

of the French branch of the Evangelical Alliance. Pastors of various denominations, besides the seven pastors of the Reformed Church, legally appointed, joined in this interesting ordination. It was at Fontainebleau that the revocation of the Edict of Nantes was signed. Previous to that fatal event, a Reformed Church existed on the outskirts of the forest at Bois-le-Roi.

In the Rationalist camp, some are courageously speaking clearly, as they think. Would that all were so bold! At Cette, the junior pastor took the opportunity given him by Christmas-day to state distinctly that, in his opinion, the Lord Jesus is not God. The majority of the hearers immediately left the sacred edifice. The Presbyterian Council desired him to resign, which he did, but afterwards withdrew his resignation, and ascended the pulpit one Sunday in the stead of the elder pastor, who, for the sake of peace, allowed it. Spontaneously, the whole congregation rose, and left the young man in the empty church.

The same party are trying to get the Rationalist Geneva edition (1835) of the Bible into the *Protestant Bible Society* of Paris; but this change is forbidden by the rules of the Society, which only admit versions in common use in the Church, and give no power of translation or revision to its members.

The Church Missionary Society had an interesting meeting last month at Bordeaux; the Rev. E. Forbes, from Paris, Rev. Hare and Pastor E. Frossard, Professor La Harpe, General Lawrence, and others, spoke. The amount subscribed was above 1900 francs.

Russia.

THE CHURCHES IN PETERSBURG.

A sketch of the ecclesiastical life here may best be commenced with a reference to the diversity of the forms of religious worship which subsist side by side in the city. To get a lively conception of these, it is only necessary to take a stroll through the principal street in St. Petersburg on a Sunday afternoon. It will perhaps interest you to share a spectacle of this kind with me. Nearest us lies the Armenian Church, which is hospitably furnished in the interior. You will there find about fifty persons assembled, chiefly men, the swarthy sons of the Caucasus, with expressive countenances, dressed partly in the national costume, and partly in the Russian imperial uniform. They are listening devoutly to the precentor and a few priests, whose accents are repulsive to our ear. In general their liturgy appears to differ little from that of the orthodox Greek Church—a fact which we may readily ascertain by going a few yards further along the street to the Kazan Church. At the door we encounter a multitude of mendicant monks and women, who continue, even in the courts, to in-

commode us with their solicitations on behalf of some church that is to be built in the interior of the country. Within the church we hear imposing chants; and the bishop, with his streaming hair and his long venerable beard, is there performing the sacred rites of worship. However, it is almost impossible to enter such a church without remembering the words of our Lord according to Matt. xxi. 12; for here, too, we find a buying and selling in the church (that is, of wax-tapers for the images of saints that are upon the walls), and a chinking of coins upon the tables that stand at the entrance is heard throughout the service. Yet I must not fail to observe, that all countenances in the great assemblage are tinged with a devotion, concerning which we are strongly prompted to inquire, whether it is evoked by the dazzling sensuous pomp of the ceremonial, or whether there are souls even here which, across all these disguises, can see a passage open to the grace of God. But let us leave this house of God, and cross over the street to enter the Roman Catholic Church, a few steps further on. Here, too, people are much annoyed by beggars. Numbers of Poles, in soiled and tattered clothes, are pressing towards the church, where a sermon will be preached in their language. Add to all this, that the Lutheran Church of St. Peter, and the Dutch Reformed Church, are situated in the same street.

As to the Protestants, they are here divided into fifteen societies, whose names perhaps will not appear uninteresting to you. These are—

		Communicants, 1860.
1.	The congregation of St. Michael I.,	213
2.	" St. Peter,	5658
3.	" St. Catherine,	3582
4.	" St. Anne,	5018
5.	" St. Michael II.,	318
6.	" St. George,	158
7.	" St. Catherine (Swedish)	2807
8.	" St. Mary (Finnish)	6056
9.	The English Congregation,	1130
10.	The Dutch Congregation,	95
11.	The German Reformed Congregation,	1014
12.	The French Reformed Congregation,	211
13.	The Estonian and German Congregation of St. John,	3742
14.	The Lettish Society of Jesus,	3517
15.	The Society of St. Mary in the Hospital,	167
—News of the Churches.		

The Jewish Mission.

It will be seen from the subjoined extract from the Canada *Presbyterian*, that Dr. Epstein is about to resign his situation as Jewish Missionary at Monastir. This we deeply regret, nor are we very clearly informed why the field has been thus so suddenly abandoned. The mission itself was entered upon with considerable zeal by the Church in Cana-