## Woetry.

PENTECOST. When God of old came down from heaven, In power and wrath He came; Before his feet the clouds were riven, Half darkness and half flame.

Around the trembling mountain's base The prostrate people lay;
A day of wrath and not of grace,
A dim and dreadful day.

But when he came the second time He came in power and love, Softer than gale at morning prime Hover'd the holy Dove.

The fires that rushed on Sinai down In sudden torrents dread, Now gently light a glorious crown On every sainted head.

## Correspondence.

For the American Presbyterian. LETTER FROM CHINA. ANIMALS WORSHIPPED BY THE CHINESE AT FUH

CHAU. DEAR EDITOR:-The notes I send you in this letter tend to illustrate the nature or the genius of heathenism as existing and as practised by the Chinese in this vicinity, who "serve the creature more than the Creator." I do not propose to exhaust the subject, but merely give a few statements by which your readers may perceive perhaps more clearly than before, how gross, how degrading, and how senseless is Chinese heathenism in this

THE MONKEY.—It is represented as a man, and in the posture of a man sitting, the face only being like a monkey. The image is usually made of wood or clay; sometimes a picture is made on paper, or simply the title under which the monkey is worshipped is written on a slip of paper, and used instead of an image. Paere are several large temples in Fuh Chau erected for the worship of "His Excellency, the Holy King," one of the titles often. niche holding the image or the written name is, are presented to this genius, such as incense, canused in speaking of the monkey. Oftentimes the placed or is made in, a hollow tree, or in the wall dies, mock money, vermicelli made of wheat flour, at the corners of streets, or at the heads of alleys and 7 balls made of the flour of a glutinous kind or lanes. Such places in this city and vicinity where the monkey is worshipped reckoned together with small temples or buildings dedicated to it, amount to several tens, or even nearly to one hundred. In the opinion of some Chinese, worship consists principally in the burning of incense and candles, sometimes with the offering of ments vegetables and fruits, additional to the incense and candles. The monkey was first worshipped in return for supposed services rendered the Budof a certain Emperor of the Yang dynasty, to obtain the sacred books of the Buddhist Religion. This Emperor deified the monkey, or at least he of music, play-acting, and war,, is represented conferred the august title of "The Great Sage Equal to Heaven upon that quadruped The birth-day of "His Excellency, the Holy King," is believed to occur on the 28d of the second Chinese month, when his monkey majesty is specially worshipped by men from all classes of society. It is estimated that more than one tenth of the people habitually worship this animal. The monkey is believed to have the general control of hobgoblins. witches, elves, &c. It is also supposed to be able to bestow health, protection and success on mankind, if not directly, indirectly, by keeping away malicious spirits or goblins, &c. People often imagine that sickness or want of success in study. trade, &c., is caused by witches or hobgoblins, &c. Hence the sick or the unsuccessful worship the monkey, in order to drive away or prevent the evil influences of imaginary spirits or powers.

THE FOX.—This animal is worshipped by the Viceroy, and as some assert, by other high mandarius at Fuh Chau. The fox is supposed to have control of the official seals belonging to high offices of government. In the Viceroy's establishment is a room in the second story of a building which is devoted to the worship of the fox. It has no image, nor is there any picture of the animal as worshipped. The Viceroy soon after arrival at to ten feet high. The frame work is made of his official residence after appointment, repairs to bambeo, which is covered with cloth of silk. These wine and three sticks of incense and two candles, in order to propitiate the good will of Reynard, the keeper of the seal. Unless the fox should be worshipped in some way, it is believed, or at least asserted, among the common people, that it would cause the seal to disappear, and otherwise injure the mandarin, as setting his office on fire, &c. There are very wonderful stories in connection with the power of the fox in mandarin establishthis animal, who is accordingly worshipped by the are very numerous: sick one, or on his account by others, in order to ing success in business is very much dreaded

THE TIGHE.—This animal is worshipped by two

1. By Gamblers. It is the god of gambling. Sometimes an image is made of wood or clay, or evil purposes, the Chinese are not able to explain a picture is delineated on paper or a piece of board, with clearness. They are represented with a of a winged tiger standing on its hinder feet and human body, but the head of a monkey or of a grasping a large cash in its mouth; or sometimes rabbit. merely a title of the animal, " His Excellency, the THE DRAGON .- This is regarded as the given Grasping Cash Higer," is written on a piece of of rain. In times of drought it is worshipped in paper. This is something said to be put under order to obtain the needed element. A temple the gaming table, between two bunches of mock located near the eastern gate of this city is dedipaper money which are suspended. At other cated to the worship of this fabulous animal. It times it may be placed on a table in the gambling is among those objects or images, celestial or terroom, or fastened to the wall behind some table. restrial, which are worshipped by command of the Incense and candles are often hurned before this Emperor in the spring and autumn of each year image or this inscription. On the 2d and 16th by certain mandarius.

counteracting the poisonous influences which cause some Emperor, an object of worship, and an image

children to be sick. When a child, for example,, of the faithful cock was made and worshipped in has the small pox in a virulent form, and fears are entertained for the child's life, some one interested in his recovery burns incense and candles before

an image of the woman and the tiger, or before something which represents them, either in some temple or in a dwelling-house, promising to make certain specified thank offerings in case of the child's recovery, as the burning of mock paper money and a fresh and raw pig's tail, of which the goddess is believed to be exceedingly fond, or meats, fruits, vegetables, &c. It is estimated by the Chinese that a very large proportion of the mothers in Fuh Chau, perhaps more than half, worship the tiger in connection with the goddess as above represented.

THE DOG.—This animal is found in connection with several other objects of worship in this place. 1. It occurs on a painting extensively used by married women as an object of worship in their sleeping apartments. It is called a "heavenly dog" or a "dog in the heavens." The picture represents a certain genius, surrounded by several children, in the act of shooting an animal resembling a dog with an arrow or bullet, by means of a bow, the dog being in the air much above the level of the shooter and children. This dog in the heavens is believed to eat the children of mortals, and this genius is famed for his skill in shooting this bad dog. A literary man has given me the following explanation of the use of this painting: Some women are born on days which are represented by the chronological or horary character, which means "DOG." These women after marriage and before they give birth to a child, must procure a picture of this genius shooting the 'heavenly dog," and worship it by the burning of incense and candles. The child, then, may be expected to live. Children are represented as gathered around the genius in order to insure protection from the dog, which would certainly devour them, did not the shooter defend them. Twice every year; on the 3d day of the second month! and on the 23d of the eleventh month, offerings which the hunter shoots the dog. At other times during the year when the household gods are worshipped, only inceuse and candles are burnt before this picture. Others say that this picture forshipped by mothers in behalf of a child onl when the child is declared by a fortune teller, according to the rules of His profession, to be under or exposed to the influence of the heavenly deg.' In each case the genius is resorted to for the purdhist priest who went to India by special command pose of securing the child from the depredations

2. One of the servants of Ngûong Saui, a god as a dog. This god is represented in both a civil and a military dress or attitude. When represented whether by an image or in pictures, in the military costume, one foot is sometimes represented as placed on the back of a dog-headed animal. At other times this servant is represented as having a dog's head, with the body, feet and hands of a man holding a flag. Ngương Saui while living. it is said, had a favorite dog, which afterwards became one of his servants or assistants when he was deified. Hence the association with him of an animal having a dog's head. This ged is much worshipped here by centain classes.

8: In a very celebrated temple, located outside of the Eastern Gate of the city, is an image of a large dog. It is currently reported that if certain cakes made of wheat flour are placed in the month of this dog, and then eaten by children they will prevent or cure the colic. Such cakes are sold to applicants for about twice the price of similar cakes which have not been-placed in this dog smouth seithers in a contact in conseque it enter

"Four Images which have respectively heads of the Buffalo, the Honse, the Cock and the Duck. These images are made in imitation of a man, with the exception of their heads, and are from eight this room, kneels down, bows his head towards images undoubtedly number a score or two. They the ground three times, and offers three cups of are borne through the streets in idol processions by men who get inside of them, carrying them on their shoulders. These images are believed to represent the assistants or servants of certain very popular idols. The common people stand in great dread of them. They are not worshipped of themselves alone, but in connection with the principal deities whose servants they are supposed to be.

Besides the portable images in idol processions, with the heads of a buffalo, or horse, or cock, or ments current in Fuh Chau. The fox is believed duck; others of the same general appearance are also to have the power of changing at pleasure into made stationary in the temples devoted to the the human form, or of entering the bodies of men gods whose servants they are. Besides these images, or women. Sometimes diseases are attributed to paintings of these animals on the walls of temples

The Black Monkey and the White Rabbit .induce it no longer to molest, vex or injure the These are represented both by images and by picsick individual. Its invisible agency in prevent tures, and are regarded as the servants of a god worshipped oftentimes by courtesans. This god is regarded as having power both over men and women. He is said to have seized the spirits of different classes of people, and for two different ob the black monkey and white rabbit and made them his assistants. In what manner he accomplished this feat, and how these animals aid him in his

of every Chinese month, it is said, offerings of I will only add in bringing this letter to a close. meats, fish, &c., are frequently made before it. that near the Governor's official residence in the Sometimes gambling saloons or dens are recog city there is an image of a white foul, which is position above mentioned. The tiger is worposition above mentioned. The tiger is worshipped by the proprietor of a gambling den in
order to bring success.

of a governor of the province, who lived in the
shocking injuries, and the corpses of 40 persons
and prosperity of Sabbath-schools; and the efforts
terribly killed, including two entire families of
the province, who lived in the
shocking injuries, and the corpses of 40 persons
and prosperity of Sabbath-schools; and the efforts
which are being made to plant one at least in
them ability.

TEMPERANCE: 2. By mothers in behalf of their sick children, white cock, of which she was very fond, and which nor volumes tell it all. I am happy to say in con-2. By mothers in behalf of their sick children, not separately and alone, but always in connection seemed exceedingly attached to her. On hearing, clusion, that the suffering bereft ones are duly respectively.

Another Presbytery, and this a large one too, says: "There is evidently a lack of spirituality with a certain goddess of children. This goddess of the death of her father, this girl threw herself is represented as sitting on the back of a tiger in into a well and was drowned. This cock, seeing a crouching posture. The tiger is supposed to his mistress leap into the well, leaped in also and, have the power of absorbing in some way, or of perished. She afterwards became, by order of

connection with his mistress. She is reckoned now among those objects worshipped twice every year, in accordance with the mandates of the Emperor, by some of the local mandarins. Few of the common people, it is believed, actually worship this goddess. When they do worship at her shrine, they always burn incense before or in honor of the White Cock.

Fuh Chau, March 16, 1860.

For the American Presbyterian.
THE TORNADO IN IOWA AND ILLINOIS MR. EDITOR :- It is an appalling word I hasten to transmit to you. Between the hours of 5 and 7, P. M. on Sabbath last, (the 3rd inst.) a most terrible tornado swept through these parts, making a track of desolation and death that no language can adequately describe. Amid portentous thunderings and terrific lightning flashes, preceded by a storm of hail, and involved in the ragings of contrary winds, the lurid clouds were driven together in wild collision, wearing changefully a black and fiery hue, violently compressing their intermingling conflicting elements till forced to yield to their vortical shaping and influence and become a columnar vortex surcharged with desolating fury, a tornado of tremendous power and terrific sweep. It was thus formed in the southwest of our county, (Linn,) some 18 or 20 miles west of Mount Vernon, yet visible here. It took an eastwardly course with bounding whirls, and at the beginning rose above trees and houses, and made its descent on a country church of the Lutheran order, and thus began its "judgment at the House of God," tempered there however in great mercy, as the sanctuary was only unroofed, and the dwelling-house hard by only hurled away bodily a little distance, and then dashed into shivered fragments, while the 18 praying souls within were all left unkilled, and without any serious injury! Almost, and perhaps quite at the very start, the tornado whiled off a vortical fraction which made a northwardly bend of a few miles, then turned, barely leaving Cedar Rapids to the south, and paralleled its course with the parent one, at a varying but averaging distance of three miles, till within some 17 miles of the Mississippi River, where it singularly met and united therewith, whence with unabated and perhaps cial outpouring of the Spirit has been enjoyed, the augmented force it swept along more continuously destructive than ever. It struck Camanche on that state of apathy and declerision which is too Bridge, and almost utterly demolished that town of 800 houses and 1500 inhabitants, killing dreadfully 37 persons, mortally wounding others, leaving 84 badly hurt, some thrown into the river, and 10 missing, besides utterly destroying a large raft, then passing there with 27 persons on board, furiously crossed the father of waters, and

sweeping storm, which drove onward, bending a

little to the north, till it reached Lake Michigan

mainly above Chicago; tempestuously, but not de-

west, and at length expended itself in the waters of the great lake. The original, the main column, the parent and hope in Him who giveth us the victory." chief tornado, crossed the Cedar River at a point though walking now in this respect more by faith, heavily timbered, 31 miles due west of Mount and less by sight, it is quite manifest, that the Vernon. Augmented in its roaring, crashing churches are not without such confidence and hope.

And this is based not only upon the promises, and sound by its uptwisted 1000 trees of the forest, upon the sufficiency of the ordinary means of grace, and other objects inanimate, and rational too, it is but upon the indications which are actually seen believed, and with apparently fiercer and more in connection with the use of these means. Speawfully threatening aspect, it made its way di- cial mention is made, very generally, of an inrectly towards our town. It was at the hour of creased attendance upon the services of the rectly towards our town. It was at the hour of sanctuary, and of an unusual interest in them. six, when no meetings were being field, and we And there seems to be quite a general expectation, were all at our respective homes, some at tea, and on the part of the brethren, of corresponding reothers at their windows intensely gazing at the grandly awful on-coming tornado, surcharged of because while there are doubtless special times of ence on the part of Christian parents to the ordi-God with the terrors of a swift destruction. It refreshing from the Lord, to be prayed for, and nance of infant baptism. We do not discover was mine to be of the latter, an eye-witness of the awful wonders of that hour, and the appalling ef tion in connection with the ordinary means of decided change for the better in this respect fects around us. Saw the tornado in all its grace, to be blessed with a constant ingathering we shall certainly have reason to fear, that furious and terrific approach, witnessed the wild of souls. In this connection, both for what it in- Christian parents are still failing to give their distraction of frightened souls screaming and flying from their houses, perchance to find some Presbyteries. "The Presbytery have remarked," safe retreat. Intently gazing on the scene so they say, as a conspicuous feature in the reports mittee might be permitted to draw an inference, awfully sublime, and remembering the sacred from the churches, that those that fear the Lord in this connection, a lack of sufficient preaching truth, "The Lord hath his way in the whirlwind have been more constrained to speak often one to on the importance of this ordinance, and on the and in the storm," we felt composed. Residing another of the things concerning the Kingdom: obligations and privileges connected with it: and on the higher ridge and in the central part of the city, my standpoint of view was an advantageous anxious to devise new ways, by which the Gospel ministers and elders, with such parents as do not one. In the very centre of its force the tornado seemed to be making its furious way directly for gious instruction, and those who would not volunthe centre of our town, and with a sweep wide tarily seek it. There has been less waiting, for Heaven appointed rite. While, however, we do enough to demolish the whole. In awful expectancy we gazed, as it seemed already to have of obligation to labor appears to have rested upon try, it is gratifying to see that the Cause of Eduentered our borders, and was actually whirling a the elders and the membership, and less, of the cation for the Ministry is getting a stronger hold dwelling destructively. But there it paused? not feeling that their work was completed by regular just within the town as it seemed, but a mile off; attendance upon the services of the sanctuary; and then and there, surprising to behold, and wonderful to tell, it abruptly steered southward, then presently returned to its eastward course, destroying in that strange veering, utterly, four fact may be quoted, from another Presbytery, that our growth as a denomination, and to the prospedwellings with their barns and much stock, and instantly killed 6 persons, (4 in one house) fatally injured, and badly hurt others, making a heartrending scene of wailing and desolation, and then passed harmlessly by our town, a mile to the south! while (O. | amazing Providence |) its offshoot branch swept along its way almost simultaneously one mile north of us! With power destructive, elders especially are coming up to their true posibut with less terrific aspect and force, this wended, tion in their churches, and in this Presbytery are its parallel way, till it met and merged into its grand original, this side of the Mississippi River as above stated. The main one that approached so terrifically near Mount Vernon, but which a most merciful God so mysteriously stayed and turned by us in its course, made a desolating track too marked and appalling soon or ever to be forgotten, -a track strewed with the mangled corpses of a thing of the wounded, and the dire devastation,) of one hundred and sixty-four, report the additions miles in length, 100 of which lies firstly here in report, which are interesting and full of promise; nised from the street by the sign, placed over the worshipped in connection with a certain goddess. Iowa. Nor is the other track of 80 miles much the advance; for example, of a thousand dollars dence that the membership will feel it as an indinised from the street by the sign, placed over the word in the some say that this goddess is the defied daughter less appalling in effect, presenting a scene of in their contributions; the number of teachers envidual responsibility, and appreciate it as a perposition above mentioned. The tiger is wor- of a governor of the province, who lived in the shocking injuries, and the corpses of 40 persons gaged in the Sabbath school; the multiplication sonal privilege to give unto the Lord, and espe-

> WILLIAM FITHIAN. Mt. Vernon, Iowa, June 7, 1860.

ANNUAL NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS

STATES OF AMERICA, MAY 1860.

The Narrative of the State of Religion, within the bounds of whatsoever ecclesiastical body, is an auswer, so far as it goes to Zion's question: "Watch-man, what of the night?" When it is "the return of the year" that suggests this question, and when the answer is to cover so vast a field as is represented by this Assembly, this answer becomes one of peculiar interest, and we await it with great anxiety, aware that we ourselves, in part, are responsible for it, whatever it may be.

How has the battle gone during these twelve eventful months, amid the multiplied opportunities and instrumentalities of this past year, in this portion of the field and in that; at the East, in the great North-West, on the vast intervening field of the Middle States, on the Pacific shore? "Watchman, what of the night?" We ought to greater efforts are being made to secure it. One have an answer to this great inquiry from every portion of our field; but we regret to say that many of the Presbyteries, as in previous years, are silent. While the number of reports is an atlarger than it was last year, a fact which your committee are glad to be able to report, the number being hen sixty-five, and this year seventy-one-they yet feel called upon to suggest, that every Presbytery ought to remember, that the General Assembly is very desirous to ascertain; from year to have introduced classes of catechumens from year, what each Presbytery within its bounds has been doing, what its experience has been, what its present wants are, and what are its prospects? And they would suggest, further, that every Presbytery ought to be equally desirous of coming into likely to flow from such an arrangement, are too closer sympathy and fellowship with the other portions of the Church, by putting the Assembly

n possession of these facts. It is a marked feature in the reports which have come to us, that they very generally, at the outset, contrast the condition of the churches with that which was reported one or two years ago. Or, perhaps, it should be said, that what they indicate is a difference, rather than a contrast. Although so easily communicates itself to the atmosphere nearly all of them mention the absence of those special manifestations of revival, which were so generally prevalent one and two years ago, yet, in a large majority of cases, there are still thanks giving and praise for the gracious influences of the Spirit which have continued to pervade the churches, and for the many signs of encourage-

BEVIVALS. Nearly every Presbytery reports one or more revivals, which, though not so marked in their features, nor so large in their results, as those of two years ago, have still greatly cheered and strengthened the churches. Here where no spethe river 6 miles below Clinton, and our R. Road often the result of a reaction after a season of rewhich was so common a year ago, 'The bord hath done great things for us, whereof we are glad;" there are many indications that our ministers and churches generally are awake and in carnest, laboring with a good degree of fidelity, and watch-

ing, and praying, and waiting in hope... GROWTH AND DEVELOPMENT. board, furiously crossed the father of waters, and well-nigh destroyed all Albany, situate on the opposite bank. It then continued with general eastward course in Illinois for some 50 miles or more, when it again parted, or rather spread latitudinally, till all its vortical columnar form and capacity became scattered and lost in a widely sweeping storm, which drove onward, bending a

to produce feelings of despondency and discouragement. To use the language of one of the Presbyteries, "The churches seem only to be more fully structively, overswept that great city of the North- and deeply impressed with the truth, that the struggle with sin is a real conflict, is a ceaseless one;" and that it must be waged by faith as well as by sight, "and with unwavering confidence and

and that whatever else was to be done devolved upon the pastors. And these feelings have been practically developed in various ways.".

In this connection, by way of illustration, the

one of the elders is accustomed to go forth, from time to time, on longer or shorter circuits, and spending from one to several days, for the purpose of of increased interest and decided progress. circulating religious books and tracts, and having personal conversation with such as he may be able to reach. A good and a great work has thus been accomplished, through a single individual. The following is very encouraging language in

the same direction from another report: "Our becoming a model eldership." Feeling the dependence of our Church upon her

Eldership, the clerical portion of the committee have quoted this language and these facts, both for what they indicate and for what they suggest. While the reports, generally, are thus favorable, which are fitted to humble us and make us sad.

ceiving liberal and substantial sympathy all along and self-denying effort in Christ's service in most the line, and many of the spared are offering devout thanksgiving to God. Yours, &c., year: "Watchman, what of the night?"

THE RISING GENERATION.

The reports generally make special mention OF THE PRESBYTERIAN CHURCH IN THE UNITED of the Sabbath-school, of increased interest in it, and increased efforts in that direction; and not only in behalf of the children of the Church and congregation, but of such as are gathered in mission schools. There seems to be special interest in this cause, accompanied with corresponding labors in every portion of our field. When Zion's watchmen report this fact to us, we cannot but be greatly cheered. It is auspicious of "great things," for the church and for the world, when our Lord puts it into the hearts of his disciples to gather in the little ones, and especially to go out into the lanes and hedges, and by love "compel them to come in," whose ordinary associations do not bring them in. The instruction of the older youth and of adults in Bible classes seems to be receiving very general attention. Its importance is appreciated, and of the most interesting features of one of the most important of our churches on the Pacific shore in its Bible class of adults, which is largely attended and sustained with constant and increasing interest. As coming from California, this is, especially, an interesting fact.

One of the Presbytories reports, commending

the plan as one which it would be well for all the churches to adopt, that "some of the churches under the direct supervision of one or more mem bers of the session." The benefits which will be obvious to need to be specified. Comparatively little allusion is made to catechetical instruction. Some of the reports speak of its importance in connection with its general neglect, while a few indicate an increased attention to it. It is greatly to be desired, that an increased attention to it should become more general. Error in these days assumes so many and such plausible shapes, and which we breathe, and to the food which ou mental appetites crave, that it is of especial importance that our children should be furnished, in due season, with that well-proved "form of sound words?' which the Catechism gives us. We wonder that Christian parents are not afraid to send their children out into the world, as the world is in these days, without arming them with some specific safeguard against the soul-destroying errors which every where prevail. The Bible they will; of course, he made familiar with; but it is very, desirable that they be made familiar, also, (and so familiar that memory can never let them go, with clear and definite doctrinal statements of its words made "household words" in our Christian families, the efforts of the Church in this direction will be of little avail.

A large majority of the Presbyteries report the building, or the re-modelling of one or more houses of worship. In many cases existing debts

our regret rather goes back of this to the already inadequate supply of ministers. We certainly do not regret that churches have not been organized "in advance of all others" at "every four-corners" of the land, with the prospect that they would soon starye and die because of none to break unto them the bread of life. We believe that, as a denomination, we are wisely cautious in this matter; and that a failure to organize churches is not altogether a failure to remember, the destitute portions of our field, and, so far as possible, to care for them. Our Presbyteries are evidently matter.

EDUCATION FOR THE MINISTRY

churches, when churches shall be organized. In has only to put forth specific effort and expecta- hitherto; but until our Presbyteries shall report a dicates, and for what it suggests, we quote the children unreservedly to the Lord, and train them following from the report of one of our largest up to preach his word.

There would seem to be indicated, if your Com and; as a result, they have become more interested a lack of what is, perhaps, still more needed, per in the salvation of the unconverted, and more sonal and private conversation, on the part of might find those hitherto out of the reach of reli- bring their children forward—a lack of specific effort to give our little ones the benefit of this them than in former times; more pressing sense glad to find of a prospective increase in the minisupon the attention and interest of the churches The reports of the several Presbyteries show, a no general reports and no statistics can, that this cause is gradually taking the position which be-

In this, as in other matters which are vital rity of the Redeemer's kingdom in the field which he has assigned to us, there is gratifying evidence.

PECUNIARY CONTRIBUTIONS.

In the matter of Christian beneficence, although the pecuniary pressure has been more severe during the past year, on some portions of our field than at any previous time, yet the indications are, that very few of our churches have fallen back from the ground previously held, while, in some quarters, a positive advance has been made: and yet by no means such an advance as is called for, both by the ability of the churches, and the necessities of Christ's kingdom. As a denomination, God, in his providence, seems at the present time to be making a special appeal to us to enas to the state of things among the churches, some large our contributions, especially in the direction of them are in a different strain, and mention facts of Home Missions, Foreign Missions, and the Education of Young Men for the Ministry. would venture the hope, and whatever of sugchurches, and these with an average membership gestion it may carry, that in view of our remiss ness in the past, and of the special appeal which and averaging some 20 rods in width, and 150 on profession during the year as only twenty-six! the Great Head of the church is making upon us just now, the ministry and the eldership will so

We regret that so little appears to indicate progress in the cause of Temperance. The reports from the Bresbyteries, so far as they allude to this subject, would seem to indicate that, on the whole, intemperance is fearfully on the increase; reports, when the question shall be raised another while at the same time it is gratifying to know that in many places, this great evil is as vigor- arrived."

ously opposed as ever, and in some places with |

MINISTERIAL ABILITY.

And now, acknowledging the good hand of God in the prosperity which has attended our Zion during another year of her history, and especially in the preservation of the lives of so many of his servants whose privilege it still is to serve him in these days and in this great field of opportunity and of promise, it only remains sadly to chronicle the vacancies in our ranks, which have been made by the deaths of the following twenty bre A braham D. Brinkerhoff, Presbytery of Champlain Flavel S. Gaylord, Joseph Myers, William L. Strong Onondago. Archibald Bassett, Delaware.

Hudson. Artemas Dean, Fideon N. Judd. D. D., Daniel T. Wood. Francis C. Woodworth, New York, 3d Henry A. Rowland, D. D., Newark. Philada., 4th. Feorge Chandler, Henry Root, Marshall. James M'Lauren Saginaw. Ephraim T. Woodruff Grand River. Harvey Coe, Franklin Putnam, Indianapolis. Benjamin T. Neale Logansport. Levi Collins, Matthew Smith Keokuk. Richard Renshaw By order of the General Assembly, THORNTON A. MILLS, Moderator

EDWIN F. HATFIELD, Stated Clerk. P. S. By resolution of the General Assembly, request is made that the above narrative be read

in all their churches

LETTER FROM C. H. SPURGEON.

MY DEAR MR. EDITOR:-For nearly seven years I have rushed onward, preaching from ten to twelve sermons every week, presiding over an immense church, writing for the press, instructing young men, giving advice to quarrelling churches and unsettled ministers, and doing the Word as a whole is ever useful. It is not a thousand and one things, all pleasant enough at one prayer-meeting, or during a series of when enjoyed in moderation, but unitedly so heavy as to crush a man to the very earth. have been thoroughly unwell, and quite unable to write to you. I purpose taking a long tour on the continent, and shall then be able to give the fortnight beginning with Sunday, March

18th, and give a hasty diary of engagements. Sunday.—Preached in Exeter Hall to the usual packed and crowded house, upon the sub- good with regard to the entire church, I am at: ject of death. The sermon is entitled. Memento Mori! and has had a very large circulation. While preaching I spent all my strength, and seemed at the end to be thoroughly used up. The Holy Spirit had wrought in me such an agony for the souls of dying men, that I was borne beyond myself, and at the conclusion was ing in the sun for a whole day. Nevertheless physical sciences, and homiletics. Some fifteen in the evening my strength was restored, and or sixteen are thus aided in studies preparatory again I endeavored to unfurl the banner, and wield the sword. The Sabbath was peculiarly a high day, and we look for very many fruits to the honor and glory of God. O, how delightful to sail with the wind: how different from toiling against the stream. Let but the heavenly gale arise, and it is a surpassing joy to be

carried onward by its breath. Monday, 19.—Had three hours reading with the most advanced of my students, and then repaired to the chapel to meet deputations, preside at committees, and conduct the prayermeeting. Our meetings for prayer are daily in the morning at seven; and on Monday evening at seven, the main body of the people come up to supplicate the Lord. The spirit of prayer in our midst has been maintained in a very eminent degree of fervency for the last seven years, and our success has been as clearly traceable to it as any effect could ever be traced to its cause. The daily prayer-meeting is nearly three years old, and has been sustained without trine; of correct and caudid estimates of our pressure or pushing, by the spontaneous zeal of fellow Christians of other Communions. A the people of God. I think continual prayer is much more really the work of the Spirit than might perform a noble part in liberalizing our those spasmodic flashes of excitement which startle for a time, and then die away in lethargy fairly and kindly. We shall be wanting in due

As far as I can gather, there are about of throwing away an important means of useful twenty-five prayer-meetings weekly, officially ness, if we allow our literature to degenerate recognised in connection with the church over into sectarian bigotry, or make it a vehicle of which I preside, besides a very considerable scurrilous abuse of all who differ from us number of meetings in private houses among the members. After prayer-meeting, saw, se- spirit we thus denounce; at any rate, it is our veral members and inquirers, and reached home honest aim to render it, so far as may be, a true

folk, a little journey of about 100 miles. Ar- and nearer to it. We desiderate communicarived at my destination at a few minutes after tions of superior literary value. but we never one, and found that rural town all alive with lose sight of the Christian tone and loving, people from every neighboring village. No Christ-like gentleness which we expect to find chapel could hold half the crowd who had ga- in the writings of our brethren . There are thered together, and the tent which had been occasions when the earnestness and zeal of a erected had been dismantled by a high wind. The aforesaid wind was very riotous, blustering to his words which opponents may dislike, but and noisy, and seemed to have received a special which honest and truth-loving hearts must apand noisy, and seemed to have received a special commission to molest us on that day. After prove. Yet in ordinary circumstances soft words in the frame-work of the dilapidated tent, and heat of temper is made to supply the want of home. "We had a wonderful day at Diss yes, possible matter, written in the best possible terday. The two largest chapels could not have spirit. held the people, even had they been crammed to the doors; I therefore preached out of doors. In a high wind, with your hair over to employ it for the dissemination of its princiyour face, or tossing wildly up to heaven, one. does not feel very much at ease, especially when perched on the tip end of a form, with a huge tent pole opposite one's eyes. Waft, waft, ve winds, his story.' Indeed, the prayer was libe- but that a wise and judicious use of the Press rally and literally answered, yet the people were as attentive and devout as upon the most hallowed and orderly occasions. During this windy be unaware of the advantages of publicity the service I was much troubled to know what to do with the people in the dark, in the evening: I hoped that many of the country people would go, and only the townsmen remain; but yet no, place would hold them, and a service in the cold, night air, rough wind and darkness would have been impossible. At last I hit upon the following expedient, which answered admirably. I gave out that I should preach in both the chapels of the town, but did not tell a soul in which pulpit I should first appear. Both places were full to the skylights. I went to one, and preached at once, and then requested a brother the services which ought to have been prelimiwhere they had been proceeding with the usual service; I arrived at the last verse of the second hymn and took on the second hymn and the second h

hymn, and took up the sermon at once. Thus two congregations heard the Word, and let us

Wednesday, 21.—Up at six, and rode across a cold, bleak country several miles to a railroad

station, and then on to the town of Swaffham. When I saw the size of the chapel, and remembered the scene of the day before, I prayed very earnestly for rain in order that people might not be able to leave their homes. Rain it did in the most pouring style, and hail-storms came at intervals to add to the effect. Thus we were able to get into the chapel; for although fearfully packed within, the rain prevented the accumulation of a crowd at the doors, who would infallibly have rendered all worship an impossibility, by their forious rushes to get into a place gorged already beyond imagination. It is a happy thing to see the people longing to hear the word, but when men's legs are broken, and women injured, the joy is turned into mourning. This fear continually haunts me in these desperate rushes, when the officers are unused to masses, and look idly on, as if paralyzed, instead of acting with double vigor. On this occasion all went on well, and the good hand of the Lord was very manifestly with us. The storm was a great blessing, and we shall never know how

many accidents it prevented. Thursday, 22.—Left Swaffham at five in the morning, and had a splendid, though cold ride, over a wild country, full of game of all sorts. How refreshing to the tired and exhausted mind to mark the liberty and enjoyment which still remains as the portion of God's creatures to see the joyous playfulness which survives the curse, and the singular beauty which even the fall could not utterly efface. These quiet rides are a healthy medicine to the soul, and when the heart is in fellowship with God, they are ameans of grace of no mean order. I reached London after a ride by railway of about four hours, at eleven o'clock, and at once proceeded to the vestry of my chapel, where I spent the afternoon in seeing, separately and individually, a large number of inquirers who were seeking church-fellowship. God has been very gracious by continuing to us an increase almost invariable in its number, and constant in its periods. No spasms of excitement or fits of enthusiasm have seized upon the people; the course of the church has been like the rolling of your majestic rivers; a daily and hourly flood, ever gathering force, not from the fickle fountains of heated animal fervor, but from the ceaseless ontflowing of the still waters of the Holy Spirit. It is not one remarkable sermon which is blessed, but

special efforts, that we have enjoyed the Divine presence; but year after year the gracious dew descends. True revivals may be sudden in their arrival, but I cannot bring my mind to believe that they are basty in their departure. When you a more constant supply of letters. \* \* \* a country or district is heaved aloft into the air Your venerable friend has asked me to give of apparent zeal for godliness, and in a few vears subsides again into its ancient lethargy it is time to question the vitality of such a transient work. Personal piety, when genuine, is abiding, and why the like rule should not hold a loss to tell. At seven I preached the word to our usually full house at home, and enjoyed the delivery of the message in my own soul.

Friday, 23.—My young students came at 9 30 to their usual weekly examination, which occupied us until nearly two o'clock. During this time we run over a variety of subjects comprising theology, elecution, etymology, the to the ministry, which are pursued during the week, and then surveyed and recapitulated at

I find myself at the end of my paper, and therefore my intention of giving the whole fortnight must be fulfilled in brief. During the rest of this week, and the next, and so on to this day, I have preached almost every day, twice, and am sighing for a holiday. Yours truly, C. H. SPURGEON.

DENOMINATIONAL LITERATURE. and what is more, we should read it. encourage it, patronise it. We should do our best to improve it: we should see that it is weeded of everything narrow and offensively sectarian, and purified from everything low and undignified. We should seek to render it a vehicle of healthy Christian sentiment and sound Christian docown minds, and enabling others to judge of us regard to our own reputation, and shall be guilty

We trust this magazine is guiltless of the evil exponent of the practice we deem right. But Tuesday, 20.—Left home at 7.30 in the this high standard can be realized only as our norning, and was on my way to Diss, in Nor- friends enable us to be ever approaching nearer defender of truth may give a pungency and sting some debate I determined to try the open air and hard arguments are more effectual than when he following are the remarks which I sent forcible reasoning. In a word we want the best

Such is the mighty influence of the Press, that the Church or denomination that neglects ples, is wanting in one of the most obvious duties dictated by self-interest. Few bodies are so strong as to be able to dispense with the aid the Press may yield them; and few are so weak may greatly further its prosperity. The sect that is so obscure or so far behind the age as to Press may secure, probably deserves the obscurity it takes no pains to be delivered from. Yet there is often to be observed a short-sighted policy and ill-judged economy on the part of some good people, whose light may shine to the edification of many, if they would but remove the shade from their candlestick .- Scottish Congregational Magazine.

LUTHERAN CHURCH.—The Evangelical Lutheran Church in the United States now numbers 160,000 communicants, whilst there are twelve minister to read, pray, and sing, and so conduct other Synods not connected with the General Synod, in which are 75,000 communicants. The was changing the order, but it prevented dis-2,200; churches, 3,100; colleges, 10; seminaries,

DENOMINATIONAL ACTION. - The last year hope double seed was sown. O, that the Lord | during which the Dutch Reformed Church prosemay crown the day with success, and give a cuted foreign missions in connexion with the Amethreefold increase to the three discourses. After rican Board of Commissioners, it gave \$12,000. service rode a few miles, so as to lessen the The first year; after organizing a Board of its own, length of the next day's journey, and retired to it gave \$25,000; the second year \$30,000; and rest in a quiet farm-house just as midnight had it is thought that the present year will show a farther advance.