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TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD,.....EDITOR.

FRIDAY, JULY 14, 1876.

RENEW!

—A large number of our subscribers ought to report to us at once with payment. Will they be kind enough to make a further call unnecessary by responding promptly to this? All that is due is now needed.

—THE extravagance of funeral display has grown so in the larger cities of the United States that the ministers of all denominations are giving attention to the matter and endeavoring to devise means for its prevention. The statement is made that many of the long line of carriages seen at "stylish" funerals are filled, not by mourners or friends, but by "dummies," and this simply to give the funeral an imposing appearance. No wonder ministers and other sensible people are protesting. Among others, the Jewish ministers are moving in the matter, and those of New York are about issuing an address on the subject. The evil is not confined to the larger cities of the United States or to the larger cities anywhere, but is seen everywhere, even in the most remote places and amongst the poorest people.

—WE are not prepared to say that everything the Prince of Wales did while in India was just right. Nor are we prepared to accept as true the complaints made by certain papers. Some newspaper men, like other mortals, can find fault better than they can anything else, and the majority of American papers and a few English sheets are always ready to say anything to the disparagement of the Royal family. While, perhaps, H. R. H. did some unwise things, it will do no harm to give him credit for the good he did. Among other things of his India tour which are to his credit, it is said he used his whole influence in favor of treating the natives of India with more consideration than Englishmen were accustomed to do. It is also said that his influence was given toward the liberation of women from the severe exclusion in the zezana, which was so much relaxed during his visit that women were seen in open carriages, unveiled, looking with the greatest pleasure on the demonstrations made in honor of the prince. This unprecedented freedom, granted at the express desire of the prince, has, it is thought, so broken upon the old custom of seclusion as to result in permanent reform.

—AN International Temperance Camp Meeting is to be held at Old Orchard Beach, Me., from August 8th to 18th. The grounds on which the meeting is to be held are on the Boston and Maine Rail Road, only a few miles west of Portland, and are amongst the finest grounds of the kind in the United States. Eminent speakers from all parts will be present, and the various phases of the temperance work will be well discussed. The meeting of last year was said to be a grand success, the one to be held this year will probably be better still.

—THERE was a baby sprinkled in the White House the other day. The event was considered of so great importance that the following reference to it, from the pen of Rev. Dr. Newman, appeared in the New York organ of the M. E. Church:

"I go to baptize Col. F. Grant's infant daughter. The President is to stand as godfather, and Mrs. Honore, the maternal grandmother, is to be godmother. The ceremony is to take place in the White House, and the water to be used is from the river Jordan. I brought it over at Mrs. Grant's request."

Doubtless the baby will be a better baby because the water came from Jordan. To what absurd lengths some great people go.

—THE best of people make mistakes occasionally. The N. C. *Presbyterian* cites a series of them of which too many good people are guilty, and suggests that they ought to be punished for their sin. Perhaps, it says, according to the doctrines that sin brings its own punishment, they are already suffering sufficiently in the want of vitality and spiritual growth so common among them. Here is the list, and every pastor might cut it out of the paper, read it to his people, then paste it right above his study table:

It is a mistake for a pastor to suppose that he can have his people take an interest in the religious movements of the day without having a religious periodical circulated among them. It is a mistake for a pastor to suppose that his people can be acquainted with the progress and wants of his own denomination, and contribute liberally to the support of its institutions, unless they are readers of a paper devoted especially to the interests of that branch of the Christian Church. It is a mistake for any one to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family as by subscribing and paying for a well-conducted religious paper. It is a mistake for a man to begin to practice economy by stopping his religious paper. To do this is to deprive himself and family of a great benefit. It is a mistake for any one to suppose that a paper can be made exactly what every one would like it to be. The general tastes and wants must be consulted. It is a mistake for any one to think that editors can, by any possibility, admit to their columns every article that is sent to them. They must often decline contributions ably written, because space is demanded for something of present interest, of which the church and the world wish to read.

—CORPORAL punishment in the schools is one of the vexed questions. For four years the New York Public Schools have dispensed with corporal punishment, and their experience is said to have convinced the principals that an occasional application of the oil of birch is necessary to lubricate the wheels of discipline and make them run smoothly. One of our exchanges says a new arrangement has been made, and to prevent the abuse of the rod, it is proposed to leave it to each parent or guardian, when placing a child in school, to decide whether corporal punishment shall be inflicted upon it, when judged proper by the principal, to whom, in all cases of discipline, the teachers are to make report. We should think it would make a mottled kind of discipline in the school.

—UNHAPPILY there are some Christians who retain enough of the "old man" to be quarrelsome. Instead of seeking grace to overcome the bad inclination they indulge it, and it grows. Somebody has very truly said that "no man will properly develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best doctrine, he will stunt the growth of a doctrinal life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit honoring God, while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our light is to be a "good" one, which means that it is to be directed against wrong and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

—"COME unto me all ye that labor and are heavy laden and I will give you rest." Are you in sorrow? Are you heavy laden with the burden of oppression or woe? Christ will give you rest. Doubtless the heavy laden with the burden of sin are first invited, but no sufferers are excluded—the invitation is to all. There is no exception of age, or rank or clime, the extent of travail or the weight of the burden. The childish sorrows of the weeping school-boy are as truly the subject of the Saviour's sympathy as is the matured wretchedness of the aged man. All come within the Saviour's invitation. Go to Him, He is full of love, and is faithful.

—WE cannot do better in this matter than commend to the persons concerned the too true words of the *Baptist Union* touching the lack of conscience which characterizes not a few professing Christians. Church members are often very guilty for not paying as they promise to the support of their pastors. It is marvellous how easily they shirk obligation, and violate covenants. If it is wrong for ministers to resort to legal coercion to collect their pay, it is both wrong and mean to take advantage of such fact to escape paying. Cases of great hardship are numerous where the accumulated burden of the failure of many to pay is all laid upon one poor man, and he is forced to bear one, two, or three hundred dollars of the expense of supporting preaching, just because church members neglect to pay what each has pledged, or ought to have pledged. Is it not a greater wrong to withhold payment due a minister who is working on small a salary, than to repudiate a store bill, or refuse to pay a note at hand? If a church gets behind in payment, is it honorable to impose the whole deficit upon the preacher, rather than divide it among the members? How is it that brethren can allow such occurrences without remorse? Does their religion fail to reach their consciences?

—ROMAN CATHOLICS are proverbial for making exaggerated statements concerning everything belonging to their church, its work, its numerical strength, etc. A priest who recently abandoned the Romish faith says, that the Catholics in the United States are greatly overestimated as to numbers. Even calculating in their manner—that is, every man, woman and child—they do not reach five millions. Of the children they lose at least fifty per cent., of whom seventy-five per cent. are boys, and twenty-five per cent. are girls.

—THERE is a Reform Club in Newark, New Jersey, which attends promptly to its business of reforming men, if the following which is related of them is a sample of their mode of work. One J. A. Beecher, the editor of a local paper, by request delivered an address at one of their meetings. In the course of his remarks he announced, very much to the astonishment of the Club, that he was a moderate drinker. Now here was a dilemma, and at the same time a glorious opportunity, and the brethren proved themselves fully equal to the occasion. They went at once for their speaker, reasoned with and then prayed with him, and finally prevailed upon him to sign the pledge. And that was much better than if they had abused him, and turned away from him in righteous wrath.

—A STRANGE SECT of religionists is spoken of by a couple of German doctors who travelled not long ago into the Caucasus. They found there a Russian sect called the *Dukhobory*, or "champions of the spirit," which seems to be next to the books, as it is said they have not read "the letter of the law." The sect originated in the government of Kharkof in 1768, these *Dukhobory* announced to the authorities at Tamboff that they should not in future make use of any churches, sacred pictures, or religious forms or symbols whatever, but only "pray to the invisible God." As this meant the destruction of the national church persecution followed, under Catharine, and the new religionists emigrated as a body to the government of Tauris, where they were permitted to settle in the district of Malotchnaya. Here they prospered until 1840, when the Emperor Nicholas ordered them sent into Transcaucasia, where they are now living in eight settlements on the Turkish frontier. They have no churches, preachers, nor forms of prayer; do not use the sign of the cross, and only have for hymns a series of proverbs transmitted verbally from generation to generation. Their meetings are held in private houses, where they sit down, the men on one side and the women on the other, and sing these hymns singly, or in chorus; after which they bow, shake hands, and embrace each other. The "chief adviser" of the community is now a widow of thirty, named Lukevia Wassilewna Tolmashowa.

—THE Suez Canal is accomplishing more than one good. So, at least, it would appear from a recent statement of M. Lesseps. He has just returned from a somewhat lengthy tour in Egypt, and he says that since the completion of the canal showers have been frequent and regular—about once a fortnight, where, as formerly, rain was unknown in that part of the Red Sea. The result has been to start vegetation in a wonderful manner, even on the Asiatic side. So it seems that civilization changes climates as well as other things, and M. Lesseps is sanguine that if things go on as they have begun, the sands of the desert will be covered with forests in another fifty years. He is also satisfied that Port Said is not likely to be filled with sand; for, in winter, when the Bitter Lakes are full, the tide sets into the canal, which turns the current toward the Mediterranean, and in summer, when the lakes have been lowered, the tide turns in the opposite direction.

THE SUCCESS OF MISSIONS.

It is fashionable in some circles to sneer at the efforts of Christians to win the world to Christ. With astonishing assurance they declare that missions have accomplished comparatively nothing—have in fact, been a failure; and they sagely suggest that the work be abandoned. Now it may seem a harsh statement to say that these people are ignorant of mission work and its results, but it is a fact nevertheless. Very wise in their own estimation, they are very foolish else they would not make assertions the exact opposite of the truth, when, if they would take a very little trouble they might know the truth. They laugh at what they call the folly of the Christian Church, and go doing they make themselves a real and deserved contempt by their unpardonable ignorance of the most palpable and striking facts in the world's history. No efforts have been more signally successful than those of Christian missions. The facts in proof of this are abundant. We reproduce, in part, a recent article from a contemporary, showing the grand achievements of the missionary enterprise.

In the first place, Christian work in the foreign field during the past decade has resulted in a greater number of conversions, in proportion to the numbers engaged, than has such work in the home field.

Secondly. All the principal heathen countries of the world are now penetrated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influences. At this moment, over China, Japan, Persia, Hindostan, Turkey, East, South, West and North Africa, Madagascar, Greenland, and the hundreds of Pacific Isles, are 31,000 Christian laborers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. In these lands, schools, colleges and theological seminaries have been established, wherein Christian education is given to 600,000 youths of both sexes. Outside the bounds of Christendom there are now established 4,000 centres of Christian teaching and living; 2,500 Christian congregations have been established; 273,000 persons are now members of the Christian Church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and outstations; 70,857 communicants. "The Baptists have made the Karens of Burmah a Christian people; the American Board has done the same for the Sandwich Islands; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the English Independents for Madagascar." No direct religious results from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, Siberia, the Sandwich Islands, Northern Turkey, Persia, China, Madagascar, South Africa, Liberia, Sierra Leone, and the Islands of the Pacific? "The largest church in the world, numbering 4,500 members, is in Hilo, on the island of Hawaii, not yet fifty years removed from the most debased savagedom. Over 90,000 Feejeeans gather regularly for Sabbath worship, who, within a score of years, feasted on human flesh. In 1860, Madagascar had only a few hundred scattered and persecuted converts. Now the queen and her prime minister, with more than 200,000 of her subjects, are adherents to Christianity." As the Secretary of the London Missionary Society has said, "In more than 300 islands of Eastern and Southern Polynesia the Gospel has swept heathenism entirely away."

These are but fragments of the testimony that is within reach, all telling the same story. Instead of bitter jests, founded on ignorance, at the paltry results of Christian missions, the just expression of all hearts should be one of astonishment and gratitude over the marvellous achievements of these missions in actually Christianizing large portions of the human family. And they have only begun to indicate what they can do. Let us sustain them with new confidence, and with the energy of our prayers, and the abundance of our free gifts.

THE FIRST DISTRICT MEETING.

The Annual Meeting of the Churches of the First District was held at Bath, Carleton Co., commencing on Saturday, the 1st inst.....The morning meeting—a social Conference—was an interesting and profitable season. All felt that it was good for them to talk to each other of the good things enjoyed in the Christian life.....In the afternoon reports from churches were read, and all were rejoiced at the prosperity which had attended the labors of the Missionary and other brethren. The meeting passed a vote thanking the H. M. Board for the care extended to the District in sending a missionary to it. Bro. Kinghorn, a member of the Board, spoke in response to the resolution, said the H. M. Society is anxious to help the District all it can, but had also to tell them that the Society's funds are about exhausted, and that the churches of the District must bestir themselves to help pay Bro. Currie's salary. He pressed upon them the necessity to give prompt and hearty attention to this matter. If the promise of abundant crops may be taken to indicate anything touching this matter, whatever is due of the missionary's salary from now to the end of the year ought to be forthcoming from the District.... The work being done is good. But there is need of much more labour, and the cry for help comes from many churches.....Many of the churches reported have interesting Sabbath-schools. This is good.

It is matter of regret that several churches failed not only to send delegates but did not report by letter. Such failure is inexcusable if, as we suppose, the churches were all supplied with blank forms of report.

The Sabbath services were as follows: Preaching in the morning by Rev. Wm. Kinghorn; in the afternoon by Rev. J. Perry; in the evening by Rev. S. E. Currie. At Shiktehawk at 3 P. M., by Rev. Wm. Kinghorn, and at 7 P. M. by Rev. J. Perry. At Upper Kent at 10 A. M. by Rev. G. T. Hartley, and at 3 P. M. by Rev. J. Noble. In Wicklow at 7 P. M., by Rev. J. Henderson.

Several items of business were disposed of on Monday. A refreshing social meeting was held at 3 P. M., on Monday; the Lord granted His presence and blessing in an unusual degree. In the evening there was preaching by Rev. J. Noble. There seemed a prospect of revival in the church at Bath.

During the session the interests of both the Home and Foreign Mission Societies were discussed, and some contributions received for the latter.

The next Annual Meeting is to be held with the church in Upper Kent, Carleton Co., the first Saturday in July, 1877.

A MEMBER.

PHILADELPHIA LETTER.

"THE FOURTH"

(From our own Correspondent.)

PHILADELPHIA, July 5, 1876.

A great pageant, like a great battle, can be seen only at points; especially is this the case in a city with narrow streets and high houses; a bird's eye view is not attainable, and all that the spectator sees, of what has been heralded with such imposing length of programme, is a section here and there of the procession as it marches below the dense mass of patient humanity on the sidewalk. It is doubtful if a Roman General returning from conquest was ever received by a larger or more enthusiastic crowd than awaited on pavement, in windows or climbed trees and telegraph poles, to see the procession that moved along the streets on the evening of the third, and the forenoon of the fourth of July. The volunteer corps from all the States marched bravely through the hot streets, the bands of music brayed incessantly, everybody wanted something to drink, but could find nothing but beer, vile soda water, and filthy lemonade, sold by irresponsible people from wooden buckets. Why has not some speculator the genius to invent ice-water fountains, and sell it for two or three cents per glass? "There's millions in it."

Of the many imposing military demonstrations that have been seen in Philadelphia, none equalled that of yesterday, and it is questionable if it has ever been equalled in this country, except when the combined armies of Grant and Sherman marched through Washington at the close of the war. In the parade was the very flower of the soldiery from the different States. The Southern organizations seemed to represent the beau ideal of southern soldiery, and they won encomiums, both on account of their martial bearing and excellent discipline, and their earnest responses to every patriotic demonstration. They were greeted with hearty enthusiasm on all sides.

At half-past seven o'clock under a scorching sun on Tuesday the 4th July, the line formed on Broad Street, the right resting on Chestnut Street. Even at this early hour the streets all along the route of the anticipated procession were densely thronged. The column marched from Broad Street down Chestnut to Fourth, passing in review at Independence Hall, down Fourth to Pine Street, and up Pine to Broad. It consisted of about ten thousand men rank and file, and contained a detachment of Spanish engineers, forwarded by the Spanish Government to be present at the Centennial Exposition. Desirous of expressing the friendly feeling of their Government to the United States, they participated in the parade, and attracted much attention by their graceful swinging style of march.

In all the ceremonies so far, both in form and sentiment, there has been no this emphatically national occasion the strictest courtesy and regard shown all foreigners and foreign nations.

Yesterday we were celebrating our escape from British rule, with the British Foreign Minister on the stand, but no sentiment in Bayard Taylor's glorious poem was so enthusiastically cheered as that in which he referred to our English origin: "broad-based under all is planted England's open-hearted mood."

The celebration of the "fourth" in the square in the rear of Independence Hall, was as successful as the insufferably warm weather and contracted space would allow. Conspicuous upon the stand, were Vice-President Ferry, Governor Hayes, the republican candidate for President, Generals Banks, Sheridan and Sherman, Dom Pedro, Emperor of Brazil, Sir Edward Thornton Minister from England, Bayard Taylor, Wm. M. Evarts, Richard Henry Lee, and many others. After the rendition of the Grand Overture, "THE GREAT REPUBLIC," by the orchestra, led by P. S. Gilmour, Gen. Hawley, President of the Centennial commission, called the assembly to order, and the President of the United States being absent, announced Vice-President, Thos. W. Ferry, presiding officer for the day. After prayer, by Bishop Stevens, of Pennsylvania, the hymn of welcome to all nations, composed by Oliver Wendell Holmes, was sung with orchestral accompaniment. When Vice-President Ferry announced that the Declaration of Independence would be read by a grandson and namesake of one of the signers, Richard Henry Lee, of Virginia, there was loud and continued applause. The "sardined" masses in Independence Square miraculously extricated their arms, waved hats, handkerchiefs, fans and umbrellas, and spent their vocal strength so prodigally, that they had little strength to shout on subsequent occasions, when hurrahs were appropriate. The enthusiasm was renewed and continued when Mayor Stokely of this city brought forward the veritable original copy of the Declaration, and held it up to the gaze of the multitude. The national ode written by Bayard Taylor, was recited by the author with fine elocutionary effect, interrupted by frequent applause, when some noble sentiment or appeal touched the patriotic heart. It is I think a truly great production, but I will spare comment here, for it, and the oration by Mr. Evarts, will be read by everybody.

No fourth of July celebration would be complete without its display of fire works, but those last evening were dwarfed by the infinitely grander lightnings of heaven, and cut short by the rain which followed. The display was on Lemon Hill, in East Park, and was witnessed by many thousands on both sides of the Schuylkill. A large number of calcium lights illumined the grounds, and were reflected from the river, fire balloons ascended dropping in their flight beautiful, many colored boquets. Occasionally the night would be illumined by a superb eruption high in air, lights of every color, and then temples, designs, and banners of variegated lights would burn out their brief, beautiful existence. Anon! a flash of lightning from the black clouds would make these ten thousand dollar pyrotechnics seem small indeed.

THE MISSIONARY WORLD.

BURMAH.

Rev. A. Bunker, of Toungoo, Burmah, in a letter to a brother in this country, written March 5, 1876, thus speaks of his work and the burdens he is bearing:

"I have the care of 65 churches, schools, and preaching stations, situated over an extent of country 130 miles by 80. This country is covered with ranges of mountains, running up as high above the mission compound as 8,000 feet. All the roads there are mere bridle paths. Sometimes one can ride but often in a week's travel together, I cannot ride. . . . . These churches must be looked after, and they are much like Paul's churches, the church of the Corinthians, Colossians, and Romans,—a letter to this one, rebuking it for sin,—to that one, encouraging it,—to another, exhorting it against imposters. The Acts of the Apostles, with some changes, would do for my work. There are some forty odd native preachers to look after. They are human, as much so as ministers in America. I bear them on my heart. I watch over them as dear children, but the care and anxiety about them I could not carry a day but for God's help. . . . . .

"In addition to the above, a terrible famine rests on this people. Last year, by actual statistics, over ten per cent. of the inhabitants in sixty-five villages perished.

"Corpses are lying about the country, sleeping in the jungle like wild beasts, lengthening out a miserable existence with roots and a little rice got by begging among the Burmans. My own compound is beset by them. As many as 300 sometimes crowd into it. Not a day passes but my heart is rent by scenes of terrible suffering, or reports of the same in the hills—sufferings I am totally unable to relieve. My pockets are drained; all my savings, since I have been in Burmah, have gone into this relief and into my school, for I have gathered as many of the orphans as I can possibly support. I have between 30 and 40 in school, 24 of whom are little children from four to ten years of age. Many of them are stark naked when found. All of our 40 odd preachers are in this famine district, and it costs care and anxiety to keep them at their post, lest the churches become discouraged altogether. I plead with this one and that one, using all the funds placed in my hands as wisely as I can, always with a view to the wishes of the donors. . . . But this is not all. Owing to want of food and living on roots, the sickness among the natives is dreadful. I got in, at the beginning of last year, about 1,000 rupees worth of medicines, with which, and a donation of medicines from Jayne & Sons, I have been fighting disease these three terrible years. The poor people crowd on to me night and day. I sometimes understand how Christ felt when the people thronged him. . . . . I might stop here, but I should not tell all; for here is a large school of over 90 pupils to be cared for. . . . many of them orphans. If I had faith like Muller, of Bristol, perhaps, I should not be anxious about their support; but I have not, I regret to say. . . . The hope of the mission is the school, and to break up the school means to cut off all hope and cast adrift thirty orphans to starve, or become thieves and vagabonds. I am holding on to all these ropes with a terrible grip, but my heart is often heavy, and I am often weary, very weary, though I know—and this is my support—that this is God's work, and he will provide."

A QUEER SUPERSTITION.

Mr. Redslap, a Moravian missionary, lately undertook a perilous tour to the northern side of the Himalayas. During his journeyings among the natives, he discovered a novel use to which they were putting Christian books. Believing them to contain more wholesome instruction than their own, they were in the habit of converting the leaves into globules, and prescribing and swallowing them in cases of sickness.

MADAGASCAR.

The London Society missionaries of Madagascar are doing their utmost to make their vast accession of church members really worthy of the name. One of the missionaries, in a district at some distance from the central province of the island, acts as superintendent of 30 village churches, educates a class of candidates for the ministry and a normal class, inspects the schools, and also dispenses medicine to the sick. Six new chapels, erected by the liberality of the people, were about to be opened. Systematic efforts are made in seeking out the many non-church-goers among the people. Schools have been started in nearly every village, and are maintained mostly by the villagers. So great a stress is laid on Bible knowledge, that members who show themselves wilfully ignorant of reading, are, after probation, excluded from the communion. Those who can read are diligent in instructing those who cannot. Each of the former has one or more of the latter in charge, and the superintendent keeps a written account of the whole state of the work.

FORMOSA.

The Island of Formoso is said to be one of the fairest and most fertile under heaven. Its population may be 3,000,000. Its area that of the State of New York. China claimed it, but left it to govern itself. On the west are several Chinese towns; but on the east, barbarous tribes live and roam, rob and murder shipwrecked people, and, as some say, eat them. In 1874, Japan held possession six months, then China began to rule the savages, and paid Japan an indemnity of 700,000 silver dollars. What Japan did was for humanity at large, but the expedition cost her $5,000,000, while 700 of her sons sleep in their graves at Nagasaki. Formoso is open to mission labor, and something has been accomplished. Four Scotch Presbyterian missionaries, who have been laboring on the west coast for eight years, report much success. As the result of their labors, they have gathered several churches, which contain over 1,000 communicants. One of their missions is among the once murderous savages, who but recently enjoyed the slaughter of shipwrecked crews. The hope is expressed that Formoso will become as Madagascar.

TURKEY.

The Rev. J. S. Barrows, of Marissa, Turkey, writes: At no time since the American churches began to send abroad their missionaries for the evangelization of the world, has there been encouragement for effort like that which is now found on every hand. The world is ready. All doors are open. The call is loud, and grows louder every year. Men, means, the prayer of Christians, the Holy Spirit to bless, and what glorious results may be expected!

We have a large field. It stretches from Smyrna on the west to the ancient Iconium on the east. It embraces many important cities and towns, centres of trade and influence, where the gospel preacher, if not welcomed by the mass of the people, would be received by at least a few, thus preparing a way for work among all.

PERSIA.

The Rev. P. Z. Easton sends word to the Foreign Missionary concerning the progress of the work in Tiflis. It will be interesting to our readers to know that although this missionary is in the far distant Persia, he never fails in his interest in National Reform work, but every year sends a generous subscription to carry forward the work. In regard to his missionary labors in Persia he writes:

In no place is the work so encouraging as here in Tiflis, were there but liberty, and as there is an advance in this respect we may hope that the time for its full enjoyment is not for off. Could we plant a station here to-day, in three months, or as soon as arrangements could be made, between one hundred and one hundred and fifty families of Armenians would place themselves under our care, the vanguard of the army that would follow. Two weeks ago I was in Hadirkeako, about one hundred miles to the north, where there are a number of Nestorians. They are very desirous of having a preacher, and pledged themselves to raise eighty-four dollars the first year, which would pay for the rent of two rooms. We agreed to pay the helper for this year. Next year, or the year after at the furthest, if they wish to retain the man, they will have to pay his entire salary.

CHILI.

There was a Chilian woman in the City of Conception, in South America, who came to hear Mr. Roe, the missionary, preach. At the close of the service she told the Missionary that "some years ago her son was a sailor on board a steamer, where he became possessed of a Spanish Bible that was about to be thrown away. He was deeply interested in the book, and in course of time took it home. His eldest sister took to reading it, and became converted. Then she gave up the mass and the confessor. After a time the whole family were converted through the instrumentality of the Bible alone. One of the daughters got married and her husband was converted; so that in a short time ten adults and some children were brought to the truth without any human instrumentality."

INDIA.

The *Lucknow Witness* estimates the number of adult baptisms that took place during 1874 in all India, including Burma and Ceylon, at about 10,000. In India proper the reports of eighteen societies give the number of 5,629. We see, however, that some important bodies, particularly the Berlin Missionary Society, (Gossner's,) which has been blessed with remarkable success in Chota Nagpore, have been omitted. Our estimate would make out nearly 7,000 converts in India proper, and about 12,000 in India with Burma and Ceylon. The chief progress has been among the aborigines, particularly the Kolhs and Santals. The lower classes of Hindus have also been considerably impressed. In a few instances people of rank have embraced the gospel. The most remarkable cases have occurred quite recently in the palace of Travancore—in which a prince and two princesses have declared themselves Christians, to the infinite dismay of the bigoted Raja and the Brahmans who hold him spell-bound.

Among the Chasia mountaineers (in Assam), U Borsingh, the brother and heir of the Rajah of Cherra, was baptized about six months ago. The Rajah has lately died; and the question is whether U Borsingh as a Christian can succeed him. Nine out of twelve elders hold that he has forfeited his right to the chieftainship. The case is appealed to the Government of India; but U Boringh stands fast in his profession, and declares that, come what may, he will live and die a Christian. He seems to be in all respects a high souled man, with much of the spirit of a martyr.

AMONG OUR EXCHANGES.

RELIGIOUS LIBERTY IN SOUTH AMERICA.

The Boston *Watchman* has a couple of items of recent intelligence from South America, which help to an appreciation of religious freedom as enjoyed in this land.

The republic Ecuador and Venezuela were formed from the old republic of Columbia, and the world anticipated naturally that their institutions would be substantially identical. But two opposite tendencies have become manifest: in Ecuador the Romish hierachy is supreme; in Venezuela it is trodden under foot. The former, a few months ago, formally acknowledged the supremacy of the Papacy over the civil government; the latter has just a adopted law not only separating the church and the State, but leading to crush out all churches, whether Romish or Protestant. The only good feature of the Venezuelan law is its provision that no church shall receive aid from the civil government, and that all churches shall be supported by the free offering of their members and friends. It provides that public and private profession of any religion is free in so far as the belief and the observances which it teaches shall not disturb the public peace, offend morality, or interfere with legal order.

This is dubious; and in the hands of officers hostile to any particular denomination, may lead to persecution. To the President of the nation is granted power to banish from the country or to detain in the country, such ministers as he deems prejudicial to the public; a dangerous prerogative, even if granted to a saint. The law does not permit any bishop, archbishop, ecclesiastical, hierarchies or ecclesiastical chapters, to exist within the bounds of its operation, and recognizes simple pastors as the only ecclesiastical officers. This is not only wrong, but foolish; for the bishop or archbishop will reside across the border, and will administer the affairs of his diocese by letter and by message. Rome cannot be suppressed in this way. No religious society of any denomination can hereafter acquire real estate, and such landed property as churches may now hold they cannot transfer without permission of the national government. How worship may be carried on without houses of worship is now the problem of Christians in Venezuela. No sort of pastoral letter, rescript, bull, or edict, may be issued in the republic. No minister is permitted to criticise, even by insinuation, any action of any civil officer. No minister of any denomination is permitted to teach school. All violators of this law shall be banished; there is but one punishment for all offences of all grades. It will be interesting to watch the future of two sister nations acting under such opposite theories. The positions of both are so radically wrong, that equal disaster must come to both, unless one or the other shall retreat from its present position.

THE COMING CONTEST.

Of the Presidential contest now opening in the United States, the *Baptist Union* says:

Money and schools are to figure largely in the political contest now opening. The school question is vital. The Catholics are intensely hostile to public schools, mainly because the association of their children with Protestant children works against superstition. It is not easy for children that grow up together to hate each other; and hatred of Protestants, the sincere belief that they are bound to perdition, is absolutely essential to make good Catholics. Hence, separate schools are demanded, that the children may be isolated, made clannish, taught to dread all contact with Protestants, lest they become infected with deadly errors. Ohio was convulsed with this issue at the last gubernatorial election, and it is now determined to make the fight general. Since the conflict must come, perhaps it is well that it come now. The warfare has been steadily pushed for years by the Catholics, secretly, covertly, yet with steady purpose and marked headway. In all our large cities they are bold and open in their assaults; in most of the State Legislatures secret efforts are made in the same direction with evident success. They are artful, persistent, and powerful. Politicians will do anything for pay, and votes enough to keep them in power. We must watch them. Every blow against our public schools is a thrust at the strength, integrity, and perpetuity of our liberty.

CHRISTIAN WORK AMONG THE JEWS.

A New York correspondent writes of what is going on in that city amongst the Jews. He says:

The most interesting development I think at present, is among the Jews. There are about 200 Hebrew Christians in New York, who have latterly formed something like a spiritual rendezvous in the Allen Street Methodist Church, the pastor of which, Rev. Mr. Harris, is one of their number. This number was increased by the conversion of several Jews under the labors of Moody and Sankey. It reminds me of seeing some of them myself, disputing the story of the Resurrection, in the inquiry rooms at the Hippodrome. But the grand reinforcement came within the last two months in the person of Dr. Max Rossvalley, a converted Jew, who has caught the methods of our modern Evangelists, with the Apostolic spirit of St. Paul. He has organized the desultory Jewish attendants at the Allen street church into a working prayer-meeting, into which the Jews with the veil on their hearts, are by indomitable solicitation wonderfully gathered, in some instances, for salvation. In Brooklyn, also, Dr. Rossvalley has organized a weekly Jewish prayer-meeting, and gathered in scattered Hebrew Christians in Fleet street Methodist Church, by the warm encouragement and co-operation of its noble pastor, Rev. Wm. C. Steel. The bitterness of the proscription to which every convert is subjected by his Jewish relatives and countrymen, is without any parallel in modern times, unless among the Turks or Hindoos. Pathetic and well-nigh tragic instances are transpiring in Brooklyn and New York to-day, which vividly recall the age of martyrdom both by the fury of the persecution and by the divine glory of the faith and faithfulness of the witnesses of Jesus. Individuals, both young and old, are cast out, mourned as dead, and never more recognized as in existence. Some of these are remarkable as having lately been like Saul of Tarsus among the most "exceedingly mad" against the followers of Christ. Others for the worldly comfort and advantages, they have utterly forsaken for Him. One bitter old Jew succumbed to the spirit given in answer to prayer, and came seeking Messiah, and acknowledged that he was weary of waiting in vain for the consolation in Israel. Prove to me that your Jesus is the Messiah of prophecy, said he, and I shall be glad to find Him. Instead of proving it, however, they fell afresh to praying for him, that the spirit who had wrought thus far would fully reveal the Son of God in him—and it was done.

JAPAN AND THE OUTER WORLD.

It is, says *Zion's Herald*, peculiarly gratifying to see the heartiness with which the Government of Japan is entering into the Centennial Exhibition, and making the most manly and honest efforts to make up in the race of civilization for her long isolation from the outer world. Besides the young students in various portions of our country, and the stationed ambassador at Washington, we learn of the recent arrival of a special messenger to the Centennial, with a view to a thorough study of American affairs; and at his side is the American scholar, Dr. David Murray, for some years Commissioner of Education to the Japanese Empire, with the high function of chief organizer according to modern methods of educational facilities for the whole nation, and especially the humbler classes.

One is prepared to pardon the tenacity with which the Japanese shut themselves out from the world, and the world from them, on learning the facts of the case as they stood in their minds, and grew in their experience. When the growing art of navigation enabled the Portuguese to cruise in the Eastern Ocean, they landed at many of the islands, and also at the Japanese group. They were kindly received, but soon brought with them the Jesuit missionaries, who founded their convents and cultivated the interests of their order with such success, that in the course of fifty years they had 100,000 converts, and among these several of the principal Daimos. Through these they undertook to gain civil power, as they had done in the Philippine Islands; and the Japanese, learning the fate of these latter, foresaw their own, and bade their visitors leave just in time to save their country for themselves.

Since that period, which was about 1620, they have persecuted not so much Christianity as the fraudulent faith and intent of its representatives; and their fear is thus intelligible, though many of their deeds were scarcely pardonable. The expulsion of the Jesuits resulted also in the disfavor of the Portuguese who brought them, and just at this period the Dutch navigators were welcomed, and permitted to establish trading ports at a few points. These shrewd merchants knew how to conciliate the Japanese, and finally brought to them scholars as well as traders, and some of the former taught them European medicine and some other Western arts. But the previous experience of the Japanese caused them to be extremely cautious, and the Dutch made no material progress for many years—they were simply tolerated and held at a distance.

The revolution of 1808, which placed the Mikado in power, was in many respects fortunate, in that it brought the real head of the nation to the control of the government, and made our treaties binding from the fact, that they sprang from the source of national power, instead of from the Tycoon, who was but a usurping agent. The Mikado has taken the lead in introducing reforms, and supporting every good work that has been done since he removed his capital from Tokio to Yeddo, and has developed an unusual amount of wisdom and practical statesmanship.

The particular grievance of which the Japanese have to complain, is the character of many of the treaties that were forced upon them at the cannon's mouth a few years ago, and which are still in force, notwithstanding the greatly changed state of affairs. As in all Oriental countries, our demand as foreigners was for consular courts for the trial of our own citizens for misdemeanors in Japan. An American who ill-treats a Japanese is to be tried before his own consul, who is, of course, an *ex parte* judge; but a Japanese who commits a violation of law against the American must meet his national laws and suffer, perhaps, an infinitely severer punishment. The Japanese government complains of this consular jurisdiction, and is still appealing for a modification, at least of some, of its clauses. And again the fearful damages claimed for certain outrages of the Japanese, during the early years of intercourse, are out of all proportion to the damage done, and should be restored. In short, it is the part of honor and national interest to treat this people with the most enlightened justice.

MR. MOODY'S TRADUCERS.

The New York *Ledger* has all along been insinuating unpleasant things against Mr. Moody, to all of which he has persistently declined to make any reply. The *Sunday School Times*, however, in a recent issue has the following which ought to put an end to further attack by the *Ledger*. The *S. S. Times* says:—

Mr. Moody never asks if an expression of his honest opinions will please his friends—or his enemies. He says what he thinks needs saying, let it strike where it will. While wine drinking clergymen were about him on an English platform, he blurted out his conviction that every Christian ought to be a total abstainer. While the smell of tobacco was in the beards and clothing of some of his smoking hot supporters at the depot meeting in Philadelphia, he let his disgust of tobacco using be known to all men. It mattered not to him, while at the Hippodrome in New York, who wrote for or who read *The New York Ledger*. He did not scruple to express his opinion of its influence as pernicious. As a consequence of this fearless frankness on Mr. Moody's part, he has more or less opposition to encounter from wine drinkers and tobacco users; and there is no lack of effort to vilify him in the columns of *The New York Ledger*.

We should not feel justified in calling attention to the assaults on Mr. Moody in such a paper, except for the new prominence given in its columns to specific misstatements concerning his spirit and conduct. In a recent number of *The New York Ledger* a current statement that "Mr. Moody was given a purse of $1,500 during his stay in Augusta, Ga" is made the occasion of an editorial on "