

American Presbyterian.

THURSDAY, AUGUST 2, 1866.

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DAILY PRAYER-MEETINGS.—The Noon Day Prayer-meeting in this city has no vacation.

Some who, when at home, are punctual in their attendance, are now absent, but the fire is kept burning on the altar.

Of the Fulton Street, New York, meeting, the Evangelist says:—"The attendance on the meeting is unusually good for this season of the year, the 'heated term' just passed appearing to augment rather than diminish its numbers. The requests sent to the meeting are more numerous than usual at this time. They are generally fewer near the close of the week, than during the first half, but on Saturday last there were as many as ten read at the opening of the meeting, and, as generally happens, some of them were of a very affecting character."

A Daily Morning Prayer-meeting is sustained in San Francisco. It is held in the First Presbyterian Church, and is very interesting.

ELEVENTH ANNUAL CONVENTION OF THE NEW YORK STATE SABBATH-SCHOOL TEACHERS' ASSOCIATION.

The Sabbath-school teachers of the State of New York are cordially invited to convene in the First Presbyterian Church, (Rev. P. H. Fowler, D.D.), at Utica, on Tuesday, August 21, 1866, at 2 o'clock P. M., and continue through Wednesday and Thursday, August 22 and 23.

Every evangelical Sabbath-school in the State is requested to send at least one delegate and their minister, and will be entitled to an additional delegate for every hundred scholars.

All delegates purposing to attend the Convention, are particularly requested to notify Wm. S. Taylor, Esq., Secretary or any member of the local committee at Utica, on or before the tenth day of August, so that they may make the necessary arrangements for entertainment. The Committee will not promise to provide for any delegates, who do not comply strictly with the above request.

Delegates who have sent their names and cannot attend, will see the importance of notifying the Secretary at once, so that their places can be filled with others.

County Secretaries will see that notice of the Convention is published in their county papers.

Publishers of all papers, religious, and secular, who feel an interest in the welfare of the young, will confer a favor by giving this a place in their columns, or by making an appropriate reference to the same.

Will pastors and superintendents cause a suitable notice of this Convention to be read in their respective churches two Sundays in succession previous to the Convention?

There will be a meeting of the several Committees at Utica, on Monday, August 20; time and place will be given hereafter. A full attendance is requested.

- CHARLES W. WARREN, Chairman Local Committee, Utica. WM. S. TAYLOR, Secretary Local Committee, Utica. THOMAS DAVIES, County Secretary, Utica. JOHN F. SEYMOUR, Committee on Correspondence, Utica. WM. S. TAYLOR, E. T. HUNTINGTON, Sec'y State Ass'n, Rochester, N. Y.

THE NEW CONGREGATIONAL ENTERPRISE IN PHILADELPHIA.

We copied, two weeks ago, from the Boston Recorder, some statements from a Philadelphia correspondent, to us unknown, respecting a misadventure of an effort to establish a Congregational Church in this city, stating, at the same time, that we had no personal knowledge of the matters stated. We are since informed that those statements are incorrect, in important particulars, doing injustice to Rev. Mr. Caldwell and other parties concerned, and we are requested to make the following corrections:—

- 1. The neighborhood alluded to was canvassed and the congregation collected by Mr. Caldwell's individual efforts. 2. Mr. Caldwell declined to organize a Congregational Church because there were no materials for doing so. 3. Mr. Caldwell resigned for the following reasons:—(1.) Want of support; (2.) Want of faith in the success of a Congregational enterprise in that part of the city; (3.) He did not like a work which depended entirely for its success on proselytizing from other churches.

4. The statement that a proposition was made to the Presbyterian Board, (O. or N. S.) to take charge of the enterprise, is simply untrue; as is also the statement that the Central Congregational Church voted to withdraw from the American Home Missionary Society, their recommendation of Mr. Caldwell.

We are informed that reference may be made for the correctness of the above statements, to the parties mentioned, and to A. S. Dotter, Esq., 702 Chestnut street, or 2035 Ridge avenue.

OUR ROCHESTER CORRESPONDENT.

A DAY AT BINGHAMTON.

This is truly a beautiful place, occupying a charming valley, at the confluence of the Chenango and Susquehanna rivers, two hundred and fifteen miles from New York. Its population is estimated at fifteen thousand, and it is now growing very rapidly. New dwellings and blocks of substantial buildings are rising in various directions, and everything gives indication of real prosperity.

Here is the Inebriate Asylum, or that which was intended for some such purpose. It does not go much yet, although it has been a long time in building, and has cost a vast amount of money. One end is partially finished, and is occupied by about a dozen patients, and each one pays, we are told, from fifteen to twenty dollars a week, for its privileges. For a charitable institution, that seems a large sum for most of those who would be likely to seek its advantages.

But whatever may be thought of some other things, we could but regard the Presbyterian Church as a success. Its new house of worship is one of the most chaste and beautiful to be found anywhere. It is quite large; will seat about 1250 persons, and is ordinarily full on the Sabbath, with an intelligent and appreciative congregation. Indeed, we hardly know of another audience so pleasant to look upon, or so inspiring to speak to, as this.

Equally happy are they in their able, highly educated and devoted pastor, Rev. George N. Broadman. We do not wonder that some are trying to get him back again into New England; but we trust they will not succeed. We need him here more than there; and in our judgment, the charge of such a church as that to which he ministers, is worth more than the Presidency of Middlebury or Burlington College, in Vermont. The church now numbers about seven hundred communicants; is growing rapidly all the time, and is a great power for usefulness in that region, and throughout the world.

ADDITIONS AT CORNING.

Eighty-nine persons have been received into the Presbyterian Church at Corning, under the faithful labors of Rev. A. W. Niles, since the first of March last; eighty by profession, fifty-one being heads of families.

The new church edifice, building by this Society, is progressing finely. It is to be of stone, and it is expected to get the roof on this fall.

The pastor is now absent on his vacation. He is to supply the pulpit of the new Dr. Cuyler in Brooklyn, for four Sabbaths, and spend the intermediate time recreating somewhere in that region, snuffing as much as possible of the salt sea air.

OTHER ADDITIONS.

Rev. C. E. Robinson has been a year and a half with the Presbyterian Church at Oneida, (O. S.) and in that time has received sixty-five to his membership; a growing church, and a devoted, genial, earnest working minister, both blessed of the Lord.

Rev. Jonathan Copeland has been eight years with the Presbyterian Church in Champlain, and the church has nearly doubled its membership in that time. A large number have been received as fruits of the recent revival; sixty-four at one time, out of the Sunday-school. This certainly indicates real success in doing the work of the ministry.

We should be glad to speak of Dryden also. Rev. A. McDougall six years ago became pastor of the Presbyterian Church. Their house of worship was then sadly out of repair, dingy and dilapidated in appearance, with walls broken and roof leaking.

But a new impulse soon moved the congregation, and improvements were begun. They have added twenty-five feet to the length of the church; have painted it up, put in new seats, and erected a lecture-room in the rear. The seats are of chestnut, oiled, and retaining the natural color of the wood, and are really beautiful, better than any graining. Enamelled glass was also put into the windows; towers erected, and all thoroughly modernized and made very comely and attractive. So are the earnest, cheerful, hopeful labors of a devoted pastor, favored by a kind Providence in this place.

CATTLE TRAINS.

Some idea of the business of the New York Central Railway may be obtained from the fact that they ordinarily run two hundred cattle or stock cars a day over their road, from west to east, for which they charge \$100 each; receiving from this item alone of their manifold business, \$20,000 a day. We do not suppose they do this every day—if they did, this would yield \$7,300,000 a year. The entire earn-

ings of the road are set down last year, we believe, at \$12,000,000.

If the Erie, Pennsylvania Central, and Baltimore and Ohio roads are doing the same, one is tempted to ask why the West is not already drained of its live stock, and what the East can do with such vast herds pouring daily into her markets. It gives a big idea of the resources and wants of our country.

CARS TO BALTIMORE.

Somehow Philadelphia seems a little nearer to our own beautiful city than it did a few weeks since, as we virtually have a new and nearer route of travel opened to the City of Brotherly Love. Here daily, in our depot, cars may be seen labelled, Northern Central Railway, and they have come all the way from Baltimore, by Williamsport, Elmira and Canandaigua. We have not yet been over the route, except as far as Elmira; but it seems quite direct, seems to be getting some through travel, and must present some bold and beautiful scenery in the hill country of Pennsylvania for the traveler to look upon.

THAT ATHEISM.

In our sketch of Rev. Dr. Hawley's admirable address before the Young Ladies Institute of Auburn, the types make us talk of French infidelity as a "philanthropic atheism." We need hardly say, that Dr. Hawley would hardly accord that characteristic to an infidelity so monstrous, and so destructive of all good. It should have been "philosophic atheism;" and that only a "philosophy falsely so called." In the next paragraph, "fuller colors" should be false colors.

THE HEALTH OF OUR CITY.

It continues good, as yet, for which we have reason to be very grateful. And still we know that the pestilence may yet strike us. Our true safety is, not in talking so much about it as to excite our own apprehensions to an unwonted degree, but, with proper care, cheerfully to attend to our daily duties, just as though nothing unusual were abroad, and peacefully to leave ourselves and all our interests in the hands of a kind Providence. They are safe whom He protects, and none beside.

ORDINATION.

Mr. J. V. C. Bogue, a licentiate of the Presbytery of Buffalo, was ordained as an Evangelist, in Buffalo, by said Presbytery, on Wednesday of the present week, in the First Presbyterian Church. Sermon by Rev. Dr. Clarke, and charge to the pastor, by Rev. H. P. Bogue, father of the candidate. Mr. Bogue is engaged to preach for a year in the Dutch Church at Fishkill, and chose to take ordination from his own Presbytery. GENESSEE. ROCHESTER, July 28, 1866.

A SAD DISPENSATION.

James Moore, a young man aged twenty-three years, belonging to the neighboring township of Haverford, but engaged as an assistant engineer on the Western division of the Pennsylvania Railroad, came to an untimely death on the evening of last Thursday. He was on his way home for a visit, and, at White Hall Station, where he wished to get off, jumped from the car before it came to a stop, fell, and struck his head probably against the wheel, and was instantly killed. Mr. Moore had been a citizen soldier in the 123d P. Vols., and was a young man of pleasant disposition and strict industry. He was the son of Mr. James A. Moore, an elder in the Marple Presbyterian Church, and grandson of the late elder, Mr. John Lindsay. He was connected with others of the leading families of the neighborhood, and few persons could there be taken away whose loss would be more sincerely mourned.

News of our Churches.

ERROR CORRECTED.—Editor of Am. Presbyterian.

In the Minutes of the General Assembly, which have just reached me, a grave error occurs in the statistical report of the Presbytery of Pittsburgh, for which the Stated Clerk of that Presbytery is supposed to be responsible. The Third Presbyterian Church is credited with \$15 to the Board of Foreign Missions, while it contributed \$1500. The contributions of that church during the year ending in May last, amounted to \$69,008, and that, too, while it is erecting a church edifice at an expense of about \$230,000. The Stated Clerk of the Presbytery deems it due to the church and pastor to make the above statement.

A GOSPEL HORSE.—The people of Rev. W. T. Hart's charge, in Lyme, Ohio, have recently presented their pastor with a horse and carriage, to enable him to carry on the labors of a country parish. We name this, not so much for its intrinsic interest, though it is of itself well worthy of notice, as for the sake of the good example it proposes to other country charges. If the good people of Lyme wish, as we hope they do, to make the example a model one, they will remember the draft which the horse makes upon the pastor's income; in other words, they will not forget the hay and oats.

MINISTERIAL MOVEMENTS.—Rev. J. T. Pollock, of Belle Centre, Ohio, has taken charge of the church in Osborne, in the same State.—Rev. John G. Aterbury has resigned his pastorate in New Albany, Ind. He has been a successful pastor in that place for the last fif-

teen years, and now leaves the post to seek a less debilitating climate. His present address is Detroit.—Rev. Robert C. Swinton, of the Free Presbyterian Church of Scotland, has accepted a call to the pastorate in Rushville, Ill., a church which has well maintained worship and carried on its enterprises, spiritual and financial, during a vacancy of its pulpit for the last eight or nine months.

WAVERLY, PA.—This is a railroad town a few miles from Scranton. Concerning the little church of our connection there, which, for fifteen years, had sustained a precarious existence—had in fact only been kept in existence by the faith and faithfulness of a few who stood by the ark; a correspondent of the Evangelist writes:—

About one year ago, providentially, the Rev. W. J. Parrott came among us to breathe our pure air and recover his strength among our hills and valleys. He was of the Old School branch of the Presbyterian Church, while our church is of the New School. But the difference of schools (if any) seemed to make no difference with him. He saw our condition, and kindly offered to preach one sermon on Sabbath for the time being, without money and without price. He at once entered upon the duty of faithfully directing us to Christ as the way, the truth, the life. Soon our feeble church began to show signs of life, and our congregation largely increased during the winter. Early in March a series of meetings was commenced, and almost immediately the Spirit of the Lord descended with mighty power. Many of all ages were led to inquire, "What shall we do to be saved?" They were directed "to the Lamb of God that taketh away the sin of the world." About 600 were changed by grace. Some features of this remarkable revival were of peculiar interest. Before the meeting commenced, Dr. W., who had long lived in unbelief, suddenly arose in one of our prayer meetings, requested the prayers of God's people that he might not perish but have everlasting life. He found the Saviour, and is now an active, faithful member of our church. Our hearts were thrilled with joy as the young man passed from door to door through our little village, saying that Mr. B., the hotel keeper, had just then removed all intoxicating liquors from his bar, and would sell them no more. It was then, we believe, that "he had chosen that good part that could never be taken from him." Thus "The moment grace is felt, Then the hardest heart will melt."

He is now a member also of our church. We can never forget the scene witnessed a few weeks ago, when nearly thirty stood around the altar of the house of God, including the child of twelve, and the man of fifty years, solemnly covenanting to walk in the ways of the Lord and serve Him forever. We retain our beloved pastor, and he is faithfully leading us on in the path that "shineth brighter and brighter unto the perfect day."

The above account closes with the statement that this revival has so enlarged their borders, that they find the erection of a new church edifice in the place of their present small one, a necessity. They are willing to contribute to the extent of their ability, but they are poor, and they look to the good Lord to incline his people to aid them.

REV. SYLVANUS WARREN, late of Gowanda, N. Y., has become the Stated Supply of the Presbyterian Church at Union Mills, Erie county, Pa.

Religious Intelligence.

PRESBYTERIAN.

Dr. Humphrey and the General Assembly.—By request of the Presbytery of Louisville, the Rev. Dr. E. P. Humphrey addressed the members of that body on the evening of July 12th, in explanation of the acts of the last General Assembly, and in defence of the position assumed by himself, and Dr. William L. Breckinridge, and others in Kentucky. Dr. Humphrey's argument is calm, lucid, convincing, and contains not one intemperate word or harsh expression. There are noble men in the Border States standing up for the integrity of the Church, and they deserve the confidence and sympathy of the entire Church.—Presbyter.

Springfield, Ill.—The correspondent of the Presbyterian states that, as the result of Mr. Hammond's meetings in this place, the two O. S. Presbyterian Churches have received, on profession, one hundred and thirty-nine persons. Add to this the number received by other churches, and there is an aggregate of about five hundred.

The Southern Church.—Rev. James King has donated property in Bristol, Tenn., valued at \$16,000, to the Presbytery of Holston, for the purpose of a Theological Seminary. Several revivals are reported. The accessions, by profession, at Palmyra, Ala., are 55; at Rogersville, Tenn., 43.

A Great Work.—The Second Presbyterian Church in St. Louis, maintains a Mission Sabbath-school in the German portion of the city. The whole number of pupils enrolled is over 3000, while the average attendance from October to the first of May is over 2000. It must be borne in mind that the parents of these children are generally irreligious, and many of them grossly wicked, so that the difficulty of securing regular attendance is very great, especially in a city such as St. Louis, where the temptations to Sabbath desertions are so many. About 200 ladies and gentlemen are connected with the care and management of the School as teachers, librarians, etc. This is said to be the largest Mission Sabbath-school in the country, and also to be unsurpassed in its management.

Great Britain.—New Churches.—The cost of the new Church commenced at Sirling for the U. P. Congregation will be £3500, to accommodate 700 to 800. Another, contemplated near the Meadows, Edinburgh, by the same denomination, will accommodate 1100, and cost £5000. The foundation of a Mission Church (Established) was laid June 29th, at Port Glasgow. It will accommodate 300. The Trinity Established Church, Aberdeen, was sold recently to a builder for £1500.

Congregational.—The Congregational churches in Michigan have increased in number by ten or eleven during the past year, notwithstanding the loss of one or two feeble ones by death or transfer. The increase of church membership has been more than proportional. Seventy-three joined the church in East Saginaw last Sabbath, the most of them by profession, leaving many more to come in afterward. These are part of the fruits of a recent revival, the first which this place has ever enjoyed. The church there is one of the most vigorous in the State, and is about to build a new and larger house of worship at the cost of perhaps \$40,000. Statistics of 500 Congregational churches at the West, show that more than one-quarter

of the whole number of male members served in the Union armies during the war, including the church officers and sixty-one ministers. About one in six of those in the service lost their lives.

Rev. Alfred Ely, D.D., of Munson, Mass., died suddenly July 6th, after a long continued feebleness. He was ordained to preach and settled at Munson more than sixty years ago, and his pastorate was successful as it was long. He died in his eighty-eighth year.

The fortieth anniversary of the ordination of Rev. Daniel Fitz, D.D., pastor of the South Church in Ipswich, and the hundredth anniversary of the settlement of the Rev. Joseph Dana, D.D., as pastor of the same church, was recently celebrated. Dr. Dana was the sole pastor over sixty years, and received his colleague on the 26th June, 1826.

Moravian.—An effort is to be made to establish a Second Moravian Church in Philadelphia. A lot has been secured for the purpose, on the corner of Franklin and Thompson streets.

Miscellaneous.—Sunday Funerals in Liverpool.—The authorities of the various local burying grounds have voted it expedient to discontinue burials on Sundays after 9 o'clock. A. M. Sunday funerals are regarded as causing much physical, social and moral injury, especially to the working classes.

A Jewish College.—There is a project on foot among the Israelites of the United States to build a magnificent college, for the purpose of educating the young men professing that faith in all the scientific and classical branches, but particularly in Jewish theology. Hitherto the Jews have had to send their children designed for the ministry to the European Continent for education.

The Italian Priests.—At Milan, Bologna, Florence, Ancona, Naples, Ferrara, Turin, Modena, Jesi, Cesena, Lucca, Pistoia, Bari, Anellino, Nisticci, Genoa, Savona, and every town of note in Italy, the priests, nobles and fratri, are filling the dungeons. At Genoa they number 900 in one prison, and the lay prisoners are not included in this return. The nuns are to be expelled en masse in a few weeks.—Rome Correspondent of the Tablet.

THE RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.

THE EVANGELISTIC WORK.—There seems to be no relaxation of the evangelizing enterprise, to which we have so frequently alluded, under the oversight of a non-denominational association, having its headquarters in London. Its laborers are mainly men in the humble walks of life, and their work is, for the most part, in the same class. They speak at open-air meetings, or in the country towns in circuses, or other rooms of sufficient capacity for large audiences as they can procure, retiring to more limited accommodations for inquiry-meetings, though sometimes forced by the numbers of those seeking salvation, to use their most capacious place for personal conversation. Our last accounts of them are from Glasgow, where they were preaching to large audiences; at Hertfordshire and contiguous towns, where they were holding services for the railway laborers and other working men, opening a school for their children, and distributing the Bible and other religious reading among the poor; at Barton-on-Humber, where a series of revival services had been conducted with very signal displays of God's power in salvation; at Evesham, Cheltenham, and among the wide fields for reformation which the East end of London presents. We are satisfied that these people are really working for the Lord, and are doing a great and good work.

BAPTISTS AND INDEPENDENTS.—The question of denominational union between the Congregationalists and Baptists is again attracting attention. Amongst the correspondence which has appeared, two letters from the Rev. Dr. Angus claim special attention. Dr. Angus has taken, as a Baptist, advanced ground on this question, but he urges his views with great moderation. In a first letter he remarks:—"Only cease to make agreement on baptism essential to equal membership, and differences on the ordinance will be no bar to holy loving fellowship. You may have earnest Baptists and Presbyterians in the same church, not only without mischief, but with positive gain." Dr. Angus considers that our trust deeds are doing every year what they can to make separation eternal. "Each contains a clause providing that the Church shall be substantially a Pædobaptist or a Baptist Church forever. And it is only on condition that such clause is inserted that either of our chapel-building societies will give help. So long as we not only keep apart ourselves, but do what we can to keep our children and our children's children apart, it may be fairly questioned whether we understand what we are doing, or whether our desire for union is more than an empty name."

PRESBYTERIAN CHURCHES.—Our recent and somewhat copious accounts of the condition and efficiency of the Presbyterian bodies in the kingdom, as brought out at the meetings of their respective supreme judicatories, has pretty much exhausted our fund of interesting information respecting them. To project for a Presbyterian union is still lively, and every week adds to the belief that it will be successful. The question whether it shall embrace the churches south of the Tweed still remains embarrassing. But the committees are intent upon success, and none the less so because they are cautious in their movements. In the General Assembly of the Established Presbyterian Church of Scotland, (endowed by the State,) which is not a party to the negotiation, a movement was made for something like concession to the Free Church, in the hope of detaching it from the proposed union, and recalling it back to itself, but it was voted down, and would probably have no effect upon the Free Church if it had been adopted. The non-endowed churches will henceforward go together.

REVIVAL IN EDINBURGH.—Special religious meetings are now being held in Edinburgh. Rev. Drs. Candlish, Blake, Duns, Bonar, and many other ministers and gentlemen, have taken part in the services. Very crowded meetings are held on Sunday evenings in the Assembly Hall. The churches being refreshed. Similar meetings are being held in many other parts of Scotland.

THE CHURCH OF ENGLAND is surging with the excitement of the ritualistic controversy. We refer our readers to the account given, in our last issue, of the meeting of the Convocation of the province of Canterbury; also to the letter of our English Correspondent in the present number. There is probably no other Church now existing where the unity is so exclusively ecclesiastical, and so destitute of the unity of faith, spirit, and good-will, and views of the vital principles of religion. But for its common hold upon the State patronage, this unity would not survive the year. The two archbishops condemn the ritualists; but counsel forbearance toward the ritualists. The latter, thus "let alone," go further and further toward Rome. The Evangelicals cry out for law, but in the mazes of a half-and-half ecclesiastical and civil jurisprudence, no one knows what the law is, and law that cannot be discovered is in effect an unbridled license. Still they write and

preach, warn and denounce, and meet and protest. There has been a recent gathering of about two hundred Evangelical ministers at Ipswich, where papers were read and addresses delivered on the imperilled points of Christian faith and worship. All this was well done, but in a country like ours, they would have given matters a point by saying that they were resolved either to turn these Romish fummeries or themselves out of the Church. And the same unhappy aspect continues in the relation of the Church of England to Broad Churchism.

FRANCE.

A TEST VOTE.—The radical or rationalistic party in the Reformed Church of France has made loud claims of being in the majority; but the Evangelicals, while confessedly outnumbered, have, nevertheless, persisted in the confidence that, with the removal of certain extraneous hindrances, they had the strength to control and eventually purge out this semi-infidel element. On a recent occasion, the consistories of the Reformed Church were required, in conformity with the law, to present to the Government certain persons as candidates for the vacant chair of theology in the college of Montauban. The choice lay between M. Bonifas, strictly orthodox, and M. Goy, of the radical school, a rejector of the fundamentals of the faith. So far as the vote is unquestionable, M. Bonifas has obtained the suffrages of 61 consistories, and M. Goy those of 33. The votes of two consistories remain doubtful, but the choice of the former, by an almost two-to-one vote, is a certainty. It now only remains for the Government to conform to this clear expression of the will of the Church, and a sound theological teacher in the college is secured. Should such confirmation be refused, it will add another to the numerous cases in illustration of the perils of the Church from State entanglement.

ENCOURAGING ACCOUNTS.—The Paris correspondent of the Christian Work, after speaking of the internal struggles of the Romish Church in France, between the Ultramontanes and those disposed to religious progression, and the conflicts for and against the faith in the Reformed Churches, presents a better view of the spiritual situation than we have been led to expect from the previous accounts.

The work of God, he says, advances under all this turmoil; souls are saved; efforts are made in various directions. The Young Men's Christian Unions throughout France are yearning after life. The young men of Bordeaux invited Dr. Ed. de Pressense to give them a series of lectures on the origin of Christianity. The hearers increased every night, and were very numerous. On Whit-Monday there were gatherings of young men at St. Quentin, Fleury, and elsewhere, and the reports of these meetings show longings for spiritual life. An open-air meeting was held on the same day at the Malgrange, near Nancy, the residence of Catherine de Bourbon, sister of Henry IV., now the property of M. Fred. Moquier, auditor of the Conseil d'Etat. Like many other places where the Gospel is now preached, its historical reminiscences are heart-stirring. Here it was that the sad Catherine became Duchess of Bar, lived and suffered, and died in Christ; and the chateau of Sans Souci, called Valgrange, had its name changed to Malgrange, out of derision for the Reformed worship therein held. Now that worship is resumed, and the pious family in charge of the place are of those who rejoice in the God of Salvation, as well as the owners, who spread the Gospel wherever they go.

The general willingness of the public in Paris and elsewhere to receive tracts, and to read them, is more and more noticeable; a case of refusal is, I believe, unknown. A considerable space in the Exhibition of 1867 is allotted to the various Protestant societies; the Missionary Society and Bible Society of France have secured their places. We hear that the London Religious Tract Society will be there. It is in the portion of the building set apart for sale and distribution.

GERMANY.

SABBATH SCHOOLS.—While the war interest is so absorbing, we can expect only now and then an item relating to the religious affairs of Germany. Such an item we find in the progress of the Sabbath-school work, slowly and against great prejudices; working its way in as the future leaven of Evangelism, and just now almost the only hope against the overflowing deluge of Rationalism. We have referred to the incipency of the effort in the capital of Prussia. It is a sad story of the influence of State religion upon Church Extension, especially where the people have been accustomed to lean upon the Government for parish organizations, and the erection of church edifices, that Berlin, with its half million of population, can count but fifty Lutheran Churches. The missionary spirit of America, says the correspondent of the Christian Work, despite persecution, has thrust into Berlin one Baptist Church and one Methodist, but they are small and feeble, and as little known to that people as the Chinese pagoda or the Jewish synagogue is to ours.

We noticed last month, that the court preacher was likely to prove favorable to the Sabbath-school interest. Later intelligence, through the correspondent above mentioned, confirms this hope. "The highest preacher in the realm," he says, "we find to be the humblest servant of the humblest." With a letter of introduction from him, the gentleman who writes visited all the pastors, and found some who heard him gladly, and called together some of their best membership, both men and women, to consult respecting it. Many were in favor of trying it, and the only decided opposition was from a "worldly deacon," who denounced the thing as dangerously revolutionary in all its tendencies. The history of some beginnings is given, and several interesting incidents are related. Strangest of all, the leading public schools in Berlin adopted the system. The teacher had conceived the idea of the system, and, in the absence of other teachers, used the more competent boys to instruct the groups into which he divided the scholars. It is hoped that teachers will come in from the churches. One parish has already three schools, all of which are visited and encouraged by the pastor, who is delighted with them.

WORK AMONG THE JEWS.—There is in Berlin a Society for Promoting Christianity among the Jews, which recently celebrated its forty-fourth anniversary. Under its labors eleven Jews were baptized during the last year; six have been baptized during the current year, and six others are waiting to receive the ordinance.

STATE OF THE COUNTRY.—We notice a few cases of what we, in this country, would call ecclesiastical action on the state of the country. There are pastorals from Rome, prelates and heads of provinces; also an expression of the Supreme Ecclesiastical Council of Berlin, and another from the Synodal assembly of Coblenz, and some others. The Berlin paper exhorts clergy and people to be strong and united, rallying around the throne and government of the king. The others simply deprecate God's wrath in war, and exhort to prayer for peace.