

**THE ROMISH PROPAGANDA.**—We learn, from an article in *The Spirit of Missions*, that “nearly all the Jesuit priests in foreign lands are sent out and supported by French Romanists. At Paris there is a flourishing Romish Missionary College in the Rue de Bec, which has sent out a great number of laborers, especially to China.” “During the last twenty years, more than 500 females have gone out from Europe to engage in female education in India and China,”—that is, an average of 25 a-year to promote Popery in the far East. What a spur this ought to give to Protestant missions in those regions. A Romish missionary periodical is published at Lyons, in five or six of the European languages, and has a circulation of 220,000.

**BRITISH COLUMBIA.**—The Bishop of this Province, writing from Vancouver's Island, narrates the baptism by him of no fewer than 82 persons, of whom 65 were adults, and 17 children of Christian parents. The adults were baptized on Whitsunday, and the children on the following day. “The greater part” of the adults had, we learn, “been preparing for this step for several years.” And the Bishop states that “most of these were sincere and intelligent believers in Christ—as worthy converts from heathenism as have ever been known in the history of the Church.” Most interesting were the speeches delivered by some of the chiefs at a meeting held a week afterwards. One of them, speaking of the difficulty which they felt in living Christian lives, after their long continuance in heathen practices, uses this language:—“Being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide, which is too strong for it. We struggle, but, in spite of our efforts, we are carried out to sea. Again, we are like a youth watching a skilled workman. He strives to imitate his work, but fails. So we. We try to follow God's way, but how far we fall short! Still, we are encouraged to persevere. We feel we are nearing the shore. We are coming nearer to the hand of God—nearer peace. We must look neither to the right nor left, but look straight on and persevere.” And the chief said:—“Our forefathers were wicked and dark; they taught us evil; they taught us *ahlied* (sorcery). My eyes have swollen; three nights I have not slept. I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own hearts. God has sent you. I am happy to see so many of my brothers and sisters born to God. God has spoken to us; let us hear.”

**AUSTRALIA.**—The Episcopal diocese of Adelaide has become self-supporting, and has declined farther assistance from the Propagation Society. An interesting account is given by the Bishop of the steps by which this result has been attained. A Home Mis-

sion Committee was formed about 1857, which gave grants proportionally to the number of sittings taken and paid for in each church. An effort was then made for endowment, and a sum, which now amounts to £10,000, has been raised. Other £6000 have been vested in parochial endowments; and by this latter movement two additional parishes are every year included in the list of endowed charges. The minimum stipend throughout the diocese is now £250, and in the city churches it reaches £400 or £500. In 1847 there were 5 ministers and 5 churches, now there are 38 ministers and 60 churches, with 22 parsonages. A collegiate school has been established at a cost of £20,000.

**NEW ZEALAND.**—The census returns for 1864 state the European population of this colony at 172,158. Of these, upwards of 70,000 are Episcopalians, upwards of 40,000 Presbyterians, and 20,000 Romanists. The Wesleyans, Independents, Baptists, and Lutherans, embrace some 20,000 more, and the list is complete by about 800 Jews.

**NATAL.**—We learn that the Rev. F. H. Cox, now at Hobart Town, Tasmania, has been selected to be the new orthodox Bishop, to take the place of Bishop Colenso. The new title will be Bishop of Maritzburg. By the decision of the Privy Council in Colenso's case, neither bishop will be recognized by the State; and it will be for the local clergy to accept as their bishop whom they will; with *two* exceptions, we think, they will all yield obedience to the Bishop of Maritzburg.

**INDIA.**—The famine in the north of India is attracting more and more painful attention. It has called out much faithfulness and energy on the part of various missionaries. Among those especially noticed have been the Baptist missionaries at Orissa. The chief bearing of the famine on missionary work is the number of orphans who are left behind by dying parents. Writes a missionary to the *Times* last month:—“Parents, after disposing of all their available property, actually offered their own children for sale, and I could myself have purchased boys and girls for the most paltry sums.” These children are sold partly to obtain food for the parents, and partly, no doubt, that they may be provided for by those who buy them. But there are two, and it may be said only two quarters to which they are taken. Some are bought by those who have very vile purposes in view; others are taken over (not bought) by missionaries, who undertake to put them into orphanages, and provide for them afterwards. Besides these, many orphans are left perfectly destitute, with none to care for them. It is obvious, therefore, what a great opening for work is left behind by the frightful scourge of Indian famine. It was so on the last occasion of its ravages, it will be so now. And it remains with the Churches to make a great effort to supple-