed one," against which Romanists, especially the Ultramontanes, have loudly protested, as compelling them to place their children under Protestant influences, or forego the opportunities for their instruction.

SCOTLAND PRESBYTERIAN UNION.—In the establishment, there is no abatement of the excitement and dissensions respecting "innovations," particularly those introduced by Dr. Lee into the Old Free Church, such as forms of prayer with responses, other liturgical exercises, &c.

CONTRAST.—It is cheering to set over against all this zeal of the adversary, the unabated progress of revivals in the towns visited by the humble, plain-talking, and ever-working agents of the great evangelizing agency of which we have repeatedly spoken.

items, and their results on the character and habits of those affected, show what is the best philanthropy for the working classes. Had Sir Charles Lyell looked half as deep into the stony heart as he has into the stones of which he writes, he would have discovered that God's best gift for the poor is that to them the Gospel is preached.

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THE RAGGED SCHOOLS OF Belfast have been holding their festival and summing up their results with cause for congratulation. Over six hundred schools connected with the Irish Church Missions were also entertained, and sustained an examination in doctrine and controversy "extremely well."

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THE DUKE OF ARGYLE ON THE UNION OF THE ENGLISH WITH THE ROMISH AND GREEK CHURCHES.—The Duke of Argyle, a member of the Cabinet, recently presided at the annual meeting of the Bible Society of Scotland. In his opening address, he adverted to the efforts made by the High Church party in England for the union with the Eastern and Western Churches, and threw out the suggestion that under this specious name of union, what might really be meant was a great and wide extended church organization, which would crush under its working all individual freedom of thought and action.

FATHER HYACINTHE.—We noticed last month this new pulpit orator, as the latest sensation in the Romish Church. He is just now an acknowledged champion of the liberalizing party therein, a party numerically small, but which obtains strength from its enjoying the active sympathy of the Archbishop of Paris.

spirit of fraternity with Protestant Christians which we have before mentioned, and were on that account odious to the Ultramontanists.

Still we thus far look in vain among the brief extracts from his lectures which reach us, for anything which comes up to the mark of a true evangelism. In such a sentence as this—"The God of Johnson, the God of Lincoln, the God of Washington, is the God whom we preach," we see enough to awaken the ire of the bigoted priests around him, but we have yet to learn whether he has learned any other truth than that of saintly intercession and sacramental efficiency, to lead the lost sinner to salvation.

But the Romanism of France does not mean to forfeit its traditional reputation, and as a token thereof, it has just enacted one of its characteristic outrages, the heaviest blame for which, however, lies with a few faithless parents across the channel, whose Protestantism is of the flimsiest texture. We allude to the recent reception of twenty English girls, daughters of Protestant parents, who were in attendance upon a convent school, into the Romish Church, they at the same time publicly renouncing Protestantism.

PROTESTANT AFFAIRS.—It is unfortunate for Protestantism in the empire that the name of Protestant Christian is given so indiscriminately to everything between Romanism on the one hand, and undisciplined infidelity on the other. Still worse, the pulpits, the consistories and the congregations of the National Reformed Church, have been the common ground of the evangelicals, the liberals and the radicals. Each of these shapes of belief have been reflected from the pulpit of the Reformed Church in Paris, by Grandpierre, Coquerel, and Paschoud, the last two often appearing in antagonism to the former.

The Church at Nismes, the principal Protestant Church in the South of France, is also deeply agitated by similar internal strife, and is at present smarting under an act of bad faith perpetrated by the Liberals and Radicals, who together, are the majority. On a former occasion they declared that both the doctrinal tendencies ought to have their place in the pulpits of Protestantism, and that every resolution to the contrary would, in their judgment, be an act of intolerance and injustice.

PROGRESS.—A promising auxiliary of the cause of spiritual religion has appeared in a new enterprise, a semi-monthly paper, the *Temoinage*, which comes out under the auspices of the Lutheran pastors. It is to take a firm stand by the Cross against all Rationalism, and its two first numbers promise well. "Let us leave infidels," it says, "to proclaim with noisy clamor the ruin of Christianity; let us mix no groans with their shouts of joy. We have other feelings to express and nourish than those of sorrow. Sorrow is communicative even as joy, but it depresses the spirits which joy raises. Were the Christian to see the heavens shake over his head, he should even then cry with the intrepidity of faith, 'The Gospel of my Saviour will never pass away!'"

INFIDEL AND CORRUPTING LITERATURE.—M. Victor Hugo, now a grey-headed old man for whom the grave is yawning, has just given to the public a vile and licentious book under the title of "Songs of the Streets and the Woods." A Parisian correspondent of Evangelical Christendom, says of it—"It would rather seem that these pieces of poetry were composed in the midst of an orgie, by some young man of twenty or twenty-five, who had forgotten in his state of drunkenness all the rules of modesty, all the limits of social decency. An important lesson may be learned from this. Whoever rejects all religious belief, and allows himself to be ruled by his passions, sinks lower and lower both in his writings and his acts; and at last becomes an object of pity and disgust to those who had paid the highest tribute to his talents."

PROTESTANT CHURCHES IN AUSTRIA.—Last year the Emperor of Austria, for the first time, authorized the General Synod of the Protestant churches of the empire, (the Confession of Augsburg and the Swiss Confession,) to meet in Vienna, and to discuss freely all questions relative to the constitution of these churches, and to their relations, on the one hand, with the Government; and on the other, with Catholicism. The decisions of this Synod were referred to competent authority for execution, but for some unexplained reason, no further action concerning them has taken place. Among the imputed causes for this neglect of what appeared so important an opportunity for the Protestant cause, is the recent act of bad political faith on the part of the Government, by which the constitution has been suppressed, and the ministry changed. When any one of the great liberties of a country is suppressed, all the rest suffer with it, and so long as the churches are mixed up with the policy of the government, they will suffer the rebound of all the commotions of that policy.

religious communions, but as between the Romish and Protestant churches, it is not carried out. In the matter of marriages, for example, no marriage is legal except as by a Romish priest. The Protestant pastor may supplement it with a nuptial benediction: that is all. The daughter of a Catholic father and Protestant mother may become a Protestant; the daughter of a Protestant father and Catholic mother, must become a Catholic.

THE PROTESTANTS OF AGRAM.—The Protestants of Slavonia and of Croatia, after having endured long years of persecution and intolerance, have at length obtained religious liberty. The community at Agram has hastened to take advantage of the new legislative provisions, and is now definitely organized. It has taken for three years an old synagogue, which, after having been repaired, and adapted to its new destination, was opened on the 5th of last November. This dedication was a great day for the Protestants of these countries, happy in at length attaining the object of so many efforts, cares, labors, and sacrifices of every kind. This result is due in great part to the indefatigable zeal and devotedness of pastor Sodet, who is at the head of the little flock of Agram.

AMERICAN METHODISM IN GERMANY.—Our readers have occasionally been informed of a German Conference of Methodists in connection with the M. E. Church in this country. As is more natural, than fraternal, it does not enjoy largely the favor of the National churches, and its missionaries may not have all the culture and breadth of view which are desirable, but they are for the most part pious and laborious men, and are doing much in Germany and German Switzerland to lift the veil of spiritual ignorance from the eyes of the classes of society to whom they have access, and to exalt spirituality over formalism. The statistical tables of their last Conference report, gave a list of 12 preachers, and 3465 members, showing an increase of 613 during the last year. They have a theological institution in Bremen for the training of preachers.

THE NEW SUNDAY-SCHOOL MOVEMENT in Germany is, in the present spiritual condition, the best omen for the future. It is a recent enterprise, an American idea whose importation met with a stubborn and bigoted resistance. Most of all did pastors and church councils revolt from the suggestion that females should be employed as teachers. Women teach religion! Experiment has in part subdued this headed prejudice, and in towns where, a year or two ago Sabbath-schools were wholly forbidden, they are now the great feature of religious movement.

THE SUNDAY-SCHOOL CONTINENTAL RECORD, (London,) says—"One of our esteemed correspondents at Berlin, in a recent communication says: 'the existing schools are getting consolidated into a body; the interest of the pastors and teachers who have begun is deepening; numbers are growing; and our monthly meetings are better attended than ever.'" Another writes to the same paper—"I have of late travelled fifty-one days in connection with Sunday-schools, having visited Stuttgart, where there are three schools, Karlsruhe, also three; Ettingen one school, Pforzheim, Wiesbaden, Bonn, Cologne, Elberfeld, and other places. At Stuttgart, the schools promise well, and are conducted with great pleasure and energy."

THE WEEK OF PRAYER.—The week of United Prayer has been observed at Florence and at Milan. In Florence, the English, Scotch, Swiss, and two of the Italian congregations (the Waldensian and that conducted by Sig. Guaiteri) all combined, holding the services in their respective places of assembly, and using in prayer indiscriminately the English, French, and Italian languages. The *Eco della Verita* describes the meetings as attended with "much edification." In Milan the services were conducted exclusively in Italian, and were held alternately in the halls of the Waldensian Church, and of that connected with the Methodist Mission. The attendance was not large, but the grace of supplications was given, and the uniting and consoling presence of Jesus felt.

HOW A DOOR OF UTTERANCE WAS OPENED.—New ground has been broken up in Poiano (Tuscany), where a Capuchin monk, who has been for some time preaching, to only these ignorant and fanatical monks can, against the Protestants, was publicly challenged by a colporteur laboring in these parts to prove his statements. The Capuchin hastily accepted the challenge; but on the appearance of an evangelist from Florence, thought discretion the better part of valor, and fled. Whereupon the evangelist wisely took advantage of the interest that had been excited, and for several

evenings in succession announced to large and sympathizing crowds of people the Word of Eternal Life. The meetings still continue, and it is to be hoped that some church or committee will be able to cultivate the soil thus broken up.

THE AMERICAN AND FOREIGN CHRISTIAN UNION'S WORK IN ITALY.—Mr. Clark, of Milan, writes to the *Union*, that he has just rented a large hall for public worship. He also says—"That the large hall where Prof. Oddo and Mr. Pecinini preach is so crowded that the people have to go away." His evening school, he writes, numbers seventy, and if the room were large enough, he could have three hundred. He also writes—"The good work here in Milan is influencing more and more the higher classes."

OTHER COUNTRIES.

BISHOP COLENSO IN NATAL.—Dr. Colenso's arrival at Natal gave rise to some exciting scenes. Only one of his clergy members took his stand by his side in his new position; but attempts were made in several places to get up an enthusiasm for his return, which are described in high and florid colors in the accounts sent home. There must be a good deal of exaggeration in all this, however, if it be true, as stated, that a memorial of sympathy with the Bishop circulated all through the diocese did not receive more than seven hundred names. It was at first proposed to prevent his entrance into the cathedral church, but as sundry legal doubts were started as to the right to close the cathedral doors, admission was given; but Dr. Colenso was confronted at the steps of the altar by the Dean, who read a solemn protest against his right to preach there, and then retreated to the altar, while Dr. Colenso, remarking that he had come to discharge the duties committed to his care by the Queen, went on with his sermon. Since then some arrangement has been come to by which Dr. Colenso occupies the cathedral on one part of the Sunday, and the Dean and his adherents the other. There seems every prospect of two churches being formed in the colony. Dr. Colenso claims to be the representative of the Crown and the Church of England; though it is manifest, from the late decision of the Privy Council, that his patent of episcopacy is invalid, and that he has no more right by law to call himself Bishop of Natal than Dr. Gray had to depose him from that office.

MARRIAGES.

MCGORMICK—WILSON.—On the 13th of February, in the Bridge St. Presbyterian Church, Georgetown, D. C., Miss MARY L. WILSON, daughter of the late James E. Wilson, Esq., and grand-daughter of the late Rev. Stephen B. Balch, D. D., all of Georgetown, D. C.

DEATHS.

WEBER.—Died at Jeffersonville, Pa., Nov. 16, 1865, CHRISTIAN WEBER aged seventy years; for forty years a very consistent member of the church, and for twenty-five years a member of the Synod of the United States. He was a man full of faith of warm Christian spirit, and always looking and praying for the outpouring of the Holy Ghost, a valuable aid to the pastor, a kind father and husband. His children have all grown up members of the church, honoring their profession.

OBITUARY. Died, on Wednesday, the 21st of February, ELIZABETH ROBERTS, youngest child of John B. Stevens, of this city. She was born on the 24th of February, 1841, and was for near four years a member of the Philadelphia N. L. St. Presbyterian Church. In full maturity of mind she was a devoted Christian, and a faithful member of the church. Her death was a sad bereavement to the church, and she leaves behind her a large number of friends who will never forget the glad entrance into life, or with which she met her end. Her friends will never forget the glad entrance into life, or with which she met her end. Her friends will never forget the glad entrance into life, or with which she met her end.

New Ready, The March Number of HOURS AT HOME. TABLE OF CONTENTS: Eliphazet Nott, D.D., LL.D. By Prof. Taylor. The Centenary of Methodism. By Abel Stevens, D.D. Natural History of the Yagney Family. By Miss E. Stuart Phelps. Rambles among the Italian Hills. By an American Lady resident at Rome. Life in New-Zealand. By an English Missionary. Influence of the War upon our National Literature. By Henry A. Nelson, D.D. Short Sermons for Sunday-School Teachers. By Rev. C. S. Robinson. The Conversion of the Roman Empire. By Dr. J. A. Spencer.

LONG'S MONTHLY LETTERS.—No. 1 to a Young Person, No. 2 to a Sunday-School Class, or a Family of Children. The Author, devoting his whole time in preaching to, and corresponding with children, finds that there is no class in what comes to them in letter form, especially when directed to a particular school class, family or child. The young love to be noticed. Seldom receive letters. These letters, in a neat handwriting teach how to write, read, and compose letters.

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Special Notices.

American Seamen's Friend Society. The American Seamen's Friend Society provides for the spiritual and temporal wants of seamen at home and abroad through Chaplains, Missionaries, Sailors' Homes, and Sea Libraries. Funds are gratefully received. DONATIONS MAY BE SENT TO L. P. HUBBARD, Financial Agent, 30 Wall St., New York.

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THE GREAT NEW ENGLAND REMEDY! DR. J. W. POLAND'S WHITE PINE COMPOUND. Is now offered to the afflicted throughout the country, after having been proved by the test of eleven years, in the New England States, where its merits have become as well known as the tree from which, in part, it derives its virtue. THE WHITE PINE COMPOUND CURES Sore Throat, Colds, Coughs, Diphtheria, Bronchitis, Spitting of Blood, and Pulmonary Affections generally. It is a remarkable Remedy for Kidney and other complaints. Give a trial if you would learn the value of a good and tried Medicine. It is the best of all. Sold by Druggists and Dealers in Medicine generally. GEO. W. SWETT, M.D., Proprietor. Boston, Massachusetts.

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