

## Gems for the Household.

Give a man the necessities of life and he wants the conveniences. Give him the conveniences and he craves the luxuries. Grant him the luxuries and he sighs for the elegancies. Let him have the elegancies and he yearns for the follies. Give him all together, and he complains that he has been cheated both in the price and quality of the articles.

Industry is up with the sun; she awaketh at the crowing of the cock, and walketh abroad to taste the sweetness of the morning. She is ruddy as the daughter of health. Her ears are delighted with the music of the shrill lark. Her house is elegant; her handmaiden at her table, ters of neatness, and plenty smileth at her table.

—Munich.

**CLEAN WALL PAPER.**—Take about two quarts of wheat bran, tie it in a bundle of coarse flannel, and rub it over the paper. It will cleanse the whole paper of all descriptions of dirt and spots better than any other means that can be used. Some use bread but dry bran is better.

## JESUS CRUCIFIED.

All ye who gospel preachers are,  
Adhere to Jesus crucified;  
O watch with unrelenting care  
That ye in your first love abide,  
Whoe'er draws back from this must feel  
A dearth of apostolic zeal.  
Heralds of grace would ye commence?  
Of grace first self experience'd be,  
And by that gospel ye dispense,  
Yourself be reconcil'd and free.  
Grace, life, and pardon when you find,  
Preach Jesus Christ to all mankind.

## A CHRIST-LIKE SENTIMENT.

Rev. Dr. Johns, an Episcopal clergyman in Baltimore, says of excessive denominationalism: "Wherever this goes beyond love for souls, something is wrong. So fearful am I of this spirit, that I have been accustomed for years, in passing a house of worship of some other denomination than my own, to lift my heart to God in prayer for that minister and his people."

**THE ATONEMENT.**—The sinner who seeks to lose his burden of guilt any where, whether in prayer-meeting, in the ordinance of baptism, or at the sacramental table—anywhere, besides at the foot of the cross, is deluded by a vain hope. Nothing can "give the guilty conscience peace," or wash away our sins, but the atoning blood of Christ. To pass by the cross does not satisfy the soul, but to remain there till sprinkled with the gushing blood of Calvary—this alone can satisfy and save.

**THE CONTRAST.**—The excellent Samuel J. Mills, when dying, checked the lamentations of those around him, by saying, "Life to me has been long enough; in that I have been enabled, I trust, to accomplish the work for which I was created."

How different the last words of the learned Grotius, who, after many years successfully spent in acquiring worldly wisdom, expired with the agonizing plaint upon his lips—"Alas, alas, I have wasted my life in laboriously doing nothing."

## DYING WORDS.

**THOMAS WARD, A RAIL-WAY LABORER.**—"I see him now! He is here! He is near! He is with me! He is around me! He will never let me go! How could I ever doubt him? He is the Savior of sinners! He is my Savior! Jesus is mine, and I am his! His blood has bought me! I never knew what he is till now. Oh, tell them all to come to him, to come to him now! Tell every man to meet! Christ for every man! 'Jesus Christ for every man!' My blessed, blessed Savior! world without end. Amen. Blessed, blessed Jesus!"

**SIR JAMES MACINTOSH.**—Whenever a word from the Scriptures (says his son) was repeated to him, he always manifested that he heard it; and I especially observed that on every mention of the name of Jesus Christ, if his eyes were closed he always opened them, and looked at the person who had spoken. I said to him at one time, "Jesus Christ loves you." He answered slowly, and pausing between each word, "Jesus Christ—love—the same thing." He uttered these last words with a sweet smile. After a long silence he said, "I believe." We said, in a voice of inquiry, "In God?" He answered, "In Jesus." He spoke but once after this.

**A THOUGHT FROM SECKER.**—Cicero complains of Homer, that he taught the gods to live like men; but grace teaches men to live like gods. It is lamentable that we should live so long in the world, and do so little for God; or that we should live so short a time in the world, and do so much for Satan. Other creatures are not more below a sinner than a saint is above a sinner. Man is the excellency of the creature, the saint is the excellency of man; grace is the excellency of the saint, and glory is the excellency of grace.

**THE GREAT STOREHOUSE OF TRUTH.**—What other book has occasioned so much study and thought as the Bible? It is stated that not less than sixty thousand works have been written upon it, or portions of it. On the Pentateuch, 2,500 books have been published exclusive of commentaries on the whole Bible; not less than 5,000 commentaries on the Psalms have been published, and 2,000 on Isaiah; about 6,000 volumes have been published on the four gospels, exclusive of commentaries on the New Testament; about 3,000 on Romans, and 2,000 on the Revelation.

A recent American sermonizer strikes out these thoughts:

"The lighter the burden, the more it is your voluntary act when you lay it down. A man can have little credit for will in dropping an anchor out of his arms. The every-day surrender to God that we feel in little things is the best evidence of an acquiescent and childlike heart."

Error is like a cloud, never seen twice to assume the same shape.

There is a peculiar solemnity in going out alone by the still sea of a mighty truth like a midnight walk by the side of the ocean.

True work is hard. Hard! yes; but a particle of its diamond hardness is nobler than all the soft materials of earth's low pleasures.

It requires life and death to make a friend, as much as it requires light and darkness to make a day.

**WORLDELY ASSOCIATIONS.**—"Can a man walk on pitch and his feet not be defiled? Can a man take coals of fire in his bosom, and his clothes not be burned?" If he can, he may then mix freely with the world, and not be contaminated. But I cannot think it proper or expedient for a Christian to go into any company, unless necessity calls, where he may hear, perhaps, the name he loves and reverences, blasphemed, or, at least profaned; where that Book, which he esteems to be the Word of God, will, if mentioned, be alluded to only to awaken laughter or to adorn a tale, where the laws of good breeding are almost entirely laws which may not be broken with impunity, and where everything he hears or sees has a strong tendency to extinguish the glow of devotion, and entirely banish seriousness."—Payson.

## Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 14, 1860.

## MINUTES OF CONFERENCE.

We have forwarded the minutes of the Conference to the different churches as well as we could, principally by mail. In some cases we were at a loss about whom to address them. And have directed several packages to some of our ministering brethren, with the name of the church for which they are intended written on the bundle, and hope they will get them to their respective destinations with as little delay as possible. We think we have sent some to each church and hope they will all receive them.

We regret an omission that occurred in preparing them for the press, which we did not discover until too late to avoid it. We refer to the publication of the time and place of our district meetings which is usually found in the minutes. We will however try and obviate any difficulty arising from this as far as we can by publishing a notice of each meeting in the "Intelligencer" some two or three weeks before the time of holding it.

## FREE BAPTIST GENERAL CONFERENCE.

The Minutes of the last Free Baptist General Conference, held in Woodstock, have just been published. Their contents are meagre, the absorbing subjects in the Conference this year being the best mode to promote the welfare of our Churches, and to relieve the denomination from the debt which still stands against it. Lengthy discussions took place, and a variety of suggestions were made on both of these, occupying a considerable portion of the time of the Conference, while the result is embraced in a brief paragraph or two in the Minutes. We do not think our Minutes this year possess their usual interest, a repetition of the business of former Conference, seems to be there principal characteristic. Nevertheless their publication is necessary, and they are given to the churches as the faithful transcript of the manuscript reports. From the Annual Report submitted to the Conference by the Corresponding Secretary for last year, (Rev. E. McLeod,) and received by the Conference, and published in the Minutes, we make the following extracts:—

"The whole number added to our churches by baptism during the year is 216. This is a much less number than during any preceding year since I have acted as your Corresponding Secretary.

The general condition of our churches is not satisfactory; the most are without regular ministerial care, while also many of our preachers have no stated fields of labour.

That our churches at the present period in their history do require the faithful and efficient oversight of judicious and well qualified overseers, no discriminating person can doubt.

Upon the deliberations and measures adopted by this Conference much depends. While we all are ready to acknowledge that unless God build the city the workmen labour in vain; yet it is equally true, that God will not build without the use and exercise of those means which He himself has ordained. Much depends upon the unity of those engaged in the work. But great care is required lest we mistake uniformity for unity, and in our zeal for the former, lose the latter and pull down rather than build up the cause we profess to love. The history of the past is full of lessons. Christ must be held as the head—in both faith and practice. He must be first, highest, greatest. Without this we must fall. When our zeal for anything consumes within us the Spirit of Christ, and forbearance becomes displaced by impatience, meekness by passion, love by envy, no matter then what our uniformity is, our unity is lost, and we shall be more apt to bite and devour each other, than to lay down our lives one for another. The spirit of Christ must be cultivated, it is a tender plant, the weeds of selfishness are deadly poison to it, and it can only grow on soil moistened by the Holy Spirit.

It is of the highest importance that the scriptural relation between ministers and churches should be fully comprehended and understood. A defect in this may be attended with the saddest consequences. The ministerial office is of divine appointment, and attached to it are weighty and eternal responsibilities. Its great end is the perfecting of the saints, that "every man may be presented perfect in Christ Jesus." Without spot or wrinkle or any such thing, will the church be found in the day of God.

Who can contemplate the magnitude of this work, and not exclaim in relation to the instrumentalities employed in it? "Who is sufficient for these things?" He is really a minister of Jesus Christ who is called thereto as was Aaron. To preach the gospel is his office; to labour in word and doctrine; to watch for souls as one that must give an account. Ministers should be responsible men, invigorated with power from another life; in the midst of the world's gloom they are set to be its light; they are commissioned to reclaim a revolted world, and they bear from Jehovah himself the seal of their commission; hastening on to eternity to render their solemn account, there should be nothing eccentric or trifling in their movements. If moral dignity, consistent action, and inflexible fidelity belong to any class of men on earth, it is the ministers of Jesus Christ. The church is His embattled host against his foes, and ministers under the great leader, are set to teach, to warn, to correct, to lead the sacramental army forward in her mighty struggle; always themselves being in the front of the battle, and receiving the first shock of the enemy.

With this view of the office and work of those who are set apart to preach the gospel, it is easy to conceive their necessity in the church, and the importance of every church having the oversight of a judicious, intelligent, and faithful minister of Christ. The want of this has been a most serious drawback on the vigor and influence of many of our churches. The want of proper pastoral oversight and care has paralyzed their energies; large portions of some churches and communities have been lost to us, while some of our ministers also have felt the loss of not having the opportunity of carrying out the

labour which constituted a part of the work to which they were called.

It may be that there are some cases in our ministry, where there is an unwillingness to settle down in the pastoral office, and to take the responsibility of watching for souls as those that must give an account. While also on the other hand there may exist in some churches the idea that regular ministerial labour and care is not necessary to their growth in grace and increase in the knowledge of God. These things are to be regretted. And I deem the subject of ministerial oversight in our churches, not only for preaching the gospel, but also for purposes of discipline, of such importance that, I cannot pass the matter over in silence, and I do hope that such measures may be adopted in this Conference as shall leave no minister without responsibility to some church, and no church without obligation and responsibility to some minister.

Neither let it be conceived for a moment that overseers in the church are mere "hirelings," employed for a year, like a schoolmaster, or labourer, then to be sent adrift at the caprice of two or three persons, whom they may have failed to please. They are set in the body by God's appointment, they are made overseers by the Holy Ghost, and it is God's approval that they should first seek.

The limits assigned to a Report forbid the discussion of these and other matters, and all we can do is to remind you of some of them."

## "CONDEMNED ALREADY."

How awfully solemn and dreadful are the words of the Saviour as thundered from his Holy lips against those who believe not in his name! He says of them that they are "Condemned Already." No need of going to the judgment to be condemned, for now, even while in the midst of life and health, while walking to and fro in the earth, while as yet there may be no indications of disease nor death, no marks of the wrath of God upon them, they are already condemned. What emphatic words! What volumes of awful meaning they speak! How startling! *Condemned.* And for what? Violating his country's laws? No. But condemned by Jehovah for violating His own holy law. A man may have been guilty of breaking the laws of his country a hundred times and yet by escaping the hands of justice remain uncondemned. But not so with the law of God; the gospel has its claims. It demands faith in Jesus Christ, and plainly says that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." While living in unbelief men continue to live in a state of awful condemnation. Convinced by Jehovah for past guilt their condemnation is aggravated by the sin of unbelief and from the dignity of the character whom they slight.

To say that a man is condemned is much more than to say that he is wicked. It is saying in effect, that that wickedness he has been tried before the court of God, pronounced guilty and the dreadful sentence already passed. Sinners are not while in this life in a state of trial to see whether they will merit life or death—heaven or hell—as they are, their doom is fixed, the sentence already passed and nothing further is necessary to place them beyond hope for ever, but just to die in their sins in which they are living. "He that believeth not the Son of God shall not see life; but the wrath of God abideth on him." The gospel found him under the wrath of God and offered him deliverance, through faith in Christ, and while he rejects the gospel he must remain condemned. "The wrath of God abideth on him." No power can extricate him. It matters not whether he lives long or short, even though the day of wrath may be deferred for a short season, the sinner is as virtually condemned while he continues to spurn the gospel as though he were already suffering the penalty, or "cast into hell." The work of pronouncing the sinner guilty is not something that shall be, but something that is done already, and hence the utter folly and hopelessness of every expectation of being saved until we are first justified. Justification must precede salvation, and while unjustified men are condemned, and the very nature of the case forbids the idea of the least possibility of being saved until a change is effected. There is no way in which the man who has forfeited his life and been condemned to die at the hands of justice can recover his title to live unless pardoned through sovereign clemency. So with the sinner. No sighing, no tears, nor promises of amendment can ward off the wrath of God, until he obtains the forgiveness of his sins, and through Divine mercy becomes pardoned. Then he is "passed from death unto life" and "There is now no condemnation to them that are in Christ Jesus." But until the sentence under which he lies is blotted out everlasting punishment is inevitable.

The unconverted may call it a hard saying, and shrink from hearing the whole truth about their awful condition as being "condemned already," but the truth of God declares them thus to be, and further says "If any man love not the Lord Jesus Christ let him be Anathema Maranatha," but along with this declaration offers to all believing penitents the free remission of sin in the name and for the sake of Jesus Christ.

## MINISTERS HELPING EACH OTHER.

Ministers can either help or injure each other. By watching over each other for good, and in the spirit of brotherly care and kindness, pointing out each other's faults, and offering assistance to remedy those faults, they may be of great mutual service; while on the other hand, if they watch each other with a jealous eye and magnify every failing, and sarcastically criticise every impropriety, they will certainly injure and become afraid of each other, and rather than court one another's society. No class of men should feel such a nearness, and repose such implicit confidence in, and be so anxious to benefit each other, as the ministers of the Gospel, especially those of the same denomination. They have foes and critics for evil enough outside. It is the duty of the fathers and experienced ministers to watch over their younger brethren, and faithfully point out to them their faults in the spirit of the Gospel. Indeed it is the duty of all to watch over each other, and as far as they can seek to improve and render each other more efficient in the great work of preaching the Gospel. The following remarks on this subject under the head-

ing, "Go and tell him his fault," in the *Morning Star*, are just to the point, and we affectionately commend them to the consideration of our ministering brethren:

"To err is human." Ministers are human, therefore ministers may err. It was customary, we are told, with the early fathers of the denomination, to tell each other their faults in the spirit of love for their mutual benefit. Errors in doctrine, improprieties in manner, unguarded or unbecoming expressions were all subjected to the fiery ordeal of wholesome, faithful criticism, in the presence of the offender. From this good custom and from the precept of Christ abovementioned we have too far departed. Ministers observe each other's faults, but too often invidiously criticise them behind their backs, to their injury. At the last year's Meeting, we heard absolutely nothing of the kind, but on the other hand, several instances occurred which indicated a return to the old custom. The faults of those who preached or made speeches were spoken of to the persons themselves, and so far as we know, all such reproaches were gratefully received. This method, if pursued, can but result in most marked improvement.

The same paper in speaking of the preaching at the F. W. Baptist, N. H. yearly meeting says:

"The preaching, as a whole, at that meeting was to us more satisfactory than on any previous like occasion. There seemed less rivalry of feeling, less attempt at smartness on the part of speakers, and less invidious criticism on the part of hearers than we were wont to witness on like occasions. There seemed to be a sweet sympathy between those who spoke and those who listened. And the speakers were sustained, we doubt not, by many prayers, whilst the truth distilled from their lips as the dew."

**IMPOSTERS.**—It is thought that the Syrian Massacres will afford an opportunity for foreign imposters to visit both England and America, with heart-rending tales of distress, in order to obtain money from the credulous, professing sympathy for the suffering. A Foreign Catholic Priest has already commenced the business in New York; and advices have been received of others being on their way. Some may visit the Province. Wandering beggars from foreign countries should always be discarded.

**NOVA SCOTIA GENERAL CONFERENCE.**—We fear neither of the delegates appointed by our General Conference to attend the Nova Scotia yearly Meeting this month will be able to go. From Bro. Taylor we have not heard recently, but Bro. McLeod in consequence of his removal from St. John, and the arduous duties of his new field of labor will not be able to go. We (Junior Editor) had thoughts of going and regret we cannot leave home.

As a number of the terms of the subscriptions to the "Intelligencer" expire at the time of the Conference we hope some of our Brethren will interest themselves in our behalf and solicit their renewal and forward to us.

## CANADA CORRESPONDENCE.

CORNBURG, Sept. 4th, 1860.

Strife seems to be the normal condition of activity in this imperfect world. In politics and in religion, in the pursuits of gain, and in the pursuits of pleasure, the fact holds equally true. Indolence is peaceful. Its language is "a little sleep, a little slumber, a little folding of the hands to sleep." Indolence cannot afford to fight. It believes in peace at any price, save the price of activity. Strife has its uses. Truth is often times forced to show itself after a sturdy conflict. Torn perhaps and bleeding, in flight unseemly, but it comes forth, and we are the better for the sight. Even the Prince of Wales becomes a bone of contention. Offence is taken at his treatment of the denominations. Rev. Dr. Mathison, as Moderator of the Presbyterian Synod in connection with the Established Church of Scotland, on being presented to the Prince, was about to lay the address of his Denomination before His Royal Highness, when the Governor General interposed, informing the Moderator that the address might be handed in, but that it must not be read, nor would a reply be given. Episcopalians and Roman Catholics having paid their respects in that way previously. Dr. Mathison declined proceeding further, and the address was not presented. There is strife, also, over the Toronto Ball arrangement. The Lawyers are determined to have a Ball on the night preceding the one devoted to the Ball of the citizens, it is said, and *upperdown* catches it right and left. What a pity both parties do not take the *suika*, and refuse to dance altogether. Unhappily the Prince is overfond of this kind of amusement, to our sorrow he told us, as it is trying the character of many professing Christians. Even Cornburg must have its Ball in honor of the Prince, and names appear among the stewards which we would look for in vain under ordinary circumstances. I grieve to write it. In the hall-room the devil's workshop when trodden by ordinary feet; but when a Prince presents himself, does it become a fitting place for church-members and church officers? It would almost seem so. Will our Christianity bear nothing beyond the ordinary strain? Will it fail us just when and where we need it? Does not the Master require us to take up our cross daily and follow Him? Nothing will excuse sin, and if our Christian men of long standing succumb before a worldly influence, what may we not fear for those who are only babes in Christ? It is not affirmed that there is no sin except in Ball-going, and that abstinence from dancing is proof of piety; but dancing is a test, and its patronage throws something more than suspicion over any one indulging in it. Conceive of a pious person in the dance urging the claims of the undying soul upon an ungodly partner!

I forget where I left the Prince in my last letter, and it makes little difference. One week is but a copy of the preceding; on the Sabbath he hears a good sermon; then visits to points of interest, the opening of buildings, the review of troops, a concert, an illumination, processions, a levee, and the never-ending Ball, fill up the other six days and nights. The reports are getting very tame—or your correspondent very weary; perhaps the truth embraces both; and it would refresh him beyond anything he can think of, if he could recollect instead some glorious triumph of the Prince of Peace. It is no use attempting to disguise the unsatisfying nature of earthly pomp and display. A little suffices, and the heart turns away with the expression of Is-

rael's dissatisfied child upon the lips, "our soul longeth the light bread." Suffice it to say—and the subject is disposed of for this letter—the programme has been followed pretty faithfully, and the weather has conspired against receptions especially.

The Hon. George Brown has achieved a complete triumph recently.—He was charged with accepting a bribe of twenty thousand dollars from the proprietors of the Canadian line of Ocean Steamers, to withdraw his opposition to a Government measure increasing the postal subsidy. It was repeated so persistently, and detailed so minutely, that many believed it who had up to that time regarded his patriotism as above suspicion. A more transparent case could not exist. Mr. Brown produced the correspondence of all the parties concerned and the following facts were made manifest:—

Mr. Brown's business arrangements demanding it, the Hon. John Young recommended a broker to negotiate a loan for the amount named, the security offered being unencumbered real estate, exceeding it in value. The firm owning the Steamship Line entered into arrangements to advance the money, without knowing on whose behalf it was sought; their legal adviser being satisfied that it was a safe investment; and Mr. Brown actually opposed the increase of subsidy. Who ever heard of a member of Parliament bribed to oppose a measure which the bribe-givers were very anxious to carry? Absurdity could not get beyond such a supposition. To the honor of not a few of Mr. Brown's opponents, they have confessed their error, some reluctantly, others heartily and frankly. It would be well if Statesmen everywhere could defend themselves so successfully.

Complaints are made that the monopoly in the Line of Steamers noticed above is producing its natural fruits in the rates charged for freight—most persons wishing grain to be forwarded by steamer in preference to sailing vessels. The harvest now reaped must on that account be rich indeed.

Our weather, on the whole, is favorable. We have had no long-continued rains, although showers have been frequent. The weather has been "catching," as the phrase is, rather than rainy. The month has opened with autumnal appearances, and the maples, a few at least, are changing color. Thus the seasons revolve steadily and surely. May no reader of these paragraphs have wrong from him at last the sad statement: "The harvest is past; the summer is ended, and I am not saved." A. B.

## RELIGIOUS PROGRESS IN ITALY.

Among the many extraordinary things which are now transpiring, none are more so, than the progress which evangelical truth is making in Italy. The revolution which swept over the Provinces of this sunny land, wresting from the triple tyrant the civil power so long maintained by him there, is succeeded by a revolution of still more wonderful character. The Bible and Protestant Christianity so long proscribed by Anti-Christ, have at last obtained free access to those places, where so recently to possess the former, or to profess the latter, was the signal for prisons, chains, and death. "Full religious liberty for all Protestants has been proclaimed by the Legislative Assemblies of Parma, Modena, Tuscany and the Legations." The most sanguine friends of progress in Italy could hardly have dared to hope for this so soon. In the very city where the Medici was imprisoned for reading the Bible, a Theological Seminary is about to be established. The subjoined extract from an address recently delivered in Edinburgh by the Rev. Mr. McDougall, of Florence, on the present condition and prospects of religion in Italy, are highly interesting and encouraging:

Within the last fifty years God had been pleased to pour out his spirit on Central Italy, though it had been hitherto unsafe for the missionaries to tell about the interesting movement going on.—God was confiding a large share of that wonderful and interesting movement to the ministers of this Church in Italy. Fifteen months ago the Italian inquirers knew nothing about Protestant churches; but now the priests who presided at the Custom-house in Tuscany, and kept out Bibles and heretical books were removed, and the people eagerly read not only the Bible, but Bunyan's Pilgrim's Progress, the works of Angel James McRie's Reformation in Italy, and kindred works, and were most anxious to know about the Protestantism which had made such great countries of Britain and America. Bible collections were now peripatetic from the Mediterranean to the Adriatic, and from the Alps down to the very confines of the States of the Church. During January and February of this year 1500 Bibles went through the London Bible Society's depot in Florence; and during the last six months, four colporteurs, supported in connection with the Free Church ministers by the Edinburgh Bible Society, had circulated 1200 Bibles through Central Italy. And all these works were sold, none given away. Not to speak of Pisa, Bologna, and other cities where the Waldensians had large congregations, and not speak of smaller re-unions and many Bible-readings among the upper and middle classes not yet reached, there were four large public evangelical re-unions of Italians in Florence at this moment, largely on the Presbyterian model. One of these was conducted by Padre Gavazzi, who was not now the Gavazzi of former days, but had imbibed the spirit of evangelical religion in this country, and while eloquently denouncing the Papal system as formerly, was also directing the attention of his congregation to such topics as justification by faith in the blood of Christ, the sole and proper sacrifice for sinners. Gavazzi had now gone to Sicily to carry on the same work there.

They had now resolved in Central Italy to follow out John Knox's plan of planting a school beside every evangelical church, and it was just here that the priests offered greatest opposition from clear sighted apprehensions of the consequences. Italy at this moment was open to the entrance of the gospel, as Rome itself during the flight of the Pope.

**THE REV. C. H. SPURGEON.** Mr. Spurgeon preached in St. Peter's Cathedral in Geneva at the end of June. The authorities of the National Church had placed at his disposal any city church which he might select. He selected this on account of its associations with Calvin. The crowd filled all parts of the building. He preached in the Geneva gown and bands. This was left to his discretion; but from deference to national custom; he adopted them. His morning sermon was very carefully prepared, and much more elaborate than usual. He felt it a matter of great joy to preach in the church of Calvin.

**PRAYER-MEETINGS IN NEW-YORK.**—The past week has been marked with a large attendance upon the daily prayer-meetings, notwithstanding the heat of the weather. This is especially true of the Fulton street meeting. The room has been packed as full as it would hold every day, and on several occasions a second lecture-room has had to be opened. The consistency have resolved on enlargement, so as to accommodate a greater number. The work is already begun, and is expected to be completed about the middle of September. This will be good news to all the friends of the meeting.

**GREAT REVIVAL IN TRENTON, GA.**—A correspondent of the *Banner of Peace* (Cumberland Presbyterian) writes from Trenton:—"The meeting lasted two weeks; embraced the third and fourth Sabbaths in July. It was the first meeting held in the new Cumberland Presbyterian Church of that place. The members of other churches, and a great many not in any church, had contributed largely of their means to build the house. And the very first meeting, the Lord accepted the sacrifice, and converted about fifty souls. The work was principally among the first class of citizens—lawyers, doctors, merchants, clerks, mechanics, and farmers. It was a powerful work, distinguished by that deep, awfully solemn feeling which, better than any other, evinces the presence of God. No extra excitement, though occasionally the cup ran over. Those who yielded not to it influence took special pains to keep at a distance."

**PERSECUTION IN CHINA.**—It is stated, in recent letters from China, that the present war with England and France has produced an extraordinary burst of fanatic hatred against the Christian religion. The anti-Christian party is led by the commander-in-chief of the Chinese army, Sang-Ko-in-Sing, who is the author or promoter of a remonstrance against all concessions to the Christian powers. In this memorial it is stated that "the Christian religion is utterly subversive of good morals. They make use of false doctrine imputed to Jesus, to poison the minds of the simple, and employ Chinese gold and silver to corrupt the hearts of the intelligent." The Chinese government has published an imperial statute, pronouncing the punishment of death by strangulation against all Europeans who teach and sell, and all Chinese who shall adopt, the Christian religion.

**THE BIBLE IN MEXICO.**—Another interesting letter has been received from the agent in Mexico. From Rio Grande city he had visited Monterey, capital of the state of Nuevo Leon, a city of some 30,000 inhabitants. The journey from Rio Grande city occupied four days, and nothing occurred to excite the apprehensions of the agent would be interfered with in the prosecution of his work. At Monterey, after an interview with the Governor, he was assured of full protection, under the liberal constitution, in preaching and distributing the Word of God. He found much sympathy, also, among the better families of the city, and was much encouraged by the candid spirit of inquiry which seemed to prevail. It is not too much to expect that thousands of copies of the Scriptures will soon be distributed throughout this part of Mexico, and thus a broad foundation be laid for further evangelical labors.

**THE BISHOP OF LONDON PREACHING IN THE OPEN AIR.**—The Bishop of London preached recently on a Saturday evening in the open air between one thousand five hundred and one thousand six hundred working men and children in one of the most uncivilized portions of the outskirts of the metropolis. The people who live round and about it are chiefly engaged in the making of sticks and pottery ware, while it is dotted here and there with ghettos, and the temporary habitations of persons who are not able to obtain shelter elsewhere. Many of the leading employers of labor in the neighborhood, in compliance with the solicitations of the local clergy, said their men early in the evening, and vast numbers of them not only attended the services, but took their wives and children with them. The bishop arrived at half-past seven o'clock, and having selected the spot on which he would stand, retired to a small tent close by, and there put on his Episcopal robes. Immediately surrounding the bishop were several clergymen and laymen, and before him the crowd of people who had been brought together to hear him. Not a sound was heard but the bishop's voice, and now and then a train on the adjacent railway. A deep depression was made on many unused to such service, by the solemnity and peculiarity of the scene. At the close of the sermon the doxology was sung, and the bishop pronounced the benediction. The vast assemblage then dispersed.

**THE WEST INDIES.**—E. B. Underhill, Esq., Foreign Secretary of the English Baptist Missionary Society, after a visit to its stations in the British West India Islands, states that, Trinidad being excluded, they contain more church-members in proportion to the population than any other part of the world. In some of the smaller islands, not a single family neglects public worship.

**A MISSIONARY SOCIETY IN THE GREEK CHURCH.**—The Emperor of Russia, by Imperial rescript addressed to the Senate, has just sanctioned an association which has been formed, under the protection of the Empress, with the name of "Society for the Re-establishment of the Christian Orthodox Faith in the Caucasus." The rescript states that formerly the Christian faith re-dominant in the Caucasus, and that although it was set aside by Islamism, numerous traces of it can yet be found there. The society in question, consequently, proposes to re-establish that faith by persuasion and the preaching of the gospel.

**CAIRD'S SERMON.**—Messrs. Blackwood gave Rev. John Caird £100 for the copyright of his sermon, "Religion in Common Life," which, as was only a shilling pamphlet, looked a very handsome sum. Caird, however, having given it beyond their expectations, they afterwards presented the rev. author, of their own accord, with an additional sum of £400.

**MR. SPURGEON'S CONTINENTAL EXPERIENCES.**—A meeting of Mr. Spurgeon's friends was held at the partly-completed "Tabernacle" on Tuesday afternoon, for the purpose of hearing from Mr. Spurgeon some account of his recent tour upon the Continent. The specific object of the meeting was to collect funds for the completion of the structure, the estimated cost being still required, although £22,196 19s. 2d. has been expended. Several ministers and gentlemen preceded Mr. Spurgeon, who ultimately gave his narrative in a hurried and somewhat disconnected form. He referred to the prevalence of superstition on the Continent, and said he went out with some of the "Irish brigade" intended for the protection of the Pope. He never saw such an irregular set of brutes before in his life. There was a great scarcity of luggage—they had only one pocket-handkerchief and some oiled potatoes among them. Antwerp he described as the most religious place on the face of the earth in a bad sense—it was full of superstition, and images of the Virgin Mary adorned every corner. With regard to the Pope, he hoped a rotten throne would soon fall, and that farbladder would be the means of shaking it. Prominent cheers followed this remark. Of Cologne he remembered more of what he said than what he saw. Albert Smith had said there were seventy different descriptions of amells there; but he had never every half yard gave something more horrible than he had met before. Baden was a good place. He went to see the gaming-table, and though it the most frightful sight he ever beheld, none were best off who lost. If they lost it saved them right, but if they won the devil would save them. In Prussia he was glad to find a