

ed to the previous agony he had endured. He could not sleep all the second night, but this time for excess of joy. Mr. Phillips, of the Bible Society, who told me this, informed me that the next day he preached a sermon on the people never heard. The people flocked to hear young David Morgan, and he being abundant in labour, and full of faith and love, was right glad to preach to them. He went into the neighboring villages, and thus the work in Wales began, which has added in that country about 20,000 to the churches of that denomination alone, of persons whom they believe to be savingly converted.

Gems for the Household.

THE THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exod. 20: 7.

"The low esteem, the heedless thought of God, The wandering thought in prayer, when his great name, To open the lips; the reckless, vain or false Profession of that name; its wanton, rash, Or idle repetition, to pour forth Anger and passion, to point the jest; The light appeal to God; the profaned oath; The bold and open blasphemy; the curse; Asking damnation on ourselves or others; All take Jehovah's glorious name in vain. And stain the soul with guilt, and in the book Of judgment a dark record make to rise Against us in the final day."

"It chills my blood to hear the best Supreme Ruler appealed to on such trifling terms. Maintain your rank; vulgarize desecrate; To swear is neither brave, polite, nor wise; You would not swear upon the bed of death; Reflect—your Maker now could stop your breath."

WASHINGTON'S REPROOF OF PROFANENESS. Washington was once dining with several of his officers, when one of them uttered an oath. He instantly dropped his knife and fork, and in a deep tone, with characteristic dignity and earnestness said, "I thought we all regarded ourselves as gentlemen."

A JUST ESTIMATE. Patrick Henry once said, "All the pleasure in the world is not worth one oath."

THE TRAVELLER AND THE COACHMAN. A profane coachman, pointing to one of the horses he was driving, said to a pious traveller, "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does One above."

THE EXCELLENCE OF A PRINCE. The excellent Mr. John How, hearing a gentleman speaking in praise of Charles I. in a large party, and at the same time making many oaths with his discourse, mildly but decidedly said to him, that he had omitted one great excellence in the character of that prince. "What is it, sir?" said the other with eagerness. "What is it?" "It is this," said Mr. How, "that he was never heard to swear in common conversation."

SWEARING. A pious man once being in company where was a gentleman who frequently used the words, devil, damn, etc., and at last took the name of God in vain. "Stop, sir," said the old man; "I said nothing while you were using freedom with the name of your master, but I insist upon it you shall use no such freedom with the name of my Maker."

PROFANITY REBUKED. Howard the philanthropist was seen significantly to button up his coat in the neighborhood of a shoe-shop where he heard coarse profanity. "I said nothing," he remarked, "when I hear swearing. One who can take God's name in vain can steal, or do any thing else bad."

THE FOURTH COMMANDMENT.

"Remember the Sabbath-day to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Exod. 20: 8-11.

"Hail, hallowed day, that bind a yoke on vice, Gives rest from toil, proclaims God's holy truth, Blesses the family, secures the state, Prospers communities, exalts nations, Pours life and light on earth, and points the way to heaven."

"A Sabbath well spent, Brings a week of content, And strength for the toils of the morrow; But a Sabbath profaned, Whose end will be grieved, Is a certain forerunner of sorrow."

A SHERIFF'S TESTIMONY TO THE VALUE OF THE SABBATH. An under-sheriff of London mentions the saying of a Puritan divine, "Honor the Sabbath well, and it will not reveal all the week;" and he adds, "My office has enabled me to confirm the value of the Sabbath, there being scarcely a criminal, whether for death or minor punishment, who was not daily confessing to me, in Newgate, that he considered his first fall, and subsequent misery, as being to the violation of that blessed day."

SIR MATTHEW HALE'S ESTIMATE OF THE SABBATH. That great man Sir Matthew Hale says of the Sabbath, "I have found, by long and sound experience, that the due observance of the day and its duties, have been of singular comfort and advantage to me. The holy observance of this day has ever had joined to it a blessing on the rest of my time; the week so begun has been blessed and prospered to me. On the other hand, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my successes the week following, by the manner of my passing this day; and this I do not write lightly or inconsiderately, but upon long and careful observation and experience."

GOOD REASONING. "If you are not afraid of God, I am afraid of you," said a merchant as he passed a counting-room on the Sabbath and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever. He acted wisely. In three months the Sabbath-breaker was a bankrupt.

REPROOF OF A SABBATH-BREAKER. A minister of the gospel in Edinburgh, was once introduced to a man of the world, a scoffer at religion, in the following terms: "This is Mr. —, an acquaintance of mine, and I am sorry to add, one who, though young in health, never attends public worship." "I am almost tempted to hope," said the minister, "that you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always spend my Sundays in settling my accounts." The minister at once most seriously replied, "You will find, sir, that the day of judgment will be spent in the same manner."

HE WOULD NOT BREAK THE SABBATH. It is said that a late president of the Bank of the United States once dismissed a clerk because the latter refused to write for him on the Sabbath. The young man, with a mother depending on his exertions, was thus thrown out of employment by what some could call an over-strict scruple of conscience. "A few days after, this same man being requested to nominate a cashier for another bank, recommended this very individual, and mentioned this incident as a proof of his trustworthiness. 'You can trust him,' said he, 'for he would not work for me on Sunday.'"

THE SABBATH IN SCOTLAND. As showing how great the regard paid to the Sabbath in Scotland, it is related that a geologist, while in the country, and having his pocket hammer with him, took it out and was chipping a rock by the wayside for examination, when he was accosted by a Scotchwoman with, "What are you doing there, man?" "Don't you see?" was the reply; "I'm breaking a stone." "You are doing more than that; you are breaking the Sabbath."

YOUNG MEN AND THE SABBATH. There is no safety to the young man who does not keep the Sabbath. He has forsaken God, and turned from his ways. He is on the devil's ground, tempting that old murderer to tempt him, provoking God to leave him in his hands, to eat the fruit of his own way, and to be filled with his own devices.

SABBATH ANECDOTE. There is a class of people who find a vast amount of "works of necessity" upon the Sabbath; and it is common for some to do upon that day. A colored man who lived with a farmer of this character saw, or thought he saw a determination on the part of his employer, to follow up his labor upon this day of sacred rest. Sabbath morning however, he was not up, as usual, at breakfast. The farmer's son called him, but he said they need not wait for him, as he did not wish for any breakfast. "Why, Caesar," said he, "I cannot work any more on the Sabbath; it is not right." "Not right," said the young man; "it is not duty to take care of what Providence has given us." "O there is no necessity for it," said he, "and 'tis wrong to do it." But would you not pull your cow or sheep out of a pit upon the Sabbath, Caesar?" No, not if I had been trying all the week to shove them in; I would let them lie there."

Religious Intelligencer.

ST. JOHN, N. B., MARCH 30, 1860.

TERMS. The "RELIGIOUS INTELLIGENCER" is published every Friday, at Seven Shillings and Sixpence a year in advance. See terms to clubs &c., on last column of fourth page. AGENT.—MR. WILLIAM CASE, Ambrotype artist is authorized to receive subscriptions for the "RELIGIOUS INTELLIGENCER."

COME TO CHRIST.

Many persons when under conviction of sin look at themselves and the evils of their own hearts until they are ready to sink under discouragement and conclude there is no mercy for them. They do exactly wrong. Instead of looking to Christ, and coming to Him as the Saviour, they look within and brood over their evil hearts. Invariably the more the sinner knows of his own heart the worse he will feel. The unconverted only remain at ease while in ignorance of their true state. It is only when the Holy Spirit begins to shine upon the wickedness and depravity of the soul that the sinner knows how desperately wicked his heart is. Sometimes persons complain of the hardness of their hearts. Say their hearts are so very hard they cannot get religion. Others that their hearts are so dark and cold. How do they know so well the true state of their hearts? God has begun a work of conviction with such, and the light of the truth has discovered to them the hardness and darkness of their sin-hardened hearts; and the only way of salvation for such is to come to Christ just as they are, and bring all their sins with them. He only can forgive the sin that makes the heart so dark, so cold, and so hard. Jesus saves from sin, and without coming to him there is no possible way of salvation. Want of feelings will never protect life, and those who complain of not having feelings are in a worse state than those whose convictions are so very deep. It is for them to come to Christ. He will give those feelings who throw themselves entirely upon Him.

"Is there a laboring, heavy-laden one among our readers? Is there one who wants to be saved, and feels himself to be a vile sinner? I say to such an one, 'Come to Christ and he shall save you. Come to Christ, and cast the burden of your soul upon him. Fear not: only believe.'"

Do you fear wrath?—Christ can deliver you from the wrath to come. Do you fear the curse of a broken law?—Christ can redeem you from the curse of the law. Do you feel yourself far away?—Christ has suffered to bring you to God. Do you feel that you are unclean?—Christ's blood can cleanse all sin away. Do you feel that you are imperfect?—You shall be complete in Christ. Do you feel as if you were nothing?—Christ shall be "all things" to your soul. Never did a saint reach heaven with any tale but this, "I was washed and made white in the blood of the Lamb. I received mercy. By grace I am saved."

Reader, if you do not justify, and not forgive, remember, it will not be because you never heard the way. Think, before you lay this paper down, how you must appear at the judgment-seat, having rejected the offers of Jesus Christ to be your advocate. For he has said, "No man cometh to the Father, but by me."

BIBLE SOCIETY REPORT.

The Fortieth Report of the New Brunswick Auxiliary Bible Society is before us. It forms including Appendix a pamphlet of 160 pages, and is published by Messrs. J. & A. McMillan. We learn that all the annual reports of this Society are prepared by the indefatigable Secretary, Dr. Patterson, without remuneration. They are an honor to his zeal and devotion to the cause. The Report before us abounds with information on the operations of the Parent Society in other lands. Commencing with France, and describing the progress of Bible circulation there, which exceeded last year the previous one by 4,224 copies, it carries the inquirer to Belgium, where "Popery is losing much of its influence in opposing the Bible." The issues there during the last year amounted to 10,494 copies, a much larger number than formerly. The following evils are noticed as existing in Holland:—"The opposition of Romanist priests to the circulation and reading of God's Word, the rationalism of many so-called Protestant Clergy, the intermarriage of Protestants with Papists, the spread of infidel principles, and the degrading law of the Government, by which the Word of God is excluded from Government Schools." The circulation is nevertheless on the increase there. In Germany there is much to encourage, and some things to deplore. The increase of circulation however of last year over the preceding one was 41,727 copies. In Sweden, Norway, and Denmark the work proceeds. In Spain there is evident marks among the people of a desire for the Word, but the priesthood exercises such control over the Go-

vernment, so that no open circulation can be obtained. The Report says,—"With regard to Portugal, where Bible circulation is also prohibited, it is a matter of joy to know that it is an opinion openly, fearlessly, and publicly expressed, that education should be based on the teachings of the Bible rather than on the dogmas of the Romish Church. Sardania, Nice, Turin, and Lombardy are referred to. Turkey is affording a large field for evangelical operations. From many parts of India the reports are most encouraging. Thousand of copies of the Bible are being read in that land, and no doubt can exist but India will soon be thoroughly christianized."

Japan is becoming a field for operations. A few copies have already been circulated there.—The interior of China is now laid open for the diffusion of the Holy Scriptures. And although some impediments yet lay in the way of complete operations there, there is reason to believe that the more than 300,000,000 of souls there, will be speedily reached by the glorious gospel of Christ. Australia, New Zealand, and South Sea Islands next receive notice. Africa also presents some encouraging features. The Report in closing its notice of these countries says: "In Europe, Asia, and Africa, everywhere Bible circulation is increasing."

Twenty thousand copies of the Scriptures have been circulated in South America, where Popery has long enslaved the people. "In Honduras Popery and Jesuitism prevail so much that Bible circulation is very limited. 'Let it be our daily, our constant prayer to God, in the name and for the glory of Jesus, Let Popery fall, let truth prevail, let thy kingdom come, let thy will be done on earth, as it is in heaven.' So says the Report, and we sincerely say AMEN. Our limits will not allow a further notice of foreign fields at present."

The New Brunswick Auxiliary received last year £150, left it from the estate of the late Mr. Brady of this City. C. P. Allison, Esq., of Sackville, also left £50 for the Society. Several donations beside have been made.

The following is a List of the Branches that have sent remittances, with the amount of the free contributions which they have given to the Parent Society:—

Sheffield Branch,	£46 0 0
London "	25 6 0
Shediac "	20 0 0
Carlton "	19 10 7
Cambridge "	18 6 7
St. Andrews "	17 10 0
Chipman "	15 0 0
St. Stephen "	15 0 0
Grand Lake "	12 8 8
St. John "	11 2 9 1/2
Upham "	10 0 0
Jerusalem "	8 0 0
Upper Norton "	7 17 11
Greenwich "	7 9 4 1/2
Grand Falls "	5 10 0
Milvik "	4 10 9 1/2
Springfield "	4 10 9
Northampton "	4 0 0
Kingston "	3 7 6
Long Reach "	1 5 6
Westfield "	1 3 3
Lepreau "	1 0 0

We hope the Report now before us will be circulated and read. It abounds with information of the spread of that power, the word of God, which is destined to bring down the Man of sin, level all opposing influences, and lift up and exalt the individuals and nations that receive and obey it.

"Thy word is everlasting truth, How pure is every page, That Holy Bible will guide our youth And will conduct our age."

HOME AGAIN.

After an absence of nearly six weeks we safely reached our home again on Tuesday evening, and found our charge all enjoying the protecting and sustaining grace of God. Although we left our congregation considerably longer than we anticipated we hope they have not sustained any material loss. As our last letter from Coverdale did not reach the city in time for last week's issue, some further account of our meetings at that place may be expected from us. We continued our union meetings during the week ending Sabbath the 18th inst. On Saturday our Conference was held in the old meeting house. It was a season of strength. Mingled with the communications of old pilgrims were the testimonies of many whose voices were never before heard in Conference meeting, all speaking of the same theme—the boundless love of Christ, and declaring their attachment to the Lord and his people. Nothing can be more encouraging to the ministers of the gospel than to see those, who, for many years, have been on the Christian journey standing fast in the liberty of the gospel, and to hear the voices of young converts praising God, and coming out from the world to unite with, and strengthen the old burden bearers. A number in that meeting related their experiences and were received for baptism. After the morning meeting on Sabbath Brother Seely and ourselves again repaired to the flowing stream and baptized in the name of the adorable Trinity, eleven willing converts,—three here and eight.

We spent a part of the following week on the North River, and think in that place the fields are all white and ready to harvest. Last Sabbath we baptized three more at Coverdale, making in all baptized while we were there, thirty-four,—seven by our Baptist brethren, and twenty-seven by the Free Baptist. Several others gave evidence of being converted and will doubtless be long connected themselves with the people of God in Church fellowship. The revival has gone on gradually, and we believe is a true work of grace, and trust that the piety of their subsequent lives will prove the work genuine in the case of each of those who have so solemnly made the name of Christ.

Free Baptist influence is increasing very fast in that part of our Province, and we are fully persuaded that with proper labour the borders of our denomination will be most extended. Brother Pennington has re-engaged on that circuit for another year, and we hope he will see many souls converted to God ere that term closes.

The weather was very fine and early. Every indication of an unusually early spring was apparent. The oldest settlers say they never saw such a March before. The streams are mostly clear of ice, and Saw Mills have been put into operation fully a month earlier than in ordinary years. We were told in Sussex Vale that plowing had been done there on Monday.

We may here say to our friends in Dover, Taylor Village, and other places where we intended to have visited, that in consequence of the revival interest at Coverdale and the desperate state

of the roads, it was quite impossible for us to do so. This visit has been one of deep interest to us. One thing that afforded us particular encouragement, is that so many of those who professed religion under our labours when we first entered the ministry and went as a stranger to that place, are standing fast and have become pillars in the church of Christ. Some in whose profession but little confidence was at first placed, have lived in such a way that the world is now constrained to exclaim, "What hath God wrought." May they all continue to grow in grace and prove worthy members of the Church of Christ!

THEATRE PREACHING.

Lord Dunsannon, who is, we believe, a bigoted Puseyite, made a furious onslaught in the British House of Lords on the recent movement in London of preaching in Theatres. He thought it a great scandal for ministers to appear on the boards of a Theatre; and he apprehended great injury to the Established Church by such a movement. The Earl of Shaftsbury replied to the attack with great spirit, wisdom, and firmness. He asserted that the hiring of theatres was less the result of choice than of necessity; endeavours had been made to obtain places for preaching previously without success. The truth is, the number of public buildings of sufficient magnitude is very small; and all those on the score of size and accommodation deemed available, are already employed. Lord Dunsannon, the noble earl showed, had been misinformed touching the character of theatre services, which had been represented to him as something very different from the real aspect of the case. So far from being scenes of disorder, they were in all cases most exemplary. Lord Shaftsbury, having attended some of these gatherings himself, was enabled to bear his personal testimony, which thousands are ready to corroborate.

Lord Shaftsbury dwelt on the appalling fact, that amongst the lowest classes of metropolitan workmen no more than two in every hundred are accustomed to attend any place of worship; contending that such a state of things ought to awaken a spirit of the deepest sympathy amongst all classes of Christians. On this ground he defended the movement, asserting, that the effects already had been in the highest degree satisfactory.

The Bishops of Dandaff and London also replied; the former defending the practice, and the latter declaring that under existing circumstances he did not feel called upon to prevent the clergy of the Establishment from engaging in such services. The Archbishop of Canterbury also took sides with the movement. Lord Dunsannon withdrew his motion. That is a *meek* Christianity only, that would confine the efforts to benefit men's souls, to humanly consecrated places or persons.

LONDON YOUNG MEN'S ASSOCIATION.—The annual meeting of the London Young Men's Christian Association took place in Exeter Hall, February 21st. The Report gave a deeply interesting account of the operations of the Association in London and other cities. The principal objects of this institution is, 1st. The conversion of young men individually to the faith of Christ. 2d. The improvement of the condition and habits of young men generally. 3d. The elevation of the tone of commercial morality, and the regulation of business transactions by the only true standard—the divine Word. The operations of the Association during the last year were considered successful.

REVIVAL IN BOHEMIA. It is said that a great religious movement is going on in Prague and other cities in Bohemia. The conversions to the gospel have been numerous. The Bible is extensively circulated, and some priests preach the true gospel. All events seem to show that Bohemia, where four centuries of persecution have not been able to stamp out the light of the gospel, is about to make a new advance in Christian truth.

HALL'S JOURNAL OF HEALTH for April has been received, and contains its usual amount of valuable reading matter. We have also received the Annual Report of the Chief Superintendent of Schools for 1859 but have not yet had time to examine it.

GENESSE FARMER.—We have received our package of Farmer's for March, but none yet for February.

DEATH OF REV. JOSEPH C. SKINNER. It is our painful duty to announce the departure of this much beloved servant of God to the spirit world. He died on the 23rd inst., at his residence Cambridge, Q. C., aged sixty years. Our departed Bro. was a native of Nova Scotia, but removed to this Province some thirty-seven years ago. He was originally a member of the 1st Cornwallis Church and was baptized by the late Rev. Edward Manning. Soon after he came to New Brunswick he engaged in the work of the important office. His preaching talents were not of the popular type, but he was most highly esteemed by all who knew him for his unwavering attachment to the truth, and his truly godly walk and conversation. "He was an Israelite indeed, in whom there was no guile." He has left a widow, four sons and four daughters to deplore their loss. Deeply do we sympathise with them in this afflictive visitation.

Particulars we do not yet come to hand; but they may be expected in a future issue.—*Visitor*.

DISCOVERIES OF ANCIENT CITIES.—Mr. C. C. Graham, an Englishman, who has been travelling in the East, has made some antiquarian researches of the highest interests in the Great Desert beyond the river Jordan. Mr. Graham recently read a paper before the Royal Asiatic Society. He found, far to the East of the district of Hauran, and in a region unvisited by any European traveller, five ancient towns, all as perfect as if the inhabitants had just left them, the houses retaining the massive stone doors which are a characteristic of the architecture of that region. One of the Cities is remarkable for its likeness to a castle built of white stone beautifully cut. Further eastward, other places were found where every stone was covered with inscriptions in an unknown character, bearing some apparent likeness to the Greek alphabet, formerly in use in Southern Arabia. Copies and impressions of several inscriptions are presented, and will no doubt engage the attention of Orientalists.

There is news of an extensive and powerful revival of religion in South Australia. In a single congregation 600 persons were hopefully brought to Christ. A letter from one of the pastors says: "Those converted are mainly married people and settled in life;—mostly from 23 to 32 years of age. The power of truth, the Spirit of God was so mighty that men could not work in it; mine by day nor women rest in their homes."

REMARKABLE MOVEMENT IN THE ROMISH CHURCH IN FRANCE.

To the Editor of the "News of the Churches." Sir,—You have already, through your French correspondent, alluded to a movement towards the gospel truth in the Roman Catholic Church, headed by several priests, who have felt repulsed from the idolatry of their community, particularly by the blasphemous deification of "Mary Immaculate."

The following extract from their organ, the *Union Chretienne*, and of a correspondence to which it gave rise between its editor and the organ of a body of Protestant Christians, in the department of the *Jeux Charentais*, will characterize the movement, and I believe interest highly your readers:—

"At the time our Lord Jesus Christ lived on the earth, there existed, as at the present moment, many religious sects; men holding orthodox opinions, rationalists, and free thinkers; but Jesus Christ remained aloof, and was above these sects, and avoided useless discussions, speaking rather to the souls of men about their eternal interests. Eternal truth, as manifested in Jesus Christ, has the property of uniting not dividing. It aims at uniting men by the bond of peace; it extinguishes party spirit; under its influence there is no longer either Jew, Greek, &c., but Christ is all and in all. But the flesh is against the Spirit, as the Spirit is against the flesh; in the same manner truth extinguishes divisions and divisions upon the disciples on the day of Pentecost, perfected them in unity; they became one heart and one soul; and soon the flesh rose against the Spirit, and caused separations in the body of Jesus Christ. 'Now I beseech you,' writes St. Paul to the Corinthians, 'that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Christ. Is Christ divided? was Paul crucified for you? For whereas there is among you envyings, and strifes, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; another, I am of Apollos; are ye not carnal? If divisions proceed from a carnal spirit, what ought we to think of our religious state? If St. Paul could speak to you, he would say, 'Brethren, leave your discussions, and be united in the same spirit and in the same thought. I see with pain, that although all confess Jesus Christ, one applies to such a council, another to the Pope; one appeals to Luther, another to Calvin or to Wesley; to say nothing of many more modern names. Is Christ divided? For what reason? Whereas there are ye not crucified for you? Whereas there are ye not crucified for you? I cannot number the sects among you, or the sects of sects which tear you in pieces, often while under the same ministry. 'It is always in order 'to be faithful to the truth' that each separation is made; and I observe, those who separate themselves the most completely, believe themselves to be so much the more spiritually minded; but I, Paul, tell you, as long as ye remain divided and appeal to such and such a man, ye will be carnal.' Let us at the voice of St. Paul rise above the carnal divisions which separate us; and instead of losing our time and our spiritual strength in discussions to which they gave occasion, let us rejoice at each aspiration towards God; let us confess those whom Jesus Christ confessed on the cross, and let us endeavour to bring them into unity in Him by charity, which is the bond of perfection. 'In this manner we shall be in truth as by charity. We shall extinguish divisions; so that there will no longer be either Greeks, Armenians, Catholics, Protestants, or any other carnal domination; there will only remain Christ, and in all."

Wherefore God also hath exalted Jesus Christ and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

For some time past there have been not a few political and religious earthquakes. In one of the latter, a crack, at first almost imperceptible, but daily widening, has been produced between the temporal and the spiritual power of the Pope. Now, into this crack, like a wooden wedge, England introduces a solitary Bible, then two, then three, and she will have them placed a million of Bibles between the spiritual and the temporal power, before Garibaldi has put a million of muskets into the hands of Italians."

Your readers will forgive the light authority from which I quote these words, for it proves the spirit of the times when Alexandre Dumas cannot travel to Rome without, on his way, meeting the frigate *Terrible* with its cargo of Bibles—a cargo, says our dramatist, much more efficacious than guns and ammunition! Who knows whether the Lord is not rending the rocky ground of Southern Europe, until the priests of Rome themselves are looking into prophecy, and predicting the terrible days of the end, in order to give His servants opportunity to scatter the divine seed, and reap as abundant a harvest in the south as in the north.

The contest between the Pope and Napoleon III. is still the one absorbing topic. It is allude to the moves of each party in this wonderful game, for they fall so fully into the political domain, that your readers have become acquainted with them long ere this. In the midst of the hail-storm of pamphlets mentioned in my last, and still falling thick around us, came the great thunder-bolt of the Pope's encyclical letter, in which he makes common cause with the petty princes who fled from their unpopularity, refuse all change of policy, clutches Peter's keys, money (rather a shadowy thing) with obstinate grasp, and calls upon all who bow to his spiritual sway to burn with zeal for his temporalities, against all liberty, and against the Emperor, whose he reminds of the judgment to come. This was published in all the papers, sold at all bookellers', and read in all churches at mass, except where priests had courage enough to abstain from bringing politics into their sanctuary. All honours to Abbe Martin de Noireuil for abstaining, and to all others who followed his example! The Emperor's move was to suppress the *Univers*, the Ultramontane organ, whose gross and indecent distastes put all France to the blush; it has fallen under the laws on the press which it gloried in. A bridge was also put on the 900 committees of the Vincent de Paul Association, which, under the plea of distributing alms, have long tyrannized over the consciences of the poor, and have been organizing a sort of crusade in favour of Peter's patrimony. The Pope's next move was inconsiderate in the extreme: the Bishop of Orleans, irritated at one of his predecessors in the see, M. Roussier, having been brought forward by a journal as one who did not think the spiritual and temporal powers indissolubly united, and indispensable to the Papacy, wrote, under the inspiration of passion, a letter, in which he strikes right and left, insulting his predecessor's memory, that of another bishop, M. Rillon, whose grandnephew has warmly resented and refuted his allegations, and the *Siecle* newspaper, which unceremoniously calls M. Dupanloup to answer a charge of defamation before the Correctional Police on the 1st of March. Just at the conjuncture, while all France is ringing with the affair, appears a letter from Pio Nono, full of felicitations and apostolic blessings to the bishop for his defence.

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of the Papacy, against "that incubation full of hypocrisy, and most impudent intentions." The Pope and the Congress. The circular of the Minister of Foreign Affairs was then immediately made public in it the Emperor supports the policy recommended in the pamphlet, separates political from religious considerations, and declares such separations to be an immense benefit to modern society. This was followed on the 17th of February by the publication of the despatch addressed to our ambassador at Rome, in which the most perfect moderation contrasts with Pontifical violence: it may be quiet winding of the web round the captured fly; at any rate, it looks very much like an ultimatum. On the same day, the *Bretagne*, an Ultramontane organ, was suppressed for having reported that several deputies from different parts of the empire had brought, a protest to the foot of the throne, declaring that the policy of the Emperor was indisposing all good Catholics against the government and dynasty. So stands the chess-board at present.

That there is opposition in France against the Emperor's policy is certain, and every one knows how dangerous it is to play with treacherous edge tools. I believe it is the Pope's knowledge of those which surround him, and better inspirations. Napoleon needs to be careful what to eat, drink, and avoid just now; he goes about, however, as usual, in his buttoned great-coat, carrying little for the *chenapan* (rascal) dressed thrown upon his name and race by the Faubourg St. Germain, whose aristocrats join with the Orleansists against his Italian policy.—*News of the Churches, Paris, Feb. 18.*

ITALY. The prospects of the Pope become daily darker. The infatuation of the Vatican augments, while the French Emperor becomes hourly more resolute. He has laid his strong hand on the Bishop and Clergy of France, interdicting all subordinate declamation touching the Roman question, whether from the pulpit or the press.—He will have none of it and he is right. By one word he annihilated the most rapid journal of the insurgent party; and he is prepared to resort to any means the case may require. A commission of Cardinals has been appointed to answer the last circular of the Minister of France, and there can be no hazard in predicting what will be the character in reply. Nothing will serve them but the recovery of their revolted provinces,—a thing now utterly beyond their reach. The King of Sardinia deeply convinced of this is reported to have made proposals to the Pope for the peaceable cession of the Marches,—a suggestion which the Pope resents with the utmost scorn.

Thus, then things are in a most hopeful way. The more violent the councils of the Vatican the better. It is greatly to be desired that there be between the Pope and the Emperor might come to a thorough rupture. Already they are approaching it; and should it be in accord with the arrangements of Divine Providence, only a spark is wanted at any hour to create a conflagration.—The only fear is, that there may be a compromise between the Pope and the Emperor.

NEW APPEAL TO ITALY. BOLOGNA, March 2. Farini has issued a proclamation and a decree, enacting that a plebiscite should take place on the question, "Annexation to Sardinia, or a separate Kingdom." The voting is to take place on the 11th and 12th of May.

In his manifesto Farini says: "We owe great gratitude to the Emperor of the French for having espoused the cause of Italy in the war of independence, and for having established the principle of non-intervention. You have already, and in time of danger, declared that you would resist the restoration of your former rulers. King. Whereas disunion, crimes, and emigration prevailed under your former government, you have since by your conduct proved yourselves worthy of being a free people, and you have organized a strong army. Europe is convinced that the fallen governments could only be kept up by the aid of foreign troops; but it has been thought that the formation of a separate kingdom would be for your advantage. We have accepted the advice given us to consult afresh the national will. Your vote will be respected. I submit to direct and secret universal suffrage the following alternative:—Annexation to the constitutional monarchy of King Victor Emmanuel, or a separate Kingdom. When your votes have been given my task will be accomplished."

INDIA. From an article furnished the N. Y. Observer on "India: its resources and commerce," we make the following extracts, which give some idea of the vastness and richness of that portion of Her Majesty's dominions:—

In every age, India, we are told, has been the seat of original power, of an early and peculiar civilization, and of a country supported by richer products than any other country, ancient or modern. Every thing is upon the grandest scale; her mountains are the loftiest; her plains, except our own, the most extensive; her valleys, the most fruitful in the world.

From the range of Himalayas, a magazine of torrents and snow, there pours down a world of waters, which, in the three great streams, the Brahmapootra flowing through the tea-country of Assam; the Ganges with its hundred outlets, and the Indus pouring into the Arabian Sea, a volume of water four times greater than the Ganges.