

Scientific.

WHAT IS DIRT.

Old Dr. Cooper, of South Carolina, used to say to his students: "Don't be afraid of dirt, young gentlemen. What is dirt? Why, nothing at all offensive, when chemically viewed. Rub a little alkali upon the dirty grease spot upon your coat, and it undergoes a chemical change and becomes soap; now rub it with a little water and it disappears; it is neither grease, soap, water nor dirt. That is not a very odorous pile of dirt you see yonder; well, scatter a little gypsum over it and it is no longer dirty. Everything like dirt is worthy your notice as students of chemistry. Analyze it! It will separate into very clean elements. Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night. So after all, you were kissing dirt,—particularly if she whitened her skin with chalk of fuller's earth. There is no telling, young gentlemen, what is earth; though I may say that rubbing such stuff upon the beautiful skin of a young lady is a dirty practice. Pearl powder, I think, is made of bismuth,—nothing but dirt." Lord Palmerston's fine definition of dirt is, "Matter in the wrong place." Put it in the "right place," and we cease to think of it as dirt.

DIAMONDS.

Professor Tyndall has just succeeded in igniting a diamond in oxygen by the concentrated rays of the electric light. He has no doubt of his ability to ignite it by the purely invisible rays from the same source. It is interesting to know that a new locality for diamonds is reported by Herr Gustav Rose, of Berlin, which may be considered the first in Europe, if the western slope of the Ural is placed out of the question: The stone referred to was found in the granite quarries of Count Schönborn, in Bohemia, and has been unquestionably identified as a diamond, both by the combustion of a splinter into pure carbonic acid, and by its physical and mineralogical properties. Its weight is fifty-seven milligrammes; it is cubical in shape, and is of light yellow color, and is probably not the only one to be discovered. Professor Wöhler, of Göttingen, has also discovered minute diamonds in a piece of platinum from Oregon.—European Mail.

The largest known diamond is that which adorns the sceptre of the Emperor of Russia. Its price was £104,000. The Koh-i-noor ranks fifth.

THE SUN.

In regard to the sun's absorbing power, a writer in the Edinburgh Review remarks that it is absolutely certain that all planetary matter is inevitably gravitating towards the sun which will be the common bourne of our system. "As surely," writes Sir William Thompson, "as the weights of a clock run down to their lowest position, from which they can never rise again unless fresh energy is communicated to them from a source not yet exhausted, so surely must planet after planet creep in, age by age, towards the sun; not one can escape its fiery end. As it has been proved by geology that our earth had a fiery beginning, so it is shown by the law of gravitation that it will have a fiery end."

The enormous size of the present sun-spot—16,000,000 square miles—is (says the Globe) naturally exciting speculations as to the nature of such phenomena. Are we to say with Maupeirtus that they are masses of the floating scum of the incandescent fluid; or, with Lalande, that they stand out from the solar surface, having emanated from the interior, like our rock islands from the sea.

TO CLEAN GOLD CHAINS.—Put the chain in a small glass bottle, with water, a little tooth-powder, and some soap. Cork the bottle, and shake it for a minute violently. The friction against the glass polishes the gold, and the soap and chalk extract every particle of grease and dirt from the interstices of a chain of the most intricate pattern. Rinse it in clear cold water, wipe with a towel, and the polish will surprise you.

TO CLEAN CLOCKS.—Common brass clocks may be cleansed by immersing the works in boiling water. Rough as this treatment may appear, it works well, and I have for many years past boiled my clocks, whenever they stop from any accumulation of dust or thickening of oil upon the pivots. They should be boiled in pure rain water, and dried on a warm stove or near the fire. I wrote this by the tick of an eight day clock, which was boiled a year ago, and has behaved perfectly well ever since."

It is reported by the Illustrated London News that a sarcophagus supposed to have contained the veritable bones of Ctesia, the founder of the Abbey at Abingdon, has recently been discovered in situ in the grounds attached to the conventual buildings—few of which now remain.

Professor Agassiz is making for the Harvard Museum, a collection of skeletons of every species and variety of domestic animal throughout the world.

Philosophy seeks truth, theology finds it, religion possesses it.—Count Picus of Mirandola.

Two printing offices in Sweden are carried on exclusively by females.

Never trouble others to do what you can do yourself.

THE OECUMENICAL COUNCIL.

It is telegraphed from Rome, under date of April 11, that the Civiltà Cattolica publishes an article with the object of proving to the world that unanimity of the Fathers on the question of the personal infallibility of the Pope is not necessary, a simple majority being sufficient to define the dogma.

A scene of great excitement in the Council is described in a Pall Mall Gazette letter of the 25th ult. Two of the Fathers caused this commotion by their eulogy of Protestants Cardinal Schwarzenberg and Monsignor Strommayer denounced from the tribune and characterised as simply ridiculous those canons of the revised scheme De Fide which anathematise Protestants. Both prelates are said to have spoken very eloquently, and to have agreed in the view that all addresses to the Protestant Church must henceforth be made in a spirit of conciliation. The tumult thus aroused could not be repressed, and ultimately the Legates broke up the assembly.

A letter of the Daily News correspondent gives an account of the expulsion from Rome of three English ladies, under circumstances which are said to have excited a good deal of indignation against the Papal Government. On the 24th ult., the ladies in question received a visit from three gendarmes and a police agent in private clothes, who made a thorough search of their lodgings. Two days afterwards they received orders to quit Rome in twenty-four hours. Mr. Odo Russell and our Consul, Mr. Severn, exerted themselves in the matter, and Cardinal Antonelli was communicated with. The Pope himself was appealed to, but all in vain. At the expiration of forty-eight hours, a respite of twenty-four more having been obtained, two of the ladies left Rome and went to Naples. The other has resolved not to leave until actually compelled. A rumour that the ladies had been engaged in distributing unauthorised Italian Bibles is emphatically contradicted. No reason whatever for the expulsion appears to have been given. It is thought that the order proceeded from the Pope himself. It is stated in the French Catholic paper, the Univers, that the two English ladies received an intimation just as they were crossing the frontier that they might return.

THE INFALLIBILITY DOGMA.

The special correspondent of the Times writes from Rome:—It is now stated on very good authority that there will be a public Session on the 11th—that is, on the Monday before Easter, and, it is grimly added, infallibility cannot come on till June. But the matter to be promulgated on the 11th is still far from safe. Something was voted and something else was discussed on the 29th March, but whether it was the preamble that was disposed of or some decrees is not known. The amendments proposed on the preamble were not all on the Opposition side, for the Bishop of Moulins, Drexel Brozé, proposed the insertion of infallibility, as a counterpoise, of course, to adverse amendments. For some reason or other there was a very great noise inside the screen, and there was a report in the evening that there had been a worse "row" than on the 22nd. One can only glean what occurred on that day, and I must give you the bits as they come. Cataldi went up to Strommayer at last in the pulpit and told him very audibly in his ear that the bell had rung four times, and he must come down, the enraged majority all the time surrounding the pulpit, with loud cries, and many of them shaking their fists at Strommayer. The next day he asked Cataldi how he presumed to call him, without, I suppose, getting much satisfaction. But from day to day it is now reported that the Opposition is more strong, more compact, more decided, and more courageous than ever. They declare that nothing shall be passed without "a moral unanimity" such as that found in the old Councils, and that a moral unanimity must be one representing character, population, and actual cure of souls. Compared with the rest they say that 300 members of the so-called majority have no right to count as representatives of the Church, being bishops in partibus, or otherwise little more than titular personages. Rome has its answer to all this. In her eyes a bishop whether he represents Paris and two million souls, or one very small congregation in Aleppo or Little Rock, the capital of Arkansas. Thus there are two distinct ideals of a council, and they become more distinct day by day.

DR. NEWMAN ON INFALLIBILITY.

Father Newman has written a remarkable letter to Dr. Ullathorne which will recall to many minds the John Henry Newman of old Oxford times. With a courage which he has scarcely shown since he disappeared within the walls of his Oratory, he expresses the "fear and dismay" with which many of the faithful in the Roman fold are now looking at the doings of their shepherds. Dr. Newman sees in the proposed declaration of Papal Infallibility a great calamity for his Church. Not that he personally feels any difficulty, but that "some of the truest minds are driven one way and another, and do not know where to rest their feet," and that he looks with anxiety at the prospect of having to defend decisions which may not be difficult to his own private judgment, but may be most difficult to maintain logically in the face of historical facts. This remarkable confession will, of course, be taken among our Ultramontanes as a lingering relic in Dr. Newman of the Protestant heresy of private judgment. It is, however, only another evidence of his clear-sightedness. Dr. Newman sees, what all the world outside the Roman priesthood also sees, that the declaration of Papal Infallibility will give new interest and fresh importance to all the scandals of

Papal History, and add a new difficulty to the rising controversy, with doubt within the fold and with free-thought outside it. We may, however, leave such difficulties to those whom they concern; but there is another point in Dr. Newman's letter which more nearly interests the English people. One of the great misfortunes arising out of the doings of the great Council is, he says, "The blight which is falling upon the multitude of Anglican Ritualists." "The Ritualists—at least their leaders—may themselves," Dr. Newman thinks, "never become Catholics," yet they have been leaving England "with principles and sentiments tending towards their ultimate absorption into the Catholic Church." "The declaration of Papal Infallibility will be a heavy blow to these allies, and Dr. Newman, who has seen in their progress one element of hope for the future, can only pray the early doctors of the Church "to avert the great calamity."—Daily News.

TWENTY-EIGHT BISHOP'S APPEAL AGAINST INFALLIBILITY.

The following is an Appeal against any promulgation of the dogma of Infallibility. It came by telegraph from Rome, and will be very suggestive to Protestants, and indeed to men of every denomination.

The Evening Express in referring to it intimates that "it may be genuine," but mentions some of the dignitaries whose names are attached as having left Rome previous to the date of the document.

ROME, April 11, 1870.—Most Holy Father—Humbly prostrate at the feet of your Holiness, we most earnestly supplicate that the question of the definition of the infallibility of the Sovereign Pontiff as a dogma of faith may not be proposed to the Vatican Council.

Among other reasons of this supplication we beg to adduce only three, which appear to be sufficient:—

First—Because the discussion of this question will evidently show a want of union, and especially unanimity among the bishops.

Second—Because on account of the circumstances in which we are placed in countries where heresies not only exist with impunity, but are dominant, this definition, instead of attracting, would alienate those whom we seek by all Christian means to lead to the true fold of Christ.

Third—Because we anticipate endless questions will arise which may interfere with and prevent the work of our ministry, and cause the fruits of this council to be lost to those who are not members of the holy Catholic Church. Having laid bare our hearts and sincere intentions we implore Almighty God to avert all evil from the Church, and that He may illumine and direct you with His Holy Spirit.

J. B. PURCELL, Archbishop of Cincinnati. PETER R. KENNICK, Archbishop of St. Louis. JOHN McCLOSKEY, Archbishop of New York. GEORGE ERINGTON, Archbishop of Trobairond (in part).

THOMAS CONNELLY, Archbishop of Halifax. RICHARD WHELAN, Bishop of Wheeling. AUGUSTINE VEROT, Bishop of Savannah. JAMES R. BAYLEY, Bishop of Newark. JOHN SWEENEY, Bishop of St. John, N. B. BERNARD McQUADE, Bishop of Rochester. THOMAS MULLER, Bishop of Erie. FRANCIS McFARLAND, Bishop of Hartford. JAMES M. O'GORMAN, Bishop of Ouzha (in part). JAMES ROGERS, Bishop of Chatham, Canada. MICHAEL DOMENEC, Bishop of Pittsburg. PATRICK LYNN, Bishop of Charleston. THADDEUS ARNET, Bishop of Monterey. DAVID MORTARTY, Bishop of Kerry and Agadol. WILLIAM CLIFFORD, Bishop of Clifton, Eng. EDWARD FITZGERALD, Bishop of Little Rock. JOHN LEAHY, Bishop of Dromore. JOHN HENNESSY, Bishop of Dubuque. PATRICK FERHAN, Bishop of Nashville. JOHN HOGAN, Bishop of St. Joseph, Mo. JOHN HENRI, Bishop of Milwaukee. DAVID BACON, Bishop of Portland. JOSEPH MELCHER, Bishop of Green Bay. IGNATIUS MRAK, Bishop of Sainte Ste Marie.

Religious Intelligence.

(From the Missionary Magazine, May 1870.)

MISSION TO TELOGGOS.

LETTER FROM MR. CLOUGH.

Hundreds more baptized. Ongole, Jan. 10, 1870.—Two weeks ago I returned from a trip of about 250 miles, visited Cumbum and many towns and villages on the north and northwest. To say that we had a blessed time would faintly express what we felt.

On several occasions, as many as four or five hundred people came to hear, remaining all day. We also found many true believers, and baptized while on the tour, 324, of such as, we believe will be saved.

The baptisms were at Yedarallapand, fifty miles northwest of Ongole; at Markapoor, seventy miles northwest of here; at Soonkasal, twenty miles north of Cumbum, and at Cumbum, and at Cumbum Ravvypand, one of the suburban towns of Cumbum city. Of these 324, over 300 live within twenty miles of Cumbum. Hundreds of others asked and some even begged for immersion,—and to be numbered with us; but not knowing them well, they were required to wait until we should be better acquainted with them.

On the 2d inst., I baptized twenty-four more at Ongole.

I am about ready to ask the brethren to send me, if possible, to Cumbum at once, to open a station there or near there. O, how much we need two more families at once! Words will not, cannot, tell the need. To realize it, you must come and go with me for a month. When

I write two families, I make a very moderate request. Of course there is room for a thousand more to work, or 50,000 as to that. I make such a request as I think our churches might grant, if they were half awake.

FROM MRS. CLOUGH.

Ongole, Dec. 16, 1869.—Fifty-seven Baptized at Ongole. The first Sabbath of this month we had another precious ingathering to the church here. After a thorough examination of the seventy or more candidates present for baptism, fifty-seven were accepted, and in the evening immersed in our baptistery. A goodly number of Christians also were present. Considering the distance which nearly all of them live from Ongole, the number should be called large, and yet once or twice before the number has been larger. After the baptism, between two and three hundred of us were permitted to partake of the Supper of our Lord together. We all feel, as we look back upon the year now nearly closed, that we have special reasons for thanksgiving and encouragement.

A Work full of Promise. Our work, at no time presenting a discouraging aspect, becomes more and more promising of future glorious results. The work among the lower classes is constantly becoming deeper and wider, and extending to villages far away. But this is not all that we see that gives us hope. It is true that every general reform in religion has begun chiefly with the lower strata of society. And so it did here; but already we see signs here and there, that the upper strata are becoming permeated by the same influence that is at work below. The gospel is not stopping at the door of the poor and lowly only, but is slowly but surely beginning to find its way into the hearts and homes of the high and influential.

How Missionaries View the Deficiency. We have heard with real sorrow of the small amount of contributions received during the former part of this mission year. I wish I could say something that would create more interest in the mission cause among our Baptist people. But surely, if what has been said, and a knowledge of the particularly hope-inspiring prospects of some of the missions just now, how God is turning the people by hundreds from idolatry to the worship of the true God is not enough, my feeble voice would not be heard.

But there will be a rally. Surely there must be. Our people will not bring their vows, only to present to their God; but will bring their oblations also without which the former are but as tinkling cymbals, in the ears of the Most High.

For the Christian Messenger

NEW BAPTIST CHURCH AT CANNING.

Minutes of Council held in Canning, April 28th, 1870, called to assist in forming a new Baptist Church.

NAMES OF DELEGATES.

1st. Cornwallis.—Rev. S. B. Kempton, Deacons Thos. W. Rand, Joshua Ellis, Henry K. Eaton, William Thomas, John A. Chipman, J. E. Lockwood.

1st. Horton.—Revs. J. M. Cramp, D. D., S. W. DeBlois, John Chase, and deacon Wm. Pick. 5th. Cornwallis.—Brothers Daniel Sandford, Samuel McKeen.

The Meeting was organized by appointing Rev. S. W. DeBlois, Chairman, and Bro. J. E. Lockwood, Secretary.

Opening prayer by Rev. J. M. Cramp. It was moved and passed, that Revs. E. F. Foshey James Stephens, and A. W. Sawyer, D.D., be invited to a seat in the Council. A paper was then read containing a list of twenty-six members who were dismissed from the 5th Cornwallis Baptist Church at Perreux, for the purpose of forming the New Church in Canning.

The Pastor Rev. D. Freeman then stated the reasons why they wished to form a separate church, and what action had been taken.

Moved and passed that the 17 resolutions drawn up and adopted by these members forming the church be read, before the Council. After some discussion it was moved by Rev. S. B. Kempton, seconded by deacon John Ellis, and passed unanimously.

That whereas a number of Brethren and Sisters in Canning have obtained letters of dismission from the 5th Cornwallis Baptist Church, and have formed themselves into a separate church upon the basis of the Associated Baptist Churches of this province, and whereas they have invited a Council from neighbouring churches in order to a recognition of their action:

Therefore resolved, That we heartily concur, in said action.

Moved and passed that public services be held in the afternoon, and the sermon be preached by Rev. J. M. Cramp, D.D.

Moved and passed, That after the sermon the Moderator state the object of the meeting, and read the resolution passed at the meeting of the Council in the morning, recognizing the action of the Brethren recently dismissed from the 5th Cornwallis Church, in organizing themselves into a separate church, to be known as the Baptist Church of Canning.

Moved and passed, That after the other services the deacons be ordained and the Rev. James Stephens offer the ordaining prayer.—Rev. S. B.