

Baptist Church in Hartford, which city has since been his home, with the exception of six years spent at the Boylston street church, Boston. He was pastor of the First Baptist church, in Hartford, for twenty-four years, resigning on account of failing health in 1869; yet continuing his Christian labours in the important office of Secretary of the Connecticut State Baptist Convention. Dr. Turnbull wrote extensively on theological subjects. Between 1840 and so he published volumes entitled *The Theatre*, and *Olympia a Morata*, also a book of European Travels and a translation of Vine's *Vital Christianity* in 1851. During his Hartford pastorate he produced his *Theophany, or Manifestation of God in Christ*, containing an able review of Dr. Bushnell's *God in Christ*. His most important theological work, however, was the *Christ in History*, which created much interest in America and Europe, and was the subject of much earnest discussion. Dr. Turnbull also edited the *Christian Review* for two years. His life work was well done.

GENERAL.

One of the largest Bible-classes in the world is that conducted by W. H. Thompson, M.D., at Association Hall, New York, every Sunday afternoon. He has an average class of 1,000.

The Evangelical Alliance has issued a programme for the week of prayer which begins Jan. 6, 1878. Among the topics are: The Church of Christ in all Lands, "Christian Families," Nations, "Christians," Missions, and "The Circulation of the Bible."

Rev. Dr. A. A. Hodge, son of Dr. Charles Hodge, has been installed as successor of his father in the chair of Systematic Theology at Princeton Seminary. He was recently a Professor in the Western Theological Seminary at Allegheny.

Women's Missionary Boards prove to be very valuable in the various missionary societies raising funds. The auxiliaries to the American Board have steadily increased their collections since 1872. In that year they raised \$34,184; in 1873, \$42,559; in 1875, \$58,633, and this year, \$72,514.

There is a Young Men's Christian Association at Danied, New Zealand. It was organized two years ago, and is in a flourishing condition, having increased its membership the past year from 160 to 300. A prominent feature of their work is the visiting of the immigrant ships, as soon as they arrive at Port Chalmers, and inviting the immigrants to visit their rooms, which invitation has been largely availed of by them. They are also visited in their barracks and suitable addresses made.

The Canada Presbyterian Church has had a rapid growth in the past years. In 1860 there were seven distinct congregations. In 1860 and in 1866 there were 27, and in 1875 a great union, which embraced except the anti-union party. Within the bosom of man, the Presbyterians had no college; now they have five, and a sixth in Manitoba. The Church has now four missions, sustained at an annual cost of \$30,000, and well-organized home missions, extending from Newfoundland to the Rocky Mountains, sustained at an annual cost of \$40,000.

The Revivalists have had a successful campaign in Vermont. At every point large and interesting meetings have been held, and many have been converted. Messrs. Moody and Sankey, at Burlington, drew great crowds of people, large numbers coming in from the country, and from the towns and cities lying near. The noon-day meetings grew steadily until the church was filled each day. The afternoon meetings packed a large church, and the night and Sunday meetings required overflow services. A large number pro-

fessed conversion, among whom are many prominent men and many young people. Moody and Sankey began in Manchester, N. H., on Sunday, Nov. 4. Messrs. White and McGranahan, at Rutland, had much with similar success, and during the past two weeks have had a great ingathering.

The *Christian World* of London says: "Presbyterians in England with few exceptions, favor a revision of the Confession of Faith."

Mr. Moody's Boston Tabernacle is almost constantly in use for Sunday and week night meetings. Dr. L. W. Munhall has been holding nightly services, and Rev. W. S. Rainsford was announced to follow December 9.

The first census of the Dunkards, or German Baptists, has been completed, and they are found to number over 60,000. They believe in trine immersion, and feet washing, and pay no salary to their ministers. In Pennsylvania, they have 69 churches, with 14,861 members.

A Commission of the United Presbyterian Church of Scotland is engaged in examining the Westminster Confession of Faith with a view of reporting to the Synod on the advisability of revising it.

The refusal of a Congregational Council to install Mr. Merriam, at Indian Orchard, Mass., because he rejects the doctrine of endless punishment, has moved the Springfield *Republicans* to take action. The Western Massachusetts Congregational pastors as to their attachment to the doctrine. Of the 96 letters sent out, answers were received to 47. Of these 47 Pastors state that they teach the doctrine of eternal conscious punishment, and four do not teach it. Seven of these would have voted no.

The Scottish Free Church Commission has adopted the following concerning the proposed establishment of a Roman Catholic hierarchy in Scotland: "The attention of the Commission having been called to the statement, probably well founded, that the Romish authorities are about establishing a hierarchy in Scotland, and to the efforts which will consequently be made to extend the influence of popery in Scotland, they did, and hereby do, call the attention of the ministers of this Church to the importance of instructing the people in the true nature and bearing of the Romish system, as well as the present movement, and earnestly pray that God may be graciously pleased to continue to their land the blessings of the Reformation."

Jarvis St., Toronto. The first Social of the season given by the Young Peoples' Associations of Jarvis Street church, was held on the evening of the 13th inst. The spacious school hall was, as usual, occupied to its full capacity.

Mr. Charles E. Thomson, the newly-elected President of the Young Men's Association, filled the onerous position of chairman. The programme consisted of the chairman's and pastor's addresses; solos by Misses Brokoviak, Hewitt, and M. Elliott and Mr. Bilton; piano duet, Misses Elliot; and readings by Messrs. Sears and Bedford.

A lengthy intermission was not felt to be a loss of time, and after the usual vote of thanks to those who had contributed to the evening's enjoyment, the meeting closed at a seasonable hour.

ELOQUENCE.—"Tenderness is the soul of eloquence; it tunes the voice into music; it breathes our thoughts into the hearts of our hearers, and makes them one with us."

A RICH, but parsimonious old gentleman on being taken to task for his uncharitableness, said: "True I don't give much, but if you don't know how it hurts when I give anything you wouldn't wonder."

Selections.

FRAUD AND THE CHURCHES.

It is certainly remarkable how many of the speculators and defrauders whom the losses of the last few years have brought to light have come from the churches and religious associations. All sects have contributed to swell the ranks of the dishonest. In Brooklyn, the Unitarian and Dutch Reformed; in New-York, the Roman Catholic, Episcopal, and Presbyterian; in other places, all the various shades of religious belief and practice—those who hold to extreme form and ceremonial and those who trust to spirit, the orthodox and the heretical, the preachers of morals and the preachers of faith—have each and all furnished recruits to the ignoble army of forgers, speculators, violators of trust funds, and all those whose frauds have cursed and disgraced the country for some years past. It is true that what has seemed an epidemic of fraud may have been only the sudden revealing of the disease which has long been working beneath the surface. No doubt the process of reduction of values and returning to a solid basis of currency is a severe test of all mercantile affairs, and brings to light frauds and dishonesties which otherwise would never have been known. For the impartial student of human nature must allow that few men are deliberate rogues and hypocrites. They always expect to retrieve to-morrow what they lose to-day. They take a dishonest step, expecting immediately by a lucky hit to cover it and make all right again. Who can doubt that Gilman, with his pious and honored ancestry, his large circle of the most respected relatives and friends, and his own position in the Church, went by slow degrees down the descent into crime, expecting each day to make up his losses and cover his frauds?

Still, even with this extenuating circumstance, why should the Church be so openly involved with this increasing dishonesty? It is obvious that the form of doctrine, or ceremonial, or Church government can have nothing to do with these short-comings of nominally religious men, as these represent all beliefs and no beliefs. Still, they none the less bring shame to religion, and strengthen the argument of skepticism. The strongest proof urged by the early Christians of the Divine origin of this faith was its wonderful effect on morals and conduct in an age of unheard-of vice, cruelty, and fraud. The early apologists of Christianity could, with pride, ask of the pagan world where they ever heard of a Christian who substituted wills, who robbed widows, who frequented houses of vice, indulged in unnatural insts, or broke any of the laws of Roman society? Whatever things were honest and of good report belonged especially to Christians. And ever since it has been the glory of our faith, and its strongest defense against the tide of unbelief, that no other influence was ever discovered in the world so adapted to make men honest and true and just and merciful as the teachings of Christ, while the advance of man through every age since, in humane and just laws, in merciful practices, and honest living, is seen to be especially due to this one great power.

If there is just now an ebb of this influence, and the nominally religious are found to be