

therans and Reformed into one church occasioned, about ten years since, the formation of an 'Old Lutheran Church,' which is exceedingly stiff in following the confessions in every point, and cleaving to them with the greatest tenacity; and, moreover, laying particular stress upon 'the church,' that is, *their church*, as being the *true church*. This party speak in general with more deference of the Church of Rome, than of their Protestant brethren. They have been recently considerably increasing, almost entirely however in Prussia. A great number of ministers in Germany, particularly in Prussia, although not going so far as the 'Old Lutherans,' sigh for a church in which the Lutheran symbolical books shall be the criterion of doctrine; others, however, and in the south of Germany a great number, wish only the Augsburg Confession to be preserved.

A very general feeling, however, prevails throughout Germany, that the question of the confessions of faith, which has so long divided the clergy, must bring about a separation; and that the Rationalists, who are against the confessions, will carry the victory; but whether they will be able to remain paid ministers of the State is doubted by some, in consequence of the growing influence of the radical party, which demands the separation. Of upwards of thirty ministers present at the Conference at Wiesloch, and who all belonged to the evangelical party, not one doubted that, sooner or later, they must separate from the State, and perhaps leave the Rationalists in possession of the State Church. One of the worst features in this controversy, in my opinion, is, that with the evangelical party is leagued, at present, not merely orthodox men, but even some moderate Rationalists, or, at least, some whom I consider such. Perhaps, however, as the breach between the parties becomes wider, the subdivisions will become parties for themselves. The evangelical party, and those united with them, will cleave to a Church Establishment as long as possible, for though they talk much at present of a separation, yet they not only do not wish it, but are from their whole heart against it, and will only separate when they cannot do otherwise.

The recent political events in Germany have given rise to a very important change, in a religious point of view. If any one formerly left the Establishment, he was either curtailed in his civil rights, or lost them altogether. Now, religious liberty is proclaimed in Germany, and the Christians of Great Britain should make use of this circumstance for the spread, in that land, of evangelical truth.—*Evan. Christendom.*

Turkey.

PROTESTANTISM IN TURKEY.—From a communication recently received at the Missionary Rooms, in Boston (U.S.), from Rev. Mr. Dwight, of Constantinople, it appears that the present aggregate of Protestant communicants, in the four Reform churches, is one hundred and thirty-nine; of whom, eighty-nine are connected with the church at the capital. The number of Armenians, men, women and children, *actually separated* from their former church, and now openly professing Protestantism in Turkey and Syria, is reckoned at one thousand and seven. Besides these, there are nearly three thousand who are known to their own people and to others to be of Protestant sentiments, but who still retain a loose connexion with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.—*Christian Union and Religious Memorial.*

In the month of June last a dreadful fire took place. The houses of two of the Missionaries were consumed. Mr. Everett writes—

"When nothing more could be done for these brethren, I returned to set my own house in order; for the conflagration had become truly terrible. All hearts in Pera quaked with fear, and every man hastened to prepare for the worst. At about midnight the rampant flames were drawn up in one broad, blazing array, just opposite the row of buildings in which the chapel stood, consuming every house back of us, including the residence of Mr. Schaffler, whose effects, however, were mostly secured. To human appearance there was no longer any hope for us; and we expected that the remaining missionary houses, including the chapel and the female seminary, would soon be in ashes. We secured most of our effects in a stone magazine under the chapel; sent away our families to the house of kind friends; and at half-past one I left, completely exhausted, expecting that in a few minutes the house would be consumed. But our extremity was God's opportunity. He said, 'Thus far and no farther.' He caused the Sultan to manifest, by signal, his displeasure at the long continuance of the fire; and this aroused the Pashas, who were on the spot, to make increased exertions to check the flames; and we were delivered! The Lord's house was saved; and the rejoicing of those who said, during the progress of the conflagration, 'If no other fire has done any good, this will, for it will burn out the Protestants,' was hushed; and they were compelled to see the finger of God, in a wonderful manner, in the deliverance of his sanctuary. To his name be all the praise!"