

American Presbyterian.

THURSDAY, JANUARY 30, 1868.

Page 2d, B. B. H., on Fenianism, Deorum in the house of God, Acknowledgment from Missouri, and Book Notices; Page 3d, Valuable Scientific Items; Page 6th, the commencement of a good Serial Story, and the Inquiry answered: Why Evangelical Christians should decline to patronize the Opera; Page 11th, Poetry, and Rural Economy.

BETHANY SABBATH SCHOOL HALL.—It is hoped to have this great Sabbath School Building ready for dedication on Thursday evening, the 13th of February. It will be a great occasion and we refer to it early, so that those who want to attend can arrange their engagements.

UNPROVOKED DEFAMATION.

MR. EDITOR.—In your issue of January 16th, I find a letter headed "FROM OUR TRAVELLING CORRESPONDENT," and signed "ON THE WING." It purports to be written from my former field of labor, Chicago.

My attention has been called to the following paragraph, in the aforesaid letter, viz:

"It was even reported that such champions of schism and bitterness as Erskine, of Chicago, and D. X. Junkin, of New Castle, Pa., were converted from the error of their ways; but I am since informed that it will do these two no harm to keep 'the mourner's bench' a little longer. They are not what the Methodists call 'sure cases.'"

Now, upon this most extraordinary paragraph will you permit me to say,

1. I did not suppose that there was a human being who bore me so much malice as indicated in this coarse personality.

2. If such assaults upon persons by name, are permitted in the Religious Journals, and that too when the writers are professedly advocating brotherly love and CHURCH UNION, it is likely that the spirit of true Christian union will be promoted?

3. The charge that I am "a champion of schism and bitterness" is wholly false, malignant, injurious, and libellous: and I suppose it is groundless, when applied to Mr. Erskine. There is not a single fact in my history, nor a word in anything that I have written, that would warrant the assault; and I think that, when you come to consider the matter, you will confess that it is a hardship that anonymous scribbles should be permitted to use the columns of so able and respectable a journal as yours, in assailing the character and trying to destroy the usefulness of an unoffending Christian pastor. I would not ask the privilege of self-defense against an anonymous assailant, but for the fact that you call him "Our Travelling Correspondent," and thus, to some extent, endorse him.

His charge has no shadow of foundation, for (a.) I had nothing to do with the disruption of the Church in 1837. I had just entered the ministry, and never was in a General Assembly till 1839.

(b.) Since the negotiations for reunion have been in progress, I have never published a word nor performed an act in opposition to union on a proper basis. Indeed the only thing I have published on the subject, was published in the Presbyterian shortly before the meeting of the Philadelphia Convention, advocating the objects of that Convention, and suggesting a plan of Union. I was a member of that Convention, and voted for all its acts. Where your correspondent obtained data for his unprovoked and groundless assault, I am at a loss to conjecture. I trust that your sense of justice will give me the benefit of this denial, so that your readers may not write me down "a champion of schism and bitterness." Yours fraternally, D. X. JUNKIN.

[We cheerfully give place to the above statement from Dr. J., and trust that it will do him good to have said his say. Our correspondent may have confounded Dr. J.'s record, on some points, with that of his brother, the "Theophilus" of the North-Western Presbyterian and other Old School papers, but his statement is believed to be only a reflection of public opinion in the neighborhood in which Dr. J. resides. We are happy, therefore, as our paper circulates, in that neighborhood, to set Dr. Junkin right with his neighbors, as well as with the general public.]

CHESTER CITY.—The fifth anniversary of the Sabbath-school connected with the Chester City church, was held on Sunday afternoon, the 19th inst. The church was crowded, and the exercises passed off in a manner very creditable to all. The trimming of the church was especially noticeable. Festoons of evergreen adorned the walls, while those which encircled the pulpit and were suspended above it, had lilies and roses entwined. Mr. J. K. F. Stiles, of the American S. S. Union, addressed the children, and was made the unexpected recipient of \$25 from them, for his mission work in New Jersey. The pastor also addressed the school. Mr. Rambo, the Superintendent, received an elegant family Bible, presented by the pastor in the name of the teachers, as a token of their high appreciation of his services. Every one present seemed to enjoy the occasion, which was pronounced the most interesting anniversary in the history of the Church.

WILL OF A WEALTHY MINISTER.—Rev. Wm. M. Ferry, who died at Grand Haven, Mich., Dec. 30th, left to his wife \$25,000; to each of his six children \$15,000, to Lake Forest University, Ill., \$50,000 and an equal sum for a female university to be erected at the same place; \$12,000 for the support of the ministry in destitute places in Michigan; \$15,000 to the American Tract Society, Boston; to the American Board and to the American Bible Society, \$30,000 each; to the Presbyterian Publication Society, \$15,000. Mr. Ferry, who was the founder of the city of Grand Haven, was born in Granby, Mass., in 1796, graduated at Union College, studied theology with Rev. Gardiner Spring, and labored twelve years as a missionary of the American Board among the Indians at Mackinac, Mich.—The Advance.

News of Our Churches.

RESIGNATION.—Rev. J. Glentworth Butler, D. D., the esteemed pastor of Walnut St. church, W. P., has been compelled by a partial failure of health to resign this important charge. The congregation last week agreed to unite with Dr. Butler in requesting a dissolution from the Third Presbytery.

REVIVALS AND ACCESSIONS.—The Herald gives us the following cheering items: In Southport, Ind., a meeting of three weeks' continuance has been held. Eleven persons were added to the Church on profession of faith, all with one exception, in the morning of their days. At Delphi, in the same state, a revival is in progress. On Sabbath, the 12th inst., 11 were added to the Church by profession and 2 on examination. The work is spreading into the other churches. At Putnamville, Ind., twenty-one have been received into the Church as fruits of special meetings recently held. A meeting of three weeks at Carpentersville, Ind., has resulted in forty-eight additions to the Church; and a meeting of eight days at Bainbridge, Ind., in fourteen additions. In Omaha on a recent Sabbath our Church had quite an accession to its number—thirteen by letter, five on examination and profession of faith—making eighteen in all.

NEW YORK CITY.—The twelfth anniversary of the Missionary Association of the Fourteenth street Church, was celebrated January 19th. The annual report, showing receipts of the past year to be \$1009 31. During the dozen years of existence this organization has contributed about \$10,000. One hundred and eighty libraries have been sent out, at a cost of nearly \$2000.

COLUMBUS, O.—Rev. Edward D. Morris, D. D., preached his farewell sermon on the last Sabbath of the year; and has removed to Walnut Hills, Cincinnati, to enter upon his duties in Lane Theological Seminary. The address of the members of the Faculty is Walnut Hills, Ohio. Dr. Morris' late church, which includes some of the most influential public men in the State, consented to his resignation with very great reluctance.

MINISTERIAL.—Rev. N. C. Coffin died Thursday morning, January 9, at his residence at Marblehead, Ottawa county, Ohio.—The Church in Camillus, N. Y., whose pulpit has been supplied during the Winter, by Mr. S. G. Hopkins, member of the senior class in Auburn Seminary, and son of Professor Hopkins, recently presented him with an elegant gold watch in token of their favorable appreciation of his services.—A very crowded parsonage, and a very pleasant time, on Wednesday evening, January 15, had a profitable termination, in the transfer of about one hundred and twenty-five dollars in greenbacks with other substantial gifts to the Rev. W. S. Drysdale, pastor in charge of the Church, Cairo, Greene county, N. Y.—Rev. J. W. Hough has resigned the pastorate of the church at Saginaw City, Michigan, and been tendered a unanimous invitation to the Congregational church at Jackson, Mich.—Rev. C. D. Nott, a grandson of Pres. Nott, is called to the church at Mattoon, Ill. He has been signally successful in his present charge at Urbana, Ill., where his church have built a fine house.—The Westminster church, Chicago, presented Prof. Swiney, their pastor, on the first of January, \$500, and raised his salary from \$3,000 to \$3,500.—The First church of Erie, have requested their pastor, Rev. George A. Lyon, D. D., to accept a furlough of six months from pastoral labors, engaging, in the mean time, to supply the pulpit and continue his salary.—Dr. Lyon has ministered to this church for thirty-nine years.

PRESBYTERIES.—The Presbytery of Lexington met on the 10th inst., at St. Joseph, for the purpose of dissolving the pastoral relation heretofore existing between Rev. B. B. Parsons and the Westminster Church of that place.—The Presbytery of Chariton at its recent meeting resolved that "we most cordially approve the plan of union presented to the last General Assembly by the Joint Committee." Rev. B. O. Springer and Elder Wm. D. Evans were appointed commissioners to the next General Assembly, and Rev. M. H. Dycart and Elder C. H. Howell, alternates.—The meeting of the Elders of the Fourth Presbytery of New York at the Madison square Church on Thursday afternoon, January 16, was well attended, and presided over by Elder Sweetser. Remarks were made by nearly all present, and at the conclusion a resolution offered by the venerable Elder Allen of Dr. Hastings' Church, and which looked to the holding of such meetings every quarter, was unanimously passed. A paper which well defined the office and duties of the Eldership by Elder Sweetser, was adopted and ordered published.—Evangelist.

CHURCH ERECTION.—Our brethren in Newark, O., have a subscription of over \$20,000 for a new church edifice. They expect to break ground early in the Spring.—Three Presbyterian churches in a row are soon to be dedicated in Southern New York: The church of Big Flats, Rev. A. T. Atwood, pastor, Jan. 29th. Sermon to be preached by Rev. T. M. Dawson of New York; The Church of Corning, Rev. W. A. Niles, pastor, Feb. 5th, at 10 1/2 o'clock. A. M. Sermon by Rev. Samuel W. Fisher, D. D., LL. D., of Utica; The Church in Campbell, Rev. F. Harrington, pastor, nearly ready. Sermon by Rev. S. M. Campbell, D. D., of Rochester.

CHARLESTON, S. C.—Rev. E. L. Boing writes to Secretary Kendall of Rev. E. J. Adams' Church in this city: Learning that brother Adams' church had a prayer-meeting in a hall, I repaired there in the evening and found the people assembled to the number of 125 or more. They seemed overjoyed when they heard that I came from New York and from our church. . . . The people are exerting themselves to their utmost ability, and it takes every dollar to pay their pastor and the interest on what is due on the lot. I saw almost every one present come forward, as their names were called, and place from twenty-five cents to one dollar on the table, the amount pledged, by each toward paying interest on the \$3000 yet due for the lot on which their church edifice stands. . . . Brother Adams is highly respected in the city, and popular and well adapted; exerts an excellent influence; is wise and judicious, and certainly, judging from what I have already seen, has done a noble work,

so far as his means would allow. . . . He has the most promising organization in the city, and of the best material intellectually; and judging from their prayers and conversation, they are well indoctrinated in our system of faith. There is more means among them, than among any other society of the colored people. But never were they and the South so depressed as now. One of the best members and an able-bodied man, told me that he had not earned a dollar during the past month, and yet was uncompaining, anticipating much from the State Convention which assembles in this city next week. Had their church edifice completed, a congregation of 1500 could be permanently gathered in a very few months, with brother Adams as a fixture. Since its organization their pastor has been absent quite half the time, enough to destroy and scatter any Church anywhere, and especially in this city and at the South, where everything is in a formative state and needs the most constant and careful management. The old rebel churches are now pointing to the unroofed walls of this church and saying to their former bondmen, "We told you so—we told you that the North would only deceive you and get you into debt and then leave you."

FROM OUR ROCHESTER CORRESPONDENT.

PRESBYTERY OF ST. LAWRENCE.—This body convened at Lawrenceville on Wednesday last. Rev. Cyrus Hudson was elected Moderator. The principal matter of business was the appointment of delegates to the General Assembly; Rev. Newton J. Conklin, of Gouverneur, and Hon. James Redding, of Wadlington, being made principals, and Rev. John Waugh, of Canton, and O. E. Bowney, of Potsdam, alternates.

At a previous meeting, however, this Presbytery, in joint meeting with the Presbytery of Ogdensburg, (O. S.), passed the following resolutions on reunion which have not yet been published.

Resolved, that we, the members of the Ogdensburg Presbytery, and the Presbytery of St. Lawrence, in joint meeting assembled, give thanks to Almighty God, and greeting to the churches under our care, for the action of the late General Assembly, with which we are respectively connected, in regard to reunion. We believe that it is an indication of the will of the Great Head of the Church, that these two bodies should be re-united, and go forward as one, to evangelize the world, and maintain the truth as it is in Jesus.

Resolved, that we consider the report of the Joint Committee of the two General Assemblies, as a just and Christian basis of union, and we desire hereby to record our willingness to adopt its terms, (or some others similar to these), and acceptable as a bond of union, and the basis of a lasting and honorable peace.

THE ST. LAWRENCE ANNIVERSARIES.—There were held this week at Lawrenceville, a small village about forty miles east of Ogdensburg, and were very well attended, especially considering that the village is at one edge of the county, and off the railway. The interest was not quite equal to what it has been some years, but there was no marked falling off, and great good was manifestly done. Next year they are to be at Ogdensburg, and will doubtless be better attended.

A NEW CITY.—This place, which has 10,000 inhabitants, and is growing rapidly, has just voted to ask for a city charter, which, of course, the Legislature will cheerfully grant. A slight change of name is proposed, merely omitting the superfluous A at the end of the word. Henceforth it is Ogdensburg, not Ogdburgh; and we wish all other burghs would imitate this example. It would be quite a saving in life-time, not to be obliged to write that useless A to Pittsburg, Harrisburg and the like.

Ogdensburg, January 24, 1868.

CHICAGO CORRESPONDENCE.

DEAR AMERICAN.—A Convention of laymen of the Methodist Episcopal Church was held in this city on Thursday evening last, to consider the important subject of late attracting so much attention in that body, that of Lay Representation in its Ecclesiastical Courts. As the quadrennial General Conference of the denomination will assemble here this year, the Convention was doubtless designed to influence its action on this subject,—one of the most exciting and important which is likely to occupy its attention.

The meeting organized under the presidency of J. U. Ray, Esq., of Indianapolis. Letters were read from R. M. Hatfield, D. D., J. M. Reed, D. D., Gen. Clinton B. Fisk, Hon. Hiram Price, M. C., from Iowa, Rev. Dr. Akers, and others, expressing sympathy with the movement, and regretting inability to attend. The principal addresses were by the Hon. Will Cumbach, President of the Senate of Indiana, and Rev. C. H. Fowler, of this city. Several resolutions were passed, of which the two following express the general drift.

Resolved, That the present generation of Methodists have the same right to change the plans of the Church for its improvement, and to adapt it to altered circumstances, that our fathers had to create it; and that we will be untrue to the Church and to future generations if we fail to modify our system according to the indications of Providence.

Resolved, That the great educational, publishing, missionary, Church extension, Sunday school and charitable agencies of the Church occupy to a large extent the time and thought of both annual and general conferences; and as these important interests depend largely upon the laity for their support, and as the laity are already charged with weighty responsibilities in connection with them; and, as we believe, that the laity have as much loyalty to Methodism as the ministry, with at least equal business and legislative capacity and experience,—we regard it as eminently reasonable and desirable that they should be associated with the ministry in the inception, establishment and modification of the various institutions of the Church.

I am happy to chronicle the organization of a new Church Society of our connection in Chicago, being the tenth within our city limits. Its location—Washington Avenue near Thirty-first street—is prospectively a very favorable one in the city, destined to be, and rapidly becoming, densely occupied by first-class residences. The enterprise is mainly, if not wholly, due to the earnestness, and the indefatigable zeal of Rev. G. W. Mackie, who has secured subscriptions sufficient in amount to purchase a lot, and warrant the commencement of a good and tasteful edifice, immediately to be begun. The enterprise is altogether a hopeful and promising one, and shows what might and should be done in other parts of our growing city in the way of extending our church. The legal organization now effected will doubtless be soon followed by that of a church and congregation.

The Sunday evening meetings, which were formerly held in Farwell Hall under the management of D. L. Moody, are now held in the auditorium of Col. Wood's Museum. The first one in the new place was held last Sunday evening. The Lecture-Room was crowded with an audience which were probably more in the habit of attending the performances held there during the week than of going to church upon the Sabbath. The assemblage was addressed by D. L. Moody, Rev. Dr. Talmage of Philadelphia, and President Fairfield of Michigan. They did fair to be of great

The subscription of \$75,000 stock for re-erection of Farwell Hall is now so far advanced, as to place its early completion beyond question. The coming season will doubtless witness the restoration of the edifice in a superior style.

The Daily Noon Prayer-meeting is held in its old place, with good attendance and much interest. No very marked results appear as yet to have followed the services of the Week of Prayer. Ten of our churches are continuing unusual means of grace. It is sad to note the fact that the season has thus far been marked by much less than the average number of revivals of religion for many years, in all this region. But it is unquestionably true. Let us hope and pray for better things before the winter shall have passed.

As some doubt appears to have existed as to the exact status of the new Congregational organ, The Advance, the following extract from its editorial columns this week, may help to define its position and character: "We recommend THE ADVANCE as combining politics, literature, theology and business, all flavored with practical religion." "The italics are our own, and may be objected to as denoting a too large infusion of the last element. However, as an ex-cathedra, authoritative statement of the views of its managers as to what a religious journal of its position and relations should be, we recommend the above extract to all whom it may concern. First, 'politics,' then 'literature,' thirdly, 'theology,' then 'business,' all 'flavored with practical religion.' We trust no one will raise the question whether this is a true reflection of the Congregationalism of our day. Probably it is in advance of it, but then this is an age of progress."

The Advance proceeds to predict that Chicago will become an ecclesiastical and religious metropolis, as well as commercial, especially for Congregationalists. Here will be numerous and strong churches, our most important Theological Seminary, a Secretary of each National Society and the acknowledged centre of the denomination. All of which is not without suggestiveness to others than Congregationalists. There is nothing very wild in the prediction.

THE TRIBUNE of this morning gives the returns of business transactions during the year 1867, by the leading houses in Chicago. From these it appears, that twenty-one firms transacted a business exceeding two millions each, and seventy-six a business one million each, as against fourteen and fifty-nine, respectively, in 1866.

The two largest items are Field, Leiter & Co., \$12,365,788, and J. V. Farwell & Co., \$6,923,560, both dry-goods houses.

CHICAGO, Jan. 23rd, 1868.

Religious World Abroad.

GREAT BRITAIN.

The movement of the Evangelical Party in the Established Church of England against Ritualism gains in force and visibility. Between five and six hundred members and supporters of the Church Association met last December in London, and after full discussion, in which the boldest positions were taken, looking even to secession from the Establishment if necessary, it was resolved to raise a subscription of £50,000 for testing, before the courts of law, the rightfulness of ritualistic doctrines, and performances. Subscribers to this fund are to be called on pro rata, according to the expense of each case as it may arise.—The opponents of Presbyterian Union in the Free Church of Scotland have lately made a demonstration, which is generally regarded as formidable, if not actually decisive in its effect at least to postpone that measure. A pamphlet of forty pages has been issued, purporting to emanate from a numerous and influential meeting held in Edinburgh, Nov. 19. It claims also to have been since subscribed by a large number both of ministers and adherents throughout the Church; many more signifying their full sympathy with the movement, though for the present withholding their signatures. They charge the majority in the Free Church with violating its constitution, and with giving up the principles of the Free Church, and assert that the minority are the true representatives of the Free Church. All of which would be of small practical importance, were it not for the threat of appeal to the civil courts for interference to maintain the so-called rights of the minority. The Christian Work and Evangelical Christendom both speak of the manifesto as something quite serious. The latter says: "It is thought probable that in consequence of this manifesto all hope of anything like immediate union in Scotland will be abandoned, and that the Presbyterians in England will be left the honor of being the pioneers in the work."

The N. Y. Evangelist too is led by a correspondent in Scotland to lay considerable stress on the report, and withdrawal of the well-known Dr. Candlish from the affairs of the Free Church, on account of charges of unfairness made against him and his colleagues in the management of the Re-union business, by the opponents of the measure. The correspondent says: "It would not surprise me in the least were I in a position to inform you, at no distant date, that the negotiations had broken off and that the whole union movements of the past four years had come to an unhappy end." The Evangelist however does not agree with the correspondent in his fears as to the final result. The Weekly Review of January 4th, contains a full report of the doings of the joint committee on Re-union, at the meeting held December 18th. These reveal a continued and encouraging progress in the negotiations. The financial questions were mainly under consideration, the great subject being the proper mode of supporting the ministry, on which, as is well known, a considerable diversity of views and practices prevail in the churches. "The result," says the Review, "was a wonderful measure of unanimity on all hands; principles were admitted, and sentiments expressed, which lay the foundation for an effective and almost uniform scheme of ministerial support. It is impossible, to read the published minutes of the late meeting, without seeing that the two principal Churches are prepared to join hands on the great question of finance, and that the principle of the Free Church Sustentation Fund is triumphant. . . . The financial part of the negotiations so important in its way, and which might easily have been involved in great difficulties, seems to have been approached by the committee in an admirable spirit and treated with all but complete success." "Of the opposition to Re-union, the Review says in same article: "An organized party in the Free Church, not very large, but possessing some of its very active members, is doing every thing it can to stop the present movement, and make any other impossible. The point on which that party stands is almost invisible out of Scotland, and its conduct excites among foreign Protestants the liveliest regret not unmixed with indignation."—The London Christian World, speaking of the meeting of December 18th, says: "No reference appears to have been made to the unhappy controversy which has sprung up in the Free Church on the broad question of the Union itself; and, until something definite is done in regard to this, it seems to be only a beating about the bush to protract the negotiations. The question of the extent of the United Church, or whether the Presbyterians of England are to form part of it, or to exist in an independent character of their own, is to be considered at the next meeting, which has been fixed for the 19th proximo. Dr. M'Leod, has a report prepared on the subject, and it is meant to be printed. While the Free Church of Foreign Mission efforts are hampered for lack of funds,—the \$55,000 or \$60,000 annually raised for the object being manifestly inadequate to

a vigorous prosecution of the work—the Sustentation Fund again shows a marked advance on the previous year; the gain in seven months being £1,242. The effort for a further advance is in progress with a view to raising the minimum salary to £150.

FRANCE.

The Home Mission efforts of the Free Church of France are aided by the Board of Missions of the Irish Presbyterian Church. Pastor Fisch writes to the Board: "France ought to be considered by us as a privileged country, as those heathenish fields of Missions like Hindostan and China. Our rural populations are as ignorant as those of the pagan countries, and in many respects they are behind them." Among the greatest obstacles to Evangelistic efforts is the want of religious liberty. Churches and schools are treated very capriciously by the government. Pastor Fisch says they have more than thirty places of worship, which might as day be closed without warning. When justice is done in one instance, in another it is withheld, seemingly to keep accounts balanced. He says, that nothing was received last year in aid of the Mission from America, as had formerly been the case, and the Society is straitened for funds. Much encouragement is felt from the gracious reception given by the Emperor, at different times, to deputations from the Societies, who, through his permission, were enabled to make such good use of the great Exposition in disseminating the Gospel. On being presented with a Bible by the English deputation, December 12th, he expressed great interest in the extreme cheapness at which the Book was sold, and then he asked in detail what had been done on the mission-ground, and in particular in the Evangelical Hall. On receiving the information he sought, and hearing that it was unsatisfactory, seeking not controversy, but the good of soul and body, he said: "You must continue it!"—Father Hycynthe has been preaching in his wonted fearless and noble style in Notre Dame, the principal cathedral in Paris. Speaking on education, he quoted the example of England, Prussia, Norway, and other Protestant countries. He said that generations are there trained who preserve "the vital truths of Christianity (la savee des Christianismes) with faith in Jesus Christ and the morality of the Gospel."

The religious sentiment and the patriotic sentiment are there more alive, and are more happily blended than among us. The Archbishop of Paris and three other bishops were present when the celebrated preacher pronounced these words.—New Protestant Churches have been opened at Vichy (where there will be English as well as French services) and at Dunkirk, to which latter the Municipal Council gave 20,000 francs.—John East has in his five charitable institutions at La Fosse, near Bordeaux, two hundred children. His expenses amount to \$16,000 a year. There is at present a deficit of \$3,000.—A sort of campaign paper in the interest of orthodoxes has been established in Paris under the name of the True Protestant, to be continued up to the coming election for officers in the Churches. It is described as fully a match in vigor and incisiveness to the rationalistic organ.

ITALY.

The recent and not allayed excitement on national matters still works to the disadvantage of the Evangelical movement. A gloomy thought, that the Pope is firmer in his seat than he was before the Garibaldian invasion, overhangs all minds. The Pope himself feels encouraged to revive cruel laws, and even to hope for the restoration of some of his States, now incorporated in the Kingdom of Italy. The monks in that Kingdom are busy with conspiracies, and recently three of these gentry, including the friar of the establishment, were thrown into prison on account of the discovery of papers from Rome, ordering the occupants of the monastery to form themselves into a secret society. Still the work of Evangelization goes forward. In Catania, Sicily, a church has been opened on the property of Signor Bellecci, an ex-priest, and the congregation is steadily increasing. A beginning has also been made in Messina. Lombardy there are most encouraging indications. More than one hundred persons attend Protestant service in Mantua, and congregations of five hundred crowd the halls of the Evangelicals at Venice. A curious feature of the meetings in this city, is the presence, close to the speaker, of a company of devoted men, who have been called his body guard, or gens d'armes, who are prepared to resist by force, if necessary, any attempts of the priest-driven mob, to disturb the meetings. At one preaching place, recently opened in Venice, the services of the minister's gens d'armes were called into exercise, and the priesthood party speedily and without ceremony ejected. Mr. Moorhead, agent of the American and Foreign Christian Union, writes to Secretary Scudder, Nov. 13th, of the establishment of two new stations; one at Lecce, on the east of the Apennines, and the other at Turin, a place of 2,000 population in Umbria.

OTHER EUROPEAN COUNTRIES.

In Prussia, the extreme Lutherans are moving heaven and earth to break up the Evangelical Church, formed fifty years ago by union of Lutherans and Reformed, and established by law. They desire a separate officially recognized existence for the Lutheran wing, such as has been permitted to continue in the territories conquered and annexed to Prussia in 1806. Conferences are held, and a general Lutheran Congress, with this end in view, is announced for the next summer. Even the aid of fiction is not scorned in this divisive crusade. "Leokadie" is the name of one of these new novels. Almost all the questions of the day are treated in it, and all the religious parties are represented by the different persons named. Of course Lutheranism is recognized as alone correct by the leading personages in the story. Meanwhile, Rationalism is apparently resting on its oars. Evangelical effort is assuming new forms in Berlin. Three hundred cabmen and their families are now regularly under the care of two missionaries and two Bibles formed in the capital, which proposes to extend its operations over the entire German territories.

In Hungary, a new sect, calling itself the Nazarenes, has arisen among the Catholic Magyars of the lower Theiss. The Pesth correspondent of the Times, quoted in Evangelical Christendom, says: "No one seems to know where it comes from; no one can tell when it was introduced, or how it has found its way into those outlying districts, almost shut out from all intercourse with the rest of the world; but it seems to attract the poorest class of pure Hungarian stock as powerfully as Methodism does the population of Wales. It is only among the lower classes that it seems spreading, and spreading with a rapidity which makes people uneasy." The priest-class is but partially understood. "It admits no religion gets up and speaks and prays. They refuse to have their children baptized, and will swear no oath which not only matters of common interest, but even the private affairs of individuals are discussed and arranged. There is an unmistakable Socialist tendency in the whole affair." They do not acknowledge any sacred character in marriage. "But all agree that the followers of this new sect are quiet, orderly, industrious and above their neighbors." In a discussion recently given, it appears that the Government does not purpose to compel them to baptize their children in order to secure the advantages of registration.

The Swedish Free Church, which is not a separation from the National Church, but has sprung up within it, and is tolerated by it, goes on with increasing strength and vitality. The Lutheran part of it works through the "Evangelical Fatherland Institution," and many small committees through the whole country, sending out about 200 laymen as reporters and preachers. It has also two large seminaries—one at Johannisland, for training missionaries