

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, September 1, 1869.

EDITORS:

REV. A. R. RUDE, COLUMBIA, S. C. REV. J. I. MILLER, STAUNTON, VA.

"In essentials unity, in non-essentials liberty, in all things charity."

TERMS:

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All communications must be written correctly and legibly, and accompanied with the name of the writer which, however, may be withheld from the public.

We request our subscribers to make remittances to us only in registered letters, or in the form of post office money orders or bank checks.

Formerly there may have been some ground for the remark that "the only effect of registration is only to make the letter more liable to be stolen."

NOTICE TO POSTMASTERS—Postmasters throughout the country will save trouble by obeying the laws in regard to newspapers, etc.

Premiums.

We will give to any one who sends us two Subscribers and \$3, one copy of "Distinctive Doctrines."

We will give for four Subscribers and \$10, a copy of "Life and Deeds of Luther."

We will give for five Subscribers and \$12.50, a copy of "Luther's Sermons, Vol. I," or if preferred, a copy of "Dr. Sless' Ecclesia Sacra."

We will give for ten Subscribers and \$25, a copy of "The Book of Concord."

The names and the money must accompany each order.

As regards premiums due for Vol. I, the former publishers are responsible. For the premiums for Vol. II, we are.

A. R. RUDE, J. I. MILLER.

Our German paper wants 6 new subscribers for 6 months. From whom? Each English pastor from Hartwick to Kansas, can obtain them.

How much will it cost? 75 cents only. How not to get them. Announce it from the pulpit and let it rest there. How to get them. Appoint an energetic member of the congregation to canvass thoroughly, or else do it yourself. When? This week. Why? The Kirchenfreund must be sustained, and its circulation increased to 2,500.

Will you help in this matter? Send the name, or names, immediately, to the Editor of the Lutheran Kirchenfreund, Richmond, Indiana.—Lutheran Observer.

The above practical paragraph commends itself to every mind as the way to kill or build up a paper. Many ministers labor under the erroneous idea that to circulate a church paper in their charge, it is necessary that the editor, or an agent, visit his people.

But we speak that we know, when we say this is by no means essential. Our experience, from the day we entered upon the ministerial work to the present, confirms our convictions that the pastor himself can do the work more thoroughly and successfully than editor or agent. And that you may have some idea of the truth of what we say, pardon us for briefly giving you a little of our experience.

It was a firm conviction that had laid hold of our mind when we entered the ministry, that the church paper was a great auxiliary to our success. We therefore set to work to introduce the Lutheran Observer, then the organ of our Church, into all the families of our charge not receiving it. As a result, we more than doubled its circulation in a short time. We were pursuing the same course in our second field of labor till the war, and the warlike attitude of the Observer against the South compelled us to cease our efforts to increase its circulation. Then, not as a military, but ecclesiastical necessity, the Southern Lutheran was issued in Charleston, and a call was made for patronage. In its first number it was estimated that if one-eighth of the actual membership of the Lutheran Church in the South would support that paper, it would succeed.

We took the first number into the pulpit and presented its claims, and then, by a systematic visiting through our entire charge, secured one-fourth of our membership as subscribers. When the Evangelical Lutheran appeared, we introduced it into every family in our Church actually able to take it.

Such, briefly, is a history of our work and success in this department of church enterprise. And what we did, can be done by every pastor who has the affection and confidence of his people to an extent

to justify him to remain with them. It only requires a like course to be followed by like results.

And now that, at reduced rates, we have started out into a new year of existence for the Lutheran Visitor, will not its friends, not only among the ministry, but among the laity also, exert themselves to extend its circulation, and thus both insure its permanency and enlarge its sphere of influence?

Get subscribers for six months or twelve, as you may find it best, but see that subscribers are secured. Could we leave our fields of labor and travel through the length and breadth of the Church as editors, we know that we could soon swell our list of patrons to quite a respectable number. But this, as pastors, we can no more do than can any other pastor, nor is it, as we have seen, necessary. Only let the pastors and friends of the paper at large take hold of the matter with a zeal commensurate to its importance, and the work will go on. But do not wait; now is the time to act. Get persons to subscribe, so as to begin with the new volume. When you read this, do not sigh, and say, "Well, some time, when I can make it convenient, I will see what I can do," but arise and go to work, and you will relieve us of all anxiety, and have the approbation of your own conscience.

Let every subscriber determine to do all he or she can to send us one new subscriber, and we will have a number that will put the success of the paper beyond the possibility of failure. And this is entirely practicable. Some may be unable to send us one new name, but many others can send us from one to twenty, by suitable exertion.

As editors, we labor hard to give you a paper in every way worthy of the Church. How far we succeed is not for us to say. One thing we can say, that according to the ability God hath given us, we are laboring to give the Church a paper of which she need not be ashamed, and which will be an efficient co-worker with pastors in building up Christ's kingdom in their midst.

Will you not then gladly come to our help, and render efficient service in the way of securing new patronage? We hope to be able to report a large list of new subscribers immediately. Shall we be disappointed?

Send on names and money to Rev. A. R. Rude, Columbia, S. C.

Liberty.

The congregations of Rev. J. Hawkins' charge, Newberry Co., S. C., have made him a present of a life policy in an Insurance Company for \$2,000.

We had a notion to print this item with capital letters, for it is among us Lutheran an unexampled evidence of the well-deserved appreciation of the labors of a faithful minister. Not that we have not many devoted pastors, who are instant in season and out of season, who having devoted years and expended their means in the preparation for the ministry, are now laboring faithfully and self-denyingly for the welfare of souls, but we have not many congregations who love, and who think enough of their minister to induce them to support him liberally, to say nothing of making provisions for his wife and children after he is gone. Yet it is one of the trials of the minister, to feel that his strength is departing, that his days are but few, and that when he goes to his rest, he must leave the wife, who has endured, toiled, prayed and labored with him, who cheered and comforted him often when his heart was heavy and his spirit cast down, and the children God gave him, without any means of support. True, the Lord has promised to provide, nor does he fail, but how does He do it? By raising up helpers! He is the husband of the widow, the father of the fatherless; and He puts it in the hearts of His stewards to administer unto them. But though we know and believe this, we know too that ministers often suffer from anxiety for their beloved. 'Tis natural; it is human; it is a feeling implanted within us, and it is the duty of every christian man to provide—especially for those of his own house. "If any provide not, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8.

How cheering, how relieving to the minister to have the assurance that his family will not be left entirely dependent. What a load it removes from his heart. It renews his strength, it inspires new life in his ministrations; it enlarges his affections for those who show by deed how well they love him.

Brother Hawkins' people have done well. They already have the reward in the blessed consciousness of not having forgotten, nor neglected him who labors among them in word and in doctrine, and the Lord has still greater reward in store for them. We need not say: May the Lord bless them! We say authoritatively: Bless them, O Lord, and sanctify them wholly!

We hope every charge will follow this example. There are three things that we would like every charge to have, may we say four: 1. A parsonage. 2. Liberty. 3. A good pastor. 4. His life insured.

The life insurance might perhaps be so arranged, that in case of removal it could be transferred to the successor.

Due the Lutheran and Visitor: "Several articles by a majority of the members of the Potomac Conference." Rev. writes us that we would have an avalanche of manuscript; but the harvest is passed, and the summer drawing near its close, and still no avalanche. We have even called, but 'tis like calling a spirit from the vasty deep; they will not, they do not come. The besetting sin of our brethren is to pass resolutions, and then James 1: xxiii: 24.

New Publications.

DR. MARTIN LUTHER'S HOUSE POSTIL; or Sermons for the Sundays and principal Festivals of the Church year. Translated from the German. Vol. I. Columbus, O. Schultze and Gassmann, 1869.

The translators and the publishers are alike deserving the thanks of all evangelical christians for having produced this work of the great Reformer in an English dress. It supplies a want long felt. We hear now the sturdy, the gifted, the faithful servant of God himself declaiming in his own simple, plain, and forcible language, the truth as it is in God. The translation is admirably done; it reads smoothly, and renders truthfully and faithfully into English the German of the original.

For private devotional readings on rainy Sundays, for spiritual instruction and comfort at any time; or for reading by an Elder in the absence of the minister, we know of no better book. Every Lutheran ought to have it; and all who are not Lutherans should have it. The work is well printed on good paper, neatly bound, and furnished with an admirable portrait of Luther. Price: Single copy, \$1.50; with postage, \$1.75. To assist in the distribution of this valuable volume of sermons, we will receive orders for it.

LIFE AND DEEDS OF DR. MARTIN LUTHER. By Rev. Herman Fisk. Translated from the German by Rev. Prof. M. Loy. Second Edition. J. A. Schulze, Columbus, Ohio, 1869.

We are glad to see that this little work has reached a second edition. It deserves it. We hope to see one or more copies of it in every Sunday School which we visit. It has already been noticed in the Lutheran Visitor. Price: Single copy, 60 cts.; with postage, 68 cts. We will receive orders for this also.

THE DISTINCTIVE DOCTRINES OF THE DIFFERENT CHRISTIAN CONFESSIONS IN THE LIGHT OF THE WORD OF GOD. By G. Granel, D. D. Translated from the German by Rev. D. A. Martens.—Columbus, Ohio, 1862.

Not long ago we had during a conversation with a Lutheran minister occasion to refer to this work, of which we have had a German copy for several years. "Why," exclaimed he, "are such works not translated in English? It is the very thing we want." We agreed perfectly, and are, therefore, glad to learn from one of our German exchanges that it is to be had in an English dress. No minister's library can afford to be without it. It gives the distinctive doctrines, together with their refutation from the Lutheran standpoint, of the Romish, Greek, Reformed, including the Episcopal, Presbyterian and Free Churches; Armenians, Socinians, Unitarian, Menonites, Baptist, Quaker, Swedenborgian, Ironigite, Mormon, Hoffmanite, Moravian and United Churches. It is a complete armory of offensive and defensive weapons stored up in most excellent order for Evangelical Christians. Price: Single copy, according to binding, 25 or 30 cts; with postage, 33 or 38 cts. Orders may also be sent us for this.

THE WESTMINSTER REVIEW, July, 1869. Leonard Scott, New York.

Contents: 1. Indian Railway Reform. 2. The Four Ancient Books of Wales. 3. Labor and Capital. 4. Patents, Patentees, and the public. 5. Mr. Mills' Analysis of the Mind. 6. Prostitution in Relation to the National Wealth. Contemporary Literature.

THE EDINBURGH REVIEW, July, 1869. Leonard Scott, New York. Contents:

1. The unpublished works of Guicciardini. 2. Lecky's History of European Morals.—A calm and candid review, doing full justice to the work, without either approving of its faults. "Mr. Lecky rejects the law of utility as an unerring test of morality. He does not adopt the dogmatic theory based on a religious

principle. * * * On what basis then does his conception of virtue and morality rest? Apparently on the gratification of the higher feelings of our nature, and that is the 'standard of society.' That is we must say, very weak and narrow ground for a moralist to take his stand upon." We agree with the Reviewer. "The higher feelings" of our depraved nature! "The standard of society," which is conventional, corrupt, and sensual. The Bible is the only standard of virtue and morality. The Decalogue teaches the whole duty of man. 3. Visitor Jacquemont's Letters. 4. Shakspearian Glossaries.—We really think that ministers of the gospel might find better and more profitable work to do, than to write glossaries and notes to Shakspeare. If it is right for ministers to study Shakspeare, to spend mind, strength, learning, and years in order to understand him; can it be wrong for sinners who are neither Reverends nor Fellows and Tutors of Trinity College to act and to see him acted? 5. John Bull's Alpine Guide.—How far off is a man from heaven when he ascends to the topmost point of Mt. Blanc? 6. Mrs. Semerille in Molecular Science.—We read it, and exclaimed: how wondrous, how various, how infinite are the works of God! 7. The Ring and the Book.—Only poetry. 8. Freeman's History of the Norman Conquest. 9. Foster's Life of Laud. 10. The Marriage Law of the Empire. This number is valuable.

THE AMERICAN MESSENGER.—This is a Monthly Newspaper, published by the American Tract Society. A paper better adapted to promote the interests of practical piety in the soul, it would be difficult, if not impossible to find. Its articles are short, but deeply interesting, and practical. Terms per single copy, per annum, 25 cts., or five copies for one dollar. Published by the American Tract Society, and to be had by sending on the name and money, to New York or Baltimore.

THE NEW ECLECTIC MAGAZINE, for August, is not a whit behind, in interest and value, any of its predecessors. It is now combined with the Land We Love; a monthly, published for some time at Charlotte, North Carolina, by the able and spirited editor, Gen. D. H. Hill, whose continuance with the Magazine in its new form, is a sufficient guarantee that it will be true in its spirit and teachings to the South. The article on our Southern Colleges is one of deep interest, at this time, to every Southern mind. There is in this monthly a happy blending of the entertaining and instructive, which makes it a welcome visitor to both the young and old. We hope it will, as it deserves to do, take the place of Harper on every cent table in the South. Published at 54 Lexington St., Baltimore, Maryland.

THE MOTHER'S MAGAZINE, for August, is more than usually interesting and instructive. The following is its list of articles: The Marietta Maternal Association; Early Conversion; An Angel's Visit; Mental and Moral Qualities Transmissible from Parents to Children; A Dream of Heaven; Fault Finding; Step Mothers; Non-Conformity; To Parents; Extract from a Lecture on Common Sense; Little Brownie; Hints to Ministers; Talking to Little Folks; The Dying Mother and her Children; Mary's Prayer; A Noble Boy; Woman's Education. Many of the above articles are of rare excellence and touching beauty. Published monthly at \$1.50 per annum. Address The Mother's Magazine, No. 5, Beekman Street, New York.

AMERICAN AGRICULTURIST. August, 1869. New York.

Instructive, entertaining, and a safe and reliable adviser. We give two items which are worth many a subscription to the wise: "Quack doctors, however, still find plenty of fools to cure of some real or imaginary disease, and all we can say for such is, he who reads the Agriculturist and then employs an advertising 'Doctor,' reads it to very little purpose. All should remember that every one calling himself 'Doctor,' and warranting cures, or presenting certificates, is a quack, and has no professional standing whatever with his brother doctors, or the intelligent general public." Apply this to the "Emperor's Balm," the "King's Panacea," the "Queen's Enjoyment," and all the rest of the high-titled nostrums. "The larger the crops you take from the land, the quicker it will run out. If you have a credit at the bank for \$10,000, and want to use the money now, will you draw it out a few hundred dollars at a time? No. You make a check for the whole amount at once, and use the money. The soil is a bank; you have a credit there which consists of all the immediately available plant-food in it, without reference to whether it was formed there or you put it in. A crop is a check. It is

impossible to draw out all the fertility with one crop, but if you wish to do so as nearly as you can, use Peruvian guano and highly concentrated, stimulating manures. If you take care that you return to the soil as much as you draw out, or a little more, there will be no exhaustion; but if you keep on drawing without making equivalent deposits, of course you will run out the land as truly as you would your balance at the bank. We believe in getting as big crops as possible, but in keeping the soil good, too." Every word of the above is true. The result of the exclusive use of guano and other highly concentrated manures, without either grass or other lasting ameliorators of the soil, must be sterility.

THE AMERICAN FARMER, August, 1869. Baltimore.

An excellent number. It has, however, one great drawback this month. The Table of Contents is so long, we are afraid to publish it; it would take up too much space. Send for it to No. 4 South Street, Baltimore.

Ecclesiastical.

THE OLD WORLD.

ENGLAND.

Episcopal Churches and Souls for Sale, and knocked down to the Highest Bidder.—The London Telegraph says:

The purchase system is everywhere so beautifully said like a golden thread!—with many British institutions. For the loyal luxury of servitude his sovereign, ensign, lieutenant, captain, major or lieutenant-colonel, an English gentleman also has to pay certain sums, regulated by the state of the commission market, where swords are sold to the highest bidder, and "Take, then, the sabre," is his Majesty's spirit-stirring address to the buyer who has most money in his purse. Then we all know that there is a tariff for seats in the House of Commons; some boroughs "rule high," others are "firm," while purchasable.

Put of all kinds of British purchase none must seem so strange to a foreign observer as the sale of advowsons in the English Church. Centuries have elapsed since the Apostles were sent forth to preach, and the early ideal of the Christian priest and missionaries has been often travestied, sometimes terribly, sometimes coarsely, by wicked or worldly men. Nevertheless, in all churches the old standard is avowed. People do still consider that a minister of religion is a man that holds himself commissioned by Divine authority to preach the Gospel and administer the rites of the Christian Church. Face to face with this still potent belief, we have the extraordinary fact that the sacred right is openly offered for sale; that the greatest publican and sinner in the City of London may buy the next right of presentation to a living, and may exercise the power of appointment. His money may have been made in any of the vile ways within the wide boundary of our loose, elastic law; but the gold does not stench, and he purchases the right of placing at one of God's altars any creature of his own—perhaps some clerical companion of his festive hours, perhaps some silly or innately vicious relative of the house. But, independently of this frequently deplorable result, the open sale is surely among the grossest scandals of our day.

The auctioneer endeavors to show off the multifarious "attractions" of the living, and those "attractions" are the very reverse of such as would be supposed to influence a zealous or a religious man. We are told that the souls to be saved are few, that the "duties are light," that the "society" and even the "hunting" is good. The "rectory and vicarage of West-borough, with that of Dry Dodington," were thus praised at an auction mart on Tuesday last; but the bidders were slack. Intending purchasers were told that one hundred pounds sterling a year would pay a curate to discharge the duties, leaving six hundred pounds a year of surplus for the rector; while the present rector was seventy-three, and therefore must soon die; still the bidders paused, and the "property" was withdrawn. These shameful scenes are not rare; they occur in the metropolis at least once a week, and the "religious," or perhaps we ought to say the clerical journals, abound with the latest reports from the market of souls.

The origin of this gross evil is explainable enough, and the theory is not half so bad as the practice itself. Strictly speaking, the auctioneer does not sell the right to minister at the altar in a particular parish; he simply sells the "right to the next presentation; that is, the purchaser may "present" to the bishop an ordained clergyman of the Church of England for induction into the living. If the bishop discovers

in the candidate any grave, moral or theological defect, he may legally refuse induction; but the usual uncertainty of British law hangs around this right, and it is, therefore, rarely exercised.

Church Reform.—In England the Evangelical branch of the Established Church have started a "Church Reform Association," with the special object of revising the Book of Common Prayer by the excision of those passages which assert the doctrine of sacramental grace, and which High-churchmen consider of fundamental importance.

Baptist.—A correspondent of the Examiner and Chronicle gives an account of the divisions in sentiment of the English Baptists, from which it appears that there are four distinct classes.

First, the union churches, composed of Baptists and Peto-Baptists united in the same congregation. Such churches employ a Baptist pastor when the immersionists are in the majority, and vice versa. Such a pastor declared, at the late meeting in London, that this plan would finally heal all divisions, for he had already immersed one hundred Peto-Baptist members of his church. John Banyan's church was always a union church; and, at this time, the Peto-Baptists are in the majority, and have a pastor, who baptizes the infant children.

Another class are the Open Membership Baptist churches, where persons are admitted to membership of a Baptist church on a simple basis of personal piety, and are afterwards immersed if they wish, as it is said two-thirds of them do. To this class belong such pastors as Dr. Landels, Dr. Brock, Baptiste Noel, Stowell Brown, &c.

The third class are Open Communion, with restricted membership, like that of Mr. Spurgeon, who holds that adult immersion is the indispensable requisite for church membership, but that all christian believers may be invited to the communion.

The fourth class, are Strict Communion Baptists, who exclude the unimmersed both from the Lord's table and from membership. The "hard-shells" all belong to this class, and a considerable number of others; but they are understood to be a minority of the denomination. The open membership men, such as Landels and Brock, are evidently the leaders of the English Baptists.

Open Communion.—On a late Sunday, Prof. Park, of Andover, being in the Rev. Mr. Spurgeon's congregation, the fact became known to that clergyman, who insisted upon his taking part with him in the administration of the Lord's Supper, introducing him to the congregation as his "venerable and beloved friend." This was more honorable to Mr. Spurgeon than the standing claim to him as a regular Baptist is to those in this country, who, while they publish his sermons weekly, and plume themselves denominationally upon the great fame, would necessarily treat them as they do Howard Malcolm and Crammond Kennedy, if they were here.

AUSTRIA.

The Craaco Convent Case.—Release of a Nun after a Lengthy Confinement.—The latest European papers contain what appears to be rather loose details of the recent release of the nun at Craaco, in Polish Austria, in connection with which, it will be remembered, there were tumults and exciting demonstrations, as lately reported in the Atlantic cable dispatches. From these reports it is learned that the name of the nun was Barbara Ubyrk, and the extraordinary statement is made that she had been incarcerated twenty-one years, tho' the accounts imply also that she is insane. All the reports appear with more or less coloring. A Vienna paper furnishes the following account:

"On Tuesday, the 20th ult., an anonymous letter, in a woman's handwriting, reached the Criminal Court at Craaco, to the effect that in the convent of the Carmelite bare-footed nuns, one of the order, named Barbara Ubyrk, had been forcibly kept in close confinement in a dark cell for twenty-one years. The vice-president of the Criminal Court, Ritter Von Antoniewicz, immediately laid this information before a judge of enquiry, who, in company with the public prosecutor, repaired to the Bishop Von Galecki, with the request to permit them to enter the convent, which was granted. A judge visited the convent and found in a cell a half-naked, half-insane woman, who, at the unaccustomed view of light, the outer world, and human beings, folded her hands and implored: 'I am hungry, have pity on me; give me meat (Helsch) and I shall be obedient.' There was very little in the cell. The judge instantly ordered the nun to be clothed, and went himself for Bishop Galecki. The bishop was deeply moved, and, turning to the assembled nuns, he vehemently reproached them for their inhumanity. 'Is this,' he said, 'what you call love

of your neighbor? Is it thus that you propose to enter the kingdom of Heaven? The nuns ventured to excuse their conduct, but the bishop would not hear them. 'Silence,' he exclaimed, 'away out of my sight.'

"The father confessor, Pinskiwicz, an old priest, who was present, dared to observe that the ecclesiastical authorities were aware of this scandal, whereupon the bishop denied his assertion, and at once suspended the father confessor, and also the superioress, who is descended from an old honorable Polish noble family. The bishop ordered nun Barbara Ubyrk to be brought into a clean cell, and there to be dressed and nursed, which the lady superior obeyed very reluctantly. When the unhappy nun was led away, she asked anxiously whether she would be brought back to her grave, and when asked why she had been imprisoned, she answered: 'I have broken the vow of chastity, but, pointing with a fearfully wild gesture, and in great excitement to the sisters, 'they are not angels.' The lady superior declared that Barbara Ubyrk was kept in close confinement since 1848 by order of the physician, because of her unsound mind. On account of the importance of the case, the Attorney General has taken the matter in hand. The exasperation of the people knows no bounds. It is stated that the bishop intends to dissolve the convent."

The London Times, commenting on the case, thinks that the declaration of the nun in regard to her broken vow may have been the effect of her madness.

A Vienna correspondent of one of the London journals furnishes the following in regard to the tumult that followed the release of the nun Barbara Ubyrk:

"The knowledge of the affair began to spread abroad, and create a sensation throughout the whole town. On Friday morning, hundreds of people had assembled before the convent, smashed all the windows, and crying 'Away with the nuns!' had already broken into the interior, when a body of soldiers arrived in time to protect them. On Saturday the same thing was repeated, in spite of adjurations of the papers to the people to wait calmly. By the evening, two detachments of soldiers had been called out—for the mob, which had swelled to 4,000 people, after doing what more mischief it could to the Carmelite convent, went off to attack that of the Jesuits and that of the Franciscans. It was a critical hour for the whole monastic orders of Craaco. The Jesuit rector was insulted, many Jesuits wounded with stones, and every pane of glass in the monastic house was broken to pieces. For these manifestations of their indignation, an immense number of people have been arrested, but a large petition has been sent up to the Town Council to remove the Jesuits and Carmelites out of Craaco."

"Far into Sunday morning, the disturbances were still going on. Later in the day, the Lady Superior and her assistant were taken under a military escort to be kept in ward, in order to appease the people. Soldiers, however, still patrol the town."

Unfettered Austria.—The government of Austria seems determined to maintain its independence of the papal domination, and to enforce the laws which place priests and laymen on an equal footing. Bishop Linz, a prominent ecclesiastic, having dared to resist these "godless laws," as the court of Rome styles them, has been arrested, tried, convicted, and imprisoned for "uttering doctrines subversive of public order." The minister of public worship has notified the governors of the provinces, that when priests are confined by their bishops, the sentences are only valid so far as the condemned priest voluntarily submits to them.

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Resisting Ecclesiastical Interference.—Bavaria, which has been one of the most submissive countries in Europe to the Pope, and whose prime minister is brother to one of the Romish cardinals, has invited the Catholic governments of Europe to a conference, for the sake of organizing resistance to the encroachments on the rights of secular governments, which it is expected will be decreed by the coming Ecumenical council called by Pope Pius. Several of the governments appear disposed to join; others prefer to decide as to their action after the council has issued its decrees.

Changing Sentiment.—The Chinese authorities have evidently become alarmed at the excitement against Christian missionaries, and are seeking to make amends for the indignities and outrages inflicted upon them. The officers in charge of foreign affairs at Foochow invited all the missionaries there to a public entertainment, exerting themselves to make it as agreeable as possible. When they sat down to the table, the oldest missionary was called in to ask a blessing, which he did, first in Chinese, and then on English.

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