

PEORIA.—Rev. E. P. Hammond continues his labors with great acceptance in this place. The Daily Transcript, March 19, says: "Rev. E. P. Hammond preached another of those thrilling discourses, at Rouse's Hall, last night. The hall was crowded to overflowing, and hundreds went away unable to get in. Nearly two thousand persons were present. Intense interest was manifested. At the close, hundreds arose and asked Christians to pray for them. The feeling was such that a multitude lingered as if loth to quit a place where God was in an especial manner manifesting His power to save." It is estimated that 500 persons have been converted.

BLOOMINGTON, ILL.—The Lord has been doing an encouraging work in this church during the last few months. The graces of those who were members have been greatly revived, and sinners have also converted, and, with others, bringing letters from different parts of the country, have been added to the church. Forty-three persons have, thus far, been received into communion, twenty-five of these on examination and profession of faith, eight were baptized. A good proportion of those now giving additional strength to church, are young men.

PAINTED POST, N. Y.—God has blessed us at Painted Post. We saw signs of His coming in December. During the Week of Prayer we saw, by the numbers in attendance, their interest and deep seriousness, that He was ready to bestow a great blessing. So it has proved. About one hundred have been converted. This will be known in this region as the great revival year. In every hamlet and neighborhood God is now making displays of His converting power.—Evangelist.

ADAMS, N. Y.—An interesting work of grace has been in progress in the village of Adams for several weeks, in which all the churches have shared, and resulting in the hopeful conversion of about one hundred and fifty persons. There were evidences of the presence of the Holy Spirit during the Autumn months, when a few mercy drops were received. Commencing with the Week of Prayer meetings were held in the several churches daily for two months. A business men's daily prayer-meeting was early established, and is yet continued, with unabated interest. The "Hungerford Collegiate Institute" has shared largely in the refreshing.—Ibid.

WESTERN REVIVALS.—The Christian Herald has the account of a revival at Central College Church, Franklin County, Ohio. Rev. V. M. King, late of Scott, Ohio, has just assumed the care of the church.

In connection with the work of grace, before noticed, in Troy, Ohio, a temperance revival has sprung up, which now promises to accomplish great good.

The religious interest in Ripley, Ohio, is one of more than usual power, even in these days of the power of God. The pastor, Rev. D. E. Brice, writes to the Herald that, as result of a series of meetings for preaching, prayer, and conversation with inquirers, continued through the month of February, fifty-five have been added to the church on profession of their faith, and there are still others who, it is believed, have given their hearts to the Saviour. Among the number received, there are several young men of much promise; also one aged man of sixty-five.

Rev. John Gerrish reports a recent accession of fourteen persons, on profession, to the church in Homer, Mich.

Rev. H. Little has recently given ten days service to a church in Clarke County, Ind., which has been six months without any preaching, but has kept up its prayer-meetings and Sabbath-schools. "All our families," he says, "came all the time, and nearly all of them, not pious before, expressed hope, except some little ones. The church sat down at the Lord's table on the Sabbath, when we received thirty-one on confession of faith, and of this number several promising young men, who are considering the question of setting their faces toward the ministry."

We see also notices of revivals in Wilkesville, a missionary church in Ohio, where were ten have been added to the communion, Atalissa, Iowa, and other Western churches.

VARIOUS PLACES.—Baldwinsville, N. Y.—The pastor writes to the Evangelist: "It has been a powerful, glorious work. The churches, especially my own, have been greatly blessed. I have repeatedly said, that if not a soul had been saved the blessing to the church would more than compensate for all the labor bestowed. As the result, thirty-five have already united with my church, and we hope to reach as many as fifty. Of the thirty-five uniting with us, twenty-two were heads of families."

Parkville, Mich.—Thirty or more conversions, several of them heads of families. In two or three instances the last child in the family of suitable age has been converted.—Our two churches at Lansing, Mich., are now in the ninth week of a delightful work of grace, and as yet no signs of the end.

Montrose, Pa.—The gracious work began with the Week of Prayer. The members of the church have been greatly quickened, and youth of the Sabbath-school and adult members of the congregation, about fifty in all, profess to have been "born again."

The Cleveland Herald of the 10th, gives the following account of conversions in that city: "First Presbyterian Church, 48; Second Presbyterian, 30; Third Presbyterian, 30; other churches nearly 60.

THE SIOUX PRESBYTERIAN CHURCH in East Prarie Street, N. Y. City, formerly in

making progress. Its present pastor, Rev. Sella Martin, has been a good deal absent in his ardent labors for the American Missionary Association; but since his return from Europe two communions have occurred, at the first of which five were received, and at the second seventeen. Five more persons have been examined and expected to be received next Sabbath.—Evangelist 22d.

THE RELIGIOUS WORLD ABROAD.

GREAT BRITAIN.

THE CONVOCATION OF THE PROVINCE OF CANTERBURY met as usual, at the same time with the new Parliament. The education "Conscience Clause" occupied much of the time of the Lower House, and was disposed of by a resolution, almost unanimously carried, declaring as the opinion of the House, the injustice of insisting upon that clause in the trust deed of a parish or other school of the Church of England, as a condition of assistance out of the Parliamentary grant, and that it is not safe as respects the teaching of the Church. In the course of the debate, Archbishop Denison, the mover of the resolution, said: "There was a time when the Church was allowed to walk by its own light, but now it is in the hands of the State, and is to be guided by the State, and the Church and the Privy Council could not long co-exist. Things had come to a dead lock." More time and feeling was bestowed upon the subject of the excess of ritualism, or in other words the Rome-ward tendencies of the celebrations of the Church service. It was disposed of by a resolution praying the Upper House to take steps for ascertaining the actual state of the law on the subject, and expressing the belief that when this was properly ascertained, the clergy would restrict their ritualistic performances within its limits. The resolution also expressed the belief that the evils which "may arise" from an excess of ritualism, do not call for any changes in the Book of Prayer as a remedy, but will be allayed by the above measure, and, lest all this should be thought too non-committal, a clause was subsequently inserted to the effect that the convocation did not mean to approve the conduct of those who erred on the other side of too low and bald a service. The Upper House very distinctly echoed these sentiments—i. e. if there can be any distinct echo of indistinct utterings. Several Bishops "feared the evils of extreme ritualism," "knew of the performance of many rites and ceremonies which they could not approve," "could not but think that ritualism the present day was calculated to disturb quiet Christians," etc., etc. But they would not restrict the freedom and liberty which were so essential an element of the comprehensive character of the Church, "thought the clergy would obey their bishop, if he enjoined them to 'cease from such ceremonies,'" "thought they would obey the law when its limits were properly ascertained," and finally adopted a resolution concurring with the Lower House, and directing them "to inquire, by a committee, as to such measures as may seem to them suitable for clearing the doubts and allaying the anxieties to which the address alludes, and to communicate to this House such report, and also the judgment of the Lower House upon it."

THE REV. E. H. CRAWFORD, the rector of Oldswinton, has, according to the reports, delivered an extraordinary sermon, deploring to observe the day of humiliation appointed by the Bishop of Worcester in his diocese. The reverend gentleman based his refusal on two grounds—first, that the Queen is the head of the Church, and a day of humiliation should have been appointed by her Majesty and not by the Archbishop of Canterbury; secondly, that it ought not to have been appointed in Lent, which is, or should be, the season of fasting." He protested against a "number of rubricated and well-fed Christians" meeting together, to pray not for the sufferings of the poor beasts which he would commend more abundantly to supply the shambles, and suffer not the victims of the pole-axe to decrease!" The reverend gentleman said a good deal more to the same effect.

REV. JOHN GRIFFITHS, Calvinistic Methodist minister, North Wales, one of the most powerful and eloquent preachers in the Principality, died on the 28th ult., after only five days' illness at the age of 49. He received his education at Bala College, under the care of Dr. Edwards and Mr. Parry; and also at Edinburgh, under Dr. Chalmers. The eyes of thousands in Wales were upon him, and much was hoped from him. Nearly one thousand six hundred people followed his remains to their last resting place. His death is a great loss to the Principality.

In ripe age and full of honors the Rev. W. J. Shrewsbury has passed away to his heavenly rest. For more than fifty years he held a position in the Methodist ministry; and whenever the history of the Methodist missions is written, few names will be more prominent, or more honorably mentioned than his.

THE SABBATH ALLIANCE OF SCOTLAND, in a quiet recent report, speaks of a considerable diminution of Sabbath labor in newspaper offices, accomplished through its exertions. It is using every means in its power for the decrease of railway violations of the Sabbath. We notice with peculiar surprise that Rev. George Gillilan, a well known writer in behalf of the Sabbath, has gone over to the views of Dr. Norman Macleod. It is expected that he will, in consequence, be called up before the Edinburgh Synod of the United Presbyterian Church, of which he is a member.

PREPARATIONS are going on for a renewal of the "innovation" agitation in the next General Assembly of the Church of Scotland.

THE MISSIONARY COLLECTIONS of the United Presbyterian Church for the last year, exceed those of any former year. The Foreign Missions £23,497 were raised, and £9,833 for Home Mission—in all £33,330.

REV. DR. MACFARLANE, Moderator of the General Assembly of the Church of Scotland, died last month at his parish of Duddingston, near Edinburgh.

IN IRELAND, the Sabbath-school Society of the Presbyterian Church reports at its annual meeting that about seven hundred schools, almost six thousand teachers, and about forty-five thousand scholars, are now connected with it; an increase of seven or three schools on the preceding year, but still many schools short of the total number in the Church. Its operations have been sustained by about £250,000, chiefly spent in grants of some of the books it furnishes, and deductions on others. The contributions from the schools have doubled, and the circulation of its "Teacher's Guide" has increased by one-fourth.

ARCHBISHOP CULLEN is out with a pastoral, in which he denounces Garibaldi, infidelity, Fenianism, Orangeism, Freemasonry, godless colleges, and especially "that Southern rebellion," the Presbyterians. He recommends the blessing of parks and fields with manure.

from the Romish ritual, and the erection of crosses on lands, houses, market places, and cross roads, as a protection against cholera and the cattle plague. "Let us," he concludes, "place our petitions in the hands of the Holy Mother of God. Let us recommend ourselves, and our poor country, to our great apostle St. Patrick, to our patroness St. Bridget, to St. Malachy, St. Lawrence, St. Kevin, and all the other Saints of Ireland."

FRANCE.

The good news of the month, says The Christian Work, and indeed the year, is the opening of two long closed chapels, that of Marners in the Sarthe, one of the Evangelical Society's stations, and that of Chauny in the Aisne, after twelve years' patient petitioning. The latter was built and opened by the Baptist brethren in 1850, and suddenly closed in 1854 by the retroactive effect so strangely given to the law of 1852 on unauthorised meetings. Some occult power prevented hitherto the performance of the promise given by the Emperor at Compiègne years ago to the Baptist minister, and it is only this week that the welcome despatch arrived from the Minister of the Interior.

We recently noticed the visit to France of a deputation from the band of English evangelists whose labors have been so signally blessed on their own side of the channel. The Christian Work, a periodical which uses care in the making up of its intelligence, says of them: "Joshua Poole, with Mr. John Stabb, spent a few days in France, and spoke several times in Paris to the groups and with singing powers, and picturesque York-Christians were delightful to all who could enter into them; he brought tears in floods from an assembly of French rag-pickers to whom he spoke through an interpreter, and Christians of all classes felt invigorated by his appeals. The calm, pointed, and affectionate addresses of Mr. Stabb, and his account of the midnight mission in London, were well suited to do good. Mr. Lockhard, and Mrs. Thistlethwaite had preceded them. We greatly hail these visits as bringing in a fresh and earnest element into our Christian life. It is amazing the good done by the influence they have upon many Paris Christians, irrespective of the direct blessing to the unconverted often granted by the Lord to their efforts."

Dr. Lamouroux has been called to his rest. Brought to Christ, after passing through the mazes of scepticism, he was a noble, firm, decided confessor of the truth, during a long and useful career.

The Francois de Sales Association, a society of the more Papal wing of the Romish Church in France, has recently held its annual meeting, and reports an expenditure of 154,000 francs during the last year, devoted to the energizing and widening of ultramontane principles throughout the empire. During the last six years, it has given away two million tracts and books. Only three dioceses remain in which its agents are not employed.

There is no abatement in the unhappy controversy in the National Reform Church, growing out of the firm stand taken by the Consistory in giving retirement to the semi-infidel pastor, M. Paschoud, and the interposition of the Minister of Justice and Worship, suspending the effect of their action until the pleasure of the Emperor may be known. The friends of truth are turning their attention to a General Synod, with power to define the doctrines of the Church, as the only feasible plan of relief. But they are dubious over the question. Will the government consent to authorize the convocation of such a Synod?

SWITZERLAND.

A complication in the forms of legislation in the Helvetic Confederation, has lost to the friends of religious liberty, an important measure. The Federal legislative body adopted two changes in the Constitution relating to religion—one granting religious freedom to the Jews, and the other securing liberty of conscience and worship to those Christian communities which are separated from the State. All change in the Constitution of the Confederation must be ratified by a majority of the cantons, the decision of each canton being made by a popular vote. The first of the above points—that extending freedom to the Israelites was adopted, not so much, it is thought, from good will as from a political necessity growing out of a treaty with France extending such freedom to the French Jews. The second, relating to non-recognized Christian bodies, failed, the vote of the cantons being eleven to eleven. In all the cantons the popular majority in its favor was about 30,000; but, as in the President elections in this country, by State-votes, a majority of the whole may fail to carry a measure. The friends of the proposed reform believe that, in some of the cantons, it was lost only through jealousy of the Federal power, a feeling which is quite intense, and which has before supplied the place of any better reason for throwing overboard propositions sent to them for confirmation. We believe the result of the movement shows progress which must come to maturity at no distant day. This view is strongly taken by Dr. Merle d'Aubigne in a published letter.

GERMANY.

In Berlin, the Evangelical Society has, through the winter, sustained a course of lectures for the defence of truth against rationalistic skepticism. Besides these, another course of apologetical lectures has been organized by the Church Building Society. The books of Renan and Schenkel, the first of which has been sold here to the extent of 300,000 copies, have roused Christians to the necessity of paying attention to these things. It is expected to give to the people weapons to defend our most holy faith; else a clever sceptic can bring them to confusion by a few pompous phrases, the emptiness of which they must learn to see. "Inspiration," "The Historical Position of the Jews," "The Doctrine of the Trinity," "Romanism and Protestantism," have, amongst others, been the subjects of the lectures. Their object is to show, in a popular form, that though the proofs of Divine revelation may be, and to a great extent certainly are, far beyond the comprehension of human reason, still they are in no way contrary to reason; and that, on the other hand, the unbeliever is obliged by his system to entertain the most monstrous beliefs.

HOLLAND.

THE COLONIAL CHURCH CHRONICLE has the following letter, by a Dutch friend of the editor, which deserves special attention just now, when Dr. Colenso has returned to Natal to carry on a mission there in avowed accordance with the heresies rife in Holland:—"The state of things here now is such, that ministers of the Kirk deliver lectures to show that the Gospel of St. John was not written by the Apostle whose name it bears. Everywhere on Sunday, you may hear preachers tell their congregations that this or that part of St. Matthew's Gospel is a later edition, and of this or that Epistle of St. Paul that it was not written by him; in a word, the authenticity of the whole Bible is openly assailed. Since the radical changes in the

Dutch Christianity, even its 'orthodox' type, has been abstract and dryly speculative. But now the points brought into discussion are such as these: "Ought we to believe in Christ's Divinity, in His Miracles, in His Immaculate Conception, in His resurrection?" The bulk of the people are not gone over to absolute unbelief, but the neutral way in which they regard the whole controversy shows that the entire atmosphere is charged with the vital virus. Hence we have no real missionary spirit." Individualism swam 2 everything, and breaks the bond which elsewhere calls forth united feeling and Christian interest. The missionary work conducted from Holland is, in consequence, little better than a mere attempt at Europeanizing. A people must first itself possess a living faith and rejoice in the hope of the Gospel before it can bring to the heathen world their acceptance. Alas! so far from this being the case now with Holland, that the Jews here declare with triumph, 'The Dutch no longer believe that the Nazarene was Christ!'"

ITALY.

The gradual progress of evangelical religion continues. The priestly opposition remains exceedingly virulent, but, under the present political state of the kingdom, and the popular contempt of the Papacy, its power for harm is pretty much gone. The annual report of the Nice Foreigners' Evangelization Committee, recently issued, contains a highly encouraging view of their work in Northern and Central Italy. It states that the preaching of the gospel has there ceased to be a novelty, there being but few of the larger cities, or even smaller towns that have not been visited by some evangelical preacher employed by some of the Christian agencies which occupy the field. The churches in connection with the Committee are becoming more and more established, and are also rising in purity of discipline. There has been, during the year, a steady progress in the number of conversions, in the education of older converts, and in the formation and support of schools. The stations of the committee where evangelists, and generally also schoolmasters, are located, are Como, Parma, Milan, Piverone, Sondrio, and the Island of Sardinia. An itinerating evangelist has headquarters at Pesaro, and a Book and Tract Depository and Lending Library is maintained at Florence. An interesting case of conversion of a Romish Priest has occurred at Milan.

The great spiritual peril of Italy is one that is common to all countries where they recoil in disgust from Romish imposture—a loss of all religious faith. Infidelity has, as usual, been on the alert to reap a harvest from changes there going on, but happily with less success than further Westward. Reports are going abroad of the formation of large societies of freethinkers, with Milan for their headquarters. Referring to these accounts, Rev. Wm. Clark, of that city, writes to the American and Foreign Christian Union:—"This is all an exaggeration, as I could easily show by a brief history of some feeble attempts at infidel organization with which I have been fully conversant. These attempts in Milan, and some at other places, utterly failed, so that at present there is no association, there are no meetings, and infidelity manifests no signs of life whatever. But what is significant is this, that when the first attempts were made in this city to form such an association, and it was evident they would not succeed, the principal leader in the movement remarked that their efforts were all in vain, for the Bible was having too much influence in Italy." Mr. Clark has no question that the Bible work now going forward in Italy, has exerted a powerful influence in preventing any prosperous infidel associations, and he adds concerning the more general influence of the circulation of the Holy Scriptures there:—"It is most gratifying to see that there is a more serious turning to the Bible on the part of the people to satisfy their felt religious and spiritual wants. They have heretofore, many of them, studied the Scriptures in order to combat Rome; but now there is a more evident aim beyond. The reform in this land is assuming the more personally practical and spiritual character, and the Bible is more sought for and studied as a spiritual food for the soul."

A report, just published in L'Esperance, gives an account of the Christmas celebration of the evangelical schools in the late priest-ridden city of Naples, which strikingly illustrates the changes of the last few years. The municipality placed at the disposal of the directors, the immense hall of Montolive in which princes used formally to preside at like festivals. "You," said they, "make it your business to instruct young people; you are labouring to do good to the country; that is enough. We are here to support you; we do not ask what your religion is." In that vast hall some five hundred children of the lower-classes, members of the schools, surrounded by a concourse of parents, enjoyed their Christmas festival, with prayers and hymns to Jesus in their native tongues, to the delight of the great assemblage. The writers say:—"The Lord has set upon our work the seal of his protection. The thirst of learning has brought to us children by hundreds; perhaps two thousand altogether have heard from us at different times the name of Jesus Christ in the midst of their elementary instruction. The confidence of parents has overcome the hostile institutions. We have been able to show ourselves openly in our schools, which have been watched, have supplied the best attainable professors of caligraphy to the country. They have acquired civil rights. They are celebrating their personal festival by evangelical songs under the aegis of the ministry. All is done in the most orderly manner; at most, a single policeman stands at the door to restrain over-eager relatives."

JAMAICA.

BY WAY of disabusing the negro of the prejudice against efforts for his spiritual and general advancement, sought to be created by the late events in the island, Rev. Mr. Watson, of the United Presbyterian Mission, writes from Kingston as follows:—"The people in St. Thomas-in-the-East, [the chief seat of the insurrection], have no schools worth the name, as is shown by the report of the school inspector. They have, with the exception of two small villages, had no resident European missionaries. In fact, from Yallah's Bay to Port Antonio, a distance of nearly eighty miles along the coast, there is not a European missionary. Instead of thirty years' kindness and education, the people have lived in neglect and ignorance, and have been excluded altogether from the direct influence of missionary teaching and example. He then presents the following picture of the effects which proper missionary teaching has produced upon the negroes:—"Neither the color of his skin, the peculiarity of his countenance, nor the difference in his physical structure will ever prevail to deprive the African of his title to humanity, or weaken his claim upon our exertions for his improvement and welfare. The accusation against his manhood is confounded by the mingled voices of hundreds of Christian missionaries. Our schools show him in his boyhood successfully keeping his ground, and carrying away the prize from those of his own age of European descent and fair complexion. In the academies and mathematics. Our churches can gauge them by thousands as truthful, as number them as honest, as industrious, as God-fearing, Christ-loving, and useful as any of the

world. Our regular mission churches are, in their various localities, lights that twinkle through the gloom of Jamaica's long dark moral night, and the country for miles around these mission stations is blessed with the influence of peaceful, well-ordered families, where purity, decency, order, intelligence, and loyalty prevail; where the dawn of every day, and the ingathering of every night, is welcomed with the voice of prayer and the sound of praise; where the hum of village schools and the luxuriance of provision grounds attest the success of missions and the footprints of advancing civilization; where the sound of the Sabbath-bell sends its inspiring invitations among the beautiful valleys, rich pastures, and lofty mountains of our magnificent island; and where hundreds of black men, women, and children assemble to worship God, and listen to the gospel of His Son. Here the simple rites of our common Christianity are observed, the whole apparatus of instruction and salvation is in full working order. And while, like home churches and home ministers, we have to lament the carelessness of some and the backsliding of others, the indifference of many and the falling away of a few, still we have to rejoice in the Christian progress and steadfast conduct of multitudes, and to attest with one united voice that the man, be he who he may, that denounces Christian missions as a failure among the black people of Jamaica, utters 'an unfounded and a pitiful slander,' which in the good already accomplished 'is publicly and before the world refuted.'"

Similar testimony is borne by members of the Wesleyan mission, all showing that the insurance was the fruit, not of Christian culture, but the neglect of it.

SANDWICH ISLANDS.

The English papers are publishing, as a commentary upon Bishop's Staley's statements concerning the Sandwich Islands Christians, an account given by Rev. Mr. Coan, of Hilo. It was at this place the bishop—who, it is said, can neither speak nor understand the native language—wrote that paragraph in his journal which has since been published in England:—"that the Hawaiian nation religiously is purely heathen as it ever was, only with a thin film of Christianity over it." Of this community Mr. Coan says that they have nearly completed two meeting-houses, one to cost five hundred dollars, the other fifteen hundred; besides subscribing and paying five hundred dollars towards a third, of which last sum more than three hundred dollars were raised in a single day. In a single church the monthly concert collections for four months have ranged from sixty-seven to eighty-five dollars a-month. The Missionary Herald (of the American Board) accordingly acknowledges in the December number \$744 57 from the "native Christians of Hilo and Puna." A story has been told that these gifts are made under compulsion and as a price for receiving the sacraments; but this is known to be "absolutely false."

The Missionary Herald for April, has a notice of the meeting of the Association of Western Hawaii. Three candidates for the ministry were examined, two of whom were licensed to preach the Gospel; calls were presented from three churches for pastors; one ordination was agreed upon, and the services, afterwards held, were all by native pastors except the charge to the candidate.

MISCELLANEOUS.

RECENT ADVICES FROM JAPAN give an account of the baptism, by one of the missionaries of the Reformed Dutch Church, of an aged Japanese teacher. This is believed by those missionaries to be the first instance of Christian baptism on the islands.

BISHOP CROWTHER, the native overseer of the Niger Church Mission, writes that he has baptized thirty-seven persons, and confirmed several, at Gbhe. That station has now twenty-five native communicants, and twenty candidates for baptism; also an encouraging Sabbath-school. At Onitsha, he administered confirmation to twenty-five native converts, and five from the Levee settlers. Things there, under the influence of Christian teaching, are fast improving. The Sabbath is becoming regarded, and people, in their personal habits, are exchanging filth and nakedness, for cleanliness and tidiness of apparel. They are also becoming comfortable in circumstances, and education is advancing.

FROM MADAGASCAR, Rev. Robert Fay writes to the London Missionary Society that everything in relation to the work of the mission continues in a cheering state. At Anakale, a new chapel is nearly completed. At Anakidiveva the chapel which, by removals and other causes had last May become half empty, has again become well filled, and a new church, capable of seating about seven hundred, is nearly completed. The attendance at nearly all the other chapels has greatly increased during the last few months. FROM NICHOMESIA, Mr. Sturges, writing to the American Board, speaks of an urgent demand for native readers to instruct others, and native Christians to conduct meetings; a surprising degree of intelligence among so rude a people in regard to the facts of Scripture history and the truths of the Gospel; communion seasons with many communicants; additions to the church; baptisms of children; the dedication of one new meeting house; large congregations of most attentive listeners, &c.

MR. CLARK, missionary of the Board in Philippopolis, Western Turkey, writes under date of January, 26:—"The Spirit has seemed quite near to us of late, and several [pupils in the school] have been quite serious. We have reason for gratitude that one has come out decidedly on the Lord's side." This young man was received to the church on the first Sabbath in January—a good beginning for the week of prayer," which was observed with interest.

THE MACEDONIAN, of the Baptist Union, states:—"From statistics of the work in Barmah, which are, however, incomplete—Tavoy, Prome, and one department of the work in Toungoo being omitted—it appears that the total number baptized in 1864, was 741; present number of members, 14,102; pupils in schools, 2,555; churches, 252; ordained preachers, 43; unordained, 302.

FROM SAMOA, Rev. H. Nisbet writes to the London Missionary Society:—"We are endeavoring to occupy new ground, which we hope be the means of bringing more of the inhabitants of 'the isles' under the influence of the Bible. We deputed one of our number, Mr. Murray, to proceed, with three native teachers, to the coral groups lying to the north of Fiji, there to commence a new mission. If our mission there gets fairly established, it will afford an opening for definitely extending the knowledge of the truth in that neighborhood, as there are many groups of islands scattered about. Hence we hope, ere long, to shake hands with our American brethren, who are zealously carrying on the work, with the assistance of Hawaiian teachers, among the multitudinous groups which lie along the north of the equator."

ITEMS.—A family can live in Europe on the rent of their house in any of the great American cities.—All vessels leaving Liverpool for the United States are crowded with emigrants.

New Publications.

Now Ready, The April Number of

HOURS AT HOME.

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CLOSE OF THE SECOND VOLUME.

Beginning of a New Year.

The publishers of HOURS AT HOME desire to call attention to the fact that the present number closes the second volume of the Magazine. A new year will begin with the number for May.

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PHILADELPHIA, January 1, 1866.

DEAR SIR—The Ice business heretofore carried on by us under the name of "The Cold Spring Ice and Coal Company," will hereafter be known as the "COLD SPRING ICE AND COAL COMPANY." We respectfully solicit from you a continuance of your patronage, and in new arrangements, and assure you that hereafter you will be supplied by the Cold Spring Ice and Coal Co. with Ice of the best quality, always at the lowest market rates, and with regularity and promptness.

WOLBERT & BROTHER, (INCORPORATED APRIL, 1844)

COLD SPRING ICE AND COAL CO.

THOS. E. CARRILL, Pres. JOHN GOODYEAR, Secy.

HENRY THOMAS, Super. Agent.

WHOLESALE AND RETAIL DEALERS AND SHIPPERS OF ICE AND COAL.

BOSTON ICE now being supplied daily in all parts of the consolidated city, Twenty-four Ward, Richmond, Maine, and other places.

LEHIGH and SCHUYLKILL COAL carefully selected for family use, and as low as the lowest for a first-rate article. BLANKETS, Superior quality of excellent quality. HICKORY, OAK, and PINE WOOD, and KINDLING WOOD.

DEPOTS. Southeast corner Twelfth and Willow Streets. North Front Street, between M. and Master Streets. Twenty-fifth and Lombard Streets. Pine Street Wharf, Schuylkill.

OFFICE, No. 425 WALNUT STREET.

REMOVAL.

I beg leave to inform the Public that I am changing my business location from

N. E. Corner Fourth and Chestnut Streets,

to

Commodious Rooms in SANSOM STREET HALL.

Having re-furnished my Office with

IMPROVED STEAM PRESSES

AND NEW TYPE,

I am enabled, with the aid of SKILLFUL WORKMEN, to execute orders for

PRINTING IN THE BEST STYLE.

Expeditiously and at Moderate Prices. Trusting in a continuance of your patronage, I am respectfully,

Yours, &c. SAMUEL LOAG, 52 Office on First Floor. 1025-17

THOMAS RAWLINGS, Jr.,

HOUSE AND SIGN PAINTER,

Broad and Spring Garden Streets.

W. G. BEDFORD,

CONVEYANCER AND REAL ESTATE AGENT.