

his Sovereign all happiness in a most eloquent address, the Regent attended, and was followed by the British Consul and other representatives of European nations with congratulatory addresses. After a few more formalities, the King retired amid the most horrible din of conches, gongs, horns, and all other native instruments which could possibly render discord discordant. As the King now possesses some military bands very fairly trained in European music, it is anticipated that the native instruments sounded their own death knell on this occasion and that they will not be used for any other State ceremony.

In the evening the King held a Reception in a magnificent new hall, built in the European style, and re-decorated for the occasion. The only drawback to the harmony of the proceedings was owing to the late arrival of the British Consul, who should have been the first presented to the King, but who, unfortunately, kept His Majesty and all the guests waiting for nearly an hour, and then the proceedings commenced without him. After the ceremony of presentation was over, the King entered into general conversation with the foreigners present, and his manner made a most favourable impression on all, many of the European officers and others expressing their surprise at finding so highly polished a Sovereign and Court in a land which nine-tenths of the world look on as in a state of semi-barbarity.

Siam, it is evident, will not be long in taking a front place in the ranks of those Asiatic nations which are so rapidly adopting European customs and manners. The country is fertile and possesses a rich auriferous soil. This year, however, has been unfortunate as regards the crops, and a scarcity of rice is prognosticated. Fortunately, the surrounding countries have more favourable prospects, so that famine will be averted, but there will be very little if any rice available for exportation. It is more than probable that the present King will visit Europe, although it will not be until his government is well established, so that he will be able to depart with a full sense of security that his own ideas of administration will be carried out during his absence.

In the year 1871 the present King paid a visit to Batavia, Singapore, Calcutta, Bombay, and other places, being the first ruler of Siam who had ever ventured so far from his own territory. The good effects of the trip have been seen since his return in the erection of streets and squares, built in European style, but with variations required by the necessities of the climate. They have appeared also in many changes in domestic manners and customs, such as the partial adoption of European dress, and the growing taste for European wines, provisions, carriages, and hundreds of other commodities, which until the last few years were unheard of in Siam.

All who can afford it are sending their children to England or to some European settlement for education, and those few youths who have returned from their studies have already shown signs of the influence they will bring to bear on the country in after years.

MISS NORRIS.—Rev. Dr. Cramp writes on the 10th, "I heard from Miss Norris yesterday, date Nov. 24, 1873. She was then at Mergui, on a tour among the Churches."

For the Christian Messenger.

"TITOPOLIS."

Dear Sir,—

One of the bishops who have issued the Anti-Free-School Circular, subscribes himself, "John, Bishop of Titopolis." Some of your readers are probably asking, "Where is Titopolis?" The answer is, Nowhere, there is no such place.

When the Pope determines to raise a divine to the episcopate, it may happen that there is no diocese vacant. Instead of waiting till there is a vacancy, the Pope often appoints the person to a bishopric in partibus infidelium, that is, he revives in his favour the name of an extinct diocese.

Titopolis, in Isauria, was a bishopric in the fourth century. Artemius, the bishop, attended the Council of Constantinople, A.D. 381. Another bishop of the same diocese was present at the Synod in Trullo, A. D. 692, and that is the last time the name of the diocese appears in history. The whole country was long ago overrun, by Mohammedanism, and is now in partibus infidelium, that is, infidel territory. The diocese of Titopolis is extinct.

But the Pope chooses to keep up the name. As he has no real diocese to give to "John," he constitutes him "bishop of Titopolis." He holds no territory. He has no churches to superintend, no priests to govern. But he is a bishop—bishop of Titopolis—and Titopolis is "in partibus infidelium!" Studiosus.

For the Christian Messenger.

Mr. Editor,—

"Quis" seems much disturbed by the recent publication of the "Bishops Pastoral" and doubtless the assurance which I cheerfully give him, that "the Committee" are neither "asleep" nor "on a journey" will calm his perturbed spirits. "Don't be in a hurry brother," I feel like saying to him, and I think, on reflection, he will agree with me that our Educational interests are too important to be dealt with precipitately and that they should be discussed, only, with moderation and reason, after quiet deliberation.

True "the Committee" have remained silent during the late election contest for the House of Commons, but if I have read correctly the 93rd Section of the "British North America Act, 1867," Dominion legislators will have little to do with Education in these Maritime Provinces for some time to come, and may be allowed safely to mind their own business. Let these Provinces but remain true to themselves and they have nothing to fear from Costigan Resolutions and like abortive attempts made in the parliament of the Dominion. The arena on which the battle must be fought, if there shall be one, is nearer home, and let us be vigilant, for if active hostilities find us unarmed, we, at least, have been forewarned.

The Bishops have presented the issue boldly and in language not to be mistaken. The controversy is between Ultramontaniam and Free Government, notwithstanding the fine words and specious arguments by which the emissaries of "our glorious Pius the Ninth" seek to disguise it. This controversy is now raging in Europe and in the mother country, and the presumptuous Romish dogma of "Infallibility" admits of but one policy for all ages.

The "Pastoral" is suggestive if not instructive, and should be carefully studied. Who would have supposed for examples that Quebec is the most exemplary province of the Dominion, if the Bishops had not said so?

There are other assertions in the "Pastoral" equally startling with the one I have given. I will not anticipate however, and for the present subscribe myself,

Yours, &c., ONE OF THE COMMITTEE.

Educational Record.

THE HELPFULNESS OF LEARNING.

Thursday of the Week of Prayer was observed by the Baptists of New England as a day of prayer for colleges. Rev. G. S. Abbott preached on that day, in Tremont Temple, a sermon on the Helpfulness of Learning to the Cause of Christ. As many of our readers will not see this discourse, so appropriate to the subject and the occasion, we will indicate to them the course of thought which it presents.

The text selected was the words of Paul: In understanding be men. In the introduction several historical facts are mentioned, proving that great blessings had followed the proper observance of the day in previous years; and the plea is urged that, if twelve seasons in the year should be set apart for special prayer for missions, the church should give one day in each year to prayer for Colleges and Academies, since their character and condition bears so directly upon the replenishment and outfit of the ministerial profession, upon the character of jurists, of physicians, editors, historians, philanthropists, merchants, mechanics, men of science and of literary and artistic pursuits,—one day at least in the year to pray that God would make them God-honoring, Bible-revering, Christ-trusting men.

Before proceeding to the proofs of his proposition, the preacher notices two prejudices sometimes arrayed against learning. 1. The prejudice of Ignorance. This exists in the cherished belief of the advantage and greater sanctity of the untaught soul. It exists in men whose dependence on the Spirit makes needless to them the commentary, the dictionary, the helps

and illustrations of biblical study. It exists in the wearying treadmill of sameness of theological terminology, in stereotyped forms of hortative expression. Let Roman Catholicism put its ban upon the world's progressive science; but Protestant Christianity cannot forget that Luther and Calvin urged the claims of the masses to the largest learning, that Calvinism from the first has evoked intelligence in the nations that have accepted its inspirations. 2. The prejudice of Self-Education. We have self-educated men in the ministry, in the state, high in honor, faithful in service. We would be just to their worth. Many a minister has done noble service for Christ on the basis of self-education; but how much more noble that service might have been, his spirit remaining the same, with a broader and correcter culture, no one knows. No man of self-education would affirm the advantage this affords over a more thorough discipline in the higher institutions. Self-education is oftener thought of as a matter of regret than of pride.

In proof of the helplessness of learning to the cause of Christ, the sermon points 1. To the Hellenistic literature provided for the conservation of the documents of Christianity. We cannot forget that the sweet, the flowing, the classic Greek was the language ordained of God to be the medium of a written and perpetuated gospel. Athens never gave the world a Christ. All her poets, orators, and statesmen combined would not make a Christ such as was born in Bethlehem, the least of the cities of Judah. But Athens did give to the christian world a literature with which to embalm the messages of grace. 2. Paul the Apostle to the Gentiles, is himself a proof of this helplessness. By native endowment and scholarly attainment, he had a mental furnishing of which, had he chosen, he could have been proud. With his spiritual and extrahuman powers, he had an intellectual outfit which had not been deemed needful to the twelve. We honor them none the less, though for splendid human gifts we honor Paul more. Bacon writes of him, "We see St. Paul, who was the only learned apostle, had his pen most used in the Scriptures of the New Testament." And Neander says of him, "Without dispute, Paul, had he chosen it, could have shone in the first rank among the philosophers and orators of all ages, and needed not to yield precedence to any one of the masters of thought or of speech of which ancient Greece could boast."

3. The learned men of the Church. This list is passed in review from Irenæus to Chalmers.

4. The Church has been the fruitful mother of schools of learning. The universities of the continent of Europe, of England and Scotland, and of America, have been, almost without exception, the children of the Church. Infidelity often perverts, but it rarely originates college life. The foundations of such a life are usually laid by men who see the value of learning to the cause of Christ.

5. The proof of Christian Literature. Witness the Institutes of Calvin, more than a match for the Sorbonne, philosophies like Bacon's, poems like Milton's, theologies like Barrow's, and Cudworth's, and Edwards', letters like Pascal's, essays like Foster's. Learning, under God, conditions all just interpretation and criticism. He must be a man of learning who conducts the battle of the evidences, who reconciles nature and revelation, who detects and storms the weak points of error, who opposes false scientific theories, who helps the progress of knowledge and truth.

The improvement of this subject is 1. Personal. As students, we should carry our studies forward from the youth and inappreciation of college privileges to the maturity of after years. If it be a sin to be forgetful of the Sovereign Spirit of God, it is none the less a sin to presume on his reinforcement of needless ignorance. 2. A general admonition to favor all the interests of learning, whether affecting the individual or social life. This binds us to consider not only the state of learning in the smaller communities, but our academies, colleges and theological seminaries,—our sympathies and prayers for these, and the question of their immediate and adequate endowment.

Such is the apostolical exhortation, recommending intelligence to us in the imperative mood, In understanding be men.

Saxby predicts an enormous rise of the tide all over the world, but chiefly north of the line, on the 20th March next.

The Christian Messenger.

HALIFAX N. S. FEBRUARY 18, 1874

THE STRUGGLE IN GERMANY.

The Pope is terribly incensed against the Emperor of Germany, to find that his supremacy in that empire is questioned, and that he cannot continue to make appointments of the village priests as heretofore, and that marriage cannot be legally solemnized without a recognition of the authority of the State in relation thereto. The article on our first page "A sermon by Hyacinthe" will shew how the same work is proceeding in Switzerland. The Papal church with its more recently developed Dogmas, its Infallibility, and its Syllabus, have been rejected by the governments and people, and now the Church seeks to regain its lost power and prestige. The "Old Catholics," so called, who are about equal to what the Church of England became at the Reformation, are rapidly superseding the adherents of the Papacy, and becoming the religious teachers of the people in those countries.

The Archbishop Ledowehowski has been fined and imprisoned for setting at defiance the laws relating to the appointment of priests and of civil marriage. He pleads that his conscience does not permit him to appear before the Court in order to defend himself; and pronounces the 'law incompatible with the principles, and dogmas of the Catholic Church.' In consequence of these acts and this contempt of the courts the Archbishop has been subjected to heavy fines until all his property has been confiscated, and he imprisoned. It has become an open fight between Ultramontaniam and the existing "powers that be" in Germany. The Pope has written a letter to the Archbishop full of the most severe denunciations of the course pursued by the Emperor, characterizing it as "the unbridled efforts of hell." "The evil," too, is said by him to be, "spreading over the whole of Europe to its full length and breadth, and moreover, over other continents likewise." The Pope predicts that by this "persecution" God is preparing for "a triumph of the church, at this moment deprived of all human assistance, and that, by the visible manifestations of His power, He will compel even the proudest hearts into obedience."

So far as this is a contest between the Papal church and the Empire for supremacy the friends of religious liberty can but watch the movement with deep interest; but, on the score of its being a contest between two parties seeking for State patronage and support, we believe both are wrong, and that it is but one of the natural fruits of the unholy and unjust union of Church and State. It is St. Peter wielding the sword, and he has again cut off the ear of the high-priest's servant. It is doubtless but one of the strivings for political power through ecclesiastical organizations—or as the London Tablet, one of the most faithful organs of His Holiness says—"the one point of dispute is, which is the higher power, and which is to rule."—which will doubtless be followed by an enlarged measure of real religious liberty, and the spread of light and gospel truth so much needed on the European continent.

REV. W. HOBBS, M. D.

The Evangel, the Baptist paper of California, published in San Francisco, January 29th, came to hand on the 11th Inst. We copy from it the following paragraph:

"We had the pleasure of meeting Rev. Dr. Hobbs, late of New South Wales, Australia, at the Minister's Meeting. He had spent fifteen years in that country. Reports Baptist matters at rather a low ebb. Says Open Communion is the bane of Baptist churches in Australia. He also reports very interesting meetings on ship board during the home voyage. The presence of the Holy Spirit was manifest in convicting and converting sinners and comforting saints. The steamer had on board one hundred passengers. The Dr. preached twice each Sabbath and held prayer meetings every night with marked evidences of God's presence in their midst. The steamer called at Candavu, Fiji Islands, receiving a number of passengers and left some.

Next called at Honolulu, where they found a glorious revival in progress among all the Protestant churches, commencing with the week of prayer. Large numbers had professed Christ, and the work was still going on with unabated interest: meetings held every night.

He received great kindness from Rev. Dr. Doman, chaplain of the Seamen's Bethel. He showed them every attention, and loaded them with tracts and such religious

help as they needed. Here too, they took in nearly forty passengers, a number of whom were Christians, and added to the religious interest of the rest of the voyage."

The following are also copied from the same paper:

Rev. Mr. Francis preached at Petaluma and reports from that important but discouraged church, signs of hopefulness and promise.

Married in San Francisco, January 24th, by Rev. W. D. Clark, Hung Sing and Tie Hoe, all of San Francisco.

THE BAPTIST CHURCHES OF LONDON.

At the recent annual session of the London Baptist Association, an excellent spirit appears to have prevailed.

The report for the last twelve months was of an exceedingly encouraging nature. It showed that the number of Baptist churches in London was 127, with 29,125 members, against 27,227 members in 1873—a gross increase on last year of 1900, or a net increase of 911 members. The account of the treasurer showed a balance in hand at the commencement of the year of £1016 and donations and subscriptions to the amount of £1000; while £168 have been expended in aiding aged pastors, and £08 in entertaining the Baptist Union last spring.

In the evening the public meeting was held in the Tabernacle, when quite 6000 persons assembled, the vast building being crowded in every part. Mr. Brown spoke of the revivals now taking place in various parts of the country, notably in Newcastle, Edinburgh, and Cumberland. In these places the droppings of the revival shower had come, and the desire of all Christians was that the metropolis might share in the blessing. The report, he considered, was very encouraging, and he foretold the coming outpouring of the spiritual life upon London. He hoped and believed that London was on the eve of a great revival and his confidence in such a possibility was very strong. He would suggest an interchange of pulpits among Baptist ministers, as likely to produce spiritual good and usefulness to the members of the respective churches.

The Rev. T. W. Handford having spoken briefly, commenting on the encouragements presented by the condition of the population as compared with fifty years ago. Mr. Spurgeon gave a characteristic address. He hoped some practical results would come out of the valuable suggestion as to an interchange of pulpits among the Baptists, which had been thrown out by Mr. Brown. At one time he himself had detested revivals and that detestation arose from the fact that a paid revivalist visited the town when he commenced his ministerial labours, and threw the people into the greatest excitement, under the guise of a revival, during which names were numerous entered on the church books, though he was convinced that the power of God was lacking. True revival would have heart and soul in it. He wanted to see a great work done, and a multitude of souls saved. The question was, "What are we to do?" First of all, those who loved the Lord must be at it—not the minister alone, but the members. Christians should do the first work that came to hand and that which was nearest home. He trusted that they would do all they could for the young.

One of the Dalhousie students has called our attention to a communication in the Dalhousie Gazette with a request to copy a portion and so ventilate the matter to which it refers, and, by that means, endeavour to effect a separation of things regarded as so incongruous:

"The basement of Dalhousie College is fitted up for renting. In one apartment there is a dealer in Machinery, in another a Clothier, and in the apartment which is the subject of this article, a large sign over the door proclaims to everybody on Duke Street, 'Turtle Grove Brewery.' In other words, those having the trusteeship of the College property—the Governors—give, themselves up into the lap of the Belial of greed for a moneyed consideration, by allowing the basement of the College to be converted into a factor of the crimes and guilt of the liquor-traffic. In the second story we have a Prof. of Ethics and Political Economy, in the basement, the office of a brewery. Truly the learned Professor will have to work, if he can by precept in the second story, to wipe out the insult flung, in the basement, at one of the noblest reforms of the age. But some may say the College is "hard run" for money, and considerations of morality should not come between the Governors and a good rent for the basement. Let history answer. During the days of slavery, Antioch College staggered under \$60,000 debt. Said a slave owner to its President, "I will pay