Religious World Abroad.

Great Britain.

The Bishop of London's Fund, established five years ago, by the persevering efforts of the present Primate, is growing in extent and in efficiency in carrying the Gospel to the neglected poor of the metropolis. Of the £1,000,000 to be raised in ten years, £350,747 has been promised or paid. The staff supported at present numbers 24 curates to assist the rectors of large parishes, 47 curates in charge of mission enterprises; thirtyseven Scripture readers, and nineteen mission women. In the seventy-seven districts taken in charge, eighteen churches have been built, and five more are going up, while seventeen more are contemplated, and as many local church erection commit-tees are at work raising funds. Special attention is paid to the needs of the number driven out of one district by improvements, and the erection of public works, into more thinly settled places.

We are g.ad to see that our Presbyterian breth-ren in Loudon are not idle in this matter. Evan gelistic work occupies a prominent place in their Presbyterial discussions, and Mr. Hugh M. Mathe-son has purchased the Whitefield Chapel, Wilson Street, Drury Lane, and has handed it over as a gift to the London Presbytery, in order that it may form a centre of evangelistic operations in a most densely-populated and vice-stricken locality.

Chinese Missions and the House of Peers. -The recent interierence of the English consul in protection of the British missionaries at Yangtchow, China, has led to a notable discussion of the subject in the House of Lords. It will be remembered that several members of the Independent Medical Mission, whose members have no home constituency to appeal to for permanent support, and who live as nearly as possible in conformity to all national Chinese usages, had hired a house in Yangtchow, and were fitting it up for missionary purposes, when they were attacked and grossly maltreated by a mob of natives, who broke into the house and destroyed their furniture. The consul threatened to bombard the town if the ringleaders were not punished, and compensation offered to the wronged, and his prompt action secured im-

The Duke of Somerset, calling the attention of the Peers to these facts, represented the missionaries in the sort of ignorant flippancy in regard to missions, which is not unknown in Republican countries. Earl Clarendon, in replying for the Government, expressed some regret at the speedy, redwere not entitled to British protection because they were missionaries, and reminding the House that some branches of British commerce, such as the opium trade forced on China, were not exactly the kind of pioneers for missions to follow in the wake of. He paid a touching tribute to the spirit of self sacrifice shown by these ministers of the cross, and contrasted it, with his characteristic irony, with the politic selfishness that would leave them to their fate.

Lord Shaftesbury made a speech of a far less manly and noble tone, giving especial prominence to the fact that none of the great recognized missionary societies were responsible for the Yangtchow missionaries and their [presumed] indiscretions. The discussion has done much to bring missionary work before the public, and to lead to friendly and unmissionaries are, of all men, least fitted to judge of the religious systems they intend to overthrow, and therefore least competent to approach the heathen. Other journals gravely propose to compel all the missionaries to come home. The Spectator, whose editor resided for a while in India, strongly con-demns these flippant attacks, and bears decided testimony to their efficiency and usefulness.

Driven off from his first attack, the Duke of Somerset retracted his charges upon the London Missionary Society, and called attention to a case in which the English consul at Formosa had been and officious in defence of the Eng lish missionaries. The Government replied [what was true] that his conduct was unjustifiable, and that he had been dismissed from office.

Religious Statistics.—In Great Britain, to population of 24,363,000 persons, there are 36,200 ministers of all denominations, with 34,700 churches and chapels: an ordained minister to every 673 of

Sabbath Question in England.—The question of opening museums and galleries of art on the Sabbath, is being again agitated in the British House of Commons. A delegation of nearly two hundred clergymen, and more than one hundred laymen, have already called upon Mr. Gladstone to protest against the proposed measure. They presented a memorial which is temperate in language, and expresses "the common belief of the people that one day in seven has been set aside by Almighty God forever for rest and worship; that from an early period of our history, legislation has been in harmony with this belief; that it is only a little knot of persons who desire to have museums and galleries opened on Sunday, there having been 629,178 petitioners against this proposal, and only 24,066 in its favor, when they brought it forward in 1855; that the opening of these places of recreation on Sunday afternoons would draw away young peo-ple from Sunday schools, and much discourage Sabhath school teachers; that the opening would deprive a very large class of deserving public ser vants of their rest and religious opportunities; that it would inevitably lead, as it had led in other countries, to the subjection of the people to labor on all days alike; and that the true way of benefit ing the working classes in this matter is to secure the opening of the British Museum, the National Gallery, and other similar institutions in the evenings of the week." Mr. Gladstone, while guarded in his reply to the deputation, expressed himself respecting the importance of the religious observance of the Sabbath, and also that, in a moral, social, and physical point of view, "its observance was a duty of absolute and vital consequence."

Later still, a deputation of working men waited on Mr. Bruce on Monday, and urged very strongly the opening of such buildings, declaring, at the same time, that they were opposed to the opening of theatres and places of amusement. They wished to be able to go to museums to improve themselves in the knowledge of their trades. One of them said that the reason why the work of English goldsmiths had to be finished by continental workmen, their tastes by spending Sunday in picture galleries and museums, while their brethren on the continent had that advantage. Another deputation, headed by the Earl of Shaftesbury, and accompanied by a number of workmen, appeared in opposito oppose, on Sabbath Observance principles, the passing of Mr. Hughes' Bill. Mr. Bruce, in connection with the two former, expressed his personal feeling, as he had done before, to be decidedly in favor of the opening of museums and galleries, but added that the Government would be directed in be interesting to recall, was converted to Protestant the matter by public opinion.

rish Presbyterians, in the following respects, speci- | quently pardoned on condition of his leaving the chapter where at whole chapter were leveled with the ground; their fields | ale by J. M. Maris and Co., Phila.

"1. That whereas the bill proposes to give compensation to the holders of any archbishopric, bishopric, benefice, also to permanent curates, diocesan schoolmasters, clerks, sextons, and curates only in temporary employment up to the date of January 1871, it makes legislation retrospective in its application to Presbyterian ministers, fixing the date in their case to March 31, 1869. 2. In providing for glebes and ministers' houses on easy terms for minisers of the Episcopal Church, when there is no such provision for ministers of the Presbyterian Church. 3. In providing compensation for unemployed curates of the Episcopalian Church, when there is no compensation proposed for the probationers of the Presbyterian Church, who hold a position exactly analogous to unemployed curates. 4. In providing that the future Episcopal Church shall be incorpo-rated with power to hold lands and other property, notwithstanding the statutes of mortmain, when no similar provision is made for the Presbyterian Church. 5. In overlooking altogether the equitable claims of the widows' funds for compensation for about \$500 per annum accruing from the proportion of Regium Donum between the death or resignation of ministers, and the appointment of their successors." Irish Roman Catholics also protest against the injustice of leaving one half the rev-enues of the national Church in the hands of "the Church of the aliens."

The Irish Opposition to Disestablishment, the dying effort of the Orange Association, (a correspondent writes,) "is waxing louder, noisier, more clamorous and furious. Meetings are being held in all the dioceses of the Church to protest against what the speakers at them term the contemplated sacrilege, spoliation and confiscation. Orations by the hundred yards, and as fierce as frothy, are daily delivered; and petitions by females to the Queenand by the clergy and curates—are getting up with a rapidity and a generality, that is really somewhat remarkable. A Protestant 'Indignation meeting' to 'protest against Mr. Gladstone's Spoliation Bill is to come off in Dublin some day this week. And o give the greater effect to their denunciations; the nigh flyers of the Church party, with Major Knox, the unscated member for Sligo, at their head, have egun to agitate for a separate Irish Legislaturein other words, they will prefer the repeal of the Union to the disestablishment and disendowment f their Church. It is only among the Episcopalians as of the London Missionary Society, and indulged that this rampant opposition exists. The Presbyterians are behaving themselves most quietly and exemplary. Instead of clamoring and threatening as badly as any Fenians, they are soberly and manful ly preparing themselves for what they see is inevitcontent to follow in the wake of commerce, not to and we have no doubt that ere long they will throw outrun it. The new Bishop of Peterborough (till off their long debasing and enervating dependence lately Dean Magee of Cork) replied to both in a on the public Treasury of Britain, and begin a new stirring and eloquent speech, [his first from the bench,] repudiating the idea that British subjects were not entitled to British protection because they

The Scottish Presbyteries have many topics f importance before them. A bill is on its passage through parliament, leaving religious education in parish schools to the local managers, thereby intro-ducing the English system of separate or sectarian education into Scotland. Many of the Presbyteries give it a general approval. The Established Presytery of Edinburgh disapproves of the bill as not absolutely requiring any religious education. The Free Church Assembly's Commission disapproves on these and other grounds. The Free Church Presbyteries continue their overtures to the Assembly to issue a declaration of the Church's spiritual ndependence, which Dr. Begg and his friends are [it is charged] inclined to waive or compromise. Rev. Sir. Honry Wellwood Moncrieff (the nevistal action) made an especially abla speech in the Presbytery of Edinburgh on the subject. He said that in one aspect—as against Rome's usurpations
—he would stand by the Royal supremacy, and warned Englishmen that Scottish opposition to Erastianism did not imply (as Englishmen often suppose) any sympathy with the hierarchical pre-tensions of the Hildebrands of the past or the present. The Established Presbytery of Perth joins that of Forfar in petitioning the Assembly to take measures for the Reunion of the Presbyterian had made a speech denouncing the Ultramontane churches of Scotland.

The Continent.

French Protestantism.—In a recent paper in the Revue des Deux Mondes, Albert Broglie depicts Protestantism as foreign to the national genius, both in thought and style. Protestants (he says) are ignorant of almost everything beyond their ow circle. As Protestants, they are of the past. "He the population, of whom not more than 350 can be is a Protestant" means to most ears, he is stiff and expected to be present at public worship at any one cold. It is impossible for such to reach the masses, so they fail of inspiring a Protestant enthusiasm and hope to save the nation through a long and toilsome education toward the truth.

The paper has caused great indignation, none the less for its telling much unpleasant truth. The Free Church party disclaim being such prigs, and boldly avow their sympathy with the popular movements and feelings. "We have an ally in every man's bosom; consciously or unconsciously every man longs for the Gospel. Principles of pro-gress and liberty in priest-ridden places, are also our allies." The organs of the Reformed (orthodox) and Lutheran churches of France predict great changes in the present conflict of truth and error, by which the followers of Christ and of Anti-Christ will be divided into hostile camps by more strictly-drawn lines. They accept the impending division of Church and State as a preliminary to

The Y. M. C. A. of Paris numbers some 250 members, but only 70 Frenchmen. Both this and the provincial branches are showing new energy, and life in their appropriate work. Mr. Guinness's preaching, in four different quarters, continues to be greatly blessed. The Central Evangelization Society report that they have built thirty new churches, established regular worship in thirty six towns and villages, and started thirty-one schools

under pious and competent teachers. A Belgian Convent Case .- The Chronique of Louvain says: "A nun belonging to one of the best families of the neighborhood was placed by the lady superior in a damp underground cell. She had been several days in confinement when, from the narrow opening by which her prison received a little light from the garden, she succeeded in attracting the attention of a man working there, who consented to procure for her writing materials, and to convey a letter to her brother in law. The latter, on receiving the communication, went to the convent and asked to see his sister-in-law, but was informed that she was in religious retirement and could not be seen. He returned three hours later accompanied by a commissary of police, whom he left outside and then repeated his demand; he received a similar rewas, that the English workmen could not cultivate | ply, but he insisted, and the superior at length be came evidently embarrassed. He then opened the door to the police officer, who compelled the directress to accompany them to the cellars under ground, where they found not only the lady in question, but also five other nuns confined in the same manner, tion to the proposal. A third waited on Mr. Bruce all of whom took advantage of the commissary's presence to quit the establishment and return to their friends." The cases are to come into court.

The Protestant Church in Madrid still continues its services in spite of threats of assassination. Don Francisco Ruet, the earnest preacher, it may ism in Turin. In 1855 he was imprisoned for

fied by the Presbytery of Newry, in recently adopted | country. He has been in exile ever since, until the | swept bare of crops; their granaries and the con-

Protestant Evangelism in Spain.—The Spansh Evangelization Society, which worked so secret-v and so persistently before the revolution in Bible distribution, through tourists, Protestant merchants, ships' captains and crews, and through Spaniards who attended the Presbyterian services at Gibralter, has reached almost every seaport with the open preaching and distribution of the Word of God hrough its paid agents within the last six months. It has also established at Barcelona, Madrid, Maaga, Cadiz, and Seville, central agencies and depots, from which to reach the surrounding country. Through its colporteurs and evangelists Protestant-

tion when, in the early fall of the same year, the same Senor Cabrera received from Prim the assurance that Spain was open to the gospel and the Bible. Under the auspices of this Society he transferred his labors from Gibraltar to Seville, where he first Spanish Protestant church was opened Dec. 27th, in which the word of life has been preached to not less than 12,000 souls, and where several Protestant baptisms and marriages have been celebrated. Thus a city, once the chief seat of Spanish mariolatry, now vies with Madrid as a principal stronghold of Spanish Protestantism. The people contribute freely, through the deacons, for the expenses of the church, and for the support of the poor and the sick. Their house will hold 500 worshippers; but one four times as large is needed and would be filled. In Malaga Don Pablo Sanchez is preaching to densely crowded houses. In

Don Antonio Soler has gathered a congre-

gation of from 800 to 1,000, to which he preaches in the house of an English gentleman, being the first to preach an uncorrupted gospel in this old Moorish city. In Ardhal the candidate, Padregal, reads the Bible to immense congregations, and is soon to complete his study and begin to preach. The Society have begun the work of printing at Seville, and have already issued some 20,000 volumes. They will probably soon begin to issue a

Of the agents of our own American and Foreign Christian Union, we learn that Senor Alonzo continues his work at Seville, preaching to audiences of tapeless method by which justice had been done, ably approaching. A Sustentation Fund similar to not less than a thousand. He has remed a room and expressed the hope that missionaries would be that of the Free Kirk of Scotland has been begun, in a poor quarter, where the simple people are in a poor quarter, where the simple people are greatly attached to him. He has dedicated the Christian Union Chapel of Seville." Here he has two services and Sabbath School on the Sabbath and preaching on Thursday evening and nightschool for adults on other week days.

A political club which occupies a disused Catholic Church in a leading street, called on him to address them, and he took the occasion to offer them the liberty wherewith Christ hath made them free," and when he closed his address he found the President in tears, and the people deeply moved and urgent to hear more. The Eco of the Society proves a most efficient preacher to the masses, each veekly number containing a sort of Protestant dis course. It is as yet distributed gratuitously. The mining regions above Hueloa send continual appeals for a Spanish preacher, but are only supplied by the Eco. Mr. Hall is trying to prepare men for the labors of the gospel in the fields which are white on every hand. Representatives of cities a hundred miles distant come to Seville to learn how to organize and start Sabbath Schools:

Four priests of the town preached against Protestantism thereby causing so much inquiry and discussion that the Archbishop suspended them for their pains. No less than forty families were lost to Roine by this assault on the missionaries.

Pious IX Scolding.—A recent "History of the Reign of Napoleon III" by M. Olivier, has caused no small sensation in ecclesiastical circles, through its containing a letter addressed some time since by had made a speech denouncing the Ultramontane practice of carrying every petty case to Rome for lecision, and of lightly appealing from the decision of every lower church authority to the Papal court. He asserted that even a Papal decision was not to be obeyed till sanctioned by the proper legal authorities. The Pope's letter, which must be taken as inlicating his course in the coming Council, sharply rebukes Mgr. Darboy for his Erastianism. He de nounces his opinions as "erroneous, contrary to the authority of the Church, opposed to the well-being of the Faithful;" "for the supreme authority of the Church and of the Apostolic See can never, in any way, be subordinate to the will of the civil power in anything which relates to ecclesiastical affairs and the spiritual government of souls."

A Free-Thinkers' Ecumenical Council.-A etter from Florence says, that it is proposed to hold a meeting of "the Free-thinkers of the whole world" in Naples, which is to assemble on the same day that the Ecumenical Council meets at Rome. Count Ricciardi, having written to inform daribaldi of the project, has received a short reply, in which the General says, "May God bless this holy enterprise." The terms of the reply appear to have disconcerted the "Free-thinkers somewhat, and the narrator of the incident consoles himself with the reflection that it is impossible Garibaldi can have invoked the Almighty "in

the same sense as the Pope or Antonelli.' A Universal Jewish Synod is expected to be held in Germany, while the Romish Ecumenical council is in session at Rome. The main object is to get rid of the sectarian divisions which separate this ancient people into Zoharites, Talmudists, Reformed, &c., &c., and to give them some sort of organic unity for purposes of co-operation and disci-pline. The Synod is called by the moderate men, who neither bind themselves to accept all the Talmud and traditions, nor yet with the worldly and godless Jews, cast it behind their backs. Three eminent Rabbis of this party presiding over synggogues in Berlin, Berne and Cassel have signed the ircular, but the conservative Jews hesitate to unite in a Synod where the Talmud may have to take its

chance of a vote. The Jews in Spain .- Since 1492, when Ferdi. nand and Isabella issued their decree expelling the Jews from the country, no Jews had ever been permitted to publicly worship in Spain, but since the late revolution, several synagogues have been opened in Madrid, and Jewish worship is con-

Foreign Missions.

The English Baptists in Northern India.-The Missionary Herald of London gives the results of their work: "In Northern India, fifty six native churches have been formed, in all of which native brethren fulfill many of the duties of pastors. But completely organized churches are very few. Two churches only can be considered as independent; one in Calcutta, and one in Jessore. The Calcutta church, under a native pastor, numbers about fifty members, and has actively exerted itself for the spread of the Gospel in Calcutta. The second independent church is at Kudumdi, in the district of Jessore; the number of members is small, but the pastor has been able to support himself from his own resources. The devastation of the district South of Calcutta by the cyclone of 1864, and again in 1867,

destroyed all the resources of the people, and de-ferred efforts for independence. Their dwellings and

revolution, when he returned to bless the country tents were carried away by the tempest; and many that repudiated him. must elapse before prosperity can be restored, or they can be expected to renew their efforts for selfsupport. The largest number of converts and churches is found in the districts of Jessore, Back-ergunge, and Delhi. In these localities the missionaries have endeavored to organize the churches on the Scriptural model, and to induce the members to assume the responsibility of the support of their pastors, and the maintenance of the means of

Education of Hindoo Women in Southern India.—A Mohammedan priest recently visited a missionary with the request that he would furnish Through its colporteurs and evangelists Protestantism has gained a firm hold in many quarters, notably in Andalusia.

The first consistory of the Reformed Church of Spain was held at Gibralter one year ago, an exprise (Cabrera) presiding. The moderator, in his opening address, enumerated the hopeful signs which indicated the speedy approach of better, freer, and purer times in Church and State in Spain, words which received a marvellous confirmation when in the early fell of the same year, the whose salary is already pledged by a benevolent Christian.

The Abyssinian Church.—Dr. Hurst writes to The Methodist: "A patriarch, styled Abouna, stands at the head of the Abyssinian Church, which is in communion with the Coptic Church of Egypt. The Christians of Abyssinia claim to be descended from Solomon and the Queen of Sheba, and that they were converted to Christianity by an eunuch, a prime minister of Candace, Queen of Sheba, who, as Queen of Ethiopia, was instructed by the Apostle Philip, as recorded in the Acts of the Apostles. The historical fact seems to be that the kingdom of Ethopia received its Christianity from a mission sent by Athanasius, Bishop of Alexandria, A. D. 335. The creed is substantially like that of the Greek Church, but many of the ancient Jewish rites and ceremonies are retained, including circumcision, the service of the tabernacle, observance of the Sabbath, and abstinence from the blood of animals and from pork. Baptism, the Lord's Supper, the keeping of Lent, and fasting on Wednesdays and Fridays, are strictly observed.

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