

family of five persons, and in ten months opening a chapel large enough to hold four hundred. This was Beza's birthplace, and M. Fournieu made use of the Reformer's writings in his labours in the city and its neighbourhood, to the thousands of his rural audience. In other places in the south of France, Evangelical Protestantism is lifting up its testimony against abounding Rationalism and infidelity.

Germany's danger lies not in adhesion to the Papal See, but in the wide-spread infidelity that a lazy, speculative spirit, united with the conceit of one who late in life begins to acquire knowledge that others were taught at school, have brought into the land of Luther. In a Berlin parish of 18,000, one hundred persons attend church.

The Waldensian Church Mission in Italy has thirty stations, employs twenty-one ministers, sixteen lay evangelists, and fifty-eight schoolmasters and mistresses. The annual expenditure of the Mission is 25,000 dollars, and the year 1869 closed with a debt of 2,800 dollars.

It appears that the race of rowdies is not confined to English-speaking populations. Todor, a Bulgarian potter, was acting as an evangelist to a few neighbours by the roadside, when a party of "Bulgarian roughs" passed by. One of them, turning to Todor, asked, "Are you the Gospel reader, the Protestant?" Todor simply replied, "What harm is there in reading the Gospel or being a Protestant?" "I am the Protestant beater," said the other, and began to beat poor Todor, threatening him with death next time. No justice could be obtained for the potter. The Greek bishop was another enemy of Todor's. That dignitary had called on him to work at the repairs of the church on the Sabbath. Todor replied that he could not break God's commands. "What do you know about God's commands?" said the bishop. "Do you undertake to teach me?" Todor mildly answered, "My Bible teaches me to keep the Sabbath day holy;" when the bishop, with great scorn, cried, "your book is one of those miserable seven piastre New Testaments, and do you pretend to set it up against mine, which cost seven hundred?"

A Nestorian priest who had been converted, it was thought, but who was not sound in the faith, visited England recently, and there learned from the example set before him by many in communion with the Church of England to return to the old forms and ceremonies, and dead works and superstitions that he had given up at home.

In the Sandwich Islands, the Hawaiian Evangelical Association has employed a converted Chinaman to labour among his fellow countrymen in the islands, as a colporteur, and in other ways. He has an audience in one place of over a hundred.

An institution similar to that of the Deaconesses of Kaiserwerth and Strasburg has been established by the successor of the late Bishop Potter, of the see of Pennsylvania. The whole concern, it is hard to give it a more definite name, is called "The Bishop Potter Memorial Home and Sisterhood." The sisters are in three classes, probationers, full sisters, and associate sisters, whose duties lie in hospitals, schools, and in the work of parish visitation.

It appears by recently collected statistics that there is a church for every 800 of the population in Scotland. These churches are divided as follows: Establishment, 1,257; Free Church, 873; United Presbyterian, 600; Episcopal, 165; Roman Catholic, 132; Congregational, 96; Baptists, 83; Morrisonians, 77; Cameronians, 44; Wesleyans, 34; United Original Seceders, 25; True and Original Cameronians, 11; Unitarians, 5. Half a million people are unclassified.