

THE RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.

ENGLAND—EVANGELISTIC WORK.—The public country fairs, once wholesome gatherings of good social as well as industrial service, have become, to a great extent, mere scenes of loose frolic abounding with dissipation. So much has this become the case, that their entire suppression is, in some quarters, seriously urged, and in some localities has actually been carried out.

The Evangelistic Association of London has, for the last two or three years, followed them up very closely with its agents, generally plain, bold, earnest men, of ready speech, with a quick word for cavillers, and of earnest piety. These men have gone to the fair grounds, opened stalls for the distribution of Bibles and tracts, erected preaching-stands, around which novelty or some better interest has often drawn listening crowds. The amount of success attending these efforts has been various; sometimes signally glorious, and generally sufficient to justify the belief that the scheme was a divine suggestion.

During the present autumn there has been a vigorous prosecution of this form of effort, and the returns of the work done and the results achieved, are now coming in. We have not room for details, and can only say that the reports are gratifying, often telling of persons and sometimes of scores who, as in the old Whistfield days, came to scoff but returned to pray.

Concerning the state of religion or religious movement, in connection with the regular church work outside of the establishment, our English advisers were never more bare than during the past month. The London Presbytery (Eng. Pres. Church) is starting a congregation, with hopeful prospects, in Norwich, and is looking forward to efforts of the same kind in Ipswich, Yarmouth, and Lowestoft.

PROGRESS OF THE ROMANIZING MOVEMENT.—There is no abatement of the turmoil in the Church of England, though the intensity of the ritualistic controversy is just now keeping the broad church discussions in the shade. It can no longer be denied that ritualism is alarmingly on the increase, both numerically and in point of excess; that the actors in it are becoming more open and bolder in their movements, and that the firmness of the Archbishop's influence against it is giving way.

The scheme, two years ago, scouted as out of the range of possibility, to effect a diplomatically arranged fraternization with the Latin and Eastern Churches, is now systematically forwarded by a large and influential society within the Church, organized for the express purpose. The Evangelical Christendom says that "it would be tedious to enumerate all the churches in different parts of the country which are opened for the first time with ritualistic observances, or those in which Romanism is all but openly preached."

The papers are crowded with several illustrative cases. We give one from the magazine just quoted. The scene is the Church of St. Dunstons, London. It was the anniversary of the Society above referred to. "The chancel was crammed to overflowing with priests, chorists, acolytes, and the other actors in the mummery, the congregation consisted of about thirty persons, chiefly women. The edifice was filled with the smoke of incense, which at first had a suffocating effect upon the uninitiated. The altar was decorated with white and crimson drapery, and the Host was exhibited exactly as in Roman Catholic Churches. While prayers were intoned, the incense was swung about vigorously. The Rev. Mr. Lee preached the sermon, after which a species of 'Misereere' was chanted; and the priests, with their backs to the congregation, administered to each other what appeared to be the consecrated elements. The London Record has the account of a recent service in St. Michael's, Shoreditch. The preacher, discoursing from the words, 'My Father giveth you the true bread from heaven,' inquired, 'Where is that true bread to be found that giveth life to the world?' Then pointing to the altar, he cried emphatically, 'There, on that altar,' and urged the people to seek Christ in the Eucharist, and to worship him in the Eucharist. Meantime the Romish primates, both in England and Ireland, speak of the re-conversion of the kingdom as an easy certainty.

The difficulties have vanished from their task. The work going on within the Established Church itself," says the former, "is preparing the harvest for us." An easy conquest indeed, if the Established Church was the only guardian of the Protestantism of the realm. But there is good salt left even when that has lost its savor.

SCOTLAND—PRESBYTERIAN UNION.—The fall meetings of the Presbyteries are bringing the question of uniting the unendowed Presb. Churches again into prominence. It will be recalled that, on the report of the joint Committees to the General Assemblies of last May, the subject was sent down to the Presbyteries for suggestions and an expression of views. It has received the earnest attention of these bodies, both in the Free and the United Church. The aspect which the discussions and resolutions put upon the scheme, though not discouraging as to the eventuality, indicates more delay than the sanguine friends of the measure had expected. The reports of the Committees to the Assemblies mentioned, in hints of discipline and polity of which the question of uniformity, including the basis and means, had been the burden of their effort. Concerning some of these points, the Committees were able to propose a definite basis of agreement. In relation to others no plan of settlement was proposed, but the opinion was expressed that, in the practical working of the union, no serious embarrassment would arise from them. The Presbyteries, while they very generally hold firmly to the hope and purpose of an eventual union, insist upon more thoroughness on the points of disagreement in the past, and are not willing to accept the labors of the joint Committees as a finished work. The questions of State patronage, the functions of the civil power, and the Sustentation Fund, have not come to a definite solution. There are also some doctrinal differences as exist, at least did exist, between the Old and New School churches in this country. And, in some quarters, sensitiveness is shown on the subject of hymn singing and instrumental music in worship. In the Free Presbytery of Glasgow, the distinguished leader, Dr. Buchanan, an earnest advocate of union, offered a series of resolutions naming a number of subjects involved in the negotiation, and declaring the necessity that the Committees should endeavor to ascertain and set forth more explicitly than is done, the precise extent of agreement and disagreement respecting them. The paper was unanimously adopted, and so far as we have seen, represents the general tenor of the Presbyterian action on all sides.

A CASE OF DISCIPLINE.—Rev. Walter Smith, a popular preacher in Glasgow, has been called before his Presbytery, (the Glasgow Free), on charge of heresy. It seems he has been preaching the doctrine, (very probably in his relation to the Sabbath question), that the Ten Commandments are, as a table, only a Jewish code; that no part of the Old Testament is, by itself, or except as its Ir-

affirmed in the New, a law for the Christian Church; and that the latter is of itself, without any mixture or addition from the former, a complete revelation of God's will for our salvation, and the one authoritative document for determining his purpose. The Presbytery promptly condemned the errors, and then laid the subject over for the purpose of giving the erring time to reconsider and explain.

REVIVAL.—A revival has begun again in the villages of Cambarnald and Kilsyth, which have been frequently visited from the time of Whitfield with similar movements. It has happened to all the country round, among the colliers.

IRELAND.—The Presbyterian General Assembly, in a special session in the first week in October, elected Rev. Robert Watt, D.D., to the important Theological professorship in the Dues College vacated by the death of Dr. Edgar. So important was this election regarded, that the previous Sabbath was made, in all the congregations, a day of special prayer that the Assembly might be directed to a wise choice. Dr. Watt was, for some years, pastor of the Westminster Church on Broad street in this city, and we believe enjoyed a fair reputation for theological and general ability. His eminence is a growth which he has attained only since his events were replanted in his native soil—an event which occurred about the time that the Americanism of so many foreigners was brought into the crucible of the civil war.

Concerning the religious movements in Ireland, an Irish letter to the N. Y. Observer says:—"This country is now in a most interesting condition. The Roman Catholic chapels resound with jeremiads on the impending disasters of Rome, followed by hopes that the Virgin and the saints will turn the evils caused by false friends, and bitter foes, into prosperity. The people look for a crisis. Evangelists, of all Protestant denominations, are traversing the land, and are everywhere well received. Even female missionaries are busy. Miss Marsh, whose Christian labors in the London cholera hospitals have been so blessed, and who is establishing one in Brighton, preached, lately, to an immense crowd in Lady Annesley's demesne, near Newcastle, County Down. Another is addressing multitudes in the street of the city of Cork. The Rev. Mr. Plunket, in which William Cooper preached, is occupied by a series of lady missionaries. In such a state of things the Presbyterian Home Mission will require the individual energies of one of the ablest ministers to succeed the lamented Dr. Edgar in the office of Convener of the Home Mission Committee."

FRANCE.—THE CONTEST IN THE NATIONAL REFORMED CHURCH.—The readers of our monthly article have been fully advised of the struggles of the semi-infidel party for the control of the National Reformed Churches in the empire; of their defeat in the last election of members of the Consistory in Paris; of their still more decisive defeat when the rationalist pastor, M. Paschoud, was shelved; of their appeal to the civil power to step in and override the decision of the Consistory; and of the serious fears of the evangelical party from this last source. Happily these fears proved unfounded, the government declining to disturb the acts of the spiritual authorities in the Church. Chagrined by these failures, the rationalist party made accusation before the Council of State, that the Consistory had committed illegal acts by arbitrarily depriving certain electors of their right of suffrage, and by other offences. They designed by this to invalidate all the acts of the Consistory, including, of course, that which chiefly incensed them, the displacement of Paschoud. The Council has given its decision, and they once more, and to all appearance, finally failed. The Council found none of the charges against the Consistory sustained, and of course invalidated none of their acts. A still more important point is gained. The Council, in its decree, lays down the principle that, whereas the civil authority may determine the civil and administrative conditions of elections, it belongs to the Churches alone to regulate and recognize the religious guarantees and justifications of electors.

words, we suppose, it is left to the Church, without civil interference, to determine whether the casting off of a Christian faith shall disqualify a man from a vote in the choice of the spiritual authority.

WORK OF THE SPIRIT.—The revival in the Artois, mentioned two months ago, continues. A converted soldier spoke there to a few, and the pastor of the Evangelical Church, seeing the blessing of God accompany his words, opened the church to him; this has been generally blessed; the soldier has returned to his regiment, but the work is going on. Sinners of the deepest dye have found pardon and peace. The fête (fair) has been shortened and stopped for want of attendants. The wife of a pastor writes that she has no time for her household concerns, women coming in all day in an anxious state for her to read the Bible to them and that her husband is attending still eleven at night. Men, women and children come, anxious to hear of Jesus. Roman Catholics have obtained peace, and more than half the population of a village desire to be Protestants, for this work is spreading from place to place. One of the pastors has sown diligently the seed for fourteen years. He now reaps.

ITEMS.—The Lutheran churches in Paris are increasing in activity, and exerting a wholesome evangelical influence. They have opened a new school of theological preparation. A converted Roman Catholic priest, M. Berthuel, has been ordained to the Gospel ministry in the Protestant Church. He had previously studied a year under the theological professors at Lausanne. The second Synod of the Evangelical Churches of France was appointed to be held at Bismes, October 25. This body differs from the National Reformed Church, in that it has no relation, as a church, to the government. The frequent embarrassments from such a relation, experienced by the National Reformed, in its conflict with the rationalist element, led to the independent organization.

GERMANY.—PRUSSIA—IMPORTANT SABBATH MOVEMENT.—Among the religious activities following the recent political changes, we notice an awakening of the friends of the Sabbath. Tracts and pamphlets, printed in great quantities for gratuitous distribution, are in considerable circulation. In some of these reference is made, we could wish with more truth, to our own country as an example of the safety of a popular government for a Sabbath-keeping people, and a nation whose Christian morality in general is maintained. Some of the pamphlets are reprints of those issued in the German language from the American press, being found as applicable to the state of things in the German capitals, as to the needs of Germans in the cities of this continent. A Prussian nobleman, Baron Van Krocher, shows an uncommon zeal in this effort. Among other measures, he has drawn up petitions to the King, Chambers, and Heads of Departments, soliciting their active influence in redeeming the Sabbath from public profanation. Five thousand names, mostly representing the prominent and influential classes, were almost directly

appended to the petition, and signatures are constantly being added.

HOLSTEIN.—This little patch on the continent has been brought into eminence by its having been made involuntarily the bone of contention out of which grew the recent great events in Europe. We are delighted with an account of its religious condition, especially in the matter of Christian enterprises. Asking no grants for its own churches, (Lutheran,) it has contributed the last year 7000 thalers to the Gustavus Adolphus Society. Its people have also contributed largely toward missionary work among the heathen, and what is even a better indication of spiritual thrift—have furnished a number of young men for the work. One religious journal acknowledges the receipt of 8000 thalers, to be divided between foreign missions and philanthropic enterprises at home or abroad. Asylums for the different classes of the distressed, such as deserted children, the blind, those left helpless by the war, etc., are sustained. In short, the political trials of this people seem to be reviving in them the Divine fire of faith and charity.

ITALY.—PROGRESS OF RELIGIOUS REFORM.—Italy still commands a large share of our interest in the religious affairs of Europe, and, from its intimate connection with the solution of the Roman question, will continue to do so. Although Roman Catholicism continues nominally the religion of the throne, the court, and the majority of the people, yet Romanism proper has become the weakest element in the kingdom. In its ultramontane or blind allegiance type, it is more than ignored; it is despised and execrated. Among the great variety of those who still wear upon the forehead of religion after the Romish forms, the spirit of ecclesiastical loyalty is broken, and nothing short of some great and now improbable political change can restore in Italy the old power of the Vatican. In the great religious struggle in Italy, Romanism is becoming of less and less account. The Government, while it does not apparently favor the proselyting labors of the disciples of the Reformation, nevertheless maintains and protects the liberty and equality of all Christian communions. There are localities where the local magistracy is in the hands of devotees to the Papacy, and where justice against Popish outrages comes slowly and grudgingly, and sometimes never. Thus no judgment has yet been obtained against the great assassin of the Protestant Protestants at Barletta. True, they are still in prison awaiting trial, but it remains uncertain whether the trial ever takes place, or if it does, whether it will be anything more than a sham.

The antagonism now fast coming into the foreground, is between evangelism and infidelity. In all cases where political rather than spiritual influences have destroyed the confidence of the people in Romanism, the tendency has been toward utter godlessness. Religion, as such, misunderstood and not treated to a candid examination, is loaded with the opprobrium of the great imposture, and discarded. It was so in the French revolution, and would be, just as universally, were it Italy, but for the presence of evangelical churches and missions, which are sufficiently influential to command a pretty extensive and thoughtful attention. Of late, infidelity has been increasing in activity, and is availing itself of the power of organization after the pattern of the French and German associations. But the evangelical force in the kingdom seems pretty well aroused, and our information is that the evangelical cause is, on the whole, progressive, not only in the general aspect, but also in the special contest with infidelity. The Bible is largely distributed, and is read with growing interest. The signs of the incoming of a great revival accumulate.

PROTESTANT LITERATURE.—The London Religious Tract Society has used the Florence press for the publication of an excellent life of Luther, abridged from the German of Hoff. Dr. De Sanctis, a convert from Rome, who, through the pulpit and the press, has done excellent service for the Protestant faith, has come out with two new works. One is a hundred page tract—a searching and popular historic proof that "the Pope is not the successor of St. Peter." The second exposes the folly of any attempt to improve the religious system, while leaving Romanism as the basis. It has also a political bearing, showing the impossibility of reforming the Papacy and allying it with young Italy.

GREAT EDUCATIONAL MOVEMENT.—Bearing none the less strongly because incidentally upon religion, is the founding of a society in Florence to supplement what is now done by the Government and private liberality for the education of the people. Thirteen millions of the inhabitants of Italy can neither read nor write; a sad hope for the successful working of an enlightened form of government. A band of patriots and statesmen, headed by the prime minister, Ricasoli, have undertaken, through this society, to diminish this number by, at least half, a million a year. Its pecuniary dependence is upon voluntary contributions.

ROME.—The affairs of the papacy are still involved in the uncertainty of the will of Napoleon. The last date assigned in the Convention for the final withdrawal of the French troops from Rome is at hand. We read of such things as a Papal legion to be recruited from French soldiers, negotiations with Victor Emmanuel, temporary retirement from Rome, &c. An *a-la-Mexico* manner of evacuation is among the things talked of—a thing which the Emperor is certainly not willing to do. But we doubt whether, at the Vatican, they know much more about the matter than any of us.

The latest report names poor decrepit Spain as about to attempt the cast-off part of France in support of the temporal power.

TURKEY.—PRIVILEGE TO PROTESTANTS.—Throughout the provinces of the empire the nominally Christian element is large, but is mainly divided among the image-worshipping and ritualistic churches. The Protestants are feeble, and all the other non-Mussulmans unite in oppressing them. They have been denied a voice in the Provincial Councils, and when made the victims of outrage, seldom find redress from tribunals of justice. Quite recently, through the influence of the British Minister at Constantinople, Lord Lyons, an important order has been issued by the Grand Vizier to all the Pashas in the empire. It is to the effect that in provinces where the Protestant community is large, it shall, as in the case of other non-Mussulman sects, be entitled to one representative to sit as a permanent member in the Provincial Council. Where the Protestant community is small, it may send a representative, but he can only act in cases where the interest of his people is especially concerned. No standard of large and small is given. A document giving privilege or protection to persons, which did not leave some opening for objection, would be a new thing at the Porte.

THE GREEK CHURCH IN CONSTANTINOPLE.—We give the following as an illustration of the kind of fraternization which is proposed by the ritualistic portion of the Church of England. A Greek paper in Constantinople complained of a decline of the vitalities of religion in his church, the Greek-Orthodox forms had taken the place of spirituality and even morality. On the altar the spiritual fire had gone out. The writer closed by exhorting the clergy to watch over the morals of the young, and strive to bring them up in the primitive faith of the Fathers; remarking that it was much more important that a young man should be taught to obey God's law in his daily life than that he should be taught to worship saints or kiss pictures. As the editor was a Turkish subject, the Greek Patriarch could not imprison him, but he was formally and solemnly excommunicated for having blasphemed the holy Orthodox Church. The proprietor of the paper unfortunately was within jurisdiction, and he was thrown into prison, on charge of publishing articles contrary to religion, but was subsequently released through foreign intervention. Since then the Patriarch has given a striking practical commentary upon the views expressed in the article. A new saint has been discovered, and her bones exposed in great state in one of the churches, to be worshipped, and needles taken from her body have been sold, in great numbers, to poor women who came to pray to her.

PERSECUTION.—In the town of Sert, in the Diabeker Pashalik, there is going forward a series of outrages against persons who have deserted the Armenian for the Evangelical faith, under the lead of the Armenian Vartabet, a man of vindictive spirit, and unscrupulous as to his measures. The question whether redress will come from Constantinople yet remains.

OTHER COUNTRIES.—BOGOYA, S. A.—There has been in New Grenada an extensive revolt from the Roman Catholic Church, occasioned, as in other countries, by its implacable hostility to liberal sentiments. Here also, as elsewhere, when the movement is not the result of Evangelical instruction and effort, but simply an opening of the eyes to the priestcrafts and impostures of Rome, the reactionary movement is toward infidelity. To counteract this tendency, the Presbyterian Board has located at Bogoya, a mission to the Roman Catholics. One clergyman is on the field, and another, Rev. P. H. Pitkin, ordained last month, has sailed and probably, before this time, reached his destination.

SOUTH AUSTRALIA.—The London Revival has intelligence that at several of the places in South Australia, which were the scenes of the great revival six years ago, the work of the Lord in salvation is again going forward with power.

BRITISH AMERICA.—The union of the Presbyterian Church of the Lower Provinces of British North America and the Presbyterian Church of New Brunswick took place in the city of St. John, N. B., on the evening of September 2d. To set matters in a clear light, it may not be improper to give some account of the bodies united. The Synod of the Presbyterian Church of the Lower Provinces was made up of the two bodies known by the names of the Presbyterian Church of Nova Scotia and the Presbyterian Church. Six years ago a union took place between these two bodies, which has been attended by the most beneficial results. They have been since known by the name of the Presbyterian Church of the Lower Provinces. The ministers belonging to it amounted to between ninety and a hundred, diffused throughout Nova Scotia, Cape Breton, Prince Edward Island, and Newfoundland, and one or two in New Brunswick. The Synod of New Brunswick consisted of between twenty and thirty ministers, chiefly in the province of New Brunswick. The name of the now united body is the Presbyterian Church of the Lower Provinces—the designation of the larger body before the union.

INDIA.—Some six hours' journey to the north of Bombay dwell several jungle tribes—one of them called the Waralis. Among this degraded race the Free Church brethren have commenced a mission, which has at once enlisted the sympathies and aid of Sir Bartle Frere, the Governor; and a promising beginning has been made through the agency of a native minister and two catechists. The mission contemplates the adoption of some specific plans for the social elevation of the Waralis, who, in some districts, are bound in perpetual servitude to the Mussulman farmers.—The baptism of 329 converts took place during one month in the Pannah districts of Travancore. They were gathered from a wide extent of country, and chiefly drawn from the slave population. "None were baptized," writes the Rev. H. Baker, of the Church Missionary Society, "under two years' instruction."

—Mr. Stevens, of the American Baptist Mission, at Rangoon writes:—"The interest among the Chinese in this city continues. In June last, as before reported, three were baptized, two of whom understood Burmese pretty well, and the other only slightly. They, however, began at once to talk to their countrymen, and others soon presented themselves, and on the 30th inst. eight were baptized. They began to work with the others, and now eight or ten more have come forward. W. of course, rejoice, but with trembling. They all seem entirely won from idolatry, on whom it probably had never a strong hold."—Corra.—A massacre of two French bishops and seven priests has been perpetrated in Corea. It is stated that a general persecution of the Christians in that remote part of the world has been inaugurated by order of the father of the youthful prince, who, nominally under China, exercises the functions of king. The unfortunate martyrs were, it is stated, first cruelly tortured and then beheaded.—British Columbia.—Vancouver's Island was lately the scene of the baptism, by the Bishop of Columbia, of sixty-five adult Tsimshian Indians. These are among the aborigines gathered by Mr. Duncan at his new station of Metlakatlah, which is destined to become an important centre of Christian activity.

SANDWICH ISLANDS.—Dr. Wetmore writes from Hilo, Hawaii:—"It is wonderful to see the marked change in giving within the near seventeen years of my residence here. During the first two years they contributed nearly eight hundred dollars per annum, and bestowed some labor on their frail, thatched, and rough stone meeting-houses; but within the past year, they have given nearly four thousand dollars at the monthly concert, for the building of neat and substantial church edifices; besides raising about three hundred dollars for the support of those who are now engaged in preaching the Gospel in the two districts [Hilo and Puna.] Our monthly concert of prayer is usually well attended, and many fervent prayers are offered for those perishing for lack of knowledge. Those who have been heathen themselves know how to pray for the heathen."

We have been at some pains to ascertain what instrument of the many now soliciting the public favor, combines the greatest amount of real excellence. We have presented this inquiry entirely independent of aid or direction from interested parties. The opinions of some of the best musical critics, composers and performers have been obtained; reports of experiments made in the ordinary use of various instruments in churches, schools and families have been compared, all of which, with singular unanimity, concur in assigning the first

place to the Cabinet Organ of Mason & Hamlin—a decision that corresponds with our previously formed convictions received from personal observations.—N. Y. Christian Advocate.

Special Notices.

The Twenty-third Anniversary of the Society for the promotion of Theological Education at the West, will be held in the Tabernacle Church, Salem, Mass., on Tuesday and Wednesday, the 23rd and 24th of November. The Annual Discourse will be delivered on Tuesday evening, by the Rev. W. Fisher, D.D., of Utica, New York, and a Public Meeting held on Wednesday evening, at which an abstract of the Annual Report of the Society will be presented, and addresses delivered (as is customary) by Wm. A. Buckingham, Connecticut; Major-General O. Howard, of the President's Bureau, and Rev. George B. Bacon, of Orange, N. Y. The session of the Board of Directors will commence on Tuesday, at 3 o'clock P. M., and continue throughout the following day. On application to the committee of Arrangements, Messrs. Charles Ray Palmer, Chairman, all who wish to attend the Anniversary will be furnished with accommodations in families. Several addresses will be published. New York, October 27, 1866. 1667-2.

Philadelphia Tract and Mission Society.—Office, 1334 Chestnut Street. The one hundred and forty-ninth meeting in behalf of this Society will be held in the Logan Square Presbyterian Church, Twentieth and Vine streets, on Sabbath evening, November 4th, at 7 1/2 o'clock. Several addresses will be delivered. Wm. W. Ingraham, Secretary. JOSEPH H. SCHREINER, Agent.

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Inquiry 2.—Can a Church Session cite a member of the church upon the single charge of habitual use of intoxicating liquors?

Reply 1.—No Session has a right to debar from the church communion any one whom they have good reason to believe a subject of divine regeneration, and the habit of dancing becomes a ground for exclusion only so far as it furnishes evidence that conversion has not taken place. On this point the Session is to judge. As to the propriety of the practice of dancing among Christians, we refer to the frequent declarations of Synods and General Assemblies concerning this subject.

Reply 2.—The use of intoxicating drinks as a ground of church discipline is soon as it has become an abuse, to the injury of Christian character, and an occasion of public scandal.

This report was accepted and, after some delay, was indefinitely postponed, because the points involved were in these, and not bearing on any particular case before the Synod.

Dr. William Adams from the Committee to whom was referred the condition of the Mission Presbyterian Church (mainly of freedmen) of Charleston, S. C., reported that said church was duly organized as a Presbyterian Church in October 1865, and is now under the care of the Newark Presbytery. That its property is held by three trustees, resident in Charleston. That it is recommended to said church, as they are now applying for assistance at the North, to add to the number of their Trustees, two or more laymen, resident in the South, of the Newark Presbytery. That it is very desirable for this church, without delay, to be in possession of a suitable house of worship. That they are entitled to all confidence and sympathy from all friends of liberty and religion throughout the country; and that in the opinion of this Synod there are special reasons why the churches of our own denomination may hope for particular success in maintaining the ordinances of religion among the freedmen of the South; and that the Synod accordingly commends the Rev. E. J. Adams, and the church under his pastoral care, to the special liberality of all our churches in this their time of need, of hope, and of encouragement.

Dr. Adams followed the reading with remarks, which met with a warm response, when he said that, notwithstanding his session had just arranged for some eighteen collections, he should endeavor to give his brother from Charleston an opportunity to plead his cause before his people.

Elder W. A. Booth said he must not be left to go about making personal solicitations. Presbyteries and churches must take hold. He also liked the policy of building a substantial church at the point named. It would be central, and, if properly carried forward, most influential for good among the freedmen. However, this collection ought not to interfere with the one for Church Extension at large, in December.

Dr. Crosby said he also intended to invite his brother Adams to his pulpit to plead his own cause. The Moderator and several other pastors said the same; so that when the object of all these courtesies rose to return thanks, which he did very briefly and feelingly, it really seemed as if the amount would be forthcoming very soon. The report was adopted.

The meeting was held in Mercer Street Church. At the conclusion, the usual vote of thanks was offered. Dr. Skinner said as the pastor, Dr. Booth, had taken the laboring oar, he was the man to thank. Dr. Cox thought he might be the man, but he was not the women. [Laughter.]

ROLL OF HONOR.—Secretary Norton has commenced a Roll of Honor in his Presbytery Reporter, of the churches in his district which give an average of \$1 per member to Home Missions.

DEDICATION IN GALESBURG, ILL.—A correspondent of the Christian Herald, under date of October 18th, says:—"This evening the house of worship recently erected by the Second Church, in this city, was dedicated to the service of God. It is a beautiful and spacious edifice, adorned by the hand of art and taste, and fitted with the appliances needed for the comfort of the worshipper. It is capable of seating about 700 people, and will easily contain an audience of one thousand. It was completed about a year since; but has not been dedicated, because it was the wish of the people to present it free of debt to the Lord. In response to the recent appeal from the beloved pastor, Rev. George Duffield, Jr., it was relieved of all pecuniary incumbrance. He preached a very interesting historical discourse this evening, rehearsing the trials and the triumphs of the church which has erected it. Long may he occupy its pulpit; great may be the gathering of souls under his ministry."

PHILADELPHIA FOURTH PRESBYTERY. Presbytery held its stated meeting in Springfield First Church, and adjourned meetings, during the session of Synod, at Carlisle, and in the Presbyterian House.

At the stated meeting, the Rev. Chas. Boyter was elected Moderator, and the Rev. Messrs. Williamson and Boggs, Temporary Clerks.

The principal items of business, other than routine, were the following:— I. Dismission and commendation of Rev. Enoch K. Miller, to Milwaukee Presbyterian and Congregational Convention.

II. Reception of Rev. Hiram E. Johnson from Steuben Presbytery, and of Rev. J. Garland Hamner from Wilmington Presbytery.

III. Dissolution of the pastoral relation of Rev. James Boggs, to Fairfield First Church, and that of Rev. Alfred J. Snyder to Springfield First Church.

IV. Approval of the Assembly's action in regard to Church Erection Fund, and recommendation of annual collections for this fund to the churches under care of Presbytery.

V. Ordination sine titulo of Thomas A. Hamilton, licentiate.

VI. Minute in relation to Dr. Brainin's decease. [Will appear in our next.]

VII. Selection of Kenderton First Church, and the second Tuesday of April next, at 7 1/2 o'clock P. M., as place and time of next stated meeting.

T. J. SHEPHERD, Stated Clerk.