

lation of the country was 5,305,000, while the church members were 350,000. In 1860 the population was 31,000,000 and over, the church members 5,355,263. The ratio of communicants to the inhabitants of ten years of age and upwards was as follows: In 1800 one communicant for every ten inhabitants; in 1843, one communicant for every five inhabitants; in 1860 one communicant for every four inhabitants, omitting fractions. During this period you will perceive the population has increased six-fold, and the communicants have increased fourteen and a half fold; the increase of church membership has been two and a half times greater than that of the population. At the beginning of the century there were not four million copies of the Bible, nor had it been translated even in parts into more than fifty tongues. Now the total circulation of one Society alone is over fifty million copies, and it is translated into 175 living languages.

**A Raid on Satan's Territory.**—The operations of the committee to secure Evangelical preaching in the theatres of London have met with great success. The committee is composed mostly of persons connected with the Established Church, and the funds are chiefly from the same class, but the employment of preachers has been entirely impartial—adaptation to the service being the only criterion. The fact is well attested, that no small amount of good is done by these services. At the Surrey Theatre the ordinary attendance has ranged from 2,000 to 2,500; at the Pavilion Theatre, Whitechapel, from 1,500 to 2,000; at the Standard Theatre, from 1,500 to 1,800; at the Sadler's Wells Theatre, from 1,300 to 1,500; at the Alhambra Palace, from 1,400 to 2,000; and at the Regent Music Hall, from 400 to 800. During the last season about 190,000 persons have attended the services, and it is on record—a record vouched for by really respectable persons—that the moral and spiritual character of many of these persons have been changed by the means of them. It is wonderful how people flock to them.

**Christian Work among the Gipsies.**—The first Christian efforts to reclaim the eighteen thousand gipsies found in England were made by Mr. Crabbe, of Southampton, in 1827, with such success that, in six years, forty-six of them had been brought to a settled life. In 1857 the London City Mission undertook a work among these wanderers, by employing a missionary in the outskirts of London, with encouraging results. Many forsake their vagrant life, abandon fortune-telling and all other tricks, betake themselves to honest industry, begin to live in houses, and the younger ones become very eager to learn to read and write. Many, too, become deeply religious, and do all in their power to reclaim their companions to better ways.

**The Revival in Scotland.**—A great revival among the fishermen of Banffshire is still in progress. God has poured out his Spirit upon Portessie and the adjoining village of Fintoohy in a wonderful manner. Children of seven, and old men of seventy are among its subjects. The worst drunkards in the village are sitting at the feet of Jesus. The publican was among the first to confess his sins. He has pulled down his sign, smashed his glasses among the rocks, and given the largest room of his house for a young men's prayer-meeting. The meetings were conducted by fishermen of various denominations, who wrought most harmoniously for the salvation of souls.

**Bishop Colenso** has been carrying on a controversy with Prof. Haurley of Oxford on the Apostolic authority for praying to Christ: Colenso admits Apostolic example for such prayers and denies Apostolic injunction; following in this Bellarmine, Wheatley and other great liturgists. He recently received an address of sympathy from the laity of his congregation in Natal in condemnation of the attempt made to interrupt him during public worship, and in his reply drew quite a pathetic picture of the martyrdom to which he had been subjected—for testifying against the faith.

The Primate and the Bishop of Oxford, the two prelates whose advice was sought by Mr. Butler, successor of Dr. Colenso, on the question whether he should accept the call of the Natal clergy to the "see of Maritzburg," hold Bishop Colenso to have been canonically deposed; they see "nothing in his legal position to prevent the election of a bishop" in his room; they feel "the needs of this district of South Africa to be urgent;" and they "dare not advise" him to refuse the call. But the circumstances of the election raise in their minds "grave doubts" whether there is sufficient evidence of its being canonical, and sufficient warrant for expecting that it will be recognized by the Church in South Africa and at home. They recommend Mr. Butler, therefore, to suspend his decision till these doubts are removed, and he has taken their advice.

**Two Englishwomen**, representing the two "extremes of religious thought and life," have recently gone out on missionary business: Miss Selton, the lady Abbess of Devonport, who assumes almost regal state without alienating her intimate friend Dr. Pusey, goes out to the Sandwich Islands to organize two or more fresh houses of Sisters of Mercy. The Sisters who are already settled there, in connection with the Devonport Sisterhood, have served Bishop Staley's purpose so well that he—with the king and queen—has earnestly asked them to enlarge their plan of operations. These ladies are the first missionary Sisters of Mercy who have been sent out by the Church of England into heathen lands. On the other hand, Miss Carpenter (daughter of the famous Unitarian Dr. Lant Carpenter) has gone to India to look after the interests of Hinduism, and to promote English literature and social science; subjects that are becoming daily more interesting to the people of that country. She has been warmly received by the authorities, and has been lecturing in different Presidencies to crowded audiences.

**Presbyterian Union.**—Drs. Begg and Gibson still act the role assumed by the Junkins ("Theophilus") and Erskines of this country. In the meantime, one Established Churchman bids for reunion with the Free Church. At the monthly meeting of the Established Presbytery of Edinburgh, the Rev. Finlay Mathieson, of Buccleuch Church, created some surprise by announcing that at the next meeting of Presbytery he would propose the following motion:—"That the following overture be transmitted to the General Assembly:—Whereas it is highly desirable that a reunion between the Established Church of Scotland and the Free Church of Scotland should be effected, and whereas such reunion can be successfully accomplished only when the Legislature, by Parliamentary enactment, recognises the jurisdiction of the Church in spiritual matters to be co-ordinate with the jurisdiction of the State in civil matters.—It is humbly overtured by the Presbytery of Edinburgh, to the General Assembly, indicted to meet at Edinburgh on the 23d or May, 1867, that the General Assembly shall take such steps, either singly or in conjunction with the Free Church, as shall procure such Legislative enactment, and effect such reunion."—A keen discussion in the Free Presbytery of Glasgow on the Union question, terminated in the very decided defeat of those who were opposed, the vote being 90 to 5. Dr. Forbes moved an overture against union. The principal speakers on the other side were Principal Fairbairn and Dr. R. Buchanan.

**National Education** is one of most vexed questions in Ireland. The government and the Presbyterians favor the existing system of mixed schools, with provision for denominational instruction of all classes. The Episcopalians, with some few exceptions, as (for a time) Archbishop Whately, join the Catholics in demanding separate sectarian schools and colleges.

Cardinal Cullen, in a pastoral, read in the Roman Catholic chapels of Dublin, quoted a passage from Miss Whately's life of her father, in which Dr.

Whately, referring to his own books prepared for the use of the national schools in Ireland had said: "I believe that mixed education is gradually enlightening the mass of the people, and that if we give it up we give up the only hope of weaning the Irish from the abuses of Popery."—The special charter admitting Maynooth students to Queen's Colleges' examination and degrees has been declared illegal, and Catholics must either themselves in the Queen's Colleges or go to London, if they wish a degree, and cannot be admitted to the bar or to practice medicine without one.

**FRANCE.**  
**New French Protestant Troubles.**—Our readers will remember that the pastoral conference lately convened in the South of France, decided by a unanimous vote (seventy pastors and elders present), to ask every Protestant voter: "Since you present yourself as a sharer in the government of the Church, by claiming your privilege to vote, do you acknowledge the Bible as the Word of God, to be the only rule of your faith, and the Apostle's Creed to be the abridgment of its divine revelations?" and the consistory of the city of Caen, in Normandy, resolved to ask each voter: "Do you adhere to the evangelical faith as it is contained in the Apostles' Creed?" By these decisions the disciples of the negative school are indignant and irritated. They proclaim in their journals and pamphlets, that this measure is intolerant, tyrannical, odious,—that it is a return to popery—yes, to popery—and they cry out for the interference of the civil authority to suppress the decision of the Consistory of Caen! The Church is now divided into two hostile camps, which will continue till next year, when the ecclesiastical bodies are to be re-elected.

**Gallican Liberties.**—The Emperor is breaking more and more with the Ultramontane party, and shows this by his eulogy of liberal Romanists and his choice of M. Landriot to succeed M. Gousset, a decided ultramontane, as archbishop of Rheims. The Jesuits are in sore trouble, as the strict surveillance of the press forbids the free utterance of their bile, but are demonstrative enough to imperil their continuance in France. They have come to grief in the matter of their wonderful miracle-stories, as the archbishop of Paris has compelled them to publish a contradiction of one marvel, and the cure of a parish publishes another.

**Work for Christ.**—The Six Young Men's Christian Associations of France have in all 1200 members and are growing in strength and influence. Sabbath Schools introduced by English Methodists are multiplying, though long opposed by those Protestants who preferred the old system of the Catechization of the children by the pastor. M. Monod has adopted the new system in Paris, and is followed by the Lutherans, who are very strong and active there; but Nismes outnumbers any other district in Sunday Schools.—The Week of Prayer was observed by more numerous meetings, and in a more earnest spirit than in former years, though some would not attend lest they should be construed as endorsing the Church principles of the Evangelical Alliance.

**Bible Translations.**—The Society for procuring a national translation of the Word of God has been condemned by the Pope, but its Catholic members hold on. It meets every evening in Paris. Fero Hyacinthe, in his fifth conference at Notre Dame cried: "Leave to us Jesus Christ; He is better than all your inventions! Leave to us our old Bible, to teach our children how to spell—the Bible which created the art of printing! The Bible which civilized Europe!"

**ITALY.**  
**Intolerance at Rome.**—The Pope and Antonelli are not personally to blame for showing by their conduct to what absurdities any men will be led in attempting to carry on a civil government on Church principles. The correspondent of Evangelical Christendom says of the expulsion of the Presbyterian worship beyond the walls, "that great indignation prevails among the British subjects in Rome on account of this attack upon the religious liberties of their northern fellow-countrymen." Mr. Old Russell has displayed a most commendable zeal and energy in this matter, and has promised to stand by Mr. Lewis in his extra-mural place of worship. As for Mr. Lewis himself, it is a peculiar satisfaction that it has fallen to a man of such high ability and decided character to represent the rights of Protestant foreigners in the very centre of Roman Catholic power, where such hardships have, from time immemorial, been imposed on mind and conscience. There is not a doubt but that the Presbyterian service, now removed to a *locale* immediately outside the walls of Rome, will only be put down by the forcible imprisonment or exile of Mr. Lewis—a step which, I trust, the protesting voice of our Christian people at home will prevent. The Papal interference with the Americans is even more serious than that with the Scotch, not only because the former are more numerous in Rome, as on the Continent generally now, but because the service is held in the heart of the town, and was instituted there by favour, in return for the kindness which the American Minister showed the Pope, during his exile at Gaeta, in saving the Propaganda Fide College from being turned into a common barrack."

**The Italian Church Bill**, whose defeat has led to a dissolution of the parliament, was a short-sighted measure to raise funds at once for government needs, at the cost of leaving the Bishops omnipotent in the Church. It proposed to leave the Bishops in the possession and unlimited control of two thirds of the Church property, on condition of their paying one third (\$120,000,000) of the State in ten years, and converting all real estate into personal in that period, and paying all the pensions granted to individuals at the breaking up of the monasteries. It proposed to abolish the nomination of the Bishops by the King and the formalities of the oath of allegiance, the *placet* and *exequatur*, as well as the privileges, the exemptions, immunities, and prerogatives of the Church in the State. As it would have placed all refractory priests at the mercy of the bishops, the radicals joined the Romanist party in defeating the bill,—a species of tactics not unknown on this side of the Atlantic.

**Reconstruction.**—Italy is experiencing the results of hasty and ill-considered measures in restoring the status of rebels at heart. According to the terms of Ricasoli's noble and now historic circular, in which the principle of a "Free Church in a Free State" is to be tried as an experiment with the Papacy in Italy, the most reactionary hierarchs are returning from Rome or other hiding-places to their dioceses in various parts of Italy. Cardinal Sforza's condition, (whatever that may be), is accepted by the Prefect of Naples, and 101 all the Liberal priests who have stood up for free institutions of late years, and done battle for the Government, and signed the Passaglia address, fall into his excellency's hands, and are cut off from all official duty and salary, and left to beg their bread. The newly-returned Bishop of Guastalla sets himself to banish the Evangelical pastor from the town, and unseemly disturbances are greeting, in different places, the reinstatement of these hated and unabashed prelates in their sees. The liberals look askance and ask what Rome is to concede in turn, and the Holy Father answers the enquiry, "None, that he will not acknowledge Victor Emmanuel as King of Italy, nor accede to an abolition of passports, or mutual extradition of criminals, or a military or civil league between Rome and Italy. A vast reaction towards intolerance has taken place in the Papal councils, and "No surrender" is the order of the day, thus completing the parallel between Italy and what Ricasoli innocently calls "the magnificent spectacle now witnessed in the United States."

**Progress.**—Gavazzi, whose disappearance for a time had alarmed his friends, is at Venice. He preached there in 1848 in the great square of San Marco for liberty; as now for Christ in the Evangelical Hall. The priests summon all who hear him or Appia, the Florentine Evangelist, to their parochial vestries, where they deal with the heretical parishioner in a variety of ways, in the presence of their parents and relatives. In every quarter of the city evening schools and Savings Banks are being opened. The priests look askance at this.

The Scottish Bible Society sold in Italy last year 1,504 Bibles, 5,591 Testaments and 62,627 books. The Waldensians support 22 missionaries beyond their own valleys, or more than one for every thousand of their number. One died recently and four more are to be ordained in summer—two for the Veneto.

**THE EAST.**  
**The Armenians in Turkey.**—The effort begun in 1831 by the late Dr. Goodell, to secure a reformation of this Church from within, and which was frustrated for a time in 1839, is at length bearing fruit. The protestants who seceded from the old church in 1847, already number 15,000 and the circulation of the Bible and religious books among those who remained in the Church, has led the whole body to see that the teachings and practices of the Church are unscriptural. All the pictures but one, have been removed from the churches, and the people smashed them. Many priests of the "Enlightened" party in the Old Church, preach evangelical doctrine and this party have forced the Porte to deprive the Patriarch of his temporal power and to invest in a committee of laymen, in Smyrna and Constantinople, they are especially strong and confident, while in the interior stricter lines are drawn, and reformers have to secede and join the Protestant party. Some of the enlightened hold High Church views, but the majority demand thorough measures, and have in press a prayer-book which they are determined to introduce into the Churches and which is purified of the old superstitions.

Many enter into the scheme for political reasons, as the protestantization of the Church will secure English protection for the Armenians, the only Christian sect in Turkey who have no friends abroad. Those who live near Zeiton are to be deported from the mountains to the plains for rebellion. Having appealed in vain to the Patriarch, they then decided that unless they were protected they would all become Protestants—afterwards that they would all become Catholics. Jesuit priests promised them the full protection of France. The affair was not settled at last advice.

**The Greek Church in Turkey** having secured a civil constitution from the Porte, like that granted the Armenians, have forced their Patriarch to resign his office. He was elected as a liberal and a patriot, but adopted another policy, and became the suppliant tool of the Turks. The Porte refused to accept his resignation till the excitement among the Greeks and perhaps a hint from St. Petersburg left no choice. And he was pensioned for life as a hint to his successors.

**Robert's College.**—Although the Turkish Government, under French (i. e. Jesuit) influence, has refused to carry out the terms of this institution, in allowing them to build on the site purchased in Constantinople, yet Dr. Hamlin has opened its sessions in buildings belonging to the American Mission and the number of students is now over sixty. No more can be accommodated in the buildings. The Government has directed the American Minister to insist upon permission to build, or the payment of damages. Lord Lyons, with his hearty sympathy for everything which is good, is co-operating with the American Minister. It is quite time that French Jesuits ceased to have the monopoly of education in Turkey. It is a significant fact that the Bulgarians have already left them to come to Robert College; and if there were room enough, Dr. Hamlin might have a hundred Bulgarian students at once, beside those of the other thirteen nationalities represented in the College. The ages of the students are from thirteen to twenty, and their studies are similar to those pursued in colleges in this country, and are nearly as thorough. In the languages, they study Turkish, Armenian, Latin and English. Two hundred dollars support one scholar a year, though some are admitted for one hundred. Dr. Hamlin has at times ten or a dozen on the "faith list;" i. e. boys for whose support he is responsible until he can find some friend of the college who will take them off his hands. And yet aside from the board of himself and family, he receives only enough to meet his expenses for clothing and travelling, which amounts to about \$400 annually.

**The "Avedaper."** is the name of a little missionary paper published in Constantinople, where there are now ten daily. The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Not long ago a missionary brother reported that the Armenians of Moosh, a city far off in the Eastern Turkey, had opened there a school for girls (a thing before unknown in those parts) in consequence of reading in the "Avedaper" an article on the importance of female education. Another missionary reports that a villager living among the Taurus mountains was so impressed with one of the sententious speeches of our martyred president, translated and published in the paper, that he committed the whole of it to memory, that he might fix in his own mind, and be able to teach to others, its lesson of "malice toward none and charity to all."

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Storm-Cloud. By Miss S. J. Pritchard, Chapter IV.  
Fischer's Audience with Pio Nono. Narrated by Almus. Translated from the German.  
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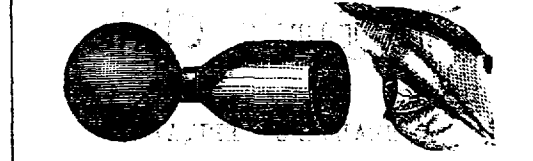
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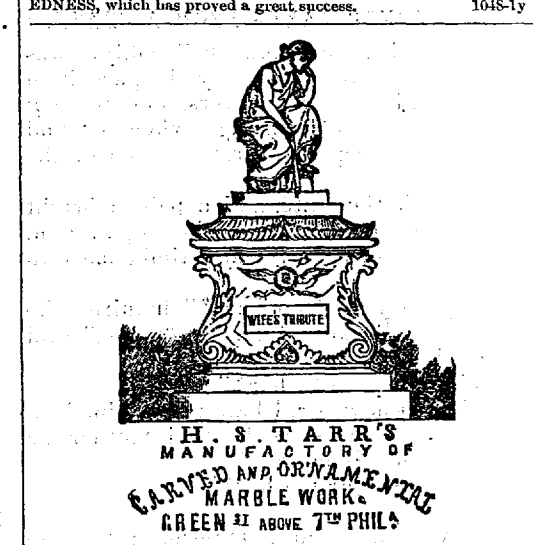
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