



The Sabbath Recorder.

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Geo. B. Utter, Editor.

CHRISTIAN FAMILY NURTURE.

NUMBER FOUR.

Parents often wonder at the absence of their children in the art of dissimulation. In many instances, they might more properly wonder that their children are not more given to it. When a parent discovers acquaintances coming for a call or visit, or the coming of such is announced for a future day, and at once expresses sorrow in view of the fact, declaring their presence to be undesirable, and wishing "they would stay at home," the child who hears expects that the reception and treatment of the parties will correspond with the feelings expressed. If, on their arrival, the reception and treatment is "just for the sake of appearance,"—be cordial and bland; if the parent asserts that the visit is a pleasure, that it is to be repeated, the child, listening to all that passes, is taking a lesson in dissimulation, and point blank deception, not likely to be soon forgotten. This will suggest to the reader many ways in which parents undesignedly—but not without blameworthiness—teach their children deception; and deception thus taught is often the parent of the "baser forms, culminating in positive lying."

Another fruitful source of such training, is the very prevalent habit of "putting the best side out." In a limited degree, propriety requires this, but not to as great an extent as it is generally practiced. The true nature of things, and the facts in the case, should generally appear. One department of this is that of excuse-making, in such a way as to carry the impression, that things are not generally so unfortunately arranged as now; indeed, that they are usually quite different. In this way, some people are always very unfortunate "just then" and that "just then" occurs every day in the week, if not every hour in the day. Instance—Charlie is allowed to make mud-pies each day in the back-yard. But if, with dirty face, and mud-spattered clothes, he happens to come into the room when callers are present, the mother assures them that "Charlie is not always so dirty"—"she don't intend that her children shall usually play in the dirt, but he had just gone out a few minutes before." The truth is, Charlie was out all the morning, and went back to his dirt-pies with the last part of his dinner in his hand. He knows this, and knows that it is his daily habit. Who shall wonder, if a month after, while he is taking his twentieth dip into a jar of choice preserves, being caught, he shall insist that he "had just found them," even though the half-empty jar be swift witness to his falsehood? He remembers the story of the dirt-pies, and acts as his mother acted.

In the direct treatment of children, with reference to their own acts and ideas, the law that "like produces like" is unvarying. The mood of the parent is transferred to the child, with photographic exactness. Remembering this, and remembering how universal it is, that parents rebuke and correct their children while terrified by the wrong committed, it is no wonder that children are peevish and complaining. Here, again, "as you sow, so shall you also reap," as we use the term, is a most fruitful source of the same disposition in the child. If parents are peevish, hurried, and inconsiderate, in correcting the wrongs of their children, they will often create more evil than they remove. Parents often seem to correct, more to give vent to their own feelings, than to cure the evil in the child. "Verily, verily, I say unto you, they have their reward." I think that a close examination of this will prove that, aside from ill-health, the most fruitful cause of peevishness and ill-temper on the part of children toward their parents, and especially toward each other, is found in the treatment extended to them by their parents. As is the vine, so are the branches. There can be little question but that many parents, desiring the best good of their children, and professing to be Christians themselves, often keep their children from becoming Christians in this way, by this lack of self-government. Parents, ponder it well.

GLENNER.

Arrivals in Minnesota.—A letter dated Wilton, Minnesota, April 18th, says: "We are enjoying a beautiful spring. Farmers have been plowing and sowing for the last two weeks. We have done the business at making maple sugar. We intend making again next fall. From Sorensen, imported sugars have gone, and we are in for some manufacturing. Pickled, weighing from five to fifteen pounds, and other good fish are produced at Minnesota Lake, and other lakes near us. Geese, ducks, sandhill cranes, and prairie

chickens, are sent in abundance, that we may not lack for fresh meat. Hay is generally short this spring, and stock looks uncommonly hard. Sheep, horses, and even cows, get their living now on the prairies. I returned from the village of Freeborn yesterday, where they have enjoyed a precious revival. Many of the hard ones are among the converts. This evening there is an exhibition at Trenton, being the conclusion of our Literary Society. Tomorrow a Teachers' Institute commences at Wilton, (our county seat,) for the drilling and examination of teachers. J. C. W.

THE WAR AND SABBATH-KEEPING.

To the Editor of the Sabbath Recorder: Permit me to say a few words in vindication, not of Sabbath-breaking, but of Sabbath-keeping young men, who have voluntarily responded to the call for help from an imperiled country.

In the Recorder of March 31st, appeared an article from the pen of Joshua Paul, under the above heading, in which he expressed a gratitude for the fidelity of our young men now serving in the army. This solicitude, in itself, is well, and doubtless is shared by all who love the Sabbath of the Lord; still, I trust J. P. will pardon me for taking issue with some of the sentiments expressed in his article.

He says, "I am fearful that the consciences of many, if not of all of them, will have become so callous by the time the war is over, that they will very easily give up the day which they have been trained to regard as the only one having any claim to be called the Bible Sabbath." Perhaps the fear expressed in this sentence is well founded, but it appears to me a little extravagant, at least. I have for years been of the opinion, that a man may be a man, although surrounded by adverse circumstances; yes, a man may be a Christian in the midst of the most aggravating trials. I see no necessity whatever for the conscience of any man to become callous in regard to any of the fundamental principles of Christianity, so long as he is honest in his purposes, and sufficiently enlightened to enable him to discriminate between right and wrong. If one has not principle, as the main spring of his well-doing, he merits little for doing well. If a man keeps the Sabbath simply because it is convenient, while at home and surrounded by Sabbath-keepers, very likely, when removed from such influences, he will neglect to keep the Sabbath. But is he a true Sabbath-keeper, who observes the day because there is no inducement to do otherwise? Is a man to be regarded as honest, simply because, in the absence of an opportunity, he commits no theft? If a man in your employ cannot resist the temptation to pilfer, or deceive, is he worth retaining as your agent? Neither is he a true Sabbath-keeper who refrains from labor simply because there is no inducement for him to work. Such an one, young or old, soldier or civilian, would very likely sell the Sabbath to the first bidder. There might be danger that his conscience would become callous. But the sooner our denomination is purged from all such nominal Sabbath-keepers, the better it will be for the cause. But really, if I wished to encourage and strengthen the good resolutions of those young men now liable to peculiar temptations, I would not undertake to do it by expressing an entire want of confidence in their integrity, even when placed in a position which requires them to violate the Sabbath. The surest way to encourage and secure fidelity, is to trust.

I am sorry to see J. P. make use of the phrase, "Having so long hired themselves out to violate the Sabbath;" for, certainly, this cannot be his purpose for which they engaged to serve their country. If they "hired out" at all, it was to save their country from ruin, and not to violate the Sabbath. His violation may follow as a necessity, but it sounds as if he were saying they hired for that purpose. Liberty is as dear to Sabbath-keepers as to any one else; and for one, I am proud to know that many are willing to sacrifice so much to protect it. Let our people contribute, not only money and sympathy, but blood, and thus earn a right to live in a free and happy land, where they can worship God according to the dictates of their own consciences. But, "if the government may employ them as soldiers now, why may it not afterwards employ them as clerks?" etc? Will J. P., upon reflection, urge this as a fair question, pertinent to the matter under consideration? Even the Pharisees did not reply thus to Christ's exposition of the Sabbath law. When the work of necessity or mercy was accomplished, they did not argue that the next step would be to drive the rescued ox off to the market and sell it on the Sabbath-day. I doubt not but there have been instances where the army has been the starting point of open disregard of the Sabbath, as

well as all other commands of God. I have seen such instances myself. But I am glad to say, that I have seen more of our young men remain steadfast—daily growing in manhood and Christian virtues—than of the opposite character. But we need not go to the army to find examples of instability. Those who gladly take the army for an excuse in breaking away from the Sabbath, would find a way to accomplish the same object in times of peace. I have but little sympathy for that man who willingly abandons his principles for some trifling consideration. Too many apologies are made for such men. Let me ask, in behalf of the Sabbath-keeping young men now in the army, that those who are at home, encourage us with their prayers; and let your prayers be so fervent as to bring faith in their efficacy. Confide in us until we return to our loved homes, to enjoy the Sabbath with you, in a land freed from the thrall of slavery. He who shall pass through the trials incident to a soldier's life, and return cherishing a higher regard for truth, and purity, will be worthy the name of a Sabbath-keeper. He who loses sight of his earlier religious training, will do so from choice, and not from necessity. L. E. L.

FUNERAL SERMONS.

To the Editor of the Sabbath Recorder:

What do you think about funeral sermons? Should their primary design be to soothe the feelings of the mourners, to exhibit the virtues of the deceased, or to preach the Gospel to the living? There is a generally received maxim—"Never speak ill of the dead;" does duty never dictate a different course? Are there no cases in which it is best to raise the note of warning? Some ministers scarcely ever preach funeral sermons without going into fulsome eulogy—in many cases, without much reference to the peculiar characteristics of the departed. Is the effect good or bad? I should like to have some light upon these points. There is one thing, however, in reference to which I am fully satisfied. Let me suppose a case. Parents lose a child. They hardly know how to be reconciled. They can see no light in the darkness that enshrouds them. The preacher is very sympathetic, and in the course of his remarks proceeds something in this way: "You shall never again clasp your little one in your arms. Her voice will no more make music in your lonely home. The eyes that ever beamed on you with love, are dim and sightless. Oh, how you will miss the sprightly step and ringing laugh! The light and the music will seem to have gone out from your home." &c. Now, is not this really cruel? The afflicted know these things well enough already. They need not be reminded of them, but rather to have their hearts turned in living confidence to Him "who doeth all things well." It seems to me that he who pursues this course, may be a preacher, but not a minister. Yet I believe that the majority of people desire just this cruel kind of preaching on such occasions—delight in it, just as theater-goers do in tragedy.

MILTON ACADEMY.

REPORT OF EXAMINING COMMITTEE.

The Winter Term of this flourishing Institution closed March 18th. Examinations of classes occupied three days; and three evenings were devoted to public entertainments. On Tuesday and Thursday evenings, were held the public exercises of the Literary Societies, which have become permanent fixtures of the School, and no small auxiliaries to its efficiency. These exercises were highly creditable to the students engaged in them, and were appreciated by the public.

Wednesday evening was set apart for the customary students' Reunion, and the interest of the evening was greatly enhanced by the presence of a large number of volunteers, principally of the 13th Wisconsin Regiment, now home on furlough. These soldiers, many of them, had been students of the Institution; and had now come from the camp and field, to rest a little time amid scenes dear to them in the memory of peaceful days. Addresses were made by Capt. S. S. Rockwood, of the Commissary Department of the Army, and Rev. W. C. Whitford, the justly popular Principal of the Institution; and a poem was read by Serg't G. W. Steele, of the 13th Wisconsin Volunteers. The battle-torn flag of the indomitable Wisconsin 24, which had been brought from many a bloody field; to be preserved in the archives of the State, was displayed by Lieut. Samuel Bond, a noble representative of the regiment that will live in his story. Ober after cheer greeted its tattered folds and its modest bearer, while an inspired choir sang—  
"Then rally round the flag, boys,  
Rally once again."  
Twenty-eight brave men had fallen with that flag in their hands; but it had never trailed in the dust.

There is an eminent fitness in the occasion which brings students and soldiers together; when the soldier fights to save civilization, learning and liberty from the assault of a hideous barbarism. It is no small commendation to Milton Academy, that it has furnished one hundred and seventy-five soldiers for the war. The Term has been a success, and the large numbers that came to witness the closing exercises of its two hundred students, indicate that the Institution still retains the popularity it has so well earned.

In the curriculum of the Academy, all the different branches of education are fully represented, and each department is assigned to an experienced teacher. The examination showed a most gratifying efficiency and progress in the studies. Thoroughness was manifested in the instructions of every one of the able corps of teachers, of which the trustees and patrons may justly be proud; while kindness and appeals to the better nature of the student, seemed to be the feature of that discipline which characterized the Institution to the public.

Long may the Academy deserve the popularity which now places it foremost among the literary institutions of the State; and never may its friends allow it to want the facilities to maintain its well-earned position.

D. E. MAXSON,  
E. J. GOOSPEED, Com.  
S. S. ROCKWOOD,  
MILTON, Wis., March 23d, 1864.

WHY ARE WE FORSAKEN?

To the Editor of the Sabbath Recorder:

We soldiers of Uncle Sam's Army do not know that we have done anything to offend our brethren at the North. And we are at a loss to find any reason why they have forsaken us. It seems to be a truth, however, daily attested by the coming of almost every mail bags to us, that we have passed from their memory; that they have entirely forgotten that we are in need of cheering words and Christian counsel. We cannot help asking why it is so.

Perhaps the good brethren and sisters, as they sit in their "easy chairs," and read of the jolly times on the Rapid; imagine that the soldiers have little to do except to write letters, and that we do not much care to get any in return. Well, it is true, we do have some time to ourselves, but we can't well afford to do all the writing. We long—O, so much—for home and the society of those who love Jesus. We are not pleasantly situated in a social point of view. We are deprived of the privilege of attending prayer and conference meetings as often as we would like to. The many here are exceedingly rude and profane. We are daily and hourly tempted to wrong-doing. Official examples, we are sorry to say, are chiefly on the wrong side. And this state of things makes us feel the need of kind friends, or at least of their counsels. We hope our brothers have not forgotten the "covenant" they once made with us; for, now that we are in the midst of the pitfalls of temptation, how much good might be done us by the exercise of that "watch-care"—how many weary, foot-sore journeys in forbidden paths their experience might save us, could we but have the benefit of it. Who can undertake to tell? No one, who has not been in similar circumstances, can tell how highly we appreciate such letters as we do sometimes get, nor how cheering and hope-reviving those kind words of encouragement and Christ-like love, so generously bestowed, and so greatly prized by us, when among those friends at home, would be to us now. We miss the strength and courage home influences gave us. We need the help of friends now if ever. And we appeal to our brothers, who are not subject to camp influence—Do not forsake us—Do not let us fall, without one effort to save us, now that the day-light has almost come. Do not let us forget that we have homes, and kind friends who love us too. Do not let us forget that you love Jesus, and wish us to. Do not turn the "cold shoulder" to us, if we have come out to defend your homes and lives—the cause of right and of God—on the bloody field. We trust we have brought our souls with us. Are they not yet worthy your watch-care? We believe that you often pray for us, as you promised you would. But that other promise, we fear you forget. You do not write to us.

QUESTIONS FOR JOSHUA PAUL.

1st. Is it possible for our young men in the army to obey the sabbatical law, when required by the government, which ignores the Sabbath of the Lord altogether, to perform "military service, on the seventh day, the same as on any other day of the week?"

2d. Does God justify our engaging in any enterprise, the execution of which involves the necessity of disobeying the fourth commandment, or any other divine precept?—AZOR BENTZ.

EVANGELICAL LABORS AMONG ROMAN CATHOLICS.—The Annual Report of the Evangelical Society of Belgium has been published. The facts it contains are very encouraging to Protestant Christians, for they establish in the most incontrovertible manner, that Protestantism is making steady and visible progress in Belgium, no less than in Italy and in every Roman Catholic country where it enjoys toleration. The Evangelical Society of Belgium was founded in 1837, at which time the kingdom of Belgium had only seven congregations, with a population of six thousand seven hundred souls. The Evangelical Society has, during the twenty-five years of its existence, been instrumental in founding twenty new churches and stations, at the head of which there are eighteen pastors and evangelists. Of these twenty congregations, seventeen are entirely composed of former Roman Catholics. The population which has been reclaimed from the Roman Catholic Church, and is now permanently connected with these missionary churches, amounts to from six to seven thousand, and the number of those who occasionally have heard evangelical preaching, is estimated at several hundred thousands.

"CENSURE OF THE CHURCH."—The following "curse" has been circulated in Mexico—it is for the benefit of any person disposed to appropriate Church property, and is headed "Censure of the Church."

"Cursed in his house and out of his house, in the city and out of the city, waking and sleeping, eating and drinking, sitting and walking; he is to be cursed in his flesh and in his bones, from the tip of his toe to the top of his head; the vengeance denounced by God against the children of iniquity is to fall upon him; his name is to be effaced from the book of the living, and not to be inscribed in the book of the just; his lot and inheritance is to be with the fratricide Cain, Dathan, and Abiram, with Ananias, with Simon Magus, and with the traitor Judas; he is to perish in the day of judgment, devoured by eternal fire, with the devil and his angels."

THE ARMY OF THE POTOMAC.—The Rev. Mr. Duryee, of the Collegiate Dutch Church in New York, made a brief statement on Sunday, April 24th, of the result of his recent visit to the Army of the Potomac, before the congregation worshipping in the Fifth Avenue and Twenty-ninth street Church. He said that the army was in the finest possible condition, well clothed, well fed, in comfortable quarters, and perfectly disciplined. A general regard for religion pervades the camp; extemporaneous chapels have been placed throughout the lines by the aid of the New York Christian Association, and the services are largely attended. Every night religious meetings are held. Mr. Duryee, in the course of his remarks, said that the soldiers were fully aware of public sentiment at the North, and expressed the deepest resentment toward the friends and supporters of the rebels.

ARMLESS SOLDIERS.—It is mentioned that in a late religious service in Nashville, Tenn., the chaplain requested all who had found Christ in the army to raise their right hands. Nearly twenty lifted the signals of faith. It then occurred to the officiating brother that some might have no right arms. He then desired those who were thus afflicted to raise the left hand. Several immediately answered to the call. The thought now flashed upon the mind of the chaplain that there might be Armless disciples who had found the Saviour on the tented field; and he further asked any who were present of this kind, also to rise. Three heroes, emphatically unarmed, rose, bowed in token of their loyalty to Immanuel, and sat down. This scene, so touching and impressive, as the *Christian Intelligencer* remarks, doubtless stands alone in the annals of warfare.

FINDING FAULT WITH MINISTERS.—"Deacon Philip" in *Zion's Advocate*, preaches another sermon to ministers, from the text, Mark 7:2, "They found fault." As the people found fault with Jesus, though there was really no fault in Him; it is argued that ministers, who have faults, should deem it no strange thing to be found fault with. But secondly, the great thing is for ministers to learn how to take the fault-finding. And first, let them be very honest in self-examination to see how much occasion they have given for it. In the next place, be as quiet and patient under it as possible, and beware of the spirit of retaliation. And finally, try to live down by a Christ-like deportment, kind words and pleasant looks, what you can never frown down, nor scold down.

THE RELIGIOUS JOURNAL.—The appropriate office of a religious journal is three-fold—the dissemination of religious intelligence, the vindication of the fundamental doctrines of Christianity, and the enforcement of its duties. Neither of these should be omitted. In the columns of the religious newspaper should be found chronological revivals of religion, reliable information touching the progress of the Redeemer's Kingdom on the earth; accurate definitions, striking illustrations, and vigorous defenses of the cardinal doctrines of the Bible; and whatever will animate readers to possess and practice true religion. It thus accomplishes in type what the gospel minister accomplishes orally, and is his efficient coadjutor in the work of morality, philanthropy and piety.

THE RHODE ISLAND BAPTIST STATE CONVENTION held its 39th annual session, last week, at East Greenwich. Among the resolutions adopted was one, "that in view of the urgently inviting field of missionary labor in the State, the Board be instructed to raise the sum of \$2000 for the ensuing year." The following resolutions of the State of the Country were adopted:

Resolved, That the present condition of our national affairs calls upon us to turn in humility and penitence to God, whose chastening hand we feel, and from whom alone our salvation can proceed.

Resolved, That our prayers are peculiarly demanded for the President of the United States, for our rulers, for all who are in command of our armies and of our navy, and for our brethren and fellow countrymen, who, in obedience to the claims of patriotism, have left their homes to serve in arms under the banners of the Republic.

Resolved, That we deeply deplore the tendency to grasping worldliness and to ostentatious luxury, now manifestly prevalent throughout the country, as being singularly unfitting to our circumstances, and calculated to grieve the Spirit of God.

Resolved, That in our judgment it would be eminently becoming for the Chief Magistrate of the country to set apart a day of fasting and prayer for the interposition of God in behalf of the cause of liberty, righteousness and humanity, whose interests are identical with the success of the national arms.

MR. JAMES HOLBROOK, who died at his residence in Brooklyn, Conn., on Thursday afternoon, April 28th, was for many years the special agent of the Post Office Department, and received his appointment in 1845. He was then assigned to the districts of New York and New England; but, his superior talents entitling him to a far more extended field of operation, he was made "special agent at large." The changes in the various national administrations for the last nineteen years affected him not, and he continued to hold his position under all the Presidents and Postmasters General since the time of President Polk. Mr. Holbrook was at one time connected with the press, having been the editor of the *Norwich Aurora*.

PREMIUM FOR A BOOK.—The American Reform Tract and Book Society, of Cincinnati, offers a premium of fifty dollars for the best book for a holiday gift, or premium treasure, for children; the book to contain about one hundred pages, and to be in size about four and a half by two and a half inches. It must be written in style and language adapted to children, and its leading purposes must be to win them to Christ. A few words against tobacco and strong drink may be well. Manuscripts will be received till September 1st, 1864, by the American Reform Tract and Book Society, Cincinnati, O., by whom a committee of award will be appointed.

REVIVALS IN ENGLAND.—Late English papers give accounts of remarkable revivals in some parts of that land. At Halifax meetings were being held in two of the public halls, one capable of seating 1000, and the other 1500 people. Brethren wholly unused to exhortation speak of what they know of the powers of the world to come, and the Lord blesses their testimony. At least a score of places might be specified where movements of this sort are witnessed and felt.

THE 35TH REGIMENT N. Y. VOLUNTEERS were among the troops captured at Plymouth, N. C. A letter from George I. Langworthy, a member of the Regiment, who happened to be at Beaufort, on special service, tells us that he had been unable, up to the 25th of April, to learn who of the regiment were killed, wounded, or taken prisoners. Mr. Langworthy says that the health of the troops at Beaufort is good, and there are indications that active operations are expected there soon.

A CORRESPONDENT, writing from St. Peter, Minn., says: "I wish to inform you that I received the books, tracts, and papers, for which I thank you heartily. I have distributed a good part of them to the various religious people around here, of different denominations. I also wish to inform the brethren that I am much pleased with the full views of Bible truth which those books and tracts contain. Personally, I am not acquainted with a single Seventh-day Baptist."

THE AMERICAN TRACT SOCIETY, instituted at Boston in 1814, is to have a semi-centennial anniversary in that city. Music Hall has been engaged for the purpose, thus giving an opportunity for ticket holders to bear the grand organ. The Historical Address, by Rev. Henry Ward Beecher, will be made on Wednesday evening, May 26th, and the breakfast will occur on the next morning. Eld. THOMAS E. BARBOCK and family left Fremont, Kansas, for Alfred, about three weeks ago. On the 18th of April, they were at Pardee, where Bro. Barbock had an attack of cholera, which would detain him a few days.

MURDER NEAR SHILOH, N. J.—A letter from Mr. B. Gillette, dated Shiloh, N. J., April 29th, says:

"Yesterday was a time of unusual excitement in Shiloh, as one of the most brutal and cold-blooded murders was committed, about 11 o'clock in the morning, within half a mile of our quiet village; the deed having been done on a public highway, in eight of three dwellings, and of a number of people at work. It appears that a man, by the name of Charles T. Ogden, living in Gloucester county, took as boarders, a man by the name of Washington Howard, a native of Maryland, formerly of the rebel army, and a man named Zadock Darnell, of Mississippi, also from the rebel army. After some weeks, Darnell left, and soon Ogden's wife was missing. Bro. Ogden, believing that they had absconded together, Ogden, taking Howard with him, started in pursuit, and after searching five days, they met in the road half a mile north of Shiloh, when they attacked Darnell with knives, and cut him awfully. Many of the cuts were the whole length of the blade of butcher-knives, two of which were used, and one pocket knife. After they had killed him, they gave themselves up as prisoners, and after the sitting of a jury of inquest, the two men, with the woman, were committed to prison, and the body of the murdered man buried in our graveyard. Court will sit in this county the second week in May, when they will be tried according to law in such cases. Such a scene I hope never to witness again."

TIME TO PRUNE FRUIT TREES.—The Farmers' Club of Dubuque, Iowa, have debated and passed the following sensible resolve upon this question:

Resolved, That the best time for pruning fruit trees, is while the tree is in full growth, commencing at the time a peach tree's leaves begin to develop themselves; and ceasing before the growth of the season is complete, giving the preference to the months of June and July; and further, it is advisable to cover all large wounds with a coating of gum shellac and alcohol, paint of other application that will exclude air and water.

BAPTIST FOREIGN MISSIONS FINANCES.—The Treasurer of the American Baptist Missionary Union, in closing his accounts for the past year, exhibits the following results: donations, \$109,514 74; legacies, \$5,750 82; other sources, \$20,000; making a total of \$135,464 36. The gross receipts for the year preceding, including several thousand drawn from Hong and Hong Kong, were a little more than \$123,000.

COAL appears to be rising. At a public sale in New York, last week, twenty-nine thousand tons were sold, at \$7 88 to \$8 65, being 40 cents per ton higher than a month previous.

RELIGIOUS INTELLIGENCE.

A new society has recently been founded in the Protestant Episcopal Church, called the Christian Unity Society, and having for its object the restoration of the visible unity and communion of all believers. This movement, in which leading men of both schools of the Protestant Episcopal Church take part, is understood to have the approval of the presiding Bishop, the Bishops of New York, Pennsylvania, Maine, Rhode Island, and the Assistant Bishops of Connecticut and Pennsylvania, several of whom have given aid and counsel in drawing up the proposed constitution.

The *Examiner* states that twenty-five thousand dollars have been recently added, in a very quiet way, to the "endowment" fund of the Professorship of Biblical and Patristic Theology, and of Biblical Literature and Exegesis, in the Rochester Theological Seminary. An effort has also been commenced for raising an addition of \$150,000 to the income-bearing funds of the University of Rochester.

Rev. Mr. Harrison, a Southern Presbyterian minister in Knoxville, a while ago, made himself notorious by saying in the pulpit, that he would rather preach from a Bible printed in hell, than from one printed in Massachusetts. He has been sent south within the "Confederate" lines. Whether he has found the Bible for which he expressed so decided a preference, is not stated.

The Spanish authorities in Fernando Po are becoming more stringent in their suppression of Protestant worship. The private meetings are altogether prohibited, and in the two schools the use of the Bible is prohibited. Some everywhere are still ignorant when given the scope of rule and power.

Dr. Parker writes from Hilton Head, that he has just received an order from General Gilmore, placing at his disposal all the church property in Beaufort, which he finds of unspeakable consequence to the work of reconstructing society, and reclaiming the people, white and black. The Consistory of Georgia have denied to the Association of Pastors the use of the churches for the celebration of the three hundredth anniversary of the death of Calvin, because he is justly deemed the opponent of the doctrine of the Trinity. The receipts of the Baptist Missionary Union, for the past year, are nearly \$1,500,000 in donations and legacies, and \$200,000 from other sources. The \$1,700,000 will cover all the appropriations, and leave a surplus of \$500,000 in the treasury. The Presbytery of New Orleans lately held a meeting, the first which has been held since the possession of the city by the United States, and which was held in the city of New Orleans, and which would detain him a few days.



