

Religious World Abroad.

GREAT BRITAIN.

Ritualism is a progressive science, and so escapes the objection often brought against theology by skeptical savans. The last and most advanced result was a Harvest Home at Haydock, in Lancashire, where a long procession passed singing through the fields and lanes, bearing banners, and clad in surplices, birettas, etc., etc., bearing the first fruits of the earth to the Church of St. James, where they were placed upon the altar. The list of offerings included: "A pig's head, decked out with flowers, corn, and berries; a large pat of butter, stamped with a lamb; a loaf of bread with A. M. + D. G. on the crust; two smaller pats of butter, several white and blue wax candles for use on the altar, richly ornamented with silk, chamois, stags, and rams; a loaf of bread stamped with another loaf of bread, a splendid bouquet of flowers, a special offering in money, twelve fresh eggs in moss baskets." The vicar preached a sermon after the service, in which he made vigorous use of his crucifix. The outburst of scorn and indignation which followed the report of these proceedings was so general that even the moderate Ritualist papers joined in it. The Conservative Church of England papers say that the Church may suppress heresy by canons and creeds, but no canon will keep a man from being a fool and showing himself one.

The Worship of the Virgin is becoming a regular Ritualistic practice. The Romish festivals in her honor are openly kept, and in a procession at Lambeth, (a district of London), a hymn was sung in which she was addressed as "Mother of Salvation," "full of grace," "Queen of earth and heaven," &c., and called on to "Intercede while sin is strong, Christ thy voice is heeding," &c.

Father Ignatius preached recently in a church on Lombard St., (the Wall St., of London), on a week day, and gave his mercantile audience a piece of his mind. "Jericho was never so bad as Lombard Street, for in Jericho, evil as it was, the people never raised a god of gold and then fell down to worship it. There were many blind people in Jericho, indeed they were all blind, but not blind in the natural sense. They had a sort of Lombard Street blindness about them. They took shadows for the substance, and saw no more than the bankers, merchants, money-changers, clerks, even down to the errand-boys of that neighborhood." This language aroused antagonism, and a well-dressed crowd, some hundreds of whom were from the banking-houses and merchants' offices of the neighborhood, besieged the doors of the church, and there seems to have been a concerted plan to attack Father Ignatius when he should leave the building. Neither he nor by far the greater part of the congregation could do this without danger. Those who did so were pelted with apples, and several high-church-looking clergymen and a number of ladies who wore crosses were specially insulted. When Father Ignatius himself at length came out, hundreds of men rushed from the many lanes about the church, and, in spite of the police, an attempt was made to upset the cab which had been brought for him. Only the arrival of a strong body of police was he saved from worse than insult.

George Muller's Work.—The report for 1867-8, shows that the receipts in money and goods for the year amount to \$130,000 which has been expended on the Orphan Establishment at Ashley Downs, near Bristol, and on the Scripture Knowledge Institution. The former embraces five large stone houses, containing twelve hundred orphan children and Muller is making an addition of two houses, which will enable him to receive 2,050. In thirty-three years he has received uncollected contributions to the amount of \$552,000, and although no year has been so trying to his faith as that just closed, the results confirm him in the belief that faith and prayer are the true method of eliciting the benevolence of God's people. Some one writes to him in The Boston Journal:—"He lives in the simplest style, and does not allow himself a lounge or a rocking-chair, unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money, and could have spent it as he would."

London Traders Speak.—Upon the proposed rules of the new King's Cross Market being submitted, last week, by Mr. Robinson, (one of the proprietors), to the numerous shop-keepers and stall-holders, the question, "Sunday or no Sunday?" was, we are thankful to state, unequivocally dismissed by a thoroughly unanimous vote, eliciting hearty cheering, with a general shout of, "No work on Sunday! No Sunday trading!"

English and French Morality.—Rev. M. H. H. Seymour, in the Record, controverts the statement that the morality of Roman Catholic cities is greater than that of Protestant ones. In the year 1864 there were 653,950 convictions for various offences in France, and in England 246,576. In Paris the proportion of illegitimate births is 33 per cent., in Brussels, 35, and in Vienna 51 per cent., while in English cities and towns the average proportions is only about 6 per cent.

The Needs of London.—With a town of say 10,000 persons, we shall find that the 3,000,000 of people in London, contain as many Jews as would fill two towns; as many workers on the Sunday as would fill ten towns; and as many habitual gin-drinkers as would fill fourteen towns. More persons than would fill ten towns are every year taken off the streets in a state of intoxication; two towns might be filled with fallen women; one with gamblers; two with children trained in crime; three with thieves and receivers of stolen goods; half a town with Italians; two with French; four with Germans one with Greeks; while there are as many Irish as would fill the city of Dublin; and more Roman Catholics than would fill the city of Rome. Besides all these, there are 20,000 public houses and beer-shops, with 500,000 people as customers, who frequent them. In London one in every 800 of the people are insane; there is one baker for every 1,206 persons, one butcher for every 1,563, one grocer for every 3,900, and one publican for every 668 of the inhabitants.

THE CONTINENT.

Popular Education in France.—The war between the Minister of Public Instruction (Duruy) and Mgr. Darboy, Bishop of Orleans,—or rather between national and clerical systems of education—is waged with unceasing vigor. Statistics show that after half a century of the latter system in 1862 forty out of one hundred women contracting marriage were utterly illiterate, and a large proportion even of those who professed to be educated could barely sign their names. The men were somewhat more intelligent, but twenty-eight per cent. could not sign the marriage register, and one-third of the conscripts could neither read nor write. M. Duruy has introduced a great reform which will probably do much to divorce ignorance and devotion, and wed the latter to intelligence. The Reform movement in education begins to extend wider than was first anticipated. The municipal council of Chateau Thierry has decided to expel the Christian Brothers from the common schools in that locality, and to replace them by lay teachers. The local newspaper stating the fact adds that "the youngsters will not be losers by the change, as the Brothers pupils spend most of their time in stammering over their rosary, in repeating long prayers learned by heart, and singing canticles. When they leave the school benches they are very strong upon religious exercises, but quite weak in orthography. We may have hereafter fewer fanatics, but shall certainly possess a larger number of good and enlightened citizens." In the Department of Cotes-du-Nord, Count Champagny, one of the Emperor's chamberlains, and member of the General Council, has denounced the schools conducted by the Chris-

tian Brothers. France is evidently following Austria in this matter.

The Change in Spain since the beginning of the month is one in which we all rejoice, as a change for the better. Julian Vargas, "the prisoner of the Lord" at Malaga had been released on bail before the storm burst; but he expected, when called upon, to answer for the offence of holding and teaching Bible truth before the civil tribunal. Through a change in the judges he was hoping to be treated with more justice and mildness. "Who is he that condemneth" now? The people of Spain by their uprising, demanding religious equality before the law, have justified him. The local Junta at Seville have granted permission for the erection of a Protestant Church in the city. As city after city gives in her adherence to the Central Junta, the demand comes from each that the religious orders be abolished, that religious liberty be established, and (some add) that the clergyman be stripped of their ill-gotten gains and their unjust immunities. The Junta responds heartily to the second of these demands, and as regards the first they have abolished the order of the Jesuits, ever the first objects of just popular vengeance.

The prominence of this demand for religious equality and liberty in the present movement is very remarkable, and indicates that, even in "Catholic Spain," dissent from "the Church" has been of widespread prevalence. How far that dissent has been the result of the spreading of a purer faith, and how far only that indifference to all religion which is ever the reaction against superstition and priestcraft, time will show. One thing is certain, the government shoe has pinched the popular foot in this respect or there would have been no such outcry. The liberation of Italy was not attended by any such hopeful sign.

The Ecumenical Council.—The Giornale di Roma brings the text of the Apostolic letter, addressed by the Pope to all the Bishops of the East who are not in communion with the Holy See:—"His Holiness, turning his eyes toward those churches which formerly depended on the Apostolic See by ties of unity, deploring the schism which has so long separated them, and recalls to their memory that at the commencement of his pontificate he addressed to those churches words of peace and charity. Although these have as yet produced no result, he does not despair of one day finding heaven listening to his humble and fervent prayer in this regard. He senses the occasion of the approaching council again to conjure the bishops willingly to repair to that Assembly, as their predecessors in past times did to the Council of Lyons, under Gregory X., and to that of Florence during the pontificate of Eugenius IV., in order, says his Holiness, that the rules of ancient charity may be revived."

The Pope's apostolical letter to Protestants and other "non-Catholics" has been published in England. The Church News (ritualistic) expressed its willingness to forgive the Holy Father for classing Anglicans with Protestants in his apostolical letter to non-Catholics. The blame of this mistake, it says, is not attributable to His Holiness, but to somebody in England. The Rev. Dr. White, Presbyterian minister of Islington Church, Liverpool, has written a letter to the Pope, declining His Holiness' invitation to Protestants "to return to the Roman Catholic Church," in connection with the proposed General Council, on the ground that he cannot do so consistently with his subscription to the Westminster Confession of Faith. Like a lady, however, the reverend doctor concentrates all the pith of his letter into the postscript, which runs as follows:—"I sincerely congratulate your Holiness on the improved tone of your communication. Might I venture to suggest that you would carry out the assumed spirit a little further, so as to grant to all the inhabitants of Rome liberty to worship God according to the dictates of their conscience; and also to exert your great influence to obtain the release of those who are pining in Spanish and other dungeons in Roman Catholic countries for reading the Word of God."

[We presume that this last request will hardly be pressed, so far as Spain is concerned.]

A Christian Literature for Italy is what the Italian Evangelical Society have undertaken to supply. The circulation of the Bible began twenty years ago in Tuscany, and in secret. It was followed in spite of the risk by suitable books and tracts. The Waldensian Church availed herself of the liberty secured in 1848, in Piedmont; and began a station at Turin, and two generous Irish ladies supplied them with hand presses and type. What they could accomplish by these was done, and from Piedmont, as a base of operations, their publications were secretly spread down through the Peninsula. When at last full religious liberty was secured by the restoration of "The Kingdom of Italy," the Italian Publication Society, was organized to meet the larger needs of the situation. They too, began their work in Turin, and it has grown upon their hands till their catalogue embraces 350 works, from one name tract to volumes of 500 pages. The years 1868 and 1867 were periods of special trial and difficulty. The currency, the cholera, political distrust, all weighed heavily on commerce, but in those two years they sold 268,000 books and tracts, many of which are in such demand that edition after edition is exhausted as soon as printed. They have in many cases been permitted to see the harvest as well as to sow the seed. These works have led many to the reading of the Word; many more into its meaning; many more under its yoke of authority. In a word they have combated the ignorance the stupidity and the skepticism of a priest-ridden but priest-hating people. They have gone where the Evangelist could not go; they have stayed where Evangelists could not stay. They have pulled down the strongholds of error; they have built up the weak in a holy faith.

The Baptist Churches in Sweden report during the last year 850 members by baptism. Nine new churches were formed and the total number of Baptists was 7,478, in 191 churches. Many of the churches have not sent their statistics. A great drawback to the increase of the denomination arises from the emigration to America. The first church in Stockholm has already lost about 100 by emigration. In Skane there had been a great revival, and one brother had baptized over 200 in seven months.

Conversions to the Greek Church.—A singular procession was noticed the other day passing through the Morskaj Street in Petersburg. Twenty Jews, with a white cross chalked on their backs, were carried along under strong military escort. It appears that these wretched beings had been condemned to deportation to Siberia, but had prayed to be converted to the Orthodox Church in order that the usual pardon might be granted to them. Instead of being obliged to work in the mines, they are allowed to "settle" in Siberia as a reward for embracing the faith.—Pitt Mail Gazette.

Parkerism in India.—At the close of a letter, "Carleton" to The Boston Journal states:—"The Babu boys (wealthy princes, merchants, etc.) have given up idols and the Shastars, and have, for themselves accepted Theodore Parker. Some are Pantheists, others Deists. I am informed by those who are intimate with the educated Hindus, that no modern writings have exercised a greater influence than those of Theodore Parker. It involves no loss of caste to believe in him, but to become a Christian, to attend church, and receive the rite of baptism, to believe in Jesus as a Saviour, is to become an apostate,—unclean and impure. No man can become a Christian without being cast off by his dearest friends; wife, children, father, mother, all hate and curse him; but no such consequences follow when idols and Shastars are rejected and the theology of Mr. Parker is accepted instead. I merely state the fact, leaving it to other to draw whatever conclusions they may arrive at from such phenomena." He adds:—"It is evident to the most casual observer that the country is making great progress, and that for the two hun-

dred millions of this land, truly it may, 'The morning light is breaking.'"

Missionary Success in India.—"Missionaries are hamburgs," said a red-faced, beef-eating surgeon of the Indian army, on board the steamer from Suez; "India would be much better off without them." "The missionaries have not accomplished much; the money sent out for their support is all thrown away," said another surgeon, for we had several on board.

"Per contra. There are some very fine men among them," said the captain of the steamer, "and they have done a great deal of good."

"Facts and figures are better than opinions, and very much better than prejudices. The census returns for India give the number of native Christians connected with Protestant churches at about 200,000—all the result of missionary effort. That is only one feature; for the census does not give the great number of children acquiring an education in missionary schools, which are acknowledged to be far superior to the government schools. The census does not give the facts in regard to the moral influence which has gone out from the missionary schools, but it is so great that army officers cannot bow, as in former times, have nautch girls to dance for them, except in those districts where there are no missionaries.

"The missionaries in India have had great obstacles in their way. The time was when there were no European women in India, and officers and soldiers, from Lord Clive down to the buglers of the regiments, had native mistresses. Englishmen were Christians in the estimation of the natives; they were beef-eaters; they drank strong drink, and they were the worshippers of sacred bulls, and according to the Shastars hard drinkers will find it hard work in getting into Paradise. Hindoo artists picture a Christian as an Englishman seated at a table, eating roast-beef and drinking brandy, with an arm round the waist of a nautch girl.

"The missionaries came upon the moral battlefield with idolatry, ignorance, degradation, hatred of the English name, and these false, distorted notions of Christianity, on the part of the natives, against them; also the hostility of a large portion of the English army, rank and file, especially rank. But there were some godly men in the army. European women came and the battle began, and this is the victory so far,—in round numbers, 200,000 church members."—Carleton, in the Boston Journal.

Ritualism in India.—The cathedral built by Bishop Wilson in Calcutta has come entirely under the control of the Ritualists. Of late there has been witnessed the surprising priest listening now to the confession of his brother priest, how to that of native Christian penitents kneeling or lying at his feet, followed by absolution as given in the service for the sick. Were English "priests" only concerned, we might pass the matter by with a smile. But the natives have become infected; and one of the preachers, Pundit Nehemiah, the very foremost of the native converts in the city, has become the apostle of a new Eusebian sect, and has published his "Tract No. 1." Bishop Milman, by his inflexion, is strengthening the hands of Astitudinarians, striving to satisfy both parties by his contradictory letters.

Progress in China.—Bishop Williams, of China, writes to the Spirit of Missions, New York, that the Emperor of China has issued an edict forbidding rebuilding of destroyed, and the repair of decayed temples, excepting the temples of Confucius. The principal judge of Soochow has prohibited the people of that great city from worshipping in the temples, or burning incense, candles, or silver, paper before the idols; and the mandarins of Kashing have forbidden any interference with the preaching or teaching of Christianity. The Emperor, who has proclaimed full toleration to Christianity and protection to its followers, and the mandarins, seem to be breaking down the barriers between idolatry and the Christian religion, and opening the way for the entrance of Gospel.

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