

The Sabbath Recorder.

WESTERLY, N. I., FIFTH-DAY, APRIL 28, 1864. Geo. B. Utter, Editor.

MEMORIAL CORRESPONDENCE.

At the meeting of the Executive Board of the Seventh-day Baptist Missionary Society, held on the 13th of April, letters were read from most of the missionaries employed by the Board, and such action upon them was taken as the cases seemed to require.

THE CHINA MISSION.

A long letter from Bro. Carpenter, dated Dec. 24th, 1863, was read. As he reported himself nearly ready to start for this country, and it was thought the subjects treated in his letter could be disposed of more readily and satisfactorily when he shall meet the Board, their consideration was deferred until then.

I add a few words concerning the state of the mission and its property. On the last Sabbath of October, three elders and two deacons were solemnly ordained—the discourse, consecrating prayer, right-hand of fellowship, and charge, all by the pastor. Since that time, the three elders and one of the deacons have, in turn, held forth the word of truth in the chapel, on four successive Sabbaths, quite to the satisfaction of the other members of the church, and to the interest of the congregation.

In regard to the mission property, although I am expecting direction from the Board soon, yet as the time of our leaving the field is so near, I have thought it might be hazardous to neglect a first-rate opportunity to rent the premises we occupy, which was presented a few days ago.

MISSION TO THE FREEMEN.

Letters were read from Eld. J. P. Hunting, the substance of which has already appeared in the Recorder. In view of his suggestion, that "if we cannot enter North Carolina before the middle of April, we had better not send any one into that malaria region before cold weather in the fall," and also in view of the strong probability, that that region will be much stirred up and difficult to operate in during the present summer campaign; it was concluded to defer for a few months sending a missionary there.

THE KANSAS MISSION.

Letters were read from Eld. T. E. Babcock, our missionary at Emporia, Kansas, giving some account of his continued illness, and notifying the Board of his conclusion, that it will be advisable for him, on that account, to leave the field, at least for the present. The Board passed a resolution expressive of their sympathy with Bro. Babcock in his sufferings, and their satisfaction with his conclusion in the matter.

Under date of Feb. 22d, Bro. Babcock writes:

I am glad to be able to address you again. Sickness prevented me from finishing the report of last quarter, which I had begun. It is but lately that I have written anything since. The age pressed me sorely until the middle of January. At one time I was again brought very low; the chills being attended with inflammation and hemorrhage of the stomach. I had become much reduced. But a respite of four weeks, to Feb. 15th, gave me opportunity to so far recover as to enable me to resume my labors to some extent. I had preached on two Sabbaths, and visited several families, when I was taken down again. I have now been free from age a week, and am improving in health; but how long I shall be permitted to enjoy such a luxury, is quite uncertain. I know of no one else here who has been long or severely sick with chills and

fever. I seem to be an unfavorable subject to withstand or endure the influence of malaria. It seems to attack and harass me at every point made weak by former sickness. I fear it is unfortunate for the mission that some of the firmer health had not taken the field. Nor should I wonder if the Board should feel some discouragement in the case. After I was the second time so dangerously sick, I did not know but I ought to resign, and in case I could sufficiently recover, leave the field, with a view not only to prolong my own life, but to give place to a successor who might stand a better chance to endure the process of acclimation here. Two considerations, however, have caused me to hesitate. When I have, at intervals, been relieved from the age, and begun to mend, I have hoped that I might not be again attacked. Again, I have noticed that the disease will sometimes cling to people with considerable tenacity after they leave the climate or locality where it is contracted, and go where it does not otherwise arise. The ablest physician I have employed has expressed the opinion that I can not long endure the disease. If I knew, therefore, what course would be most likely to shorten it, I should feel it my duty to pursue it. Not that I would not be willing to sacrifice my life if the success of the mission required it. But there are, no doubt, aquarians than I am, who might become acclimated here without any serious detriment to their health; while I, if preserved, might be of some service somewhere. I see no reason to think that Kansas is, in general, unfavorable to health. Some have expressed the opinion that a favorable change of location on the field might be the most likely to relieve me. As it is now shaped, Manhattan is much more central than Fremont. If, for these considerations severally, or either separately, I should deem it best to remove headquarters thither, shall I have the approval of the Board? If I continue to mend in strength, I intend to visit Manhattan soon. Several Sabbath-keepers from there have lately been with us two Sabbaths. They say there is some interest there in the question of the Sabbath, and feel anxious to have me come and offer it encouragement. The infant church in Nebraska is also very anxious for me to get able to come to them again. They write that their meetings for worship and their Sabbath-School are faithfully maintained and interesting. The society has been enlarged by the arrival of new settlers since I was there.

A letter from Mrs. Babcock, dated March 20th, contains the following:

"Since Mr. Babcock last wrote you, he has had another severe attack of chills and fever, attended with congestion of the lungs. Though the chills appear to be broken for the present, and he is improving slowly, his physician feels no assurance that he is likely soon to realize permanent relief from the disease, if he remains here. He thinks that, on account of the broken condition of his health, he was an unfavorable subject to endure the process of acclimation here, and though he might live through it, the chances are against it. He advises him to leave Kansas. We have, therefore, reluctantly determined that we shall have to give up the mission. Our home is in Wisconsin, and that will be our ultimate destination; but the doctor thinks Mr. Babcock will be more likely to get rid of the age by going to New York than to Wisconsin. So we think of spending the summer in the vicinity of Alfred, N. Y. We want to get away as soon as he is able to endure the journey; if possible, before he has another attack. Four weeks has been the longest interval between chills since November, and that only once."

THE MINNESOTA MISSION.

Eld. A. B. Burdick, who was appointed by the Board to solicit funds to aid in building meeting-houses in Minnesota, made his report. It seems that it was at first proposed to raise four hundred dollars to assist the church at Wasioja in building. Subsequently a letter was received from Trenton, Minnesota, asking for two hundred dollars to enable our people there to finish a house; and it was thought advisable to make the subscription large enough for both objects. Eld. Burdick had visited the churches in Rhode Island and Connecticut, and those at Plainfield and New Market, N. J., and in New York City. About six hundred dollars had been subscribed through him, and it was understood that the brethren at Shiloh, N. J., were doing something for the object. The Committee was instructed to complete the business, and the Treasurer was ordered to open a meeting-house account, crediting it with all receipts for that object, and from them remitting four hundred dollars for the church at Wasioja, and two hundred dollars for that at Trenton.

In this connection, we extract from a letter to the Board from Eld. J. C. West, pastor of the church at Trenton, Minnesota:

"As this church has been the object of your attention, and the field of your well-directed labors, it may interest you to know our present situation and prospects. To give you credible and definite information, I will take extracts from my Quarterly Report to the church, which was adopted last Sabbath. On my arrival, last-fall, it was my pleasure to meet our dear brother and your faithful missionary, Eld. A. B. Burdick. He welcomed me as a servant and pastor of this church. We devised plans to promote the spiritual interests of this people, and while I was getting settled and looking after the temporal interests of the church, our

brother labored in word and doctrine, holding evening meetings and visiting from house to house. The result was a general awakening, not only among the members of the church, but the impatient began to inquire what they should do to be saved! Many presented themselves as subjects of special prayer, and began to call on the name of the Lord, and the Lord had done for their souls! This had a tendency to deepen the religious interest among the members, and hold out such encouragement to the inquiring as would make them resolute and intelligent Christians. These meetings continued about three weeks, and seven related their Christian experience and requested immersion and membership. The next Sabbath, the church assembled at Dea. Crandall's, near a beautiful lake, and seven persons, embracing heads of families, young men and young women, followed the example of our Lord. After the administration of this lovely ordinance, the church assembled at the usual place of meeting, and the candidates were formally received, by laying on of hands and prayer. Several others presented their letters from other churches, and received the right hand of fellowship. This was a season to us of solicitude and rejoicing—anxious for the welfare of others still inquiring, and rejoicing with those who were happy in the Lord. Eld. Burdick manifested his determination to enter another field of labor, and we expressed to him our gratitude, and our obligations to the Board, and prayed our heavenly Father to prosper him in his future labors. Some two weeks after, four others asked for immersion, and a place with us in the church of Christ, where they could enjoy with us the ordinances of the Lord's house. Thus our numbers were greatly increased and encouraged.

"Our meetings were crowded, and we felt that we must have a house for worship where we could have more room. A Society meeting was called. The house, partially erected, had by a vote been sold. On consultation, the purchaser, Bro. J. W. Ayars, consented to a reconsideration of the matter, which resulted in a resolution to complete the house. A subscription was circulated, and J. C. and Wm. P. West appointed a Building Committee. Materials, money, and work, were volunteered, and the building was raised, and set on blocks, the sleepers hewed and put in, shingles manufactured, and a roof put on. Orders were sent for timber to complete the inside; but failing to get help to enclose, and lumber to finish the house, it was deferred until spring.

"Meetings have been held at Bro. Sims' and Dea. Maxson Crandall's on Sabbaths, and evenings at different places in the society. Our meetings have been well sustained, and attended with some interest. Many drop in to worship with us who are not of us; but we are pleased to see them enjoy such religious festivals. Several have asked to be baptized, and we preached in their neighborhoods. We precede our communion season with a covenant meeting exercise, where all enjoy a spiritual as well as a sacramental festival. The pastor has faithfully attended all the meetings of the church, preached the word, visited the sick, and labored for the interests of the church. During the last quarter, he preached twenty-three sermons, four outside of our society, and four funeral sermons.

"We are still embarrassed from the necessity of meeting for worship in private houses. Many excuse themselves from attending on this account, benevolently giving their room to others more interested. The building committee found a cash outlay of \$200 necessary to complete the house after appropriating what was subscribed. Our church and society have not this amount at command, and the committee, in view of our necessities, appealed to some faithful stewards of our Lord's treasury, asking an appropriation, pledging our gratitude, and as much or more in aiding the needy, when we possess the means and opportunity.

"The future prospects of our church are truly encouraging, in view of the following facts: 1st. We have a large and valuable tract of territory, exclusively ours, adjoining government land, that our brethren can get under the Homestead Law by making homes on it.

"2d. We have members whose moral worth receives the praise and challenges the respect of outsiders, who deal or associate with them.

"3d. We are in possession of talents which, if properly cultivated, will ornament the church and bless the world.

"4th. We are united in our efforts to promote each other's welfare and the cause of our dear Redeemer.

"5th. As our numbers have nearly doubled during the last three months, we are encouraged to labor, and expect a still greater increase from conversion and immigration."

A SOLDIER'S LETTER.

A ministering brother sends us the following extract from a soldier's letter. It suggests thoughts well worthy of serious consideration, and ought to lead to action on the part of such as are addressed:

"I often wish—O, so often—for the reviving, spirit-awakening influence of conference with God's people. No one, who has not for himself tried such a life, can even imagine how the would-be Christian soldier looks forward to the time when he shall again enter the prayer and conference meeting; cannot know the regret he feels for opportunities to witness for Christ among those in sympathy with his own heart, so recklessly thrown away. Neither can he know how great and timely a comfort and joy one short letter could bring to the fainting, starving souls,

among God's foes. I wish they could; for then, I am sure, many who are now being allowed to feel themselves forgotten, would be again brought, by the power of letters from loved ones at home, within the charmed circle of home influence, and saved from the fearful ruin to which they are now fast rushing, unheeded, and, as they fancy, uncared for, by those who promised before God to watch over them and counsel them in the way of life. I wish I could, without giving offense, ask some brothers and sisters of the First and Second Churches of A., whether they have hidden their covenant, and if soldiers are not reckoned as having spiritual as well as temporal wants? 'Sanitary fairs' do not, and cannot, supply what we every one need more than food or clothes—sympathy, Christian love and counsel, and encouragement to virtue and godliness. Satan is being allowed to gather a great harvest here; who shall hinder him?"

CHRISTIAN FAMILY NURTURE.

Let it be remembered, that children are not only sensitive to every impression, but equally sharp-sighted in discerning the true character of words and actions. Hence the deportment of parents in the presence of children becomes a matter of no little moment.

(a.) Their treatment of each other. Children may not understand, in detail, all that belongs to the marriage relation; but they will instinctively understand the general truth, that the treatment which parents should extend to each other should be uniformly gentle and kind. Disregard of each other's feelings or desires, unkind words, ungentle acts, ungrateful return, evinced by them toward each other, will be sure to be noted by their children, and re-vinced in their treatment of each other, if not of the parents themselves. Homes in which is often heard the voice of scolding and general fault-finding, where peevish complainings and frettings are familiar, will rarely be homes of successful Christian nurture. If one parent frets about muddy boots, and the other about muddy coffee; if one scolds because the "wood is cut too long," and the other because the "meat is fried too long;" and such complainings and criminations are common, it will be unnatural if the children are not peevish and complaining. Neither scolding nor fretting, in the ordinary sense of the terms, is compatible with Christianity, either in heart or life, and if indulged in will serve to cultivate the baser and destroy the nobler elements of our natures.

(b.) Treatment of inanimate objects and animals. The mother who violently closes a door the wind has blown open, as though the door were at fault, must not complain, if, in a fit of childish passion, her little daughter breaks the head of her China doll with a stick, "because it would not sit up" when told. The father who beats his horse for not stepping into the shafts of the carriage at the first trial, must not complain if his ten-years-old son beat his younger brother, in a like fit of passion, for not obeying his commands. All these are very foolish and hurtful to the parent, aside from the effect upon the child, which alone is enough to forever exclude them from every Christian home.

Treatment of others in their absence, and of the children themselves, I reserve for another paper.

GLEANER.

"NO OTHER GODS BEFORE ME."

Slowly the shadows of night gathered over the silent earth, and rested like a pall upon the heart of a young mother, whose soul was bowed with heavy sorrow. Wearily her head rested upon her hand, as she gazed indifferently through the open window upon the beautiful landscape spread out before her. The charms of twilight lend new loveliness to the scene; but she heeds not its spell. No glad smile has been beamed from her lovely face since she heard those fearful words, "He is dead." Long weeks have passed since they bore her darling, her only child, to the quiet church-yard, and placed him beneath the cold damp sod; and still those fearful words are ringing in her ears, and echoing in her heart. Kind friends have clustered around her, vainly trying to assuage the anguish of the soul; but no human aid hath power to make it less. "He is dead," and she hears no more the joyous sound of little feet, and the silvery tones of his musical prattle. No more are tiny arms clasped around her neck, and warm kisses from rosy lips imprinted on her cheek. No more, in the holy hush of evening, are dimpled hands reverently clasped, and childish tones breathing a prayer, in which she joins in asking the great Father to watch over her darling, while hushed in the silent embrace of sleep. She knows he is now at rest—that no weary,

restless nights, or torturing pains, will disturb him longer; no more burning fever, and moaning cry of anguish; all is over; he rests, "from earth's sorrows free."

But lo! as she muses, the voice of God speaks gently to her stricken soul the words which were uttered amid the thunders of Sinai, "Thou shalt have no other gods before me;" while his Spirit convinces her, that her love for her departed one had grown into idolatry. She had suffered to it to come between her soul and God. She recognized the chastisement of a loving Father, and humbly said, "Thy will be done," and prayed for strength that she might never again suffer any idol to usurp in part the homage due to Him who all things made.

Whatever passes, as a cloud, between the eye of faith and things unseen, causing that brighter world to disappear, or seem less lovely, and its hopes less dear, that in our world, our idol, though it wear Affection's impress, or devotion's air."

"Ah! is this indeed true?" sighed a gentle maiden, as she closed the book when she read the words; "then, sad soul, cease thy complaints against the hand-dealings of thy Maker, although he has cast down thy idol, and turned to dust the 'arm of flesh.' It is well, for thou hadst given to an earthly object the homage of thy heart. Days of happiness, and nights of rest, blessings unnumbered, have crowned thy life, and passed without one expression of gratitude, to Him who so kindly thank-offering, to Him who so graciously gave thee. Unheeded and unimproved were the bright hours as they passed, unless spent in the society of thy loved one. But oh, kind Father, thou hast put forth thy hand in love and mercy, to save me. Help me to bow meekly to the rod, and let thy command be graven on my heart—Thou shalt have no other gods before me." E. J. M.

A SPEECH BY THE PRESIDENT.

One evening last week, President Lincoln attended the opening of the Maryland State Fair for the benefit of the Sanitary and Christian Commissions, held at Baltimore. After Governor Bradford had delivered the opening address, Mr. Lincoln, in response to loud and repeated calls, took the stand, and made a speech which is reported as follows:

The President referred to the great change that had taken place in Baltimore in the last three years. Truly, he said, the world moves. At the commencement of the war, the soldiers of the Union could not pass through Baltimore unmolested, and now we have this large assemblage of people, brought together to do them honor and provide for their wants and make them comfortable. All honor to the brave patriots who had wrought the change, and to the noble women who aided them. When this war began, scarcely one individual supposed it would have lasted till now. All thought it would have ended in some way, in a much shorter time. Very few at that time thought the institution of slavery would be very much affected by it; but these expectations were not realized, and here we are—(laughter)—and slavery has been somewhat affected. (Great laughter.) So true is it, my friends, that "man proposes and God disposes." The world, he continued, had long been in want of a correct definition of the word freedom. Whilst all professed to advocate liberty, there was in the minds of many a very opposite view of what liberty was. With one man liberty implied to work for himself and do as he pleased with the proceeds of his labor. With others, liberty meant to do as you pleased with other men and their labor. One of these two conflicting ideas would have to give way to the other. He thought, from some occurrences which had lately taken place in Maryland, that her people were about to determine which of these views of freedom should control her destiny.

The President then passed on to refer to a matter which he said he supposed was just now deeply agitating the minds of the people all over the country. He alluded to the occurrence which was reported to have taken place at Fort Pillow, on the Mississippi river—the massacre of several hundred colored soldiers by the rebels. Many supposed that the Government did not intend to do its duty in regard to the protection of these colored soldiers. He desired to say, that all such were mistaken. When the question of employing colored men as soldiers was left to the Government, it rested very much with himself whether he should make soldiers of them or not. He pondered the matter carefully, and when he became convinced that it was his duty to employ them, he did not hesitate to do so. He stood before the American people responsible for the act—responsible before the Christian world. Responsible for it he should stand in the eye of the historian. Responsible for it he stood before God, and he did not shrink from the decision he had made, for he believed it was right. But when the government determined to make soldiers of these colored people, he thought it only just that they should have the same protection as the white soldier. (Applause.) And he hesitated not to declare, that the government would so protect them to the utmost of its power. Whenever a clear, authenticated case should be made out, retribution would follow. It had hit hitherto been difficult to ascertain with that certainty which should govern a decision in a matter so serious. But in the affair at Fort Pillow he thought they were likely to find a clear case. The government had no direct evi-

dence to confirm the reports in existence relative to the massacre. But he himself feared that the facts as related were true. When the government does know the facts from official sources, and they substantiate the reports, retribution will be surely given. [Great applause.] But how that retribution should be administered, was a question still to be settled. Would it be right to take the life of prisoners in Washington, in Fort Delaware, or elsewhere, in retaliation for acts in which they had not shared? Would it be right to take the prisoners captured, say at Vicksburg, and shoot them for acts of which they were not guilty, and which it will probably be found were the ordering of only a few individuals, or possibly of only one man. The President reiterated that the government would not fail to visit retribution when the facts were clearly proven.

WELL DONE.

A few weeks since, two young men called at my office, one of them very ill. The other said, "Doctor, my friend is sick—will you care for him?" I replied that I would, and he said "all right," and left. The sick man then made the following statement: "Two days ago, I landed in New York city, sick. I gave the only dollar I had in the world for pills. I knew no one. I had just come from England to get work. I have lain out of doors these two nights. To-day I crawled my way to those of my own trade. I am a plumber. I asked the boss to take me into his house, and when I should get well, I would pay him. He said I must go to the hospital. I could not help weeping. I was a stranger in a strange land, sick, and no money. I left the shop, and my friend followed me, and said, 'Go with me, and I will take you where you shall be cared for, and when you are well, you can work and pay me.' Sir, he gave me this money; it is all I have." He handed me a fifty dollar green-back. He was quite sick for a few weeks, but soon became well enough to leave and go to work. A day or two ago, I met them together on the sidewalk, each carrying a kit of plumber's tools.

H. P. BROOKS, M. D., 15 Lighthouse St., N. Y.

THE PASSOVER.—The feast of the Passover, one of the most important, especially with regard to its sanitary regulations, of all the Jewish holidays, commenced on Fourth-day, April 20th, which corresponds with the 14th day of the Jewish month Nisan. The festival was instituted to commemorate the deliverance of the children of Israel from the land of Egypt. A peculiarity of the festival is the eating of matzah, or unleavened bread. After returning from the synagogue on the first and second nights of this holiday, there is a family service called the Seder, in which all the members of the household join in reciting the adventures of the Israelites in Egypt, their subsequent deliverance, and singing hymns of praise to God for His bounteous protection. The festival continues for eight days. On the first, a second, seventh, and eighth, all secular pursuits are abandoned—the intermediate days are, however, devoted to business.

THE SANITARY FAIR IN NEW YORK

Proves rather a hard draft on the ladies prominently engaged in it. Mrs. Kirkland, a well known literary lady, died a couple of weeks ago, from disease induced by fatigue at the Fair; and on Friday last, Mrs. David Dudley Field died in consequence of excessive labor in connection with the Fair. Mrs. Field was a person of great force and energy of character, as well as of a most active and unwearied benevolence. The powers of her mind were quite above the common order, and joined to her insight into the character of others, enabled her to execute a thousand generous purposes, which others would have despaired of effecting.

THE SABBATH-SCHOOL PAPER

will enter upon a new volume with the number for July. It appears to give general satisfaction, and we hope the present subscriptions will all continue, and that considerable addition will be made to the list. We ought to know, as early as the middle of June, how many will be wanted. It is about time, therefore, for our friends to look after the matter. Notwithstanding the great increase in the cost of paper and printing, we do not propose to increase the price of subscription, which will continue as below:

Single copies, Twenty-Five Cents. Five copies to one address, One Dollar. Eleven copies to one address, Two Dollars. Larger numbers, in the same ratio, Fifteen Cents per copy. On all packages of eleven copies and over, postage will be prepaid at the office of publication. Communications, orders, and remittances, should be addressed to GEORGE B. UTTER, Westery, N. I.

ELD. JAS. SUMMERBELL, of Leonardville, N. Y., met, with an accident, some two weeks ago, from the effects of which, we are pleased to learn, he is rapidly recovering. It seems that he was driving on one of the streets of Utica in which a railroad track has been laid, when a wheel of his buggy caught in such a way as to capsize it, raising him considerably, and laming his left shoulder. His daughter was with him, but escaped injury.

BROKEN BANK BILLS.—The Tiverton (R. I.) Bank, which failed some half a dozen years ago, has lately paid a dividend of 80 per cent. to bill holders. Since this fact was announced, we have received a five-dollar bill on that bank, but fear it will prove worthless, because the bank gave notice that all bills must be presented before a certain date to entitle them to a dividend. There is another Rhode Island Bank—the Washington County Bank, at Carolina Mills—in process of closing up by the Receiver, Wingate Hayes, of Providence, who has given notice that bills must be presented before the 30th of April, with the owner's name endorsed on the back, to insure a dividend.

REV. CALVIN FAIRBANKS, who was implicated, with Delia Webster, in enticing slaves from Kentucky, several years since, and who has served twelve of a sentence of fifteen years in the Frankfort penitentiary, was pardoned by Lieut. Gov. Jacobs while performing executive duties during Gov. Bramlett's absence from the State. Mr. Fairbanks was well known among our people in Allegany County, New York.

ELD. GEO. E. TOMLINSON, of DeRuyter, has received and accepted a unanimous call to become pastor of the Seventh-day Baptist Church at Adams, N. Y., and expects to commence his labors there on the second Sabbath in May. We understand that the church in DeRuyter has hopes of obtaining the services of Eld. Charles M. Lewis as pastor.

THE METROPOLITAN FAIR at New York closed on Saturday evening last, having realized the sum of \$1,011,000. The result of the army sword voting was, Grant, 30,291, McClellan, 14,509, Scott, 163. The naval sword was voted to Commodore Rowan—Admiral Farragut being next highest.

GREEN, the Malden murderer, pleaded guilty, and thus saves, for himself and the public, the excitement of a trial.

THE LADY'S BOOK for May—fresh, radiant, and worthy its ancient fame—has been received at the office.

RELIGIOUS INTELLIGENCE.

An agitation has been going on for a year or two past in Scotland, resulting from an endeavor to unite the two Presbyterian bodies known as the Free Church of Scotland, and the United Presbyterian Church. The proposed union is a failure, both parties agreeing in faith and discipline, but disagreeing on the subject of State aid. The Free Church was in favor of accepting government assistance, the other branch opposed to it. The Sunday-school children of Scotland, Nova Scotia, and Australia, have raised \$16,000, with which a brigantine has been built to serve as a missionary ship in the Pacific Ocean. It is called the "Day Spring." Two others, previously built, have been for some time plying from island to island in the great sea, freighted with a precious cargo of Bibles, tracts and teachers. Their names are the "Morning Star" and "Evening Star."

The French Court every Sunday listens to the preaching of one of the Bishops of France. The prelate now in attendance is the Bishop of Rochelle, one of the youngest members of the French hierarchy, who is said to be highly esteemed by the Emperor, and to be destined to fill the next great archbishopric which may become vacant.

It was remarked by a clergyman in Hartford, Conn., at the Methodist Conference held there recently, that during the past year he officiated in two churches in New Haven county, in one of which there was not a democratic member, and in the other not a republican.

The receipts for the past year of 43 leading religious societies, which held their anniversaries in London, were 951,092, or over four and three-quarter millions of dollars. Nearly one-half of this amount was for the support of foreign missions.

Over \$400 have been contributed in Constantinople, principally by native Turks, to assist the American Bible Society in distributing copies of the Scriptures among the freedmen.

The Edinburgh Witness, the organ of the Free Church in Scotland, which attained such celebrity under the editorship of the late Hugh Miller, has been discontinued.

Yale College has received or has been promised half a million dollars within a few months, and Gov. Buckingham has recently swelled the fund by a gift of \$25,000.

A young Jewess of a distinguished and wealthy family, has just been received, with much ceremony, into the Catholic Church at Lucca, Italy.

The church members connected with Protestant missions in China now number about 2,500.

Fourteen Presbyterian journals have been started within a few years at the West. Only two of these now exist.

Mr. B. R. Barlow, the well-known and efficient Superintendent of the Five Points Home of industry in New York, died at that institution last week. For nearly seven years past, Mr. Barlow has devoted his whole time and attention to the welfare of the poor, unfortunate, who came under his charge.

The accustoms to the Methodist Church in the Northern States during the past year are reckoned at 10,100.

