

Roman church, and therefore a great responsibility for the social and religious attitude of the French people rests on the shoulders of the Man of Sin. The whole nation, just now full of the blood of its dead, and blinded by the smoke of its burning palaces, stretches forth its hand from its ruin, and holds Romanism measurably accountable for it all.

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the post age on our whole issue!

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., St. John, N. B.

TERMS.—\$2.00 per annum.

ADVERTISING.—All advertisements for insertion should be addressed, Messrs. BARNES & Co., St. John, N. B.

REMITTANCES may be sent to either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

ST. JOHN, N. B., JUNE 30, 1871.

"WHY DOST THOU STRIVE AGAINST HIM?"

Man has been opposed to the sovereignty of God, as sin is the opposite of holiness, so man being the embodiment of sin, and God of holiness, there has ever been a strife between man and God. God has striven with man to win him to himself, and man, seeing "no beauty in God that he should desire him," has arrayed himself against his Maker saying, "if not in words, in actions, 'I will not have this man Christ Jesus to reign over me.' Why is it that man thus strives with his God? Does God come as an enemy to rob him of what little pleasure he may possess? No, for He says, my ways are ways of pleasantness and all my paths are peace." Does He come to burden men still heavier? No, for He says, "my yoke is easy and my burden is light." If He come, then, not as an enemy but as a friend to confer priceless blessings, well may we exclaim, in the language above, "Why dost thou strive against Him?" It cannot be that man does not care for that which is valuable, for we know he struggles for all which he deems of worth; see the strife for position, for political prestige, for wealth. There is need of no strife with men to induce them to accept these. Why is it, oh why is it then, that when they are offered to be crowned kings and priests unto God, and to be made heirs and joint heirs with Jesus Christ, they turn contemptuously away? Even when they are striven with year after year to accept so great benefits they turn away, and why is it? We can readily understand why nations should strive in deadly conflict, why treasure should be wasted, and human blood flow like water. We can understand why America strove for her independence; why England and France struggled against each other at Waterloo, and why besieged, unhappy Paris, should strive against the besiegers, week after week, amidst disease, famine, and carnage. All expected to be immeasurably advantaged or disadvantaged as they were or were not successful, and so each exerted all its available power, for there was everything to gain, there was everything to lose. God in His word asks the question, "What shall I profit a man if he shall gain the whole world and lose his own soul?" implying that one soul possesses a greater value than the whole world. Why is it then that mankind strives so earnestly for that which only possesses a perishable value, and strives against God when He urges upon him the necessity of seeking first the "Kingdom of God" and caring for that which is infinitely valuable. Again, we understand the motives which prompt the poor to strive for a competence, why the lawyer, doctor, mechanic, farmer, strive for success in their several callings. We understand, too, why it is the sick strive for health, why no expense is too expensive, or trouble too troublesome, if he may win back a few more days of pain and care; but why is it that inconsistent man strives so eagerly for mortal life, and then when he is offered, yes, striven with to accept immortal life, turns away from Him who alone is authorized to bestow it?

Dear reader, God has striven for you; let God-strive with you till the "locks are wet with the dew of the night." What is thy motive in striving against Him? There is nothing to gain, there is everything to lose.

About five p. m. is time for bazar work. To-day our preaching stand was in front of the large Jagannath temple, two miles from my bungalow. The audience was attentive and uncommonly sincere. I thought, it was a privilege to hold up Jesus Christ, and Him crucified before such an assembly of idolaters. There was considerable discussion. One man wished to know why God would not save us without the mediation of Christ. This is a frequent question now among our opponents, and a favorite way of dodging the main points at issue in debate. Still we always try to bear with the people, and carefully consider all their objections. Bazar preaching is waking up the common people to a more thorough investigation of the chief doctrines of Christianity, and in this way is doing good in India.

This evening came our weekly English prayer-meeting. We held this at our homes, and it was Rev. Mr. Proby's turn to-night. He is the minister of the Episcopal Church here, and a very earnest Christian. His parish takes in all the European residents of Madras and a few Bengalis. It is very pleasant to have him work with us so freely. It shows to the heathen that we are one in Christ. These little meetings on Friday evenings are very refreshing to us. Rarely any others are present save the two missionary families and Mr. Proby's. We talk over the special points connected with our work, and seek God's guidance and blessing. It is always good to be there. Next week the meeting is here at our house. Will you come?

Thus have I given you a short sketch of a day's work here. And let me say in closing—pray for us, that our work be not in vain for these benighted heathen.

J. L. F.

FREE BAPTIST MINISTERS and Sabbath-school teachers, as all other Bible students should have Butler's Commentary, (see notice in another column). The publisher has arranged with us to supply orders in the Provinces. For \$2.00 per volume we will send them post-paid to any part of the Dominion. Address your orders (with cash) to Rev. J. McLeod, Fredericton.

It is said that Zion's Church, in Portland, is to come under the control of the Wesleyans, its late pastor, Rev. Mr. Baylis, having gone over to the Church of England.

READ! READ!! READ!!!

It cannot be generally known throughout our churches that the finances of our Foreign Mission Society are in such a deplorable state. Almost \$700.00 are wanting to pay the amount now due! Of the payment (\$400.00) due the first of January last (notwithstanding all our elders and licentiates pledged themselves to collect, if possible, \$10.00 each before that time) less than \$100.00 was on hand; and had not Bro. Peters taken upon himself the responsibility of paying over the full amount, trusting to the friends of the Society to make good the deficiency, no payment could have been made, as but a very few dollars have been received since. Another payment is now due, and nothing on hand to meet it. Never before was our treasurer so embarrassed. To our ministers and churches we appeal for help. Brethren, shall we appeal in vain? Shall our Foreign Mission enterprise be allowed to die? Can it be possible that our people are tired of this heaven-born work? If we fail in our undertaking, are we not proclaiming to the world that we value the few millions that we contribute more than the ONE MILLION SOULS that we have undertaken to help evangelize? O brethren, O sisters, as you value your own souls and the privileges you enjoy of a christian land and a free Bible, we pray you to christianize these poor Jewish heathens that are looking to you for a knowledge of the way of life and salvation. O fathers, O mothers, as you value a never-ending eternity of happiness for you and your children, we pray you to think, O think of the many households in India that are without that blessing you esteem so highly—the Bible—and out of the abundance God has blessed you with, contribute a portion at once to this good cause. Brethren, again we ask you, shall we retire from the Foreign Mission field, fail to fulfil our obligations and bring a lasting disgrace on our denomination? God forbid!

With fear and trembling we anxiously await your answer. Yours in Christ bonds, JOHN PEARCY.

P. S.—We hope the brethren who attend the District Meetings will work energetically for this Society. If we all go to work earnestly, the above named amount will soon be in the Treasurer's hands.

J. P.

(From the Christian Union)

PROTESTANTISM IN ROME.

Rome, May, 1871.

The condition of things in this city repays the most thorough study. It can never repeat itself. There is but one Rome; there can be but one Papacy. Nothing is yet settled or sure. The people do not know their own minds. They are fickle, though so fickle, thank God! as the Parisians. But they have become cowardly and degraded, yet they are always Roman. There are chords which, when struck, never fail to respond, and these chords are now in strong vibration; the people are in the flush of enthusiasm, and rise with the power of the idea for which they are struggling.

Yet Rome was not built in a day, nor will she be reformed in a day. There may be many mistakes, disgraces, and falls before, but her gates are now thrown open; no longer a captive on her knees, she is free to develop. No more will her dreaming of the past, her departed glory will operate only as an incentive to higher and yet higher attainments.

Already several denominations of Protestants are engaged in the reconstructing work, each in its own way, and in a spirit of entire harmony—such a harmony is indispensable to any good measure of success. Those who have been accustomed to the unity of the Roman Church, though it is a forced unity, would be repelled by the wranglings of sectarian jealousy. Here, especially, all Christian work should be Catholic, in its highest sense, and it must be mainly by Italians. The people know that they are behind the age, and are willing to receive new ideas, but it is important that such ideas should first be clothed in the language and what is still harder to reach, the Italian character, are needed, and are at hand, who can unite with the more advanced of the people, and aid them in their labors.

There are four distinct Protestant organizations engaged in the work of undermining the Papacy, by diffusing a Bible and truly Catholic Christianity among the Romans. The "Libera Chiesa," or Free Church of Italy, held its first synod in Milan last year, when thirty-three churches were represented, and a schism which has been called into existence through the missionaries of the American Foreign and Christian Union. Rome was hardly open before this church was at work. It was fortunate in having a man like Father Gavazzi, so admirably suited both as preacher and as organizer, preaching to those who are not accustomed to be called upon to think for themselves. Formerly a Roman priest he became a Protestant and a Republican; during the triumvirate in 1848 he was a ruling spirit. As an exile from his country, and an earnest reformer, he is well known in Italy. Every day Father Gavazzi draws out his throngs of Romans, who listen with mingled astonishment and delight to his keen attacks upon the Papacy. Argument, wit, sarcasm, all the weapons that brilliant imagination and clear intellect can invent, are employed fearlessly against Priest and Pope. The few biases which are occasionally heard from a particularly hard thrust has been made tend only to rivet attention to his glowing oratory. With the boldness of Luther he hurls his accusations at the Pope, the man who has been called upon to picture the subjection of the people; breaking finally, into a laugh of triumphant scorn as he portrays the meanness of this subjection, and the emptiness of all papal threats, and calls upon them for a courageous endurance in the hope of attaining a pure and sincere faith.

Gavazzi may not be theoposite to lead the church into the deep piety and spirituality she must acquire in order to give her expansion and strength. But there can be no better man to oppose the church tyranny, to open the eyes of the people, to arouse them to effort, and encourage them in steadfastness. There is no other man in Italy whose preaching so reaches the masses. He expects soon to leave Rome for England.

There are Irish, English, and American Roman Catholic colleges here, and the need of a training school for Protestant Italians is very urgent. The work of evangelizing Italy, as I have said, must be carried on by her own people, and facilities should be furnished which will prevent their dependence for theological training upon either Rome or the Rationalists. They have already a large palace in view which can be purchased at a moderate price, and which will provide a convenient place of worship, apartments for ministers, and rooms for the college. Roman Catholic churches, which have also been sold, and it is possible it may be purchased by Protestants. The plans, however, are not yet matured.

At present the Free Church holds worship in three different places, two in the city itself, and one outside the walls in the Scotch Church, whose use has been kindly offered them by Dr. Lewis. Almost every day lectures are given in these several places. The Free Church has appointed a General Committee, consisting of Dr. Clark, of Milan, Father Gavazzi, Mr. McLeod, and Dr. Van Ness, of Rome, with some others. It is the wish of the Italians that whatever funds from America are furnished for the work shall be placed at the disposal of this Committee.

The Waldenses, at their headquarters at Latour and Florence, have long been waiting and watching for the day when they could begin to labor in Rome, and there was no delay in seizing the opportunity. What was once a theatre in the street "La Pontina" is now their church, where Signor Ribetti preaches and lectures on Sundays and Thursdays of every week. The Waldenses have a good working system; what they do will be done thoroughly, and if they can assimilate with the Roman Catholics, they will prove a most valuable element. They have begun, not hesitating upon the Waldensian forms in Rome. How adaptive, with their peculiar history and habits, these strong, brave-hearted mountaineers can become in the encounter with elements so different from their own, and which must be absorbed rather than combated, is yet to be proved.

The Free Church, the outgrowth of the present time, claims to be more distinctively Italian, and in a condition better suited to meet the wants of the people. It may be that the two will accomplish most, working as they now do, side by side.

The Baptist mission at Rome is under the auspices of the Southern Baptist Convention. There are two places of worship, and the attendance of hearers is exceedingly encouraging. A church was organized in January, the first within the walls of Rome since the decline and fall of primitive Christianity. Twenty converted Romans, mostly young men, have been received into it. A college has been started with four students; they study in the forenoon, devoting their afternoon to distributing the Scriptures. Three priests have applied for admission to the church, desiring to be employed as evangelists. They are not, however, of the best standing, and are regarded with caution, only one of them as yet having been admitted, and that on probation. More than thirty-five thousand portions of God's word have been scattered among the people, and the police not only permit this work to be carried on, but even encourage it. A municipal guard said one day to a colporteur, "You are doing a good work; go on, and we will protect you."

Books have been distributed on the Piazza of St. Peter's notwithstanding the opposition made. One day, about three months since, the Rev. Mr. Cote, with an English friend, went to St. Peter's and commenced offering the Gospel upon the steps. Presenting one to a gentleman who came out of the Vatican, he simply glanced at it, and then cursed Mr. Cote for scattering "bad books;" instantly a crowd collected, and beginning to make demonstrations in various ways, asked Mr. Cote what he wanted there. One of the crowd pointing to the man from the Vatican, called out, "He's a Jesuit, don't have him here." At the word Jesuit, all turned upon him, and forcing him to leave, took the books with an eagerness which was only checked by the opposition of the so-called Jesuit.

The Methodists have been in Rome only three weeks, but have secured a place of worship, where they have service Sundays and Thursdays. Their minister has preached several years at Naples. Such are the organized bodies in Rome that are undermining the old and laying new foundations. In addition to these agencies, there are the foreign chapels—the German in the city, and outside its walls the American, two English, and two Scotch chapels. These, however, are only indirect means of reaching the people, though some of the higher class who understand English occasionally drop in to the services.

The plan for an American Episcopal Church gives promise of a beautiful chapel within the city. Seventy thousand dollars are needed to make it a success. Of this, the Episcopalians have already been raised, while American artists have presented works of art for the purpose to the value of eight or ten thousand more. The Rev. Mr. Nevill intends to visit America during the summer to dispose of these gifts and secure additional aid. The enterprise has every encouragement from the Italian government. And the Crown Prince, though not himself a Protestant, has expressed a wish to see the plan carried out, as a testimony to liberty of conscience and free worship. "To which," as he kindly added, smiling, "the Vatican is no great friend."

Since November the London Bible Society has had its agents and its depots in Rome. Here the Bible in all languages can be obtained, and in every part of the city men are to be met selling Bibles and Testaments without license or limitation. The people are not much disturbed by threats of excommunication, and the priests, however they may work in secret, manifest but little open opposition. Yet to the various questions concerning the church of Italy, no positive answer can at present be given. The Italians here, everywhere, listening eagerly, but it is rather because of the novelty than from any settled convictions. So long unaccustomed to think for themselves, they are startled at what they hear, and do not know what to think, yet they greatly enjoy the keen thrusts which are made at the Pope and his rule. They are hungry, though they can hardly tell for what.

These are moments weighty with responsibility to the whole Christian world. What demands the hot Italian nature will make as to a form of worship cannot be foretold. Whether the people are so weary of symbols that they will strike out into the simplicity of the New Testament Church, or will still cling to forms, is a matter of doubt even to those who know them best.

NATIVE CHURCHES IN INDIA.

There seems now a reasonable prospect of the rapid development of indigenous independent, and self-reliant churches in India. One of the greatest missionary problems for the past ten years, in that country, seems fast finding a solution. The churches are really becoming self-supporting and self-governing.

From the April number of the *Christian Star*, a paper published by our mission in Lucknow, we extract several items.

From the report of the Baptist Mission at Simla, it appears that there are forty native Christians at that place. The mission was established in 1865, and is not supported by any foreign missionary society.

The Missionary Society of the English Church within forty years has multiplied its numbers more than five times. Forty years ago, it had 318 members; now it has 1,500. In 1831, it had 318 members; now it has 1,500.

The Delhi branch of the mission of the Society for the Propagation of the Gospel holds a monthly conference, and the native members pay by monthly instalments toward the support of their own pastors.

The American Mission at Bombay has 31 churches, 625 members, 611 Christian children, and the congregation number 1240. It has 4 foreign and 12 native preachers, with 60 catechists and 14 female Bible-readers. Eight of its churches last year paid half the salary of their preachers, taking the balance from the mission. Two other churches paid two-thirds of their preachers' support. Out of 100 scholars in their schools, more than 200 are Christian children.

The Moradabad District Conference is one of three embraced in the India Mission Conference. These District Conferences are less legal, but scarcely less systematic and parliamentary in their procedure than American ones. If we may judge from "The Minutes of the Annual District Conference," which closed January 5th, 1871. They are printed in Persi-Arabic letter. The statistical returns of the district alone are as follows: Preachers, 19; catechists, 15; members, 127; probationers, 199; adult baptisms, 49; children, 69; Sunday scholars, 461, of whom 196 are Christian, and 178 heathen under instruction. The native members have contributed \$328 British gold. There are 10 boys' schools and 14 girls' schools, with 47 male and 14 female teachers, and 1299 boys and 344 girls; churches, 8—value, \$2958; preachers' houses, 25—value, \$6497; school-houses, 6—value, \$5370.

Rev. E. W. Parker says that "at Bashta the foundation of a church has been laid, and the subscriptions being taken in India. No American money is to go into it. It is the first church thus erected, and is the only one within a circle of thirty or forty miles in every direction. The native members are all poor. Not one of them earns more than \$2 per month, yet all subscribe something, work or money. Native trustees have been appointed to hold the chapel and parsonage property. Nearly all the native Christians are now paying \$1 for church purposes."—*Melbourne*.

NEW BOOKS.

BUTLER'S COMMENTARY.—The second volume of this work has been laid upon our table. It contains the Acts, Romans, and First and Second Corinthians. Commentaries, sometimes, mystify rather than explain the Scriptures; not so with the one before us, however. The author wastes no words, but comes to the question in hand at once, dealing with it in a simple and common sense way, so that the reader is not left in doubt as to the true interpretation. The volume containing the Gospels was good—so is this. We commend that we can as confidently commend this to all students of the sacred word. The first volume sold very rapidly. This deserves equal success. Published by J. E. Butler, Bideford. Price \$2.00.

HARPER'S MAGAZINE, for July, contains—"The Mount岑 Railway and Tunnel; United States Naval Academy; Along the Florida Reef; The Recovery of Jerusalem; Queen Louise of Prussia; Climate of the Lake Region; and much else that is good.

CONDITION OF SPAIN.

A writer in the New York *Observer*, who seems to have had opportunities of knowing of what he writes, furnishes the following sketch of things as they at present exist in Spain.

I have just returned from a somewhat extended tour through Spain, and I will give, in a few brief sentences, the impressions which I have of that celebrated kingdom. I traversed almost the entire State in two different directions, and visited all the great cities—Barcelona, Valencia, Granada, Cordova, Seville, Madrid, &c., and saw everything of the people of all classes, and learned their views of current affairs. I found the country, as a whole, exceedingly rich, highly cultivated, and apparently improved to the best advantage. It is not, I am certain, the worst of the exhausted soil, it has sometimes been represented to be. The cities, also, are substantially and tastefully built, containing many avenues and streets well paved and planted with trees, numerous fountains and monuments, and multitudes of churches and other buildings, both public and private, which are magnificent, spacious and ornamental. Barcelona, Valencia, Seville and Madrid, especially, will compare favorably in this respect with Paris, Vienna and other distinguished cities of Europe. And the country is getting tolerably supplied with substantial and well-constructed railways; all of the great centres may now be reached by rail, with the exception of Granada, and within a year or two the iron horse will traverse the entire route to the ancient and interesting city. Already the road is completed and running from Granada to Loja, a distance of 54 Spanish kilometres, and they are fast constructing the balance of the road to its intersection with the road from Malaga to Cordova.

The Government of Spain is, at present, very far from what it ought to be. The laws are, in many respects, defective, and badly executed; murders and robberies are frightfully common, and forgery is practised to an unparalleled extent. I was told by an intelligent business man of Valencia, that at the least, 25 per cent of all the pretended gold and silver coin in circulation is spurious. This is, indeed, a sad state of things; but it is gratifying to be assured that the Government and the country are getting more settled, and a speedy improvement is reasonably anticipated. The young King, Amadeus, stands fair with the people, and is regarded as a man of considerable ability and much merit. He has been sustained in the late elections, by the return of a good majority of deputies favorable to him and his administration of public affairs. It is true, that there are many Republicans in the present House, who are demanding that a Republic be declared; and there are a few Carlist deputies, who insist that the election of the new King should be declared void, and that Don Carlos should be recognized as the legitimate Sovereign; but the majority for the Government is sufficient to keep under all opposing factions. I must confess that I have great confidence in the honesty and sterling good sense of the young King. If they will give him time and opportunity, I verily believe that he will prove himself a good monarch for Spain.

I heard but one opinion in respect to the assassination of the late General Prim, and that was, that it was one of the most dastardly and unjustifiable acts ever perpetrated, and the desire seems universal that the murderers should be brought to justice and punished. The matter is being thoroughly investigated in the House, and a well grounded suspicion seems to fall upon one man who has been elected Deputy since the perpetration of the outrage. As I expected, measures have already been taken to perpetuate the memory of the General by the erection of a splendid monument at the Capital of his realm. An architect has been employed to furnish the model, and he has completed and reported the drawing representing the monument which he proposes to have as a copy of the drawing, and it certainly contemplates a most expressive and magnificent affair.

A certain class of convents and monasteries in Spain have been suppressed since the revolution, and I observed that many of those old structures are being pulled down, and the stones are being used for the most several, secular purposes, and those who taught an obsolete doctrine were stigmatized as heretics. The prohibition was maintained for centuries; the Dominian monk Daniel Concha quotes twenty-eight Councils and seven Popes who specially condemned the lending of money at interest. Pope Boniface VIII. in his encyclical of 1745 made no distinction between interest and usury, but declared that all requirements in excess of the exact sum lent are expressly forbidden by the Divine law. The general Council of Vienna (1311) whose proceedings were promulgated by Pope Gregory X., decided that any one who should declare that the lending of money at interest is permitted, shall be punished as a heretic. On the other hand it is shown that the present Pope has in a direct manner called upon his faithful to lend him money at interest, and that the Church of Rome has distinctly set at naught in this particular the prohibitions of Church, Popes and general Councils of the past.

Pen and Scissors.

"It is a current saying, that ministers' sons and deacons' daughters are more likely than others to reject religion and fall prey to the temptations of the world. The Rev. Asa Bullard has been gathering statistics to refute this proverb. In 448 ministers' and deacons' families there were 2,101 children over 15 years of age, of whom 1,414 were hopelessly pious; 94 were in the ministry, or fitting for it, and only 34 dissipated. And all the remaining children, with very few exceptions, were respectable and useful citizens. Mr. Bullard challenges a comparison with these figures on the part of any other class or profession among parents.

"As a class, clergymen do not little advertising beyond that from their own pulpits of the regular services of their churches. It has remained for a Pennsylvania Yankee, who has a keen eye for business to devise the following, which appears regularly in the columns of a local newspaper:

CUPID AND HYMER.—The little brown cottage at Cambridge, Pa., is the place to call to have the marriage knot promptly and strongly tied. Inquire for Rev. —, &c.

A silver mountain has been discovered in Colorado near a little mining village known as George town. A correspondent of the *Danvers News* was shown places of mineral, averaging from two hundred to three hundred pounds each, taken from this mountain, which, when assayed, gave a return of from 1500 to 2000 ounces per ton. As little accounts the mountain resembled an ant-hill, so thick were the miners.

Referring to the objection raised to the Princess Louise's dowry, an English politician lately remarked at a meeting of Liberals in the manufacturing districts, "that on each election which took place of a President of the United States, something like \$2,000,000 was spent in preparing for it and carrying it through by the rival factions; and, if there were added to that the loss of time, and of business, and damages of various kinds, we would get in the four years a larger amount spent by that free and enlightened people than all that we paid in connection with the Crown of England."

PRAYER AND WORK.—The *Christian Union* says:—

Prayer and work must go together. The one is the complement of the other. But the God needs our help to accomplish His purposes, but, where results are to be reached by human instrumentality, He expects the means to be used. The *Christian Union* tells the following by way of illustration: Dr. Macleod and Dr. Watson were crossing a Lake together in the west Highlands, in company with a number of persons, when a storm came on with terrible force. One of the passengers was heard to say, "The two ministers should begin to pray or we'll be drowned." "Na, na," said the boatman, "the little men can pray if they like, but the big men must take care."

At Manjialuk (Western Turkey) Mr. Edward Riggs, missionary of the American Board, recently found some twenty or twenty-five families, out of sixty in the village, which have suddenly declared themselves Protestants, and call earnestly for a teacher or preacher. They are very ignorant and low in the scale of civilization, and prompted, very likely, by mixed and poor motives. But he finds this opportunity an open door for the Gospel to a miserable population. The average dwelling is a good-sized stable, with low roof and lighted by one hole in the middle of the door. In one corner a fireplace, separated from the cattle by a wall high enough to shut them off, but not so high as to shut their breath and warmth. In that corner the family live and eat and sleep. The more cattle the better, because the warmer it will be. Guests, however, get better accommodations. Mr. Riggs was

royally entertained. For supper his host brought a roasted kid, whole upon the table, round which host and guests squatted in native style. Knife, fork, and dish being out of fashion, fingers were put to work; and the host, after stripping the savory flesh from bone after bone, gave to each one his several portion. After supper religious service for the people, who came crowding in, and the work was begun; a new foundation laid; the regeneration of another village commenced.

Some Episcopalians would do away with Infant Baptism as a church service and adopt infant dedication instead. Rev. Mr. Bingham, an English Vicar, writes to the *Protestant Churchman* that he sustains Mr. Cheney in his modification of the Baptismal service in the Prayer Book, and says further:—

I am much inclined to think that we need a still larger reform in this respect, and that a vast amount of good would arise from reducing the baptismal service to the form of a solemn dedication of young children by Christian parents and guardians in the presence of their respective congregations, without the use of water and the form of baptism, or the sign of the cross. Then naturally baptism would be declared in its sacramental administration all the more obsolete and unnecessary, and what he is about, make a profession of repentance and faith with his own lips, and fully prepare to receive the Lord's supper at the same time. If this could be done, we should return to the primitive practice, and our congregations would again assume the form of houses, catechumens, and believers. We should also find the practical application of Church discipline much more feasible."

Father Cleveland reached his ninety-ninth birthday last Wednesday. He is a city missionary yet, and in his hundredth year preaching even, as well as visiting from house to house, and there are ministers who call on him as a spiritual father. Born in the year 1772, before the Revolution, he has seen empires fall and rise, mighty men appear and disappear, and the kingdom of God advancing in the earth. Another ninety and nine will bring the glad year close to his hundredth birthday. All born may see it in bliss from the heavenly hills. But, alas! all will not! The sunmer that is a hundred years old shall be cut off, the righteous endureth forever!

The Christian population of Madagascar last year supported more than a hundred evangelists in different parts of the island. They raised for various religious purposes the sum of \$1,955. Nearly fifty native young men were under training for the ministry; and 143 schools, containing 4,370 scholars, were in operation for the common people. Five printing presses, one of them belonging to the Government, are in operation, and are unable to supply the demand of reading matter. During the first six months of the year 1870, 81,000 copies of the New Testament, sent from England, were rapidly sold, and application has been made for 50,000 more Testaments.

A London journal reports that Mr. Spurgeon continues very ill. It is feared that it will be some time before he is able to resume his ordinary duties, as change and rest are needed for his recovery. Spurgeon has been suffering from an attack of gout, intensified by extreme depression.

It is reported that a great religious awakening exists among the Jews in portions of Germany. They come in crowds to hear the gospel, and listen with interest to the message concerning Christ as the Messiah.

PAPAL INFALLIBILITY has received another sword thrust from Professor Fuischmann, a prominent German theologian. He claims that in reference to the lending of money at interest, the Pope of Pius IX. differs radically from that of his predecessors. The Church of the past, he says unconditionally forbids "any kind of money lending made on terms more than the restoration of the sum lent, whatever might be the object of the loan, or whether the persons between whom the transactions took place were poor or rich. Those who did not comply with this prohibition were threatened with the most severe ecclesiastical penalties, and those who taught an opposite doctrine were stigmatized as heretics. The prohibition was maintained for centuries; the Dominian monk Daniel Concha quotes twenty-eight Councils and seven Popes who specially condemned the lending of money at interest. Pope Boniface VIII. in his encyclical of 1745 made no distinction between interest and usury, but declared that all requirements in excess of the exact sum lent are expressly forbidden by the Divine law. The general Council of Vienna (1311) whose proceedings were promulgated by Pope Gregory X., decided that any one who should declare that the lending of money at interest is permitted, shall be punished as a heretic. On the other hand it is shown that the present Pope has in a direct manner called upon his faithful to lend him money at interest, and that the Church of Rome has distinctly set at naught in this particular the prohibitions of Church, Popes and general Councils of the past.

THE POTATO BUG AND WHAT WILL KILL IT.—Ohio has been reached by the famous Colorado potato bug. We do not hear of it in this vicinity, but it has not yet advent in central Ohio. And now the interesting question is, how can we best protect and annihilate it. One remedy is buckwheat flour, say two hundred pounds to the acre, sprinkled on the vines when the dew is on. The philosophy of this is not known but it is supposed the bug cannot eat buckwheat flour made into cakes with syrup on them. Seriously, the remedy is given as efficacious, and why so is no matter if the bug be destroyed.

Another remedy is the juice of the mandrake; stalks or leaves or root. Cut up the plant, mix with a little water and press out the juice, and sprinkle the vines. A "sure dead thing" on the bug is tobacco juice. Whiskey also will "fetch" a bug every time; in such case "forty-four whiskey" is the best. Still another remedy is plain, simple and not sprinkled over the vines, but applied to the bug is a poisonous pest and the bite produces the most serious results. Scotch snail is declared to be a sure remedy. There seem to be about as many remedies for the potato bug as for the human plague. Every one who has had the "rhematic" has a certain cure, and the funny feature of this is that what has cured one person was never known to cure another person. Perhaps it's so with the bug.—*Cleveland Herald*.

It is reported by cable that twenty-two Austrian bishops have petitioned the Emperor in favor of the establishment of the temporal power of the Pope, but received no answer.

The Baptists of Ontario are talking of sending a missionary to Manila. This movement may not interfere with any other missionary operations, a proposal is made to open a special subscription for the purpose for three years, say by 75 or 100 persons of \$10.00 each. The Episcopalians, Presbyterians, and Methodists have had missionaries in that far-western country for years past.—*Ch. Messenger*.

The following interesting statement respecting one of the Japanese students at Rutgers College, N. J., named Kozo, who has become a convert to Christianity, appears in the *Lutheran Observer*: "As he was treasurer of the Japanese students, we were placed in his charge, he wrote to the authorities in Japan that he felt bound in honor to inform the Government of his conversion and changed purpose in life, in order that they might release him from his responsibility for the other students, and no longer provide for his support. To his surprise he received a reply from the proper official that he should continue his studies under their auspices as before, and retain his charge of the other students, at the same time sending an increased allowance for his support. Kozo was then called upon to make a brief address, stating the fact of his conversion to Christianity since he came to this country, and declaring his design to devote his future life to the evangelization of his native land."

Woodhull & Claflin have instituted a libel suit against Henry W. Beecher and the publishers of the *Christian Union*, laying the damages at \$250,000. The ground of action is the publication in the *Christian Union*, of which Beecher is the editor, of Mrs. Harriet Beecher Stowe's new novel, "My Wife and I," in which appear two female characters, which, it is alleged, are intended to represent Mrs. Woodhull and Mrs. Claflin.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION of the Maritime Provinces opens its fifth annual convention, commencing on Thursday, the 6th of July. A very large attendance is expected. All the Railways and Steamboats grant the usual accommodation.