

Correspondence.

FROM OUR LONDON CORRESPONDENT.

LONDON, August 6, 1864.

The London season has spent itself; the Court and courtiers and the gay thousands who depend upon its brilliant amusements for half their life's engagements, or imitate at a distance its luxuriant follies; the Legislators and Peers and Commons, wearied with official cares or philanthropic spasms of labour; and all who have money without occupation, have vanished from the hot, dusty, dreary streets, to cool watering places or green country homes. There is something portentous in the rapidity with which London empties at the close of a session, and the bright, showy life dies out of the streets, leaving them so ghostly with the great deadened windows staring down white-sheeted or shuttered, casting back the hot sun out of the dark, untenanted houses! Perhaps it is the same everywhere, but in this dusty place, where fashion has an enormous city to herself, the simultaneous depopulation, the grim desertion of that splendid place is a powerful emblem of the Divine aphorism, "The fashion of this world passeth away!" Everything comes to a halt and takes a rest at this time. The schemes of politics, the conferences of science, the designs and labours of philanthropy, and the strifes of ecclesiastical rivalry, are stayed for awhile. There is a short breathing-space, and two months hence, it will all commence to roll on again—the great London Juggernaut with its mimes and dancers and ecclesiastics, juggling and dancing and praying, and the vast wheels passing unconsciously over wretched worshippers, crushing and leaving them to the worms and vultures.

The great ecclesiastical event of the moment is the Wesleyan Conference at Bradford in Yorkshire. The influence and power of this vast body are extracting admiration even from their enemies. A meeting which but a few years ago would have passed unnoticed by the daily papers, is now considered of sufficient importance to demand a large paragraph in the Times. The Wesleyans have numbers, and numbers now imply political influence; and though the cynics of the Times have no sympathy with Methodism, it is expedient for the sake of party to give the good people a sop now and then. The Rev. W. L. Thornton, who has just returned from a visit as delegate to the Methodists of the United States, was chosen President of the Conference, in the stead of the Rev. Dr. Osborn, who has filled the post during the past year with remarkable ability. Indeed, he is probably by far, the ablest man now in the connection. An idea may be formed of the spirit and liberality of this body from the statistics of new chapels. Since the Conference of 1863, 278 cases have passed the committee; 124 chapels costing £26,662; 36 organs, (horror of Scotch Presbytery!) £5,992; other cases £8,418, making a total of £205,900 (£1,029,500), an increase of 34 chapels and £72,741. The entire cost of all the erections and enlargements completed during the year was £133,771. The Bishop of London has succeeded in obtaining about £75,000, for his great Metropolitan fund, from all the wealth of the establishment. Beside this the efforts of Wesleyanism for a single year appear monstrous. During the last ten years, debts of chapels amounting to more than half a million sterling have been paid off! Add to this, the jubilee fund which is far on to two hundred thousand pounds (£189,285) collected this year. Verily these men are showing us the power of concentrated and disciplined energies, of earnest piety and fervid zeal. If our Presbyterianism were half so animated or so concerted, what a force it would be! We envy not our Wesleyan brethren their wonderful success, but they read us a lesson that should make us hang down our heads in shame, and lift them up again suddenly and eagerly to a noble rivalry.

Dr. Livingstone, after perils and hair-breadth escapes innumerable is permitted once more to see his own green England and to enjoy the pleasures of an English home. He arrived on Saturday last, having come overland from Bombay through France. He was at the Mansion House with her Majesty's ministers the other night, and on Friday evening dined with Lord Palmerston. Now he is in Scotland in the quietest and doubtless happier company of his children and aged mother. Inveterate in philanthropic adventure and Christian zeal, he proposes to return to Africa, with the design of initiating measures to put an end to the inland slave-trade so disgracefully maintained and encouraged by the Portuguese. It is difficult to give a character to this singular man whose anomalous labours

have been so rich in result, and still nobler in the promise of fruit.

While Lord Palmerston entertains a Nonconformist minister because he is a great Geographer, the Bishop of Oxford, with prelate's zest and sternness, is endeavoring to "revive the antiquated Canons against preaching in private rooms and unlicensed houses." The Record says, "It had hoped that such Episcopal pretensions would not again be heard of, but the Bishop of Oxford has notions of the Divinely-commissioned right of bishops which grate harshly on the ears of those accustomed to the Divinely-inspired writings of the Apostles of our Lord."

There is an article by Dean Stanley in the current number of the Edinburgh Review upon recent ecclesiastical movements. He is of course jubilant over the Privy Council decision, which withdrew from the church all the authority it ever had as a Church of Christ, and attacks with considerable vigor and acerbity several great names, not sparing the archbishops. The weakness of that unfortunate declaration of course does not escape him.

"The Declaration was intended to be a precise test, against heterodox opinions; yet, being composed by two contending parties, each of whom had, a few years ago, believed each other to be fundamentally heterodox; it had to be so framed as to conceal the differences which smoldered under this apparent agreement. The high-Church framers were obliged to keep out of view their belief in the Divine authority of tradition, and of the inspiration of the Apocrypha. The Low-Church framers were obliged to surrender altogether their doctrine of imputed righteousness and transfer of merit. The only point on which they were really at one with each other was that of endless future punishment, and even on this the High-Church party were obliged to suppress their own solution of the matter, as furnished by Tract Ninety and its adherents. No wonder that, amidst such a complication of difficulties, the ambiguity of this new Fortieth Article far exceeded the ambiguity even of the celebrated Thirty-nine, to which it was to be an adjunct."

And to the proceedings regarding Essays and Reviews, in Convocation he gives short attention, and considers that "With the close of these proceedings in Convocation, in all probability this long controversy will have reached its conclusion, and the three- and three-revived book, which has cost such oceans of gall, will be allowed to sleep in quiet, and the protests and declarations, and Synodical judgments, will pass with it into the same grave as that to which, during the last two hundred years, have descended so many other protests against imaginary dangers which have themselves passed away in like manner. But what happily will not pass away will be the permanent blessings bestowed on the Church and country by this timely decision of the highest Court of Appeal."

Opinions differ! This man, if he is conscientious, is wrong-headed and wrong-hearted. He shows up in this very article the critical point of feebleness in the whole established scheme. "The very essence" says he, "of the Establishment is, that the leading tenets of the Church, and the rights of all its members are defined by law, and not otherwise." By Law! Administered maybe by unbelievers, by Roman Catholics, or Calvinists! Which will he take? Will they all agree? Shall the very principles of religion be subjected to the criticism and decision of unbelievers, when early Christians were forbidden so much as to submit their own private dissensions to the arbitration of heathen courts? This is sheer treason to Christianity! This is worldliness selling the Church of Christ to a monarch and the Devil.

TOWN AND COUNTRY.

BY REV. DANIEL MARCH, D. D.

My last communication from the country was cut short by the modern shears of fate or scythe of time—the coming of the cars. I was going to the seaside; and as neither tide nor train wait for any man, the blast of the whistle, five miles up the valley, blew the last half of my letter into the middle of next week. And now again, treading the hot pavements, stealing along the shady side of the street, writing at my own desk, with the mercury at ninety inside of the room, I repeat, that nobody in the world has a better right to praise the country than he, whose life for eleven months of the year, is shut in by the same round of streets and squares.

And yet I am very far from believing that we must go to the country to behold the highest manifestations of the divine goodness and power, or to learn the most instructive lessons of human faith, purity and love. Many unauthorized and unchristian conclusions have been drawn from Cowper's familiar line:—

"God made the country and man made the town."

To contemplate the highest display of divine power within the reach of our

observation, we need not listen to the thunder of the cataract, or climb the lofty mountain, or behold the deep in storms. God's greatest work in this world is man himself; and we see most of the goodness and the power of God in the city, because there we see the most of man. The morbid asceticism which shuns the face of man, and sighs for a "lodge in some vast wilderness," under the pretense of seeking higher communings with God, is akin to the heathen superstition which made caves and catacombs, forests and mountains the haunt of deities, and knew not the great lesson of the Gospel, that the Most High dwells with man. Visions of angels, and the light of inspiration have been given to faithful men in the homes and workshops of the city; while the devout hermit has listened in vain for the divine voice in the desert, and the self-torturing solitary has been left to wrestle with imaginary demons in his cell. The Son of God himself, while maintaining his pure and lofty separation from the world, sought the society of men where they could be found in the greatest numbers—in the mansions of the rich and the hovels of the poor; in cities and by the seaside; and he never, except for brief intervals, withdrew to the solitude of the desert; the wilderness, or the mountain.

Vile and abominable as were the cities of the Roman empire in the apostolic age, it was in them, almost exclusively, that the first churches were gathered. The name pagan, originally signifying a dweller in the hamlets or villages of the country, and still later, the name heathen, applied to dwellers on the wild heath, came to signify aliens from the faith of Christ, because Christians were found almost wholly in the cities. In our day the great city is oftener named as the crater where all the moral miasma of the pit breaks forth. We hear much of "heathen" living by thousands where churches and charitable institutions adorn every street. We are told of "Arabs" and "Corsairs" living in outlawry, with their hand against every man, beneath the sanctuaries of justice, and in the full splendor of the highest civilization. And this tale of the "city and its sins" has been told so eloquently from the pulpit, on the rostrum, in the harrowing romance, in the grave treatise, and the daily newspaper, that some good people in the city seem to think that they have only to go forth into the open country to find themselves surrounded with the simplicity of patriarchal life, and the innocence of paradise restored; and some equally good people, secure and self-complacent in their rural homes, think it would be a blessing to the world if all great cities could share the doom of those on which the Lord rained fire out of heaven in ancient time.

But great as are the evils consequent upon crowding the homes of a million human beings into the compass of a few square miles, the ignorance and barbarism consequent upon excessive dispersion of the population, are still more to be deplored. The virtue, intelligence and refinement of a rural population are due, in great part, to influences sent out from the great centres of commercial, social and intellectual activity in the city. Wherever we see the rural landscape adorned with a more than usually elegant cottage, school house, or church, or more tasteful grounds, gardens, or farms, there we may be sure that influences from the city have gone forth and created the attractions which make the country so desirable as a residence to the passing traveller. Obvious and familiar as is this fact, it is apt to be forgotten by the hard-working business man in the city who is in haste to get rich and go out into the country to enjoy his wealth. He must carry with him at great cost, he must create at great disadvantage, in the country, the comforts and elegance, the variety and the social attractions of his former course of life; and when he has done all that to the utmost of his power, he discovers that he wants a country seat only so far as it resembles a city house, and that only for a vacation of a few weeks in the summer and he is never so glad as when his tiresome and costly dream of rural enjoyment vanishes and he finds himself back again in the same busy streets, with something left to live upon and something rational to do.

It was only the other day I visited a beautiful country residence as can be found in all New England. To the owner, a retired merchant, it was the realization of a fond dream cherished from his youth. And yet he and all his family would be so glad, if the beautiful and costly bauble was off their hands and they were all back again in dusty noisy New York! In the same town a retired clergyman had built a house, all to suit himself, and with the sole hope that there he might end the peaceful remnant of his days. And if he can preach as well as he can praise the

work of his hands, he surely ought to be in the pulpit still. And yet he would be very much obliged to me if I would send him a purchaser of his convenient and charming country house so that he might leave it forever and go back to the city.

After all in this matter, as in many others, human desires are playing at cross-purposes. The city is full of people longing to become rich and to withdraw to some quiet retreat in the country. And the country is full of people still more infatuated to get into the city. And if the desire of both were granted, it would be followed in most cases by one equally strong to go back to their former condition. At the close of vacation, with the memory of green fields and the music of bubbling brooks still fresh in our mind, and with the prospect before us of a long winter of hard study and earnest work, encompassed by the awful realities of life and death, we may be excused if we purposely give advantage to the city, in the comparison of its attractions and demands with those of the country. Nowhere can time, talents, possessions, opportunities be worth more to one than here, because here the whole force of personal influence tells most directly upon the character and destiny of immortal men. It ceases to be a question of mere taste where we shall live, or what society we can enjoy most, when every hour of life affords us opportunities for doing good, the reward of which shall be reaped in heaven and the fruit of which shall give joy forever.

Religious Intelligence.

Presbyterian.

The Presbyterian.—Our excellent contemporary has contracted its dimensions to a single sheet. The reasons are, the advanced price of paper, ink &c. in connection with the fact, that subscribers so far as their wishes are known, prefer this to an increase in the terms of subscription.

A NOBLE OFFERING.—A new church, called the Leetdale Church, has just been organized at Sewickleyville, Pennsylvania, near Pittsburgh. When the members came together to determine where they should build a house of worship, and how they should raise the means necessary, it was announced that Mrs. Eliza Shields, a venerable lady in the church, had resolved to give a lot, and build a house of worship for the congregation, at her own expense. This is a noble liberality, and one which will bear fruit of good for many years to come. At the same time, she does not impair the benevolent feelings of the rest of the congregation, but suggests that the contributions which they intend to make to the church, they should devote to the purchase of a lot, and the erection of a manse, that thus the new church may start fully equipped for its work.—Presbyterian.

A DISLOYAL MINISTER.—The trial of the Rev. S. J. Anderson, D. D., of St. Louis, for disloyalty a year ago, which resulted in his conviction and expulsion to rebel territory, although he returned and officiated in that city, has been recently published. The specifications were, expressions of hostility to the Government, justification of rebel attacks and outrages, and "that on and after a meeting of the church Extension Board of the so-called Old School Presbyterian Church in the city of St. Louis, in conversation, argued and spoke in favor of the rebel cause, and against the efforts of the Government of the United States to put down the rebellion, averring that the South was in the right, and could not, and ought not to be conquered."

Presbyterianism in Connecticut.—The Presbytery of Connecticut on the 26th inst., met in the Congregational Church, Stamford, to ordain to the work of the ministry Rev. A. L. Lindsley, a supply, at the invitation of the people. Mr. L. was under the care of the Presbytery.

An Old Bell.—The old bell in the First Presbyterian Church of Morristown, New Jersey, was cracked a few days since, and has been thrown into the furnace to be re-cast. It came from England some time during the reign of Queen Anne, and must therefore be a century and a half old, as the Queen died in 1714. The first organization in Morristown took place in 1714.

In this venerable church, it will be recollected, General Washington, during the Revolution, while his head-quarters were near, communed on a sacramental Sabbath, according to his request, modestly expressed. He was not "High Church."

Degree Conferred.—Rev. Wm. Cornell of this city, received the degree of D. D., from Jefferson College at its late commencement.

Dutch Reformed.

Centennial at Hopewell.—On Wednesday, the 3d inst., the church of Hopewell celebrated the one hundredth anniversary of the building of its first edifice. The old Dutch east of the church, in which the congregation originally worshipped, under the pastorate of Dominie Rydwick, was, under the pastorate of one, of course, to revive the recollections of the past, and to review the transitions which the century has witnessed from that ancient barn to a beautiful temple of worship, from a wild wilderness to a farming country whose native richness has been developed by the best style of modern culture, from a sparse backwoods congregation to one that is now one of the most delightful and flourishing within our denominational limits. The occasion called out a large congregation from the neighboring communities and churches as well as from those directly interested. There was also an unusually large representation of the clergy.

The exercises commenced with prayer by Rev. Dr. C. Van Cleef. The Rev. Dr. De Witt read the 48th psalm—first in Dutch from the old Bible that was once in use

here, and afterwards in English—remarking previously upon the common origin of the Anglo-Saxon and the Holland Dutch, and the consequent fact of a greater similarity existing between these languages than even between the Holland Dutch and German.—Intelligencer.

Congregational.

The Congregationalists in Union.—The two items which follow present two phases of a tendency to union.

The Congregational Churches of New Hampshire have passed a resolution recommending the union of different denominations in the support of a minister where neither is able to do it alone, and commending the plan to the attention of other denominations. The New Hampshire yearly meeting of Free-will Baptists, at its late session took up the matter, and postponed the consideration of it to next year.

Rev. W. V. Patton of Chicago has published a letter advising the old friends of free missions now to divide their donations between the American Missionary Association and the American Board, as his church has just voted to do by a unanimous voice. Both he and his church had co-operated for many years only with the Association. As reasons for this advice he mentions, 1, the Board is on anti-slavery ground; 2, the most of the missionaries are under the Board; 3, the A. M. A. has withdrawn from nearly all missions outside of the African race; 4, Presbyterians seemed inclined to leave the Board to be supported by Congregationalists alone; 5, desire to seek re-union; 6, the Am. Board is now under a pressure. The Association itself, says the Chicago correspondent of The Independent, wisely discerning the signs of the times, recognizes this drift of Providence and falls in with it.

A Veteran and Excellent Pastor.—Dr. Sweetser, pastor of the Central Congregational church, Worcester, Mass., preached his twenty-fifth anniversary sermon on the last Sabbath of July. Only one of the original members of the church remains, the senior deacon; and only eleven of the male members who acted in the church at his settlement are now living.

A Singular Observance of Fast-Day.—Rev. B. R. Allen, pastor of the first Congregational Church at Marblehead, told his people, who were convened in the church on the day of the national fast, that he had often preached to them of the troubles that were coming upon the country, and they had now come as he had predicted; he would, therefore, let God preach to them, and instead of a sermon, he read to them the whole book of Lamentations, without a word of comment. He also read a part of the first chapter of Jeremiah and the whole of the second chapter.

If we are correctly informed this pastor knows how to avoid expressions of loyalty.

Advance and Change.—The Congregationalist says:

The Congregational Society of Westville, Ct., at a late meeting raised the salary of their pastor, Rev. J. L. Willard, to \$1,300. During the eight years of his ministry in Westville, the congregation has greatly increased in numbers, and the recent extension of the horse railroad to this beautiful suburb of New Haven, promised still further to add to the strength and importance of the Congregational church there. The Oak Place Church in this city, which had for several years worshipped in the edifice formerly occupied by Rev. H. M. Dexter's congregation, and united with the Presbyterian Church, Harrison Avenue; and their pastor, Rev. J. P. Bixby, is to become the pastor of the Harrison Avenue church. He stated in his sermon to the united congregation last Sabbath, that two thirds of his theological instruction had been Presbyterian and one-third Congregational.

Baptist.

Minister's Institute.—The Illinois Baptist Pastoral Union has established an annual "Ministers' Institute." It is intended to secure to ministers and students for the ministry an annual course of Theological Lectures from the best men in the denomination. The first session opened at Chicago, July 1st, was attended by about eighty ministers, and continued for two weeks. Lectures were delivered by Drs. Bailey of Indiana, Colver and Evans, of Chicago, and Reed, of Shurtleff College, Upper Alton, Ill.

Mr. Spurgeon's Attacks.—Some time ago a statement appeared in the papers to the effect that on paying a visit to St. Mary's, Bury St. Edmund's, Mr. Spurgeon called the baptismal font "a spittoon." A weekly contemporary states that Mr. R. D. Robjont, of Bristol, having seen this statement, wrote to Mr. Spurgeon for a confirmation or contradiction of the report. Mr. Spurgeon has not replied to the letter, but has sent Mr. Robjont the offensive sermon on "Baptismal Regeneration." A Scripture-reader, who was stated to have heard the conversation, was also written to by Mr. Robjont, and has replied to the communication, asserting that Mr. Spurgeon did designate the font "a spittoon." Mr. Robjont wrote a second letter to Mr. Spurgeon, but had received no reply.—Record.

Mr. Spurgeon has been pronounced a boor because he once, as it is alleged, slid down his pulpit railings to establish claims to singularity. If the above extract be truthful, one may not be charged with intemperance of language in calling him a blackguard, and a very impious one at that.—N. W. Christian Advocate.

Methodist.

The Rev. Samuel R. Thorp, Professor of Mathematics and Natural Sciences in Hamilton University, died on Tuesday, July 19. His end was a triumph.

The Rev. Dr. Wise has been seriously sick with spasmodic cholera. He is now convalescent.

The Rev. Bernice D. Ames, formerly of Providence Conference Seminary, has accepted a call to the Principalship of Amenia Seminary, formerly a mixed, hereafter to be only a Female Seminary.

The Rev. G. B. Jocely, D. D., has been unanimously elected President of Albion College, N. Y. Dr. Sinex, who has been transferred to California Conference.

Episcopal.

St. Paul's Church, Yonkers.—The rector, Rev. Dr. R. Brewer, having tendered his resignation, on account of the failure of his health, it was unanimously voted that he be requested to withdraw the resignation, that a vacation of five months be offered to him, and that his salary be continued during his absence. A purse of 12,025 dollars was also presented to him by the congregation.—Ch. Times.

The Trustees of Trinity College, Hartford, have elected Rev. J. C. K. Foot, D. D., now rector of James College, Md., to the Presidency of the college. \$100,000 have lately been contributed to the funds of the college, \$53,000 being subscribed in Hartford.

Revivals.

Seventeen persons were added to the church

at Library Corner, New Jersey, on the last Sabbath, on profession of their faith in Christ. These, with six others recruited at the previous communion, are the fruits of a quiet and most precious work of grace which has been in progress here for several months. During this season of interest, two prayer-meetings and one preaching service were added to the regular weekly meetings. Besides these there were no extra services. The pastor did all the preaching, and attended all the prayer-meetings, and with his whole heart into the work, and frequently conversing and praying with those who sought counsel of him in his study. Besides those received into the church, a number more have been very seriously impressed—some of whom, it is believed, have been born again, and will yet join themselves unto the Lord in a perpetual covenant that shall not be forgotten.—Presbyterian.

The Boston Recorder says that the "religious interest in the Presbyterian parish, Rev. Mr. Haskell's, East Boston, seems unabated. Last Sabbath nine members were received into the church, and several others give evidence of real piety, and hope to be soon admitted to the public profession of faith in the Saviour."

The Christian Advocate contains the following:—Renewal in Newark, Del. The following has come to hand since the editorial note on "Death of Religious Intelligence" was written. As now the spiritual drought is broken at one point, we trust that we may have to report frequent showers of grace among the churches. Brothers Day, and Spring of Newark Circuit, Del., write:—"On August we commenced a week-meeting near Church Hill Church, intending to hold it three days, but the good Lord so abundantly poured in, Holy Spirit upon us in the grove that we continued it seven, during which several were converted, and God's own people graciously quickened. From the grove we have gone to the church, and the Lord is still with us. From eighteen to twenty nightly are seeking him, and many are happy in God, having found peace in believing."

Miscellaneous.

Unitarianism.—The Watchman and Reflector, forcibly says of the facts brought out in Dr. Goddy's discourse before the Historical Society of the denomination at the anniversary last spring in this city:

"The address brings into prominence several points in reference to our Unitarian friends, which ought not to be forgotten. It shows them to be in possession of property to which they have no honest claim. Harvard College and the orthodox houses of worship retained by them are usurped possessions, got and kept unworthily. They were established by evangelical men, for evangelical purposes, and are now converted to ends which their founders would have looked upon with horror. A nice sense of honor would think, must sometimes make Unitarians a little uncomfortable in their ill-gotten inheritance. But the fact seems to be quite otherwise, for they resist to the last extreme all attempts to liberalize the government of Harvard, and stigmatize any effort to introduce evangelical men into its faculty, as evincing excessive bigotry. In the famous controversy between the Hicksite and Orthodox Quakers in New Jersey courts, the bench decided, and was sustained in an appeal, that the Hicksite party, having rejected the Divinity of Christ, and the atonement, and the inspiration of the Scriptures, has lost claim to the property of the society, by departing from its principles. The decision commands itself to every one's sense of equity; and if it holds good in the case of a society without a written creed, how much more so in the case of churches with a clear and authoritative creed, which the Unitarians renounced. If the bench of Massachusetts had not been strongly prejudiced in favor of Unitarian views, its decisions, one cannot doubt, would have been in harmony with those of New Jersey.

"Nor is one more favorable impressed with the liberality of feeling claimed for the early Unitarians, than with their nice sense of honesty. They aimed to absorb the social and political power of the State, and a prominent man of the orthodox faith was proscribed by a self-constituted ostracism. A strong writer, in one of the leading journals of the day, quoted by Dr. Eddy, scarcely overstates the matter: 'Any person to attain to any of the honors of this State (Massachusetts), must first undergo a process of Democracy or Calvinism about the neck, they must bid adieu to public honors or to Massachusetts. The Catholics are not more exclusive in Spain than are Mr. Otis and his associates in Boston.' It was the purpose of Unitarian leaders to keep orthodox men not only out of the government at Harvard College, but out of posts of honor in the Commonwealth. For a time they succeeded by adroit management, and while they never constituted one-fourth of the voters of the State, they monopolized four-fifths of the public offices. That day, however, has gone by, never to return.

"Another thought suggested by the address, is the utter failure of the Unitarians to grow in numbers and influence as they anticipated. They felt powerful religious body in the land. They looked forward to the complete triumph of their views in New England, and their rapid spread everywhere. The rose-colored predictions of some of their leaders, at that early day, have a strong Falstaffian coloring, as read in our time. Their growth was attained under the banners of orthodoxy, and since they gathered under their own colors the progress has been scarcely perceptible. The Baptists of Massachusetts alone outnumber the Unitarians of the whole Union, by the statistics of the American Almanac for 1864."

The Grave of Thomas Starr King.—A sarcophagus of marble, after the old English style and cruciform in shape, is to be placed over the grave of the late Rev. Thomas Starr King by the Unitarian parish in San Francisco. In carrying out this purpose, the remains are to be removed from the church to the chapel-yard connected with it, to repose "where the birds sing, the flowers grow, and nature rejoices." The transfer and the erection of the monument will take place during the stay of Rev. Dr. Bellows in California, and the services on the occasion will be conducted by him:

Decline of an Infidel Society.—Theodore Parker's society is pretty much played out. A few faithful souls, who appear to think more of his empty pantaloons, than of any living preacher, still hug the delusion, that there is something left for them to stick together by. It is a mistake. There is no remaining element of coherence. They have had a scattering succession of clerical and lay lecturers, most of whom would wearily, and with manifest irksomeness go through with certain exercises not exactly devotional! prior to the commencement of the address, while many of the audience were reading newspapers and French novels, and listless women would sometimes protrude their feet and parasols through the lattice work of the balcony. But this is mostly over. They have moved from the Music Hall to the Melodeon, and even in the latter place nothing has been lately heard of them.—Cor. Springfield Republican.