

CHURCH NEWS  
BRITISH AND FOREIGN.

Of the 13,000 U. S. Episcopal parishes, less than 1,400 contributed to either home or foreign missions last year.

DR. CHESI, of the Waldensian Church, Pisa, is dead. He was a very brilliant man—and a convert from the Church of Rome. The city gave him a public funeral.

In his recent pastoral, the Bishop of Ontario says that since his elevation to the episcopate in 1862, forty-eight new parishes and missions have been organized, the number now being ninety-four in his diocese.

REV. FRANKLIN B. DWIGHT, of Romeyn Chapel, attached to Dr. John Hall's church, has accepted a call to the Presbyterian church of Sing Sing, N. Y., from which Rev. Dr. Phraner recently resigned.

It is stated that the net increase of the Methodist Episcopal Church, South, for the past year will not fall below 50,000. This is almost unprecedented increase, giving an average of about thirteen and one-half to each effective preacher.

THE New York Chinese Mission has now between 4,000 and 5,000 Celestials in its Sabbath Schools. About sixty have joined the various churches since they began to receive instructions. The first Sunday School for these people was founded in this city about eighteen years ago.

CARDINAL MANNING has opened at Kilburn (in London) a Roman Catholic Inebriate Asylum. The Cardinal is an earnest temperance worker, and has delivered several addresses lately in aid of the cause, in which he has especially recognized the work of the English Church for it.

THE "Black Pope," as Father Beckx, formerly the chief of the Jesuits, is quite infirm. He was born as long ago as 1795, and was compelled to retire from his position as Superior General of the Jesuits two or three years ago. Father Anderlety succeeded him in that influential office.

JOHN B. GOUGH used to lecture at the old Broadway Tabernacle in New York for one cent admittance. For some time he used to lecture for his expenses, and the proprietor of *The N. Y. Independent* about forty years ago was the first to break over this custom by paying him fifty dollars for a lecture.

Not less than two thousand children marched in procession at the annual Sunday School festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. That straw looks as if the stream were running. Missions are not quite a failure.

THE Abbe Glairo has prepared a new translation of the Bible into French. It is declared to be the only French translation approved by Rome, and which Roman Catholics may read without danger. As it is, however, published in four volumes, and costs thirteen francs in paper covers, a large proportion of Roman Catholics will be prohibited by the price from reading it.

BOHEMIA was one of the earliest centres of Protestantism. It was, however, very cruelly and effectually stamped-out. It is now remarked as something very extraordinary that the new burgo-master of Prague is a Protestant—the first Protestant burgo-master in two hundred years. His name is Valisch, and he is the brother of a well-known clergyman, who, for several years, was in the service of the Evangelical Continental Society.

THE presbytery of Charleston, S. C., at a special meeting directed its candidate to withdraw at once from the Columbia Seminary and advised him to pursue his studies at some other theological school, on the ground of Professor Woodrow's views of Evolution, and his position in regard to his relations to the Seminary. Two members of the presbytery protested against this action, to which the presbytery responded and re-affirmed the propriety of its action. A correspondent writes: "There are now only ten students in the Theological Seminary in Columbia. This is the result of Evolution."

THE "Official Year Book of the Church of England" has published statistics of the amounts contributed by churchmen during the last twenty-five years to distinctly church objects. The figures have been carefully checked with the view of excluding contributions devoted to purely parochial purposes, such as the maintenance of additional clergy, or the relief of the sick in particular parishes, to middle class schools, to unsectarian institutions, and, with few exceptions, to sisterhoods. Even when thus limited, the total sum contributed in a quarter of a century is said to reach the enormous amount of four hundred million dollars.

At a meeting held recently in Glasgow, Rev. Dr. Simon, Principal of the Congregational Theological Hall, Edinburgh, furnished some interesting statistics regarding the present state of religion in Germany. Among the many encouraging signs he instances the Young Men's Christian Association, of which there are four—Eastern, Western, Northern and Saxon. The Eastern Union alone embraces sixty-three branches, and the members in Berlin are to be counted by hundreds. Next come Sunday Schools, of which there are 3,000, with 30,000 teachers and 300,000 scholars. In Berlin alone there are upwards of fifty Sunday Schools, with 1,000 teachers and 15,000 children.

As compared with the great cities of Britain and America these figures are small, but it is to be remembered that twenty-two years ago there was not a single Sunday School in Berlin, nor were there more than twenty connected with the State Church in the whole of Germany. City Missions, of which there were none twenty years ago, have now a recognized existence, and in Berlin alone there are now not fewer than twenty-eight city missions. Religious meetings on New Year's Day for mutual exhortation and prayers, which have become common all over the land, are mentioned as presenting another encouraging sign. Sunday associations, having for their object the moral and spiritual welfare of servant girls, have become numerous. The figures indicate a growing religious vitality.

On the 12th February, a large and representative conference of ministers, elders, and members of the United Presbyterian Church, was held in the great hall of the Waterloo Rooms, Glasgow, to consider the relation of the Church to the present aspects of the Disestablishment controversy. Between 600 and 700 gentlemen were present, and, so far as an observer could judge, the lay element predominated. Representatives attended from congregations and Presbyteries in the most distant parts of the country, although, of course, Glasgow and Edinburgh furnished the largest contributions to the membership of the conference. On the motion of Principal Cairns, the Rev. Dr. Jeffrey, an ex-moderator of the synod, was called to the chair, and the Rev. Dr. Kennedy, synod clerk, was afterwards requested to act as secretary to the meeting. A preliminary explanatory statement having been made by Rev. Dr. Thomson, Edinburgh, the conduct of Dr. Cairns, Mr. McCowan, elder, Glasgow, and Mr. Duncan, Jr., elder, Edinburgh, in convening the meeting, was, on his motion, seconded by the Rev. Dr. Blair, approved.

An interesting discussion ensued, and the following resolutions were adopted at the close of the conference almost unanimously:—

1. The conference rejoices in the large measure of public attention that has recently been given to the question of the relation of the Church to the State, and of the different branches of the Scottish Church to each other.

2. The conference is gratified with the admission all but universally made, and by none more readily than by leading members of the Established Church, that the present position of the churches in Scotland is unsatisfactory and must come to an end.

3. The conference sympathizes deeply with the widespread desire for the union of the different denominations of the Presbyterian Church in Scotland, and would be willing to take any steps or make any sacrifice consistent with principle to further such a union.

4. The conference is convinced that obstacles to the reunion of the Presbyteries of Scotland would not be removed by the passing of any such measure as that proposed by Mr. Finlay, because if spiritual independence were possible in a church established and endowed by the State, the possession of such independence would not in the least diminish the injustice involved in the conferment of exceptional privilege, and the bestowment of national funds on any church.

5. The conference would deem the passing of such a measure in present circumstances a grave injustice, because, while it could do nothing to promote a comprehensive union of the churches, it would seriously change the relation between them, by conferring on the Established Church new privileges and powers to which, in the opinion of the conference, she is not entitled.

6. The conference believes that the one great obstacle to reunion lies in the fact of Establishment and Endowment by the State; and, while most willing to enter into any equitable arrangement for satisfying the just claims of those who would be deprived of a vested interest, the conference feels constrained to renew the demand, so long and consistently made by the United Presbyterian Church, for the Disestablishment and Disendowment of the State Church in Scotland.

7. The conference would be most willing that negotiations should be at once begun for reunion on the basis of Disestablishment and Disendowment, but it is assured that the United Presbyterian Church would not entertain any proposal for continuing the public endowments for religious purposes, either by conferring them on a reunited Presbyterian Church, or by dividing them among the different denominations of Christians in Scotland. Either of these courses would, in the opinion of the conference, be inconsistent with justice, and would involve the country in serious difficulties in dealing with England and Ireland. The conference believes that the equitable destination of the endowments is to some strictly national and unsectarian purpose.

8. The conference is of opinion that all prudent measures should be adopted for securing an early settlement of the Church question in Scotland, believing that the passing of a measure of Disestablishment and Disendowment would further the interests of true religion, would promote brotherly relations between the churches, and would clear the way for their ultimate incorporation.

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