

careth for our souls;" and so they left home, country, and church for the love of the lost and perishing. One distinguishing mark of this effort has been the selection of most unchurchlike buildings, and most informal methods of conducting the public "conferences" (lectures). In different outlying quarters of Paris, shops in public thoroughfares have been engaged which now are thronged whenever opened by those whose presence is especially sought. Tracts without number, and portions of Scripture more than this deponent is able to state, have been given away. Children's meetings in the week, and Sunday-schools on the great day of rest and work, as well as classes of gratuitous instruction, have been established. At the present, an average of about 250 persons a-day are gathered under new influences in connection with this remarkable movement.

Addresses and readings (not exceeding ten minutes), interspersed with Scripture and prayer, and enlivened by frequent songs of praise, chiefly set to English tunes and written by the English head and heart of the work, form the main characteristics and attractions of these services. Good has been done through the year and a-half during which this mission has been carried on, and good increasing must be, we firmly believe, the result of an enterprise so begun and continued.

ITALY.—A Florence correspondent of the *Evangelical Christendom* says:—"The one thing to be feared in Italy to-day, and the fact to awaken the greatest religious activity throughout Christendom on her behalf, is not priestcraft, or the unscrupulous machinations of the Romish Church, but the reaction from the bondage of superstition and the influence of a false faith to the opposite extreme of bold Atheism and infidelity. An intelligent gentleman in Genoa said to me a few weeks ago, that he was for many years a devout Roman Catholic, but could not longer sanction the false and superstitious dogmas of the Church

in whose communion he had been reared. He came to the conclusion that if God sanctioned such teachings, he could not be a Christian. Knowing no better and purer faith, he drifted into the utter darkness of Atheism. After a bitter experience of soul-darkness and unbelief, he was guided to the truth as it is in Jesus. Now he is a confirmed and joyful believer in Christ and His salvation.

"It is a great ambition to acquire property enough to be able to preach a free Gospel to his countrymen.

"A few days ago I was in a town not many miles from Florence, and one of the most important business men of the town told me—and I have reason to believe his statement—that of the 2500 people in the town not more than 800 remained steadfast to the Roman Catholic Church. A few professed Protestantism, and asked to be gathered into a Protestant Church, and the rest were either avowed Atheists, or utterly indifferent to the claims of religion.

"Now is the time to enter Italy with the Gospel; now is the time to raise up a trained and educated ministry among the Italians, upon whom the light of a better faith is just dawning."

SPAIN.—The traditional stagnation of this land is gone, writes the Madrid correspondent of the *True Catholic*. For better or worse, problems of greatest moment are being wrought out, no one venturing to predict the end. What the Romish Church has lost in Spain, in power and prestige, during these few years of free thought and religious liberty, it would be hard to estimate. Nor am I at all prepared to say that what has been lost to Romanism has been gained by infidelity. The Romish Church in Spain, prior to 1868, was full of infidelity. Its priesthood was infidel to the core. Among the women, a few were and are sincere and devout; the great mass knew their religion only as a form, and practised it as a balance of power or set-off as against the world; the fanatic, on the other hand, with most show of