

Correspondence.

FROM OUR ROCHESTER CORRESPONDENT.

DEATH OF REV. LEVI PARSONS.

Another good man has gone to his rest. He is gathered, as a shock of corn fully ripe. He was the oldest member of Cayuga Presbytery, and had been for many years the esteemed and honored chairman of the Board of Trustees of Auburn Theological Seminary. He was for about thirty years pastor of the Presbyterian church at Marcellus in Cayuga county, where also he has been spending the evening of his days in retirement.

He came to this place, as a licentiate from Massachusetts, in the fall of 1806, eleven years after the settlement of the town was commenced, and only five years after the formation of the church "in the wilderness," as it then was. He was ordained and installed in 1807, the organization then consisting of only eighteen members. He was continued in office until 1833, faithfully serving the church for twenty-five years. Then, for some reason, unknown to us, he resigned his charge; but after two years was again employed as stated supply, in which capacity he remained, preaching to his old flock for six years longer, and here also he has since lived respected and beloved, until after only two days of sickness his warfare was suddenly ended, on Sunday, the 20th of November.

He was buried in the village churchyard, followed to the grave by a great concourse of friends and neighbors, on the succeeding Friday. A most appropriate and excellent funeral sermon was preached by his worthy successor, Rev. John Tompkins, who has now occupied the same pulpit for almost twenty-four years. The discourse was from the words—"I have fought a good fight," &c., and contained an admirable tribute to the memory of the venerable servant of God over whose remains it was preached, and will be published, much to the gratification of surviving relatives and friends.

Rev. Dr. Hawley, of Auburn, Rev. L. H. Reid, of Syracuse, Rev. E. R. Davis, of Camillus, and Rev. Mr. Stocking, of the Methodist church in Marcellus, took part in the funeral services, and added much by their presence and aid to the interest and solemnity of the occasion. The scene at the grave was one of touching and tender interest, while the people crowded around to pay their last tribute of respect to their old and venerated pastor. One of the chief mourners, however, was not there. Rev. Levi Parsons, Jr., the esteemed and able pastor of the Presbyterian church at Mount Morris, son of the deceased, is absent at the present time, in the service of the Christian Commission, with the army of the Potomac. He could not be reached, even by telegraph, in time to be at the funeral. He was denied the privilege of a last look upon the venerated lifeless form; but he has the pleasing hope of something far better, one day to meet again the glorified spirit.

GROWTH OF SYRACUSE.

The salt city has added from three to five thousand to its population in the last four years; and "still they come"—it is growing all the time. Large manufactories, (for wool and cotton, we believe,) are being erected. Artizans are coming in. Houses are going up, and every tenement is in demand. All this, while Syracuse is not a military depot, and has no large army contracts. It is legitimate growth.

But it is just so in Rochester; just so in Lockport, and just so in Auburn. What a phenomenon in time of war!

While in the Central city, we had the pleasure of hearing an able sermon from Dr. Canfield, from the words—"So then they are without excuse"—on the inexcusableness of the heathen. It was a thorough, and yet simple and practical discussion of the subject. It went to the root of the matter. The pagan does not live up to the light he has, and is therefore a sinner, condemned even by the law written on his heart, and therefore must have the Gospel or be lost.

The Doctor briefly but ably answered also the various objections which are made against this view of the condition of the heathen, and urged, in conclusion, the importance of sending the Gospel as rapidly as possible to all that sit in darkness. They are condemned by their own consciences, and perish without it.

We were also surprised and delighted to see how well the Doctor seemed. It is known that his health has been delicate for years. Indeed, one of less resolution than he has, would have succumbed long since; but he has fought like a hero against the approaches of disease, and seems absolutely better now than he was four years ago; his voice clear, strong and melodious; easily penetrating every nook and corner of his great and beautiful gothic church.

The Doctor has now ministered acceptably to this great and intelligent congregation for many years, and we trust many more, of increasing usefulness, yet remain for him.

THANKSGIVING IN LOCKPORT.

A Union service was held in the Presbyterian church, (Rev. Dr. Wisner's,) in which the Congregational and Lutheran Churches, and perhaps others, united. The sermon was preached by Rev. Mr. Griffith, of the Lutheran Church, because of his loyalty to the government, and his hatred of slavery. This fact lent additional interest to his able and interesting sermon on this occasion. He could speak that whereof he knew; and he made some fearful disclosures in respect to the rottenness of the South. He regards slavery as the "thorn in the flesh" of the republic; and thinks the government had run just as long as it could, with this thorn rankling in its vitals.

We are happy to report, that Dr. Wisner, who was so ill as to keep him out of his pulpit for five months, previous to the first of October, is now entirely well again, and much to the joy of his attached people, has fully resumed his parish labors.

A GOOD SERMON.

Rev. Horatio W. Brown, the young pastor of the Presbyterian church in Lyons, has been "speaking right out in meeting." He took his warrant for so doing from the words of our Saviour, about bearing witness to the truth. He plainly told his people that they were to bear witness to the truth, or to a lie, according to their course toward our country and its affairs on the 8th of November. With much other plain talk, he said, "None of us can be in doubt as to the great sin for which God is judging us. In letters of fire and of blood, he has revealed it to us. It is that sin of barter in human flesh—of turning God's image into chattel. It is that sin of sins—slavery."

His people were so much interested in the discourse, that they requested a copy for publication; and hence we have it before us, well printed, clear, readable and valuable.

PERSONAL.

Rev. Dr. Vermilye, of the Reformed Dutch church, in Utica, received on Thanksgiving, a present of eleven hundred dollars, to help him to keep the day. That was a very nice arrangement. Wonder if that is the custom in all the Dutch churches? if so, we know some ministers who would like to have their people turn Dutch about Thanksgiving time.

Rev. Dr. Condit, of Oswego, has been very sick, so much so for a time, as to excite considerable apprehension on the part of his friends; but we are happy to add, is now better, and in a fair way to be well again.

Rev. William Lusk, has received and accepted a call to the Presbyterian church in Huron, Wayne County; and has already commenced his labors in that place. The former pastor of this church died there a little more than a year ago; a good man and much beloved.

ROCHESTER, December 3d, 1864.

APPEAL TO THE FRIENDS OF FEMALE EDUCATION IN SYRIA.

NATIVE PROTESTANT FEMALE SEMINARY OF BEIRUT.

The Syria Mission, at its Annual meeting held in April, 1864, unanimously adopted the following resolution:

Resolved, That this Mission regard with peculiar satisfaction the attempt to establish in Beirut a Native Protestant Female Seminary, and

Whereas, The unexpected success which has crowned this effort during the past eighteen months warrants the belief that, with suitable accommodations for its enlargement, the Seminary will become a permanent and self-supporting Institution, capable of meeting all the demands for Protestant Female education of this elevated character in this vicinity; Therefore,

Resolved, That the members of the Beirut Station be appointed a Committee to solicit the funds necessary to secure an adequate permanent home for the Seminary, and we cordially commend the Institution to the confidence and support of all; and more particularly invite the liberal contributions of those who take special interest in the Christian education of the females of this country.

The members of the Beirut Station of the Syria Mission, consisting of Rev. Dr. Thomas, Dr. Van Dyck and myself, having been appointed the above Committee, issued with the approval of the American Board, an appeal in behalf of the above Institution.

This appeal has been circulated to a limited extent by myself during my three months visit to the United States, and I have presented it to several of the Christian Congregations of Pennsylvania and New York. The responses have been numerous and liberal, and much interest has been expressed in the education of the daughters of Syria.

But the whole sum has not been secured. Ten thousand dollars is the sum needed. About \$6500 has been raised, leaving \$3500 still to be secured, and as several of the larger subscriptions have been made on condition that the whole be raised by January 1st, 1865, it has become necessary to lay the subject before the liberal friends of the evangelization of Syria for immediate action.

It was my hope to have completed this fund before sailing for Syria on the 26th of November and should not now depart leaving it unfinished, but for the fact that I have already postponed my departure once, and appointments have been made for me in England which require my presence there in the early part of December.

The peculiar claims of this enterprise arise from the following facts:

I. The social condition of women in Syria and all the East is degraded and sad in the extreme. Until quite recently not one of the daughters of Syria could read. When free schools were opened for girls, and books, mats, tuition and even board were offered without charge, it was almost impossible to induce parents to send their daughters to school. A man once told me that he would as soon think of educating a cat as a girl.

II. But since the fearful massacres of 1860, a great change has taken place. There are now nearly 3000 children in Protestant Schools in Syria of whom about one-third are girls. In the city of Beirut there are 750 children in Protestant schools, of whom 500 are girls. All of the schools for girls are free schools, with the exception of one, which is the school alluded to in this appeal. It is a Boarding School of forty pupils, thirty of whom pay their board and tuition and ten charity pupils are supported by friends in America.

III. This remarkable fact, that thirty girls in Syria are paying their board and tuition in a thoroughly Evangelical Protestant School, makes the school peculiarly interesting and promising. The girls are Greeks, Maronites, Druzes and Protestants, and attend the evangelical service on the Sabbath. The Bible is a regular text book, and the pupils are well instructed. There is no one fact connected with the evangelization of Syria which is so striking and suggestive, as the willingness of parents to pay for the education of their daughters.

IV. Another fact, no less encouraging, is that the Principal, Matron and Preceptress are all Pious Protestant Natives. The fact is no less established that our pious native teachers can furnish at least for girls in Beirut, all the education even in its highest departments which the community needs. The natives are thus trying to help themselves, and carry on their own educational institution, and it is an axiom in all Missions that native talent ought to be developed as rapidly as possible, and the work of preaching and teaching be thrown upon them.

In Beirut we have now transferred the work of Female Education to the Natives, and they are doing it nobly. The School has been in operation two years with great success. But the great want is a suitable building to be the permanent home of the School. The present building is too small, and constant applications of new pupils have to be rejected for want of room.

If a larger number could be received, the income of the School would pay all expenses and the School become self-supporting.

The American Board have given the use of a beautiful lot in Beirut, covered with shade trees, for the erection of the building.

The sum needed, as stated above, is \$10,000, of which \$6,500 is secured.

When this is published, I shall be on my way to Syria, and I shall go in the firm confidence that Christian friends in this country will not suffer this enterprise to fail.

It is not wished that contributions to this object should interfere with the ordinary missionary contributions. Nor need such be the case. I have been astonished, during my few weeks' stay in America, to see the growth of the country in wealth and material prosperity. The only danger I apprehend for our churches is that they are becoming too rich in this world's goods.

For the sake of the daughters of Syria, I make this farewell appeal, hoping that this institution will be not only a blessing to them, but a new bond between them and the churches of Christ in America.

HENRY HARRIS JESSUP.

The following gentlemen in New York City have consented to receive contributions for this purpose, W. A. Booth, Esq., No. 95 Front Street, W. E. Dodge, Esq., and David Hoadley, Esq.

New York, Thanksgiving Day, 1864.

PENNSYLVANIA SYNOD'S LIST OF NEW SUBSCRIBERS. Up to December 5th, . . . 201

Religious Intelligence.

Presbyterian.

A Half-Century Pastorate.—Rev. John N. C. Grier, D. D., Pastor of the Presbyterian church, (O. S. P.) at Brandywine Manor, Chester co. Pa. celebrated in connection with a vast number of his large congregation, and friends from abroad, the fiftieth anniversary of his pastoral settlement, on the 24th ult. He delivered, on the occasion, a historical discourse, interesting for its facts, and no less so for the tenderness of its tone. Dr. Grier, while a young minister, succeeded to the pastorate of the church on the death of his father, Rev. Nathan Grier, whose death closed a pastorate labor of twenty-seven years. Thus the combined pastorate of father and son in that church, stretches over a period of seventy-seven years. Since the now living pastor came into the charge, 227 of the 232 members which composed the church on his accession, have died; 1153 have been added to the church; 17 young men of the church have entered the ministry; and 4 self-sustaining churches have colonized from it. Of these and other statistical statements in the discourse, the Presbyterian, one of whose editors—*paraphrasing* of the material,—well says, "They tell the story of years of labors, of travel in winter's cold and summer's heat, of opposition overcome, of friends knit fast to the heart, of many prayers and tears, of seed sown in discouragement, and reaped in joyful harvests, and of the growth of that strong affection between pastor and people, which increases as time carries both on to eternity, and the Church on earth begins to merge into the Church in heaven." At the close of the festival, Rev. John H. Grier of Jersey Shore, Pa., the only youthful associate of Dr. G. present, discharged a commission from the friends of the Pastor, by presenting him, as a token of their respect and love, a purse of \$1000 and a beautiful recumbent chair—the latter the gift of the youths of his congregation.

Revival.—Rev. R. H. Caldwell of the Cumberland Church, near Danville, Ky., writes the N. Y. Observer, "We have at this time quite an interesting revival of religion in my congregation. Up to this time there have had about twenty-five professions of faith in Christ."

Psalmody.—The United Presbyterian Church, (Scotch origin), in this country are earnestly engaged in procuring a new lyrical version of the Psalms of David. The conscience of their membership is pledged to their ancestral principle to use only the inspired psalms for public psalmody, and to retain a version just as nearly literal as metrical measures will allow. The object of a new version is to obtain an improvement upon the exceedingly crude one now in use, without sacrificing the above principles of rendering. Their General Assembly has already accepted from the Committee an installment of their labor, and overtured it to the Presbyteries for acceptance or otherwise.

The last number of the Christian Instructor has nearly four columns of specimens of religious overtures, as well as metrical feet have been obtained, making them singularly—none but a plaided kirkman would ever say of Rouse's Psalms—but the severest literalism is maintained. See for example, from Psalm 74.

"Thy congregation, Lord, do thou In thy remembrance hold; And think upon the same which thou Hast bought in time of old. To these long desolations, Lord, Thy feet have not yet trod; For all the ill thy foes within Thy sanctuary wrought, And as the ark was held In honor and renown, For having lifted up his axe The wicked trees are felled; But all at once, both axes now And hammer they employ, And down the carved work they break, And in their rage destroy."

Congregational.

Revivals in Massachusetts.—We learn from The Congregationalist that on the 6th ult., there were thirty-three persons received into the First Congregational church in North Brookfield, of all ages from thirteen to seventy-five years—seventeen males. This gathering, the first, in part, of the revival last spring. Twenty-five were added to the Congregational church in West Brookfield on the same day. Sixteen persons were admitted to the Congregational church in Stoughton the first Sabbath in November, fourteen of the number by profession.

Lay Preaching.—The General Association of California has authorized, or recommended to the churches to license any of its members of suitable qualifications, to preach the gospel where preaching cannot otherwise be enjoyed. The reason assigned for the measure is the small number of the educated ministry in that State.

Progress.—The narrative prepared by the same Association says:—"In review of the year; it seems to us we have much occasion to thank God and take courage." Our course has been steadily onward for the year past. Never were our churches so numerous. Our laborers increase. New fields open before us. There are reasons for hope that the oldest of our churches will be soon ably supplied, and we hope also to receive additional reinforcement to other churches from the East."

The National Convention.—This long talked-of convocation has now become a matter of definite arrangement. The preliminary committees met in New York a few days ago, and unanimously decided that it is expedient to hold such a meeting, and to hold it in Boston, commencing on the 14th of June next. The name agreed upon for the proposed convocation is "A National Council of Congregational Churches." The basis of representation in the Council was a point of a good deal of embarrassment. At last it was decided to make ten churches, acting in conference, the unit of a representation by two delegates, one of whom should be a pastor. The following topics were proposed to occupy the attention of the Council when assembled:

- 1. The work of Home Evangelization in the West and in the South. This will include the condition and wants of the freedmen.
2. Parochial evangelization.
3. Education for the ministry, with special reference to colleges and theological seminaries.
4. Ministerial support.
5. A statement of our polity.
6. A declaration of Christian faith as held in common by the Congregational churches.
7. The systematization of the agencies of Christian benevolence.

Methodist.

Revival.—A correspondent from Shamokin Pa., writes to the Christian Advocate and Journal:—"We have been favored of God in the past few weeks with a most gracious revival. About ninety professed conversion, eighty of whom have been united with us on probation. A church debt of eight hundred dollars has been liquidated, and the appearance of the audience room." Church in America, N. Y. Seminary.—Rev. V. S. Spaulding, the principal, organized a church in this seminary, of which a writer

for the Advocate and Journal says:—"A number of the students have been converted to God during the past term; services are held regularly in the chapel, and the ordinances of baptism and the Lord's supper administered. It was my privilege to attend one prayer-meeting at the seminary in the full term. Five of the students rose at that meeting, and asked an interest in the prayers of God's people; that God would forgive their sins and save them by his grace."

Lutheran.

The Lutheran Observer says:—"We are glad to see our Home Missionary Society in motion. Time is in motion; humanity in its constitutional development, is in motion; Lutheran emigration is in motion, and the champions of error are in motion. These movements are steady and sure, rapid and comprehensive. If the movements of the church do not keep pace with them, destitution will ensue, becoming greater and more disastrous, in proportion to the degree in which she permits herself to be outstripped by competitors. No one need be told that the movements of the Lutheran church in the United States have been too slow to keep up with time, depravity, emigration and error. The result is, that immense fields of spiritual destitution appear on her territory, not only in the Far West, but also in the New East, to which others still more destitute, and perhaps also still more promising, are opening in the Border States, and will continue to open in the Rebellious States from all of which comes up the Macedonian cry, 'Come out—come over—come down—and help us.'"

Discussing the means for bringing the latent power of the church for efficiency into action, the Observer has the following among other suggestions:—"Let the Executive Committee of our Home Missionary Society secure the services of our idle ministers, and put them to work at once, in connection with their operations. Let them be commissioned as Missionaries, and held in readiness to assume charge of suitable fields as soon as practicable. And meanwhile let them be authorized, and sent into the churches to collect funds for the society. Every man of them could raise in a few months, enough to plant himself as a Home Missionary in some important place."

Baptist.

Large-Hearted Efforts.—The Baptists of New York, Brooklyn, and their vicinities, have undertaken to raise \$20,000 for the purpose of church extension to those cities. Each pastor in the denomination within those bounds, is called to preach a sermon on "The cities of New York and Brooklyn as a Missionary Field."

Philadelphia Baptist Association.—This is the mother of all the Baptist associations in this country, and it was formerly distinguished for the firmness with which it repressed the discussion of the crime of slavery, many of its ministers being Southern men, and its members largely interested in Southern trade. Conservatism held a reign of terror there; but now all is changed. At the late meeting, a church of freedmen in Alexandria, Va., was admitted to membership and the moderator, Prof. G. W. Anderson, called the pastor, Mr. Parker, to the platform, and in a neat sympathizing address welcomed him with a Christian cordiality and freedom from prejudice of color caste, that flung over the gathering multitude the aroma of Bible religion. This church, a few years ago, modern Pauls would have sent back to their beloved Philemons. The zealous loyalty of the body showed itself on all occasions, but culminated in a series of five resolutions, reported by Dr. Eddy, and adopted not only with unanimity, but in a burst of enthusiasm. They declare slavery to be "an outlaw upon civilization," responsible for all the blood shed in the conflict, denounce all compromise, demand subjugation of the rebellion, welcome any sacrifice, even universal conscription, and pronounce:—"That whatever dire calamity may fall upon the States in rebellion, however severe may be the penalty of war, however bitter and heart-rending the condition of besieged cities and desolated communities, they are responsible who have lifted the sword of anarchy against a righteous government; and if they perish, their blood will be upon their own heads."—Watchman.

Episcopal.

Louisiana.—The Church Journal has a letter from New Orleans, which speaks of some advance in the region therabouts, reclaimed to the Union. A neat small church edifice has been erected in Pike co., Miss., and a congregation gathered, under the able labors of Mr. Albert Lyon, a former Sunday School Superintendent and Lay Reader in New Orleans. The church was consecrated by Bishop Green, (rebel, or not?) on the 3d of October, and Mr. Lyon was, at the same time, ordained to the Diaconate. Of New Orleans the writer says, "Church matters are reviving slightly. The return of citizens from the North, and the increasing readiness of some to attend services even where their peculiar political views are not in the ascendant, are adding to our congregations. But much remains yet to be done before the church here resumes her true work." A minister has also gone to Jefferson City, to re-commence the services of the church.

Seamen.

A missionary of the New York Port Society reports:—"At the evening prayer meeting last Sabbath, between forty and fifty seamen were present, and conducted the exercises themselves. Twice on that evening my room was filled with them, and it was after ten P. M. before they all left. During the month two captains and two mates have been awakened, and are now rejoicing in a Saviour. Eleven seamen have been led to the foot of the Cross, some of whom profess to have found peace in believing. "One of the captains mentioned above arose in the meeting and said: 'This is the first time I ever stood up in a religious meeting, and I thank God that I am able to do so now.' My mother is a pious woman, and taught me the Lord's Prayer, and in all my wicked days when far away from home, that prayer would come to my mind. My wife also is pious; and has prayed for me many, many times, and done all she could to lead me to God; but still I went on in sin, and took no interest in my soul's welfare until a few days ago, when I was invited by some Christian friends to go to a prayer meeting. While there the Lord sent conviction to my heart: I felt that I was a sinner, and I went home and fell on my knees and prayed to God for mercy on me. I then came to these meetings, and I feel that God has had mercy upon me. O pray for me, friends, that I may be a faithful follower of the Lord Jesus."

Miscellaneous.

Work in the Reclaimed Part of South Carolina.—Rev. James Lynch, Superintendent of the African M. E. Church in the Department of the South, writes to the Christian Record that two churches are now being erected in South Carolina; one is on Ladies' Island, where there are two or three thousand peo-

ple, and no church of any denomination on the other. Port Royal Island, where there is but one church, a Baptist, the church at Mitchellville, Hilton Head, is completed, and nearly paid for without aid from abroad. Services have been commenced in Beaufort city, in the Episcopal church, the former colored members of the church having joined the congregation formed by Mr. Lynch. When the organization of the societies in South Carolina is completed, the work will be extended into Florida, where the elements are ripening.

Revival Preaching.—We rejoice, says the United Presbyterian, to see that a meeting was held of ministers of the different evangelical denominations in the cities of Pittsburgh and Allegheny, and arrangements were made for a series of sermons with a view of promoting a revival of true religion. Appropriate topics were selected and assigned to different preachers, and the evenings of Monday, Tuesday, Thursday and Friday of each week were appointed for their delivery until the course is completed. Each sermon is to be followed by a meeting for prayer and conference. We notice Rev. Drs. J. F. Presbly and James Presley have been assigned to discourse from the United Presbyterian Church. We hail this movement with joy. The times call for special efforts in the use of the means of grace throughout the land. May the Holy Spirit richly accompany the preaching of the word and the meeting for prayer.

Sandwich Islands.—The High church English Episcopalians are pursuing their purpose of alienating the Christians of the Sandwich Islands from the American Missionaries, through whose long self-denying toils the work of christianizing, civilizing and educating these people has been so successfully pursued. The new English hierarchy there is striking for the spiritual dominion, and but for the embarrassment of the presence of French Romanists, would undoubtedly propose at once to be accepted as a state establishment. A late London letter says:—"On Saturday last a meeting of the Newport Sisterhood, of which Miss Sallon is the superior, sailed on board the West India Company's steamship Shannon for Honolulu. They proceed thither at the express invitation of the Bishop, and with the approbation of the Bishop of Oxford whose diocese their principle establishment (Ascot Priory) is situated. It is their intention to form a branch sisterhood in the Sandwich Islands. The farewell service took place at Hursley Church on Friday last."

Persecution in Constantinople.—An influential deputation principally composed of members of the evangelical Alliance, has waited upon Earl Russell in London, to draw attention to the conduct of the Turkish Government in its treatment of converts to Christianity. A letter was read by the deputation from Lord Stratford de Redcliffe in which he said that Her Majesty's government have most rightfully and urgently protested for keeping the Turkish authorities to a full execution of the Hatti-humay-oun and suffering a breach of the imperial charter which provides for the complete enjoyment of religion and its open exercise without molestation by all classes and every individual of the Sultan's subjects. Earl Russell agreed with the deputation, and promised to urge on the ministers to that court the example of Lord Stratford. The deputation thought there was no difference of opinion as to the principle involved—the only question with the Turkish government was as to the matter of fact. Earl Russell considered that Christians had a right not only to send and give away Bibles, but to make converts in a private way.

Items.—Rev. S. F. Colt has been appointed by the O. S. General Assembly's Executive Committee on the subject, Soliciting Agents and Superintendent of its work among the Freedmen. William Main, Esq. 821 Chestnut Street, Philadelphia, is the Treasurer of the committee, and receives cash contributions, boxes of clothing, &c.—The Sunday School Association in New Jersey has recently held an interesting and successful meeting in New Brunswick. A large number of scholars over the past year is reported, and also the hopeful conversion of more than two thousand scholars, most of the latter, in the city of Newark. (Newark, it will be recollected was the scene of Rev. E. P. Hammond's labors.) Addresses were delivered by Prof. McIlvaine and Rev. Dr. Joel Parker. An important branch of the Christian Commission has been organized for central New York, with Utica for its headquarters. It is under the presidency of Judge Bacon, eminent as a Christian gentleman and accomplished jurist. Rev. Dr. Fowler is chairman of the Executive Committee—an earnest man of discretion will rule, and that work will be done.—We notice the death of Governor, New York, of Harvey D. Smith, aged years, long and widely known as one of the active Christians of New York.

The receipts of the B. C. F. M., for October were \$23,686.96, making a total since September 1 of \$53,946.80.—Missionary effort has been remarkably successful in the South Seas. Calculations based on the whole history of the South Sea Missions show an average of 2000 christianized, and 200 brought into the communion of the church for every missionary sent forth, and a convert to Christianity for every \$5 expended on the missions.—In Calcutta, a deep interest newly awakened in the discussion of religious subjects. The learned and higher classes of the natives, the young especially, are crowding around a course of lectures on Christian Theology, the first of which was from the Bishop of Calcutta on the need of a supernatural revelation. The missionaries of the American Board at Constantinople write, under date of September 7:—"It is becoming more and more evident that Henry Bulver has joined the Turkish missionaries in a crusade against Protestant missionaries, with the special definite purpose of destroying whatever work they have done among the Turks, and rendering all work in the future impossible." When we are likely to hear from the English government on the subject?—Mr. Walker, of the Gaboon Mission, reports five additions to the church by baptism; July 3. Several other applicants for admission are under examination.—The consistency of a church, Amoy, gathered by the mission of the Reformed Dutch Church, has lately suspended a member for worldliness.

We have been at some pains to ascertain what instrument of the many now soliciting the public favor combines the greatest amount of real excellence. We have prosecuted this inquiry entirely independently of aid or direction from interested parties. The opinions of some of the best musical critics, composers, and performers have been obtained; reports of various instruments in churches, schools, and families have been compared, all which, with singular unanimity, concur in assigning the first place to the Cabinet organ of Mason & Hamlin—a decision which corresponds with our previously formed convictions received from personal observations.—New York Christian Advocate.