American Presbyterian.

THURSDAY, JANUARY 3, 1867.

CONTENTS OF INSIDE PAGES.

SECOND PAGE—FAMILY CIRCLE:

New Year's Hymn—Grizzel's Dinner: a Story from the History of Scotland—Ruth—The Good Santa Claus—Interesting Incident—The Bird that Builds a Playhouse—Business First, Pleasure After—A Noble Sacrifice.

THIRD PAGE—RELIGIOUS WORLD ABROAD:

Annual Survey for 1866.

SIXTH PAGE—CORRESPONDENCE:

Conclusion of the Reign of Charles V., 1550-55—Letter from "Ambrose"—Letters from a Country Parsonage, III.

EDITOR'S TABLE: "The Draytons and the Davenants; a Story of the English Civil Wars"—"Poems"—Miss Manning's "Faire Gospeller"—Fuller's "Brownings; a Tale of the Great Rebellion"—Mrs. Ellis' "Brewer's Family"—Laboulaye's "Fairy Tales of all Nations"—Macdonald's "Annals of a Quiet Neighborhood"—Larcom's "Breathings of a Better Life"—Mayne Reid's "Giraffe Hunters"—"Milli-cent Legh"—"But Once"—"John Hacherton"—Liggin's "Missionary Picture-Gallery" and "Oriental Picture-Gallery."

SEVENTH PAGE—RURAL ECONOMY:

Winter Farm-work—Exploding Kerosene Lamps—Cream in Cold Weather—Jujube Paste—How to Burn Coal—A Perfect Antidote for all Poisons.

SCIENTIFIC: Ventilation: its Necessity and Neglect—The Candle Fish—The Rag Trade.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Association commenced a series of services for the masses in the First Church on Washington Square, on Sunday evening last. Rev. Mr. Tallmadge preached. The large building was crowded in every part, and many persons left unable to gain admittance.

On the last night of the year, a special service was held in the National Hall attended by a large audience, at which several addresses were delivered and two hundred new members received.

BOWDOIN COLLEGE.—The well-known Prof. Thos. C. Upham, who has been connected with Bowdoin since 1824, has resigned his professorship. Prof. Chamberlain, the President *pro. tem.*, having been elected Governor of Maine, Rev. Samuel Harris, D.D., has been chosen President.

GONE OVER.—The Trustees of St. Luke's Lutheran Church (Fourth street above Girard) have resolved to abandon their connection with the (Low Church) Synod of East Pennsylvania, and to unite with the (High Church) Synod of Pennsylvania, thus going over from the Evangelical branch to the strict adherents to the Augsburg Confession, who hold the doctrine of the material presence of Christ in the Eucharist.

STATISTICS.—Some curious person has been counting up the results of last census, and arrives at the following results: "The *average value* of the 11,220 Baptist churches in the United States, in 1860, was $1700; of the 19,833 Methodist churches, $2000; of the 5061 Presbyterian churches, $5000; of the 2334 Congregational churches, $6000; of the 2250 Romish churches, of the 2145 Episcopal churches, and of the 440 Dutch Reformed churches, $10,000; of the 264 Unitarian churches, $17,000, and of the 24 Mormon churches, $43,000.

SAINT EUGENIE.—The Empress of the French is attracting much attention by her devotion and sympathy in behalf of the sick. She is said to have visited, without fear, the hospital during the prevalence of the cholera. The *Cosmopolitan*, in an extended complimentary notice, predicts that she will inevitably be canonized.—*Exchange.*

And very rightly, too. She has done as much to corrupt society and ruin families, by extravagance, as any ten women in Christendom; but her playing the philanthropist gives her quite as good a claim to the distinction as most of those who already possess it.

THE HIGH CHURCH LUTHERAN SYNOD.—The confessionalist wing of the Lutheran Church, held a convention of Synods at Reading, on Dec. 11th, to organize a "National Council," and to lay down the fundamental principles—doctrinal and ecclesiastical—upon which it is to be constituted. The *Lutheran* says that perfect harmony prevailed in all their deliberations, and than an "earnest discussion of three days did not in a solitary instance run into the faintest appearance of asperity." There were present delegations from ten synods, representing "813 ministers, 1322 congregations and 173,407 communicants."

The new constitution provides for a stricter synodic government of the churches, with lay representatives and for a more rigid adoption of the Augsbug Confession as the Creed of the Church. The following formula of adherence to that standard was adopted:—

We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures. We reject the errors it condemns; and believe that all which it leaves to the liberty of the Church, ["the power of ordaining rites, ceremonies, &c."] of right belongs to that liberty.

The new organization will, therefore, be strong and numerous. We, of course, dissent from their position and believe that if many of them could see to what it legitimately leads, they would shrink back from their course. We cannot see what logical escape there can be from hierarchical tyranny for those who hold that the priest (or "minister") can by a formula of words make that an object of worship or reverence which, before his action, was not worthy of it. *Nous verrons.*

IOWA.—The Presbyterian Church at Clinton, Iowa, have called Rev. J. B. Morse, of Moravia, N. Y. It is hoped that he will accept the call.

PRESBYTERIAN UNION IN THE SOUTH.—The Southern Assembly are pushing for Union with a reckless energy. The delegate to that body from the Cumberland Presbyterian Assembly (Rev. Dr. Davis) confessed that he had lost his credentials and seems to have forgotten his constituency also. He made a strong speech in advocacy of the immediate union of the two Churches, and was promised a prayerful consideration of the subject. The Committee on Foreign Correspondence reported, recommending that,

In face of the fact that the Associate Reformed Synod at its session terminated the negotiations for an organic union with this Assembly; and in face of the fact that no overtures for such union have as yet originated in the Assembly of the Cumberland Presbyterian Church. . . . The Assembly, laying aside ecclesiastical etiquette, would affectionally say to their brethren of the Associate Reformed Synod that they may pull the latch-string of our dwelling whenever they may choose, and may be incorporated with us upon the simple adoption of our standards whenever those may happen to differ from their own; and to our brethren of the Cumberland Presbyterian Church, we respectfully suggest whether the time has not come to consider the great importance to the kingdom of our common Master, of their union with us by the adoption of the time-honored standards to which we adhere. . . . It is further recommended that a Committee of five be appointed by this Assembly to confer with any similar committee on the part of the Cumberland Presbyterian Assembly, to ascertain how far the way is prepared for an organic union between the two bodies upon the basis of the Westminster standards.

The loyal branch of the Cumberland Presbyterian Church are justly indignant at their Church being put in such a position. Dr. Davis is one of the leaders of the disloyal majority, and coolly advises the Northern branch, if they don't like such doings, that "they may as well take time by the forelock and be off at once," before the next meeting of the Assembly.

OLD UTTERANCES ON RITUALISM.—History repeats itself, and old wisdom will meet new errors as long as human nature remains what it is. We give below two quotations from old English men of some note and worth, which read as if they came from some modern testimony against modern corruptions in order and worship.

The first is from Lord Bacon:

"The causes of superstition are pleasing and sensual rites and ceremonies, excess of outward and Pharisaical holiness; over-great reverence of traditions, which cannot but load the church; the stratagems of prelates for their own ambition and lucre; the favoring too much of good intentions, which openeth the gates to conceits and novelties; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations; and lastly, barbarous times, joined with calamities and disasters. Superstition, without a veil, is a deformed thing, for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion maketh it more deformed; and as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of pretty observances."

The second is from Dr. John Owen, (*Sermon* 29.)

"Such were the innovations of the late hierarchists. In worship, their paintings, crossings, crucifies, bowings, cringings, altars, tapers, wafers, rails, images, copes, vestments, what were they but Roman varnish—an Italian dress for our devotion, to draw on conformity with that enemy of our Lord Jesus! In doctrine, the divinity of episcopacy, auricular confession, freewill, predestination on faith (yea, works) foreseen, *limbus patrum*, justification by works, falling from grace, authority of a church which none knew what it was—and the like innumerable, what were they but helps to Santa Clara, to make all our Articles of Religion speak good Roman Catholic? How did their old father of Rome refresh his spirit to see such chariots as these provided to bring England again unto him!"

A BOOK SPOILED.—The *Christian Year* of the late John Keble, has long been an eye-sore to Romanizing Episcopalians for its testimony against the dogma of the material presence in the Eucharist In ninety-five editions it has testified to the spiritual nature of the Christian sacrament, mainly among the very class who were most exposed to the opposite error. But as mind and heart were failing on his death-bed, his ritualistic friends persuaded him to surrender his testimony, and the *John Bull* announces:—

"In accordance with the dying request of the Rev. John Keble, the Rev. T. Keble, his nephew, has made a most important alteration in one verse of the poem on the Gunpowder Plot. The words that formerly stood referring to the Eucharist were—

"'Here present in the heart
Not in the hand,"

now run—

"'Here present in the heart
As in the hand."

"At the end of the altered edition (the ninety-sixth) a theological note (signed T. K.) is appended, explanatory of the reasons for the change."

Mr. Keble was the editor of "the judicious Hooker," who says:—

"The real presence of Christ's most blessed body and blood is not therefore to be sought for *in the Sacrament*, but *in the worthy receiver* of the Sacrament. I see not which way it should be gathered by the words of Christ when and where the bread is his body or the cup his blood, but *only* in the very heart and soul of him who receiveth them.—*Ecc. Polity*, 6. v., c. 67.

The Tractarian movement professed a strong attachment to the old English divines at the first, but they and even the early fathers are only "an old almanac" to them now.

REV. WILLIAM ELLERS has been acting as agent of the Bible Society in Michigan. Since last April, he has visited 1995 families, of which 280 had no Bible, and about 15—mostly Romanists—refused to accept one. Besides, 300 or 400 children have been supplied with the New Testament.

OUR ROCHESTER CORRESPONDENT.

DEDICATION AT LE ROY.

We have before mentioned that the church edifice of the Presbyterian Church of LeRoy was undergoing extensive repairs. Indeed, it has been made anew, all but the frame. The question of tearing even that down and building an entire new house was seriously discussed. But that would have required at least $25,000. The frame was found to be as solid and strong as the day when it was built; so, by using this, the house could be made as good as new for $10,000.

The work has necessarily been slowly done. The congregation have in the meantime, for several months, been worshipping in the chapel of Ingham University. They were evidently very glad to get back to their own sacred home again.

The improvements embrace a new roof, a steeple, (it had only a tower before) new plastering, new seats, carpets, pulpit, windows, gas fixtures and organ. The latter, a good instrument, cost $2000, and was made by House of Buffalo. Altogether, the church is now one of the most tasteful, comfortable and inviting sanctuaries to be found in Western New York, reflecting great credit upon the enterprise and good taste of the congregation and of the minister, Rev. C. C. Kimball, under whose laborious and seccessful administration it has been effected.

At 11 o'clock on Thursday morning, 27th inst., a large assembly was convened to attend to the dedication. The sermon, able, original and instructing, was preached by Rev. Mr. Kimball, from John iv. 23, 24. The question raised was, how to dedicate the house so that God will accept it. No cold formula of words will answer. It must be from the heart. It must be given to *worship*—"worship in spirit and in truth." What that worship is, worship in prayer, in sermon, and in song, was the burden of the discourse inspiringly and hopefully presented.

The invocation was made by Rev. T. M. Hodgeman, of Byron; reading the Scriptures and prayer by Rev. C. F. Mussey, of Batavia; dedicatory prayer by Rev. C. P. Bush, of Rochester. The singing, in connection with the new organ, was also excellent and appropriate.

As a part also of the day's services, Rev. Dr. Wisner, of Lockport, preached a most excellent sermon in the evening. A fearful storm of snow and wind having sprung up in the afternoon the congregation which listened to this, was not so large as could have been desired.

But beside the morning and evening meetings, both so interesting and important, there was still another, intermediate, not less valuable perhaps than both the others. The expense of these improvements had exceeded first expectations—(they might have known they would)—and there still remained an indebtedness of $4000 before they could give the church to God without encumberance and embarrassment. At the close of the dedicatory service in the morning, a meeting of the male members of the congregation was held in the lecture-room in the rear of the church, at which an effort was made to cancel the indebtedness. Over three thousand dollars were subscribed upon the spot, and the remainder it was hoped to secure in the evening; so as not to be guilty of the folly of pretending to give that to the Lord which they did not own themselves. The storm interfered seriously with this evening effort; but we doubt not the amount will soon be raised. It is a noble effort, after all they had previously done, and will enable them to start well for the future.

This church was never in a more prosperous condition than at present. Mr. Kimball has been with them a little over two years. In that time the church has hardly been at all without the Spirit's manifest presence and influence. Seventy-five have joined the church on profession, and forty-six by letter. An old debt has been swept off. The Sabbath-school has nearly doubled. The prayer-meeting is attended with increased interest. This church has raised about $18,000 for church and benevolent purposes in the last two and a half years.

We may add, that Le Roy is pleasantly growing and improving all the time. It is really one of the most attractive and delightful places in our vicinity. We congratulate its good people in living in a place where it would seem so easy to *be* good and *do* good.

CHRISTMAS FESTIVALS.

Any number of these have been held in this region in the present week; and thousands of little hearts have been made very happy by the Christmas trees; but not more happy than those who have furnished them; inasmuch as it is more blessed to give than to receive.

TRUE ART.

Taking pictures by sunlight has certainly been brought to great perfection. We are led to make this profound remark by what we saw a few days since in one of the photographic galleries of *Roberts*, of our city. There were likenesses of many of our leading citizens, as large as life and almost as natural. Some were beautifully colored and rivaled oil-paintings, not only in the accuracy of expression, but in the delicacy of finish.

But we were more particularly interested in looking at pictures of a well-known and beloved clergyman and his wife. These were in miniature and on *porcelain;* intended, as we understood, for a Christmas present to an absent daughter.

They were beautifully enclosed in plush lockets, oval in form, about three inches long, perfect gems in their way. We wonder if the world appreciates the value of such mementos of absent friends, so easily obtained. Surely this art has done much for human happiness.

AFTER THE POPE.

Rev. W. B. Stewart, now of our city, District Secretary of the American and Foreign Christian Union, is out with an admirable circular, to pastors and others, setting forth the claims of his cause upon the sympathy and aid of the churches. He makes a good show of work accomplished, especial in Italy, Mexico and South America. We do not see how the lovers of the Gospel or of liberty even, can refuse to help so good a cause. GENESEE.

ROCHESTER, Dec. 29, 1866.

STARTING A NEW SUNDAY-SCHOOL.

REV. JOHN W. DULLES—*My Dear Sir:*—Your favor of the ten Sunday-school hymn-books came to hand just in time for me to take them as I was leaving for my appointment, where we were intending to start our Sabbath-school. I took them down and found the people all expectation. The school-master closed the day-school one hour earlier Friday afternoon, and he and the scholars cleaned up the school-house, and arranged the benches in convenient order for the Sabbath-school. They had scrubbed the benches, and had bought a bell, and were just getting it hung, Saturday afternoon, in time to ring for our evening meeting, (I preach the Saturday evening before at all my Sabbath appointments) and for the Sabbath-school in the morning.

It was very gratifying to me. Sabbath morning, it was very rainy, and I was two miles in the country, having gone out (after night-meeting) the previous evening, to visit an aged Christian couple. But I came in, found children and grown people waiting. Timidly and shyly I set to work at the organization. So near Christmas, the second chapter of Matthew was read and remarked on. The hymn, "Brightest and best of the sons of the morning," gave further interest. After a short prayer, which I assure you went from my heart, as I thought we might be laying the foundation for a spiritual temple for the Most High, we were ready to commence classifying.

One difficulty was at once apparent, a scarcity of teachers. Some that we expected were absent—some that might have been efficient seemed afraid. The school was a new thing, though often wished for by the citizens. Two old people, who are well qualified for teaching—a gentleman and lady—had left their "specks" at home. By pleading, urging, waiting, urging, and pleading again, one gentleman and one lady alone being already willing, we got the classes provided with teachers. Not protracting our exercises for the first time, we sang several hymns of the the committee's Sabbath-school hymn-book, and fortunately, all seemed to know and like the tunes. Music is a great item with a western congregation. The minister who cannot sing is poorly qualified for home missionary work in the West.

The school exercises went off like a charm. Everybody seemed pleased. Some said there were four times as many present as they expected. I need not say all the hymn-books were sold and more called for. I send two dollars, requesting you to send us ten more. Please send immediately on receipt of this that I may receive them in time for my next appointment there. I hope they will raise funds for a small Sabbath-school library. Pray for and rejoice with us. Your brother in Christ,

SAMUEL WARD.

VANDALIA, Ind., Dec. 24, 1866.

"GO FROM HOME TO HEAR HOME NEWS."—The *London Athenæum* contains the following scrap of Philadelphia news which may interest some readers. We are glad to know that the Library authorities have acted with Philadelphia straight-forwardness and honesty in the matter.

A very interesting mass of historical letters has been found in the city library of Philadelphia. A book was being shown to a recent tourist in America as a collection of mere autographs, which the tourist saw at a glance contained a missing portion of the great series of public instructions from the Privy Council of James the First to the Lord Deputy of Ireland. The letters are numerous—many hundreds; and cover the whole of the very important administration of Sir Arthur Chichester. They are said to have been carried away (*abstracted* might be the better word) from Ireland by a retiring Lord Chancellor in the troubled time of William the Third. On its being pointed out to the city authorities that these records—of little value where they stand, isolated by the Atlantic ocean from the series—belong to the Crown of England, and a portion of our national archives, a ready disposition to restore them to their proper place in our Record Office was at once evinced. Of course some forms will have to be gone through; but we have no hesitation in saying that, when these forms have been observed, these remarkable State papers will be restored to the Crown.

METROPOLIS, ILL.—The church edifice is nearly closed in, having been erected at a cash outlay of $1200; exclusive of the church lot, which was donated by "a mother in Israel." Services formerly held in the Court House, are now conducted in the pastor's house.

News of our Churches.

A HANDSOME THING HANDSOMELY DONE.—*Rev. Dr. March*, of the Clinton Street Church, has just received from his congregation, a handsome New Years gift, in the shape of a $1000 greenback. The donation was acknowledged in the most delicate and feeling manner by the pastor, on Sunday morning last. No man, in or out of the pulpit, can make an acknowledgment like that more handsomely than can Dr. March. The frequency with which he is called to such services, proves the strong attachment existing between him and his people. It seems to grow greater as the year rolls round. We are informed that not one dollar of this donation was *asked for*. Two of the members of the church merely sent notes round, stating that the project was on foot, and the money flowed in, all in two or three days.

STATISTICS OF A CITY CHURCH.—We are permitted to use the following statistics, without any revelation beyond the statement that they refer to one of the churches which owes its existence mainly to the liberality of the late M. W. Baldwin:—

Statistics of the year 1866.—Visits made, 1931; married, 17 couples; baptized, 61 children and 6 adults; attended 56 funerals; raised by pew-rents, $1042.25; raised for the poor, $127.62; raised for furnishing the church, $657.97; weekly collection for general church purposes (5 months) $111.02; for the various objects recommended by the General Assembly and for others, $109.49; total, $2048.35. During the year, 84 persons joined the church (26 were by letter and 58 on profession); 15 persons have been dismissed to other churches; 5 persons departed this life, leaving a church membership of 379 persons; 14 copies of the *Presbyterian Monthly* and 25 copies of the AMERICAN PRESBYTERIAN have been taken.

A PARSONAGE VISITED.—The people of the Marple Church, just outside of this city, paid a holiday visit to the family of their pastor, Rev. B. B. Hotchkin, on Wednesday evening of last week. The gathering was larger than on any former occasion of that kind in that parsonage, and old and young passed a brisk and happy evening. The supplies left were liberal, spreading over the general round of household wants, not forgetting the worthy occupant of the pastor's stable, and giving also a fresh lining to his *porte-monnaie*. The *feature* of the evening was the presentation to the pastor, of an imperial quarto photograph album, of superb Turkey finish, with room for two hundred photographs, all of which are intended to be taken up with likenesses of members of his congregation. The presentation was accompanied by a few words of affection from Mr. Joseph Oat, to which a brief and grateful response was made. The whole affair, which, as usual, was largely due to the energetic ladies of the congregation, was conducted in the best taste, and left the kindliest feelings on all hearts. If the record of it may stimulate the people of other country parishes to a like thoughtfulness for the comfort of their pastors, more hearts will be made glad.

SUNDAY-SCHOOLS AND MISSION WORK.—Some are now giving to support schools and build chapels in foreign lands. Our Home Missionary Committee have recently issued a circular inviting the co-operation of the children of the churches. They will send a letter from one of our home missionaries to any school requesting it, contributing $25 or more. They will furnish a missionary in an interesting field to any school which singly, or united with another school, may undertake his support, the average expense being $250. In this case, the school will regularly receive his reports and letters. In a mission school in a destitute field in New York city, the contributions average $20 per month. A little girl in this school was seen to take from her pocket an old snuff-box which contained four pennies, covered with cotton. After quite a seeming struggle, she took out one and gave it with a cheerful look. Thus was she learning the joy of systematic benevolence, and on a larger scale than some older, for she gave one-fourth of her possessions to the cause of Christ. In another mission school a poor little fatherless boy, who lived by selling matches, was known to give forty-eight cents in one month to the cause of missions.

One school has had its society organized under the second plan nineteen years. During this time it has contributed to mission purposes $7514, beginning with $214 and reaching this year $750; thus showing a constant growth.

In our own denomination we have reported 143,639 scholars. Calculating a school for each church, the schools would number about ninety-four scholars. Should each scholar contribute one penny a Sabbath, the average would be forty-nine dollars a year, and would accumulate a sum of nearly seventy-five thousand annually.—*Cor. of Evangelist.*

WARREN, PA.—The Hon. G. W. Scofield has lately transmitted to the Presbyterian church of Warren the sum of $100, contributed by Hon. W. E. Dodge, M.C., of New York, to our new church. He owns considerably property in Cameron and McKeon counties, and we understand he offers to give as much for a new church in Emporium as the inhabitants will raise for that purpose.

BYRON, N. Y.—The church in this village, (Rev. T. M. Hodgman, pastor,) having nearly completed their new, or entirely remodelled and enlarged sanctuary, in order to light, cushion and carpet their beautiful house of worship, held a fair and festival in the body of the house on the evening of December 5th. Three hundred dollars were realized.

DELAWARE, OHIO.—Rev. O. H. Newton writes to the *Herald*:—"The members of the Second Presbyterian Church and congregation of Delaware paid us a very pleasant visit on the evening of the 28th of last month, furnishing a very ample feast for the body, as well as everything else necessary to a most pleasant and agreeable sociable evening entertainment. We have had a good many of these visits from our people during a ministry of more than eleven years, and we can testify to both their pleasantness and profitableness."

MAUMEE CITY.—Our church here, to which Rev. C. Richards ministers, has just realized $200 from a festival, and purchased a fine cabinet organ. The congregations are increasing and the prospects encouraging.

ROCKFIELD, IND.—Rockfield is a little town on the Wabash Railroad, between Logansport and Delphi, Ind., containing about 2000 inhabitants. It is just as old as the railroad (nine years), and made by the railroad, and, like many similar towns, till a year ago was "*rather hard.*" Rev. A. Jones, our minister at Delphi, went up occasionally and preached to them in their schoolhouse; and last winter he preached several evenings in succession to a house packed full. A number expressed hope in Christ, and in the spring they, with others who had moved into the neighborhood from other churches, were organized into a church of twenty-six members. Mr. Jones circulated a subscription paper, and everybody subscribed a little, and a meeting-house, 32 by 45, was built. When the building was completed, the trustees assumed the debt of $600 and paid off every creditor, borrowing money at six per cent.; $300 of this was subscribed at the dedication and there is now $300 still due. A beneficial effect has been exerted upon the community by this labor of love, and an infidel said to Mr. Jones, "I do not believe the doctrines you preach, but there has been a very great change in the character of this town since you began to preach here."—*Cor. of Christian Herald.*

MOUNT PLEASANT, ILL.—A revival in the church in this place, lasting eleven days, has gathered in fifty-seven souls. The way was prepared by faithful, earnest and persistent labor on the part of the pastor, Rev. Geo. F. Davis, and by prayer-meetings in private houses. Aid was furnished by the Rev. J. T. Whettemore, of Plymouth, Ill., who says there was no undue excitement, but a steady increase of power and of attendance amid very stormy weather. Brother Davis "has lived on a very small salary, and his people have grown rich."

SULPHUR SPRINGS, MO.—The church at this place, in spite of the accident in raising the rafters, is nearly ready for shingling. Rev. W. S. Post, of this place, and Rev. D. J. Jenkins, are the only ministers of our Church in Southeastern Missouri. They are laboring hard in the face of financial and political difficulties. "The people in this region seem anxious to have Church privileges, but do not seem to realize that these must cost money. They imagine rich Churches in the large cities are rich enough to supply the nation with the means of grace." Sabbath-school books and appliances are greatly needed.

JEFFERSON CITY, MO.—The Church meets in a convenient hall. The Sabbath-school numbers forty-five; the church, nine members. Collections for Home Missions, $106.

DEATH IN THE MINISTRY.—Rev. Jas. Hoyt, pastor of the First Church, Orange, N. J., while in his study preparing a sermon on Saturday evening, Dec. 15, was seized with apoplexy and died next day. "Earnest in his work, an excellent writer and preacher, he was also a faithful pastor, wise, discreet and prudent, and a safe counsellor to his brethren."

MISSION TO JEWS.—Rev. A. J. Levy reports (under date of Cincinnati, Dec., 1866,) that through last year he has visited in Cincinati, Columbus, Pittsburgh, and other places in the West, 575 families, and conversed with about 200 individuals in the street, steamboat, and railroad car, about Jesus, their Messiah; distributed about 14,000 pages of tracts in the Hebrew, German and English languages; 25 Hebrew, 5 German and 5 English Bibles; 4 Hebrew Psalters, 10 Hebrew, 8 German and 12 English Testaments. In his mission of love he has been well received, with a few exceptions. In many places they came to church on the Sabbath day to hear him preach, and invited him to their houses, and willingly conversed on the subject of their soul's salvation. Since his last report, one more has been added to the Church of Christ.

CHURCHES.—*Cuba, Mo.*—A church was organized here, June 10th, with nine members.——*Troy, Kansas.*—A pleasing work of grace in progress; audience lage; several accessions.——*Lebanon, Ill.*—Church building is in an advance stage of erecting. The cost will be close on $4000, of which $2300 is subscribed. Twenty-one members.——*Centralia, Ill.*—Rev. James W. Stark has taken charge of the church at this point.