

ty-two years, but now he was a free man, and he said : ' God has given me my wife also in the love of Christ, and yesterday, for the first time since we have been married, we had a Thanksgiving dinner with no liquor on the table.' Another, who was formerly a well-known and successful railroad man in Chicago, but had been a drinking man for twenty years, said : ' One week ago I found the Saviour ; and since then every day has been happier and happier, but yesterday was the culmination of all. The day that the halo of glory came to me my brothers and sisters, in a place nine hundred miles away, were laying a plan to come to Chicago to see if they could not find some way to save me, but Jesus was ahead of them.' Another said : ' When I received the Lord, or the Lord received me, I went and told my father that I had reformed. He looked at mother and smiled sadly ; and I could see that he had no faith in my reformation. But I said to him : ' Father, Christ died for me as well as for you.' And then we knelt and prayed together. Yesterday, at four o'clock, my wife and child came back to me, and I met them at the train. Whiskey drove us apart ; but Christ has brought us together, and now I am the happiest of men.' Another, and a noble-looking man, who had been a drunkard for seventeen years and had been again and again in the gutter, said : ' Yesterday was the first holiday of any sort in which I have not been drunk in seventeen years. I had one foot in the grave. I had lost all hope, and I could see the bottomless pit before me ; but Christ has saved me, and how thankful I am. My mother died a few years ago—died before she knew that I had been saved ; but I believe that she has heard of it before this, up in Heaven.' There have already been over five hundred conversions of drunkards. And if Mr. Moody had accomplished no other result than this in Chicago, our entire city has reason to thank him, or, rather, to thank God, for this rescue of five hundred men who were lost to society and a curse to themselves, but who now are in their right mind, their shackles broken by the sprinkled blood of the Lamb, and the five hundred already charging with persistent labour and prayer upon this

greatest of all evils to the individual, to his home, and to society."

THE RELIGIOUS WORLD IN 1876.

From a review of the Religious world in 1876, which has just appeared in the *Independent* (N. Y.), we make the following extracts :—

THE REFORMED CHURCH OF FRANCE.

The Reformed Church of France is still in a divided and disorganized condition. The Government delays to decide the question submitted to it and allows the Church to drift on helplessly. The representatives of the two parties came together in June and agreed upon a compromise, which the Orthodox consistories and councils promptly rejected, as conceding everything, in their opinion, to the Liberals. The Moderate Orthodox party, hoping to devise something more acceptable to the Church, held a conference at Rouen, in October, and adopted a project of conciliation, which the Liberals complain concedes nothing. So it does not appear that anything has been done during the year to promote a satisfactory adjustment of the difficulties.

PROTESTANTISM IN SPAIN.

Spain has taken a step backward in religious affairs. The cause of which Senor Castelar so eloquently pleaded, when the new constitution was before Cortes, has suffered a defeat. The clause of the constitution which was supposed to secure toleration has been found to be capable of a double interpretation ; and the government has construed it to mean that Protestants must not be allowed to sell or display Bibles, to publish notices of their churches or schools, or to put out signs with the words " Protestant " or " Evangelical " painted upon them. Despite the representations of England and other powers, the Government adheres to this policy and the Cortes by a large majority sustains it. The Protestant congregations have, however, increased, instead of falling off ; but the schools have lost some of their scholars, on account of the active interference of the priests.

PROGRESS OF OLD CATHOLICS.

The Old Catholics are gaining in both