

that the expectations of the Romanists in that quarter have been disappointed.

Mr. Pons, evangelical minister in Verona, describes a funeral, the first Protestant funeral, which he conducted in Roveredo. He says: "To reach the cemetery, it was necessary to cross a great part of the town. Whoever was not in the streets was at the windows, and I could even see persons dressed as invalids looking out to see the new spectacle. Here a husband beckons to his wife, saying: 'Come, he will preach again at the cemetery.' There, a boy calls out to his father: 'Papa, if you wish to hear a prayer in Italian, run quick.' Further on, one exclaimed: 'This pleases me.' Presently two young men came up and asked me respectfully: 'Where are the torches?' Pointing them to the sun, which was just sinking below the horizon, I said: 'That is my torch.'

"Arrived at the graveyard, all that crowd ran round me, eager to hear the Gospel. I read the 11th chapter of St. John and explained the words of the 25th verse:—'I am the resurrection and the life.' My discourse was listened to with the greatest attention and respect. Many of the bystanders were visibly affected, and all seemed hungering and thirsting for the truth. I ended my prayer with the Pater Noster and the benediction. I had scarcely finished when one exclaimed: 'I understand—I have a soul that does not die, a God who loves me, a Saviour who has redeemed me, and will raise me again—enough.' Another added: 'We never heard these things before, and who knows when we shall have the pleasure of hearing them again.' 'This is a beautiful, simple, true, and comforting religion,' said a third. These words were the spontaneous manifestations of a people delighted and moved by the proclamation of this truth. Both the authorities and the population of this town of 12,000 inhabitants, deserve our lively gratitude and thanks."

General Religious Intelligence.

"A few years since," says a writer in the *Weekly Review*, "a Japanese of high rank was sent to Europe with sixteen native youths, who were to be educated for their country's service. One of these, a graduate of Oxford, is Mr. Arinori Mori, now Japanese Minister at Washington, U.S. It is gratifying to know that the influence of Mr. Mori is favorable to Christianity. In a work of about 250 pages prepared by him for Japanese readers, he has given a full account of the various religious sects. Although he is very guarded in his language, he presents Christianity in a favorable light, and is anxious to point out the distinction between Protestants and Roman Catholics; and it is gratifying to see he fastens the odium of the ancient intrigues against his country upon the Jesuits, to whom alone it belongs. In this work selections are made from the most conspicuous of our Saviour's teachings. 'The increasing influence of the Bible,' he adds, 'is marvelously great—penetrating everywhere. It carries with it a tremendous power of freedom and justice, guided by a combined force of wisdom and goodness.' Such testimony from one occupying his position to his own people is most valuable. Judging from the influence of Mr. Mori, what may we not expect from the hundreds of youths who are now following his example in seeking an education in Christian countries, and especially in the United States of America?"