

American Presbyterian.

THURSDAY, APRIL 27, 1865.

UNION BY ABSORPTION.—Our Baptist brethren seem to have caught the notion which a correspondent of our Old School cotemporary, The Presbyterian, is plying with such diligence on the subject of Presbyterian re-union, viz.—that all difficulties in the way of Christian unity vanish, the moment you are ready to come to us.

"The editor of the New York Observer loves his Baptist brethren so well, that he gives us, every now and then, a warm-hearted invitation to open the way for him and his Red-baptist brethren to come to the Communion Table with us. We can assure our friend that the way is open whenever there is a believing heart, plenty of water, and a good Baptist minister. We can endorse almost everything in our friend except his baptism, and if he will put himself right in that respect, and walk consistently therewith, any Baptist church will welcome him to their communion. But when he uses a baptism which his Baptist brethren conscientiously believe to be no baptism at all, how can he expect them to invite him to an ordinance which is designed only for baptized believers? We wonder that an intelligent Christian, of so many warm sympathies, should persistently shut himself out of the "blessed privileges of communion" with his Baptist brethren, when he might so easily enjoy them in the largest measure, and as long as he lives."

The writer above neglects to tell what he would have his brother of the Observer do, if his locality, when desiring such communion, should happen to be in a part of the world where there is not "plenty of water." There are such places on our globe, and there are people who live for years without access to so much as will make a sufficient "Jordan" for the "liquid grave" which forms the fundamental of the doctrine of close communion. We expect that, after all, the majority of Christians will seek that kind of open door to the fellowship of the saints, which can be made as wide to a convert on the Saharan desert, as on the banks of the Amazon.

HOW IT IS VIEWED ABROAD.—The Montreal Witness, a paper which has probably the largest circulation of any in Canada, has from the first taken a candid and far-seeing view of our civil disturbances. As the inevitable result of such a view, its sympathies have been with the Government, and those sympathies have been often unmistakably expressed. In its issue of the 13th instant, commenting upon the recent successes of our arms, it gives utterance to the following sagacious sentiments respecting the future:—

"If the colored population of the South, which is, to a man, loyal to the Union, be not only emancipated but enfranchised now, the United States have nothing to fear. The party at present in power will, doubtless, in that case, be sustained by a majority everywhere. But if the franchise is still confined to the white population of the South,—a great majority of which is, doubtless, alien and disaffected towards the power that has conquered them,—they will probably, unite with the Northern traitors to the cause of human freedom, amongst whom is numbered a great majority of the foreign population, and, perhaps, obtain once more the ascendancy in the national councils, and proceed to build up slavery again as in times past, by every means, however nefarious. Let us, however, hope for better things. It is a great point gained, if the rebellion be crushed by victory. Any convention, or treaty, or stipulation for terms, which, like the compromises of the constitution, be a source of never-ending dispute, and trouble, and concession, in the future."

THE THEATRE.—Says the Banner of the Covenant, in an article in relation to the late national calamity:—Will not the exclamation of the bereaved widow and consort of our late President, "Oh, that dreadful house!" "Oh, that dreadful house!" lead professing Christians to discountenance the theatre and other such places of amusement? If the church does not reform, and utter her testimony, how can we expect that those who are without will change? Oh, that history could draw a veil over the fact, that our beloved President met his death in the theatre!

BOOKS RECEIVED.

THE ATLANTIC MONTHLY, May, 1865.—Contents: With the Birds; Gold Egg; A Dream Fantasy; Out of the Sea; My Student Life at Hofuy; The Grave by the Lake; Ice and Esquimaux; Notes of a Pianist; 3; Diplomacy of the Revolution; Our Battle Laureate; Dr. Johns; 4; The Chimney Corner; Needle and Garden; 5; Castles; Fair Play the Best Policy; Reviews and Literary Notices; Recent American Publications. LITTLELL'S LIVING AGE, April 22d, 1865.—Contents: Napoleon upon Caesar; Miss Majorbanks, Part 2; Leaders of Fashion; John Leech; Mr. Lincoln; The President's Entry into Richmond; Evangelizing the Southern Army; Letters of Eugene de Guerin; Poetry; Short Articles. GODFREY'S LADY'S BOOK, May, 1865.—L. A. Goddy, Philadelphia. THE LADY'S FRIEND, May, 1865.—Philadelphia: Deacon & Peterson.

MORE OF THE REVIVAL IN ALBANY.—Baptism has been administered in the First church, Albany, New York, every Wednesday for two months, and the last addition was really one of the very best yet. Others are ready. Since January 26th, one hundred and eighteen have joined this body. Fifty-four are heads of families, including eighteen husbands with their wives. More than fifty are members of the Sabbath School; the whole number of which, in actual attendance, averages two hundred.

FROM OUR NEW LONDON CORRESPONDENT.

LONDON April 6th. 1865.

SIR:—It would be a poor compliment to pay to your readers if I were to go on with your London correspondence, as if there had been no change of correspondent. The difference of style in the letters, which they can only have in the future, will soon show them that they have lost, in losing your former correspondent, a practised pen, a clear intellect, a well-balanced judgment, and a warm heart; and that they have got, in your correspondent,—what they will soon find out, I fear to be a change for the worse. I can only assure you and them that I will do my best to report facts, such as they seem to me, leaving them for the most part to form their own opinions on them.

I never knew a London season in which there has been so little of interest taking place as the present. The Queen continues in her semi-retirement, only coming up occasionally to town from Windsor or Osborn on a sort of flying visit. The consequence is that many of the nobility and wealthy commoners do not come to town at all, but remain either at their country-seat or at some of the watering-places; the London tradespeople grumble loudly and audibly; and the Queen has lost much of that popular enthusiasm which she so long ago possessed. For another thing, the winter has been unusually severe and protracted. Here we are in the fifth of April, and still there is not so much as a single bud burst on the trees. The parks are dreary and wintry-looking; the cold has been intense, the east winds keen and cutting, and we have only had a few days of real spring weather. At last, however, it seems to have come, the buds are bursting, and all things betoken a good though late spring season.

The event of the hour is the Colenso judgment." You will know the details of this judgment before this letter reaches you, so I need not enter on them. In a word, the judgment of the Privy Council has the effect of cutting off the colonial churches from all connection with the church of England, excepting so far as the colonists themselves may wish to bind themselves. The judgment has taken everybody by surprise. The editors of various journals do not seem to know what to make of it. It appears as if it had cut far deeper than any body imagined. The journalists keep writing away, evidently as they do who grope their way in the dark. Till men see "whereunto this shall grow;" till they have had time to note the effects of the judgment, and how it is received by the colonists, and by the bishop at Capetown, Dr. Gray in particular, it would seem as if men held their breath and waited as one would do who had received a slap in the face in the dark, and who is not sure whether it is clumsy fun, or the beginning of what may be terribly earnest warfare. Everybody seems to like it, and yet not to like it. It pleases the most opposite parties, but for the most opposite reasons. Dr. Pusey, and "The Record" both agree in liking it and disliking it. Meanwhile Bishop Colenso is still a Bishop, and sits in a snug house here enjoying his notoriety, his ease, his salary, and what little dignity is left to him.

The second thing that occupies the little hour is the death of Richard Cobden. It came at last very suddenly. He had been ailing long, and during the last winter he kept himself a close prisoner at his country-seat at Midhurst. A week or two ago he came to town with the intention of taking an active part in the Parliamentary debate on Canadian defence; and soon after he arrived the news spread that he was rather indisposed, but nothing serious was apprehended. By and by matters became more alarming, friends were forbidden to see him, though no immediate danger was apprehended, and suddenly the news spread like wildfire that he had gone to rest on Sabbath forenoon just as the congregation had assembled for their forenoon worship. He is to be buried next Friday 7th April. No person is invited to the funeral beyond the circle of his private friends and relations. Yet I understand the funeral will be a sort of public one, many public men and members of parliament having signified their intention of being present in testimony of their respect and esteem. In Mr. Cobden, America has lost one of her most sincere and consistent friends, and one of her warmest and enthusiastic admirers. In his place in Parliament he was ever ready, along with his friend and colleague, Mr. John Bright, to stand up and say a good word for America and American institutions. He is, too, who negotiated our late commercial treaty with France, a treaty which has gone so far to consolidate the peaceful footing of the relations between the two kingdoms. I note that in the French Senate and in the French newspapers, the death of Mr. Cobden has been as fully and freely and kindly commented on as in our own. He was a "peace at any price" man. And he was a man of peace chiefly because he was a man of trade. Commerce and politics were his two poles. Farther up, to the God who moves in every political event, and to whom commerce owes a first duty, it is to be feared he never looked. Of religion he seems to have known nothing, and for it to have cared nothing.

Another of our remarkable men has died while I write; I speak of Mr. John Cassels. Mr. Cassels began life as a working man, and by teetotalism and

great industry, and hard study, he educated himself, commenced the business of printing and publishing; and has left behind him one of the largest printing and publishing firms in London. Mr. Cassels has done as much as any man to help on teetotalism and the education of the working-classes. He published from time to time in one of his numerous serials, a number of easy treatises where by a man of ordinary intelligence could teach himself many of the sciences, and some of the languages. His "Easy lessons in French" if not republished in your country would soon remunerate the publisher who did so. It is one of the very best treatises extant, as an introduction to a thorough and idiomatic knowledge of the French tongue. Latterly, through divers influences, Mr. Cassels's firm have been publishing and aiding largely in the circulation of religious works. His large family Bible, with profuse illustrations, was sold by the hundreds of thousands; his Bunyan's Pilgrim's Progress, also admirably got up and profusely illustrated, sold largely; and a periodical called "The Quiver" which is a thoroughly sound religious magazine, has also a very large sale, I believe nearly 100,000 copies a month.

Politically, the Edmunds scandal, as it is called, has latterly formed the topic of talk in high circles, and in low. Every where you heard gossip of some sort going on concerning it. Mr. Edmunds was a clerk in the House of Lords, at a high rate of salary, and a mighty easy rate of work. In addition, he held an office as clerk of patents. In his latter office he had cheated the public to the extent of many thousand pounds. This came out in consequence of an investigation, proceeding on other grounds. First one thing, and then another came out; as the investigation proceeded deep answers to deep. At last he resigned his office in the House of Lords, and retired on a pension of £800 a year! The Lord Chancellor immediately appointed to the vacant office a gentleman "who stood to him in the relation of son;" as it was sarcastically phrased in Parliament. This "gentleman" bears among his friends the very worst character as a man about town. The Lord Chancellor himself not standing in the highest row of moral worth, the scandal grew and gathered strength. At last the family of the Broughams was dragged in, the late Lord Chancellor Brougham being seriously implicated. A committee of the House of Lords appointed to make a thorough investigation into the whole affair, and the report will be laid before the House, it is believed, on Friday evening next. I have the authority of a noble Lord who formed one of the committee for saying that Lord Brougham will come out with clean hands. The present Lord Chancellor also comparatively so, the parties about whom the less said the better will be, Mr. William Brougham, a brother of Lord Brougham and Mr. Edmunds himself. Meanwhile the scandal has formed a town's talk of many weeks, and no doubt will stir up many officials to a more accurate and honest discharge of their public duties.

News of our Churches.

RE-UNION.—Some Western Presbyteries and churches have, in their locality, taken this matter partially into their own hands, without awaiting any action of the Assemblies. Thus in Madison Presbytery, a member of which writes to the Christian Herald:—"One fruit of the reunion movement exhibited itself in the meeting of our Presbytery, the other day. The O. S. Church at Rising Sun was advised to connect with the N. S. church, and a minister was appointed to visit the church, and give letters of dismission to all who would accept them." The Presbyteries of Jayton (N. S.) and Miami (O. S.) recently held a joint meeting in Dayton, Ohio, and after resolving that the two branches of our divided church ought to be visibly one, and that we will pray and labor for this desirable end, appointed a joint committee, on whose recommendation each Presbytery in its Presbyterial capacity approved the following propositions respecting points where each branch has a feeble church:—

- "1 That each Presbytery appoint a committee of two ministers and two elders, to visit these feeble churches, and act in effecting union.
 - "2 That these churches be left to adopt such terms of union as may be judged best by themselves.
 - "3 That, as far as practicable, the principle of equivalent exchanges be applied in effecting unions.
- Each Presbytery appointed committees to effect reunion in three of their fields, viz: Greenville, Bath, and Yellow Springs. The O. S. Presbytery also appointed a committee for Dick's Creek. The N. S. church at Dick's Creek is in the bounds of Hamilton Presbytery (N. S.) The Presbytery of Logansport, O. S. has adopted the following resolutions:—"Resolved, That this Presbytery advise the churches under our care, where the god of the cause manifestly requires it, to unite with the other branch of the church upon some equitable and satisfactory terms, and cordially abide the ecclesiastical connection: Provided, the Presbytery of Logansport (N. S.) take corresponding action.
- "Resolved, That a copy of this action be forwarded to the Presbytery of Logansport (N. S.), with a request that if agreeable to them, they take similar action."
- The action of the N. S. Presbytery in response to the above, has not come to hand.

THE CHURCH AT MANAYUNK, Pa. realized from the recent Fair, a sum probably reaching \$900, a very encouraging amount, in view of the unfavorable cir-

cumstances under which it was held. The articles were not sacrificed; some are retained to be disposed of at a strawberry festival designed to be held on a future day.

WALNUT STREET, WEST PHILADELPHIA.—To life and enterprise in matters pertaining to outward prosperity, and to the large liberality towards outside causes of benevolence, which we have frequently had occasion to record on the part of this (Rev. Dr. Butler's) church, we have now to add the record of spiritual blessings. At the communion last Sabbath, the church received an accession of twenty members, one-half of them on profession of faith. This makes the total increase of membership during the year, forty-two—more than half the number on profession.

FOURTH WEEK OF MR. HAMMOND'S LABORS IN THE CITY.

During the past week, Mr. Hammond has been laboring mainly in the South-western part of the city. On Tuesday, and Wednesday, meetings were held in the Tabernacle Baptist Church. An incident of marked interest occurred in connection with the meeting of Wednesday. This was the day of the mournful funeral ceremony in Washington, and the church was densely crowded: numbers stood in the doorways and upon the steps, and not a few passers-by stopped in the streets, to listen to the sweet songs of the children. Some one closed the door of the church, but Mr. Hammond requested that they might remain open. "Some poor sinners," he remarked, "might be reached by what he hears through the open doors, and brought to Christ." His request was acceded to. It was ordered that a young man who was passing by on the other side of the street, attracted by the singing, came over and entered the church, and remained to the inquiry-meeting, having been deeply impressed by what he had heard. A good work had begun in his heart. Subsequently he came into one of the churches, and related his experience, traced his first impressions to what he had heard upon the sidewalk, and declared that as the result he believed he had found Jesus. A respectable minister of the Gospel of this city, who heard his statements; is disposed to regard it as a genuine case of conversion. On Thursday and Friday nights, meetings were held in Bethany Mission Chapel, South near 21st St., where a good work was done among children and older persons. On Sabbath afternoon, in spite of the excitement produced by the presence of the funeral cortege in the city, a large audience was present at the first meeting in CALVARY PRESBYTERIAN CHURCH. The Pastor, Rev. W. Calkins, cordially welcomed Mr. Hammond to his new field of labors, and earnestly invited all Christians to remain and labor in the inquiry-meeting. Many favorable indications were observed among the children at the first meeting, and the hope is cherished that the Calvary and Tabor schools, and others in the neighborhood, may receive a large measure of the gracious influences usually accompanying these meetings. They will be transferred to Clinton St. Church in the latter part of the week.

A second and third visit to the House of Refuge reveal most blessed and extensive results of the work in that interesting field. It may be truthfully said that hundreds of those children are hoping they have found the Saviour. The prayers of God's people are being offered for the children, and, as exposed to peculiar temptations and trials in their efforts to lead a new life.

The following remarkable letter, received by Mr. Hammond from one of the subjects of the work in the ORPHAN ASYLUM, is published from the conviction that its perusal must do good.

APRIL 22d, 1865.

DEAR MR. HAMMOND:—I feel so happy that I can scarcely sit still, and all my joy is through your interesting meetings. It is now exactly one week since I found the dear Jesus. Oh! I sometimes sit and think why I never loved the dear Saviour before, when He has done so much for poor wicked me, and the tears rush to my eyes when I think of his cruel sufferings. I will tell you how I found the dear Jesus. I went to hear on the Wednesday you preached in the Western Presbyterian Church. You came and prayed with me after the meeting was over and then, and not till then, did I think I was so wicked; when I went home and had retired I felt miserably wretched, but could find no comfort. The next day I went again, and a young girl came to me and said, "Oh, don't you love Jesus?" with such tenderness that I could not help crying, though I tried hard not to. When I went home I read my Bible and prayed but could find no rest, those words kept ringing in my ear, and it was drawing near midnight before I went to sleep. The next day I went again and when I had gone home and had retired I determined I would go to God for the dear Jesus, and I did not. I prayed and prayed that Jesus would talk to me "just as I was," and oh! sweet thought He did take me. I felt so happy I felt like singing "Now I have found a friend," although it was midnight. The next day I felt so happy that I sang all day long.

I was thinking to-day that we can never love Jesus unless even if we were to live a thousand years and loved him a thousand times more each day. I am an orphan, and one of those who live in the "Orphan Asylum," but I often think of that beautiful passage, "A father of the fatherless is God in His holy habitation." I thank Jesus every night that He inclined my heart to come to our church, for it was then I found what a guilty sinner I was. There are a number of us who think we have given ourselves to Jesus.

THE BOUQUET OF FLOWERS.

In one of the meetings, Mr. Hammond, while speaking to the children and youth about giving their young hearts to the Saviour, asked, that they would think, were some one to offer them an old withered bouquet of flowers. They all agreed they would be insulted. "And yet," he added, "some of you are thinking of giving your hearts to the Saviour who will offer you a bouquet. Will you not rather come and give your young affections to him just now?" At the close of the services, Mr. Hammond requested only those who felt they had truly given their hearts to the Saviour to come upon and around the large platform pulpit, in order that some one of the ministers present might instruct them, and also that it might be more convenient to move among the anxious, who remained in their seats for conversation and prayer. Between two and three hundred flowers floated from all parts of the house. While standing in and around the large circular platform, their appearance, after what had been said, reminded us of a large bouquet of fresh young flowers, all given to Jesus. Will in the house seemed impressed with the thought. While these joyous children and youth were singing "I love Jesus," other hundreds all over the house were bathed in tears. It was a scene to be witnessed rather than described.

Religious Intelligence.

METHODIST.

NEW JERSEY CONFERENCE.—This body, recently in session in Trenton, passed the following resolution "with great unanimity: Resolved, That while the passage, by Congress, of the Constitutional Amendment forever excluding slavery from the States and Territories of the nation meets our hearty and grateful approval, we must say that language utterly fails to express our deep and abiding mortification at the recent action of our own State Legislature in refusing to sanction a measure so inseparably connected with the future peace and prosperity of our whole country. However, as this action is not final, our feelings are somewhat relieved. We firmly believe that the citizens of this State are so imbued with the spirit and love of liberty, that when the proper time comes they will say, in a way not to be misanderstood, that New Jersey must and shall stand by the side of those States which have already decided in favor of universal freedom."

UNITARIAN.

THE UNITARIAN NATIONAL CONVENTION.—This meeting, held in New York, week before last, was successful in bringing together nearly six hundred ministers and delegates, representing one hundred and ninety churches. Governor Andrew, of Massachusetts, presided during the two days of the session. Much earnest discussion took place, on the subject of name, creed, scope of effort, and many other topics, but the body was kept well in hand, and all changes were successfully avoided. The practical result is the organization of a yearly "National Conference of Unitarian Churches," to meet by their representatives, "to the end of energizing and stimulating the denominations with which they are connected to the largest exertions in the cause of Christian faith and work." The warmth of the discussions was such that the question whether the new organization should be formed under such familiar phraseology as would make it a sort of omnium gatherum for all non-orthodox religious and humane organizations, rationalistic and semi-infidel included, or whether it should be defined by such terms as would give it at least a seeming Christian distinction. There was much opposition to the use of the word "Lord" before "Jesus Christ," one member contending that Paul, in speaking of him as the Lord Jesus, meant nothing more than Master, or as we should now say, Mr. Jesus. The introduction of the phrase "Son of God" was also opposed because, in the popular view, it is regarded as implying that he was the Son of God in a higher sense than that in which God is the Father of us all. These terms, with the following schedule of a creed, were finally referred to a "Council of Ten," to act in the interim between this and a future meeting.

Whereas, Associate and efficient action can only be expected of those who agree in certain leading doctrinal statements or positions.

- Resolved, That, without intending any intolerance of individual opinion, it is the right and duty of this convention to claim of all who take part in its proceedings, an assent to the fundamental doctrines hitherto held by the Unitarian body, by reason of which it has acquired its standing in the Christian world, and asserts its lineage in the Christian Church; and, to this end, this convention declares as essentially belonging to the Unitarian faith:—
- 1st. Belief in the Holy Scriptures as containing a revelation from God to man—and, as deduced therefrom.
- 2d. Belief in one God, the father.
- 3d. Belief in one Lord, Jesus Christ, our Saviour; the Son of God, and his specially appointed Messenger and Representative to our race; gifted with supernatural power, "approved of God by miracles and signs and wonders which God did by him," and thus, by Divine authority, commanding the devout and reverential faith of all who claim the Christian name.
- 4th. Belief in the Holy Ghost, the Comforter.
- 5th. Belief in the forgiveness of sins, the resurrection from the dead, and life everlasting.

EPISCOPAL.

FOR AFRICA.—The Western Episcopalian says:—"We are about to reap the first fruits of our Mission House scheme; the incidental fruits, but nevertheless, part of that for which the House was established. Mr. Duerr, who has been a member of the Mission House for the last six months, is to be ordained in Cleveland, on Saturday, 1st inst., by Bishop McVaine. He was educated at Basle; was for some time a German pastor, but has now cast in his lot with us, and goes to do the Lord's work in Africa. Let many prayers accompany him and his wife, as they leave for the field of their future mission life."

CATHOLICISM.—On Thursday, March 30, the beautiful new Episcopal "Church of the Messiah," in Brooklyn, was opened for worship. The pastor, Mr. Thrall, a fearless Low Churchman, invited the pastors of six different denominations to deliver addresses on the occasion of opening the edifice! Addresses were made by representatives of five different denominations. We notice, of late, that a number of the clergy of the Episcopal Church in and around New York, are planting themselves very boldly upon their canonical right of this kind of inter-denominational ministerial intercourse. We notice, for one instance, in the report of remarks made in a recent "Christian Unity" meeting, held in the Reformed Dutch Church on Washington Square in that city, that Rev. John Cotton Smith, D.D., Rector of the Church of the Ascension, reviewed the standards and practice of the Church of England and the Episcopal Church in this country, declaring with great emphasis, explicitness, and power, that there is nothing in the theory, in the foundation, or in the history of his church, to forbid the interchange of pulpits and the recognition of the validity of the ordination of non-Episcopal ministers. For himself, he believed his ordination to be essential to the well-being, though not to the being of a church, but he regarded Presbyterian ordination as perfectly valid. We regret to have to add that Dr. Smith marred this manly assertion of the liberties of Episcopal clergy under the canons, by proposing to non-Episcopalians seeking ordination, the silly subterfuge of receiving it through the Moravian Church, and thus softening the usual Episcopal objections to a true ministerial fraternity.

To these we add the following, taken from the Christian Times (Protestant Episcopal), of New York. "The Church of the Epiphany, Washington, D. C., a church regularly consecrated to the worship of God according to the doctrines and liturgy of the Protestant Episcopal Church, is now used every Sunday evening, with the consent of the parties concerned, by the "Foundry Church," for the worship of God according to the doctrines and usages of the Methodist Episcopal Church." Dr. Hall's congregation occupy the Church, as usual in the morning and afternoon. Who ever denies the right of a parish to extend such a courtesy will have a heavy load to carry."

NEW ORLEANS.—The Church in this city is now assuming a more encouraging aspect. Divine service is held on each Lord's day in

all the church edifices. The Rev. Mr. Jessup has returned, and is now residing in Jefferson. He formerly officiated in Trinity Church, and is much esteemed by the members of that parish. He declines any place, until some matters relative to the ecclesiastical authority of the Diocese are adjusted. As a clerical member of the Diocese, I am glad that he is here for his element of influence may do much in restoring the Diocese to harmony of action. The clergy here have united in sending an invitation to Bishop Hopkins to visit New Orleans, for the purpose of Episcopal duties in this Diocese, from which, if we are favored with the visit, much good will arise. —Spirit of Missions.

CONGREGATIONAL.

REVIVALS.—Among the recent accounts of these, we noticed that the church in East Somerville, Mass., received on the last Sabbath, over seventy new communicants, making nearly one hundred additions, in two months. In Thompson, Conn., the number of hopeful conversions exceeded one hundred and fifty, including several whose age are seventy years and upwards. A hundred cases of hopeful conversion are reported at Putnam, N. H., where the work extends for many miles around. In Connecticut, the work of salvation is going forward in Woodstock, Putnam, and Thompson. In Boston, special efforts, with some measure of blessing, have been going forward in the Mount Vernon and Shawmut Churches.

WORKING ALONG.—We noticed, only a few weeks since, that the church of Dr. Storrs, in Brooklyn, N. Y., had by vote, adopted the practice of audibly joining with the pastor, in repeating the Lord's Prayer as part of the regular worship. We see by the following, which we take from the Boston Recorder of the 31st ult., that this was a resolve to further progress in the same direction. Says the Recorder:—"Rev. Dr. Storrs, Jr., D.D., pastor of the Pilgrim (Congregational) Church, Brooklyn, N. Y., favors a partial ritual in his church service. At a late meeting of his people for the discussion of the subject, part of the church, the older portion, opposed the innovation on the ground that it was contrary to Congregational usage for the last two hundred years; that any such approach to a liturgy would be a substitute for heart religion, and sink the church to a state of formalism, and that the position held by the Puritans was correct. The measure was however carried, the pastor urging it; and Dr. Storrs was authorized to prepare and introduce such forms and responses as he proposed. This is certainly a step in the wrong direction, and doubtless in a few years there will be a clamor to go further."

BAPTIST.

PROGRESS IN BURMAH.—Mr. Bixby writes to the Macedonian that he has lately baptized fifty-five native converts, and formed two churches. He adds:—"Among those baptized were two chiefs; one of them gave me his spear, saying, 'This spear is in the hands of my father when he was chief, and now I have no use for it, and therefore I give it to the teacher.' I brought it home with me as a trophy of the gospel."

BAPTIST MARINER'S CHURCH IN NEW YORK.—When the Baptist church in Oliver street, of which Dr. Cone was so long pastor, was constrained to follow the people up town, its meeting house, a capital building, in perfect condition, was happily secured for the use of a Mariner's church of the same denomination, under the pastorate of an experienced minister to seamen, Rev. Ira Steward. God's blessing was followed the enterprise, until the pastor's health gave way. But now the place is happily filled by the appointment of Dr. Hodge, of Brooklyn, a man whose zeal, earnestness, fidelity, and versatility are a pledge of his fitness. The debt of \$11,000 on the house is about to be paid off, and the property will be conveyed to the Baptist Home Mission Society, in trust, to be kept as a place of worship, with free seats, for the Baptist denomination in perpetuity.—National Baptist.

MISCELLANEOUS.

REVIVALS IN IOWA.—The pastor of the church in Fairfield writes to The News Letter that twenty-three new members were added on the first Sabbath of March—twenty-one of whom made profession of their faith. In Eddyville, in the same State, a Union prayer-meeting has been held, resulting in seventy-five or eighty hopeful conversions. Of these twenty-two united with the Congregational, and thirteen with the Presbyterian Church. The News Letter also learns that the conversions in McGregor number one hundred and fifty. Fourteen have united with the Congregational church at Lucas Grove.

MISSOURI AND ARKANSAS CONFERENCE.—All reported large increase in bounds, membership, and collections. Disfranchised as the State has been through in the last year, yet the missionary collections exceeded by some \$200 the amount assessed. Some circuits have multiplied their membership nearly fourfold. Several churches have been bought, and thousands of church property secured to the use of the M. E. Church. This is the first meeting of the Conference in free territory; the first time that men could speak and act freely. One brother was there who had swam one of our largest rivers to save his life years ago; one was present who had been warned out of St. Joseph a few years before. One was there who had been ridden on a rail; another who had taken the tar off a poor brother to whom it had been applied, and another who had been tarred himself. A large number were received into the Conference, some by transfer and others upon probation, yet a large number of places are left to be filled by the presiding elders. Two new districts were made, and yet these are as large almost as an Eastern Conference.—N. W. Christian Advocate.

ITEMS.

"A Layman," who has left his name with the editor of the N. Y. Observer, proposes, through that paper, to become one of a hundred to contribute \$100 each to endow a permanent fund for the relief of disabled ministers whose circumstances require such aid.—A meeting (one of a series in progress) for the discussion of the subject of Christian Unity, was recently held in Dr. Hutton's (Reformed Dutch) Church, in New York. It was addressed by Rev. John Cotton Smith, D.D., Episcopalian, Dr. Dowling, Baptist, and Prof. Schaff, German Reformed.—Rev. Dr. Bidwell, recently returned from Russia, reports to the managers of the American Bible Society that the Russian empire is now open for the circulation of the Scriptures, and the demand is far beyond the means of supply.—An elder recently placed in the hands of the trustees of the church, with this inscription:—"A thank-offering for God's goodness to me and mine, and his blessing on the labor of my hands during the past year."—Rev. Chandler Robbins, D.D., pastor of the Bedford Street (Unitarian) Church, Boston, distinctly announced to his people, on a recent Sabbath, that he could no longer preach Unitarianism, and is now understood to be an earnest inquirer after the truth, if not already rejoicing in it.—We notice with some surprise the announcement that the question, "Is the doctrine of Baptismal Regeneration taught in our standards?" is up for discussion in the New York Pastoral Association of the Reformed Dutch Church.