

drawn from foreigners. Open air preaching also took place in the same districts, at very late hours. Beside this, the Committee inaugurated a deputation movement to the Home Secretary, which has led to great vigilance on the part of the Night Refreshment Houses. Several prosecutions and convictions have followed.

Sweepers, costermongers, postmen, and policemen, are among those whose salvation has been sought, and who have each received a measure of blessing. Theatres and halls are now open every Lord's day for special services. It is not to be forgotten, in connection with this remarkable year, that Brownlow North, Captain Trotter, and Mr Blackwood—men of rank—have been, in the fashionable "season," preaching Christ with the greatest simplicity and earnestness—preaching Christ to high-born sinners, and charging the guilt of their sins, and especially that of unbelief, on their consciences.

The variety of classes also, among whom trophies of grace are to be found, and from among which laborers are raised up, is very significant. Actors, acrobats, pugilists, men famous for their "dancing" grace and dexterity, &c—all these are now found in the foremost ranks of the sacramental host of God's elect.—*Correspondence of the Presbyterian.*

Progress in Ireland.

Presbyterians have increased threefold in the provinces of Leinster, and fourfold in the provinces of Munster and Connaught, since 1834. The Irish brethren are vigorous in their operations at home and abroad. They not only conduct missions in the darkest corners of Ireland but they follow the soldier into England, into the garrisons of the Mediterranean and to India. They also give considerable aid to some Colonial churches. Besides all this they have missions on the Continent, in Syria, in India and China.

Reading Sermons.

An interesting discussion took place at a late meeting of the Free Presbytery of Edinburgh, on the subject of reading sermons. The question was introduced by Dr Begg, who, in an able speech, moved the transmission of an overture to the General Assembly, urging that body to adopt means in the theological colleges of the Church for training students in the habit of delivering their sermons without reading, so that they should be able, on entering the ministry, so to deliver them. Sir H. Moncrieff, who considered that it was not so much the reading of sermons as their ineffective delivery to which exception was taken by the people, proposed that to the overture the words should be added, "that means should be adopted for training the students in the habit of deliver-

ing their discourses effectively, with the use of their manuscript on the desk." On a division, the original motion was carried by a majority of 10 to 9.

Protestantism in France

The following facts are gathered from the "Protestant Ecclesiastical Year Book of France for 1862." It gives the very latest and most authentic account of French Protestant denominations:—

By far the most numerous among them is the Reformed State Church, which counted 105 consistories, 477 parishes with 682 stations, 889 oratories, 1,293 schools, 567 official pastors, 82 auxiliary pastors or chaplains in the service of the Government.—The Church is placed under the administration of a Central Council, consisting of 16 members, all of whom are appointed by the Government. Among the 16 members are 3 clergymen—nearly all the others are high officers of the Government—generals, lawyers, senators, and members of the Corps Legislatif.

The second State Church, the Lutheran, or, as it is officially called in France, the Church of the Confession of Augsburg, is mostly confined to the formerly German provinces. It has 44 consistories, 229 parishes, 197 stations, 390 oratories, 658 schools, 261 official pastors, 36 vicars and chaplains. The highest board of the Church is the Supreme Consistory of Strasburg, to which are subordinate 8 Inspections, no less than 6 of which belong to the German provinces.

Of the churches which are free from any connection with the state, the most numerous is the Union of Evangelical Free Churches, an association of Congregationalist and Presbyterian churches which arose in 1848 out of secession from the Reformed State Church, although a few of the congregations are of an older origin. Besides the Union of the Evangelical Free Churches the Year Book enumerates 16 stations of the Evangelical Society of France; 33 stations of the Evangelical Society of Geneva; the Evangelical Church of Lyons, founded in 1832 by the late Adolph Monod, counting about 600 communicants—nearly all converts from the Roman Catholic Church—5 pastors, and 6 evangelists, and sustaining a number of stations in the departments of the Isere and Ain. Five other independent churches are enumerated, part or which have this year joined, and all of which are expected to join, the Union of Evangelical Free Churches.

The Methodists, who have existed in France for 70 years, organized as a French Church in 1852. Their work, which com-