against God.

Correspondence.

OPEN AIR MEETINGS.

BY MDWARD PAYSON HAMMOND.

No. IX. In the State of Maine, during the spring of 1862, open air meetings were held which were blessed of God in the conversion of souls. During a series of the sainted Watts: meetings in Lewistown, Me., I became deeply interested in an editor of one of the papers of that city. He had been anxious about his soul, he told me, since he chanced to attend an open air meeting in Portland some two months before. He soon found peace in believing, and has since joined the church. This sketch of the very meeting which was deeply to feel that he was a guilty sinner

I remember that some of the good ministers in Portland were, at first, a little troubled with regard to the outdoor services, but when some of them found how distinctly God was setting his seal upon them, their objections eminent servant of Christ, a century ago, disappeared. The editor referred to says:

"About seven o'clock, on a clear still evening, we heard the voices of children in sweet and silvery tones, apparently led by a strong masculine voice. We listened for a moment in surprise and wonder, and then made our way in the direction from whence the sound proceeded, and in front of the Custom House, found the preacher engaged in solemn exhortation to sinners, the singing having ceased. The scene was an unusual one for the staid and quiet city of Portland, and we were in doubt for a few moments as to how so unusual an occurrence would be received. In a short time, a large number had gathered to hear the appeal of the man of God. We were apprehensive of scoffing and jeers from the 'roughs,' who will always be found on such an occasion; but not a word or a lisp did we hear to break the solemnities of the hour. Every one was deeply, seriously interested; and we doubt not, that some who were present were made fully and sensibly aware of their sinful condition, during the few minutes' exhortation addressed to them. After his entreaty was ended, he broke forth into the well known hymn-

'Worthy the Lamb, &c.'

in which he was joined by the children with which he was surrounded, and moved forward to the church, the whole singing joyfully, and making melody that we have rarely heard surpassed. The scene was novel and startling, and the earnest appeal was responded to with great unanimity; hardly a man who had witnessed the occurrence failed to accept the invitation, and the crowd followed the preacher to the old Payson Church.

At Brunswick, open air meetings were held on the Green. When these meet. ings commenced, fear was expressed with regard to the results, but when it was found that God was blessing them he received her into the church of which he with the presence of his Holy Spirit, the ministers and professors from Bowdoin College were ready to help on the good work with all their powers. At one of these meetings, while a student who had been a Romanist was telling the story of his conversion, an infidel student was brought under conviction of sin, and in a week from that time told to a similar audience, on the same ground, that he had been led by the open air services, and especially by the words of the converted Papist, to re-

At one of the open air services some four hundred persons from Lewistown, mostly young converts, had come a distance of twenty miles to be present The singing of the large audience, led by Dr. Adams, the well-known pastor of the college church, was delightful. Some of the professors and students spoke with great power, making all to feel, as Dr. J. J. Carruthers, of Portland, who took part in the meeting said, that "these apostolic methods of reaching and saving men may be now wisely employed"

nounce his infidelity and to believe in

the Lord Jesus.

In looking over "A Pastor's Jottings," a book just published by the New York American Tract Society, I was much pleased with an account of two open was received. Much of the Lord's life, air meetings held near London. Those he says, had grown who have become interested in this Of new significance and fresh result; subject of open air preaching will enjoy reading this graphic description:

OPEN AIR SERVICES.

attend the anniversary meeting of one of our associations, in a village about twelve able labors of a son of the venerated Andrew Fuller. Beautiful, indeed, was the locality. for nature had invested it with some of her most lovely and ever-fascinating aspects; but alas, its inhabitants were very generally under the influence of unsanctified influences, and were especially addicted to violations of the holy Sabbath.

It was thought desirable at one of the meetings of the association, with a view of attracting public attention, to hold a special service on the evening of the second day, on the village green. About six or seven o'clock, a far larger congregation had assem bled than the church edifice could have contained; many highly respectable persons attended, some were in their crested car riages, but the larger number were persons who never worshipped God in any form. The preacher was the Rev. J. H. Hinton, eminent for piety and learning, for zeal and useful-Deep and solemn silence pervaded the crowd, while he offered a fervent prayer. Yone of the assembly appeared disposed to

er the shadow of opposition to the solemn ice, but rather seemed to say, "We are ere present before God, to hear all that are commanded thee of him."

and sent his Son to be a propitiation for our sins." I John, 4: 10. The shades of evening, before the worship closed, had enwrapped the earth in darkness; but not an individual appeared to move. Many a tear was shed, many a devout prayer was offered to God, and if an inference might be drawn from the silence and undivided attention of the people, many of the hundreds of persons present sang with the understanding and the heart, after the sermon, the language of

"Blessing forever on the Lamb, Who bore the curse for wretched men; Let angels sound his sacred name, And every creature say, Amen."

Such a scene must have impressed the mind of every minister of Christ present with a conviction that out-of-door preaching has no insuperable difficulties; it must have powerfully affected many hearts; nor is it too much to hope that some will curry the holy impressions they then received into the world of eternal glory.

It was my happiness, two or three years editor, in his own paper, gave a short after the occurrence I have described, to originate and assist in another interesting service of a similar character. Some five blessed by the Holy Spirit to lead him miles south of London Bridge is a vast plain known as Blackheath. Here, and in Greenwich Park, which adjoins the heath. the inhabitants of the British metropolis, from time immemorial have been accustomed to congregate for recreation and pleasure in all their varied forms. A somewhat elevated site on the heath, distinguished by the late Lord Dartmouth, who planted some trees upon it, is called "Whitefield's Mount," it being the hallowed spot on which that addressed five, ten, or fifteen thousand persons at a time, on the infinite realities of the eternal world. Multitudes now in heaven were born to God on that lovely heath. Many who went to gratify an idle curiosity, and others who went even to per secute, retired from the service to pray for the pardon of their sins. The spot is always regarded with a hallowed interest by Christians of every class.

It was resolved, as religion was awfully neglected in the neighborhood, as thousands on every Monday evening resorted to the heath, and as open air preaching had been recently revived in the district around, to endeavor again to collect congregations on "The Mount;" and Dr. F. A. Cox kindly consented to open the campaign. Perhaps at the commencement of the service some five hundred persons were assembled; the singing soon attracted many others, and probably when the preacher read his text we had around us two thousand quiet and attentive hearers. His theme was admirably appropriate: "I thought on my ways, and my feet unto thy testimonies." Psa. 119: 59

As I walked away with the excellent and beloved doctor after the service through the park, we observed two young women trying to overtake us. We stopped till they came up, when one of them introduced herself as a member of one of our churches, and said that the other was a stranger to her; that she had invited her on the heath to hear a sermon, and that she had often heard of the preacher, she had been induced to listen. and now wished to talk further on the subject. The girl, who had stood bitterly weeping, told us a most interesting story. She lived on the other side of the city, near the preacher's own church; she had never before thought of her soul; she had that evening come down to the heath simply in pursuit of pleasure. Her heart was indeed proken under a deep sense of sin. We talked in the park some quarter of an hour. She afterwards again and again visited Dr. Cox at his own home; and after a few weeks was so long pastor. Truly this was the Lord's doing, and encourages us in the morning to sow our seed, and in the evening not to withhold our hand; knowing not which shall prosper, this or that, or whether both shall be alike good.

BROWNING'S DEATH OF ST. JOHN, SECOND PAPER.

Without stopping to dwell on the setting of the story, which is very artistically yet naturally done, we bring the reader to the side of the dying Evangelist, who, with three or four fellow-Christians, had taken refuge from the rage of persecution in a deep cave. Roused from dying stupor by the voice of one of these brethren, pronouncing the words. "I am the Resurrection and the Life," the Apostle "opened his eyes wide at once and sat up and looked at" the company. The peculiar interest of his approaching death arises from the fact that when he has gone, the last witness of the great events of the Gospel history will disappear from the earth.

There is left on earth No one alive who knew (consider this!)

—Saw with his eyes and handled with his That which was from the first, the Word of

How will it be when none more saith 'I saw'? The declarations of the living John

were generally sufficient. His testimony

What first were guessed as points, I now knew stars, And named them in the Gospel I have writ.

Even men who insisted on explana-I had the pleasure, many years since, to tion as a condition of believing, and the young ones, who in their strength and miles west of London, then blessed with the | their impatience asked: "Where is the promise of his coming?" under his teachings, he thinks, in the main believed. But recently going to sleep, as he says, with the thought, that

We had the truth, might leave the rest to God: Of this John says: Yet now I wake in such decrepitude As I have slidden down and fallen afar Past even the presence of my former self Grasping the while for stay at facts which

snap,
Till I am found away from my own world,
Feeling for foothold through a blank profound, Along with unborn people in strange lands, Who say—I hear said, or conceive they say Was John at all, and did he say he saw? Assure us ere we ask what he might see?

The dying apostle asks, "And how shall I assure them?" His own convictions ness. His pulpit was a chair, and his are not merely based in history; to his sounding board the canopy of heaven. quickened moral sensibility in which these doubters do not share, the great truths of Christianity are ever undergoing reiteration and illustration in the world. He says:

To me, that story-ay, that Life and Death "and praise being ended, the preach- Of which I wrote 'it was'--to me, it is;

er read for his text, "Herein is love; not Is here and now: I apprehend naught else. that we loved God, but that he loved us, Is not God now i' the world his power first made? Is not His love at issue still with sin.

Closed with, and cast, and conquered, crucified Visibly when a wrong is done on Earth? Love, wrong, and pain, what see I else ground Yea, and the Resurrection and Uprise To the right hand of the throne what is it

When such truth, breaking bounds, overfloods my soul, And, as I saw the sin and death, ever so

See I the need yet transioncy of both, The good and glory consummated thence?
I saw the Power: I see the Love, once weak Resume the Power; and in this word 'I see,' Lo, there is recognized the Spirit of both That moving o'er the spirit of man, unblinds His eye and bids him look.

These inquirers whom he recognizes as "the children, His beloved ones, too." yet who are not capable of recognizing these great contemporaneous manifes tations and proofs of the truth, need to study the historic facts of Christianity, until "that Life and Death" becomes

their "world," as it is John's. Here the poet, catching the very temper of his inspired Hero, introduces that avorite theme of the beloved apostle which gave such honied sweetness to his letters and exhortations, and which invests the memory of his serene old age with such an unwonted charm-Christian love. This spirit of love, of which John was the embodiment, is all that gives value to life: grasping it, we obtain all that is worth having: the gospel doctrine of love is the grand solution of life's questions. Says the apostle, in Browning's paraphrase,

For life, with all it yields of joy and woe, And hope and fear,—believe the aged friend-Is just our chance o' the prize of learning

love, How love might be, hath been indeed, and is And that we hold thenceforth to the uttermost Such prize despite the envy of the world, And having gained truth keep truth; that is

The chief argument of the poem is here stated. Men by skepticism lose all things, because they lose hold of the grand manifestation of love in the gos-

The apostle is next described as anticipating and describing faithfully the false principles of philosophy which lie at the foundation of the Straussian and Tuebingen speculations on the historical character of the Gospels and Epis-One listens quietly, nor scoffs but pleads

Here is a tale of things done ages since ; What truth was ever told the second day? Wonders, that would prove doctrine, go for

Remains the doctrine, love; well, we must love, And what we love most, power and love in one, Let us acknowledge on the record here, Accepting these in Christ: must Christ then

Has He been? Did not we ourselves make Him? Our mind receives but what it holds, no more First of the love, then; we acknowledge

Christ-A proof we comprehend His love, a proof We had such love already in ourselves, Knew first what else we should not recognize. T is mere projection from man's inmost mind And, what he loves, thus falls reflected back, Becomes accounted somewhat out of him; He throws it up in air, it falls down earth's,

How prove you Christ came otherwise at least? Next try the power: He made and rules the

Certes there is a world once made, now ruled, Unless things have been ever as we see. But the new question's whisper is distinct,
Wherefore must all force needs be like our-

We have the hands, the will; what made and The sun is force, is law, is named, not known Go back, far, farther, to the birth of things; Ever the will, the intelligence, the love,

Man's !- which he gives, supposing he but finds. As late he gave head, body, hands, and feet, To help these in what forms he called his gods. First, Jove's brow, Juno's eyes were swept

away, But Jove's wrath, Juno's pride continued long.
At last, will, power, and love discarded these, So law in turn discards power, love, and will. What proveth God is otherwise at least? All else, projection from the mind of man!'

Miracles according to this philosophy are not needed any longer in proving the truth of the Gospel. They had their use once. [The apostle is not represented as aware of the latest phase of advanced rationalism, which, speaking in Dr. Shenkel of Baden, asserts that miracles are the dark shade which has been cast upon the bright splendor of the activity of Christ." They have been superseded by the fruit of the book itself they were designed to prove Says the contemner of miracles:

You stick a garden-plot with ordered twigs To show inside lie gems of herbs unborn, And check the careless step would spoil their But when herbs wave, the guardian twigs may

go, It is no longer for old twigs ye look Which proved once underneath lay store of But to the herb's self. . This book's fruit is

plain, Nor miracles need prove it any more. This might be pagan teaching: now hear mine. I say that as the babe, you feed awhile, Becomes a boy and lit to feed himself,

So minds at first must be spoon-fed with truth: When they can eat, babe's nurture is with drawn. I say that miracle was duly wrought en, save for it, no faith was possible. So faith grew, making void more miracles Because too much. They would compel, not

DR. JENKINS CALLED TO MONTREAL. We see it stated, in the secular papers, treal has decided to call the Rev. John Jenkins, D. D., to St. Paul's Church in that city." We presume the Doctor has been called as stated, but, as every Presby erian knows, by somebody other almost recognizes and yet fails to grasp furnish, too, a luminous commentary than the Synod.

Gaitor's Table.

STANTON.—The Church and the Rebellion: a Consideration of the Rebellion against the Government of the United States and the agency of the Church, North and South, in relation thereto. By R. L. Stanton, D. D., Professor in the Theological Seminary of the Presbyterian Church Danville, Ky. New York: Derby & Miller. 12mo. pp. 562. Philadelphia, for sale by Martien.

The tone of this volume, especially

as emanating from the other branch of the church in Kentucky, is most welcome from its healthfulness, its uncom promising loyalty and its high and bold anti slavery position. The aim of the accomplished author is to put the blame of the rebellion, so far as it rests upon the church at all, on the right shoulders, viz.: the champions of extreme pro-slavery views in the pulpits and professors' chairs of the South, with their sympathizers in like posi tions in the North. The part performed by such men as Drs. Thornwell, Palmer, Robinson, Stiles, Ross, and others is portrayed in bold colors and exposed in its anti-scripturalness and criminality with an unsparing hand. Many valuable and curious facts, not to be found readily elsewhere, illustrative of the deliberate purpose of this class of men in the South to poison the minds of the people against the North and the Union and to prepare them for secession, are given. Cases involving the relations of the church and the government like that of Dr. McPheeters are discussed. the Providence of God in the rebellion from the inverted Southern point of view, as well as from that of the en lightened author himself, is stated; the action of the Presbyterian Church on Slavery is given from the earliest times, turning off, of course, after the division into the history of the other branch the broad inconsistency of whose action up to 1849, with that of earlier times is clearly exhibited, and the subterfuges of the supporters of such action exposed and denounced; the concessions made to southern opinion by the action, instead of tending to hold the Union totles. Thus the poet makes him speak : gether, are declared to have hastened the disruption. The action of 1864 is described, defended and applauded.

The interest of a large part of the volume, it will be seen, is local and de nominational: a criticism might justly be made also upon the absence of a felt unity in the miscellaneous materials brought together, but the facts and discussions are of great value, and will go far to settling truthfully and anally the grave question of the responsibility for this great and bloody national convul-

CHARLES SCRIBNER'S BOOKS.

BUSHNELL--Nature and the Supernatural, as together constituting the one system of God. By Horace Bushnell. New edition. New York: Charles Scribner. 12mo. pp 528. For sale by J. B. Lippincott & Co.

As a contribution towards meeting recent movements of scientific infidels like Strauss and Renan, who are spreading their leaven by cheap and popular editions of their anti-Christian lives of Christ, Dr. Bushnell has put forth a cheap edition of his well known and very able work in defence of miracles. In this, as in other attempts of Dr. B., for the defence of revealed religion. great as in some respects his services as a champion must be acknowledged to be, his work is marred by some eccentricity which goes far to neutralize its power. In the 14th chapter he gravely argues that " miracles and spiritual gifts are not discontinued." If the miracles for which Dr. B. contends are nowise different in essence from modern marvels they are not worth the argument. So, in his "God in Christ," the author's argument for the divinity of Christ would be almost as good for the divinity of every Christian.

CHRIST AND HIS SALVATION: in sermons variously related thereto. By Horace Bushnell. New York: Charles Scribner. 12mo. pp 456. For sale by J. B. Lippincott & Co.

Dr. Bushnell's sermons must ever be favourites with the thoughtful, cultured Christian reader and preacher. They are original, fresh, suggestive and quick ening to such minds. Their literary excellence is most marked. There is the glow of real, if not of commanding genius in their construction and development. Views of duty and experience are presented of a most instructive character, and errors are skilfully and swiftly exposed. All the outlying truths of Christianity, until you come to its very heart in the sacrificial blood of Jesus, are upheld and illustrated with singular grace and acceptableness. But Dr. Bushnell acknowledges no real ing or a falling church' justification by the vicarious atonement of Christ. that "the Presbyterian Synod of Mon- There is every thing in his teaching that evangelical Christianity demands save this vitalizing, essential, supreme truth; and it is painful to see how he

PRIME.—The Power of Prayer, illustrated in fact, the sources of much of the inin the wonderful Displays of Divine Grace at the Fulton Street and other meetings in New York and elsewhere, in 1857 and 1858. By Samuel Ireneus Prime, author of "Travels in Europe and the East." New and enlarged edition. New York Charles Scribner. 12mo. pp 418.

This is a wonderful record of facts in

which the prayer-hearing God is shown to be true to his nature and his promises in events of our own time. It has acted, and doubtless will continue to act, as a powerful stimulus to the faith and prayer of God's people all over Christendom, having been re-published in England, translated in two different versions in France, and published in the East. The present edition contains four additional chapters, bringing into view the power of prayer in that wonderful field for the display of divine grace, the Army of the United States. We cordially recommend it to our readers who may desire to cultivate a spirit of

TICKNOR & FIELDS' BOOKS. CHILD. Looking towards Sunset. From sources old and new, original and selected. By L. Maria Child. Boston: Ticknor & Fields. Square 12mo. Fine cloth gilt bevelled edges, gilt top, tinted paper. pp 455. For sale by J. B. Lippincott & Co. This is one of the books so rarely is sued from our presses, which it is a luxury simply to hold in one's hand. There is an exquisite grace and finish, without any extravagance, about all the externals that at once created a strong prejudice in favor of the contents. These contents are in fact, as choice as the exterior would lead us to expect, being a miscellany of Original and Selected articles upon topics connected with our everyday life, especial reference being had to old age, gathered by the accomplished authoress with consummate skill and taste. Nothing but gems are admitted within this casket. Besides the contri butions of the author, we have such names as Bryant, Dickens, Burns, Wordsworth, Uhland, Hood, Heber, Tennyson, Jean Paul, Whittier, John Sterling, Mrs. Stowe, Henry Ward Beecher, and others as a guarantee of the quality of the material. One cannot go amiss for half-anhour of the best miscellaneous reading in opening at any part of the book. At the same time it must be noted that the mild but decided dislike of Mrs. Child to New England orthodox is not concealed in these articles. As a parlor table ornament, as a gift to a friend, or as the companion of one's stray halfhours, with the single, but grave, exception referred to, we know of nothing

A New Atmosphere. By Gail Hamilton. Author of "Country Living and Country Thinking." Boston: Ticknor & Fields. 16mo. pp 310. Bevelled boards, red edges, tinted paper. For sale by J. B. Lippincott & Co.

that surpasses it in the issues of the

press for many months.

The well-known newspaper essayist and magazine writer has, in this volume, dispensed with the inadequate and unsatisfactory method of unfolding her views afforded by those channels, and has wisely given herself the range of a whole volume. We notice a decided advance in the intensity, breadth and volume of her thoughts as here expressed. She seems to be swayed by a just sense of a mission to her contemporaries, and with new dignity and force she urges her views, with illustration and argument, on her readers. What those views are, is doubtless already understood in general. The new atmosphere she would have diffused, is one of healthier, truer appreciation of the sphere of woman in America. A higher degree of independence, a liberation of woman from all merely mercenary restraints in the solemn business of marriage, the admission of the capacity of woman for self-support, and justice to her in the various spheres of labor already opened, as well as in opening new ones, to her skill and industry -these are some of the ends aimed at in the vigorous, ardent, bold, witty and versatile rhetoric of one, who in her own great success well illustrates the position she would gain, so far as talents ing town, but it has some elements of and character admitted, for all her sisters. We recommend the book as at once the most earnest and able of all yet necessary and important. A large yet produced by the fertile pen of the population, at least several hundreds, author.

Jameson. Sacred and Legendary Art. By Mrs. Jameson.

Vol. I. Containing Legnds of the Angels and Archangels, the Evangelists, the Apostles, the Doctors of the Church, and St. Mary Magdalene, as represented in the Fine Arts

Vol. II. Containing the Patron Saints, the Martyrs, the Early Bishops, the Hermits and the Warrior Saints of Christendom, as represented in the Fine Arts. Boston: Ticknor & Fields. Blue and gold edition, pp. 417, 426.

The reputation of Mrs. Jameson, as connection of the sufferings of Christ an appreciative and accomplished critic with divine justice, and has no true of works of art, has long been estabsympathy with "the article of a stand- lished. The themes of these elegant and compact volumes are novel and curious, as well as exceedingly instructive. They show us an aspect of Romanism which has given it, perhaps, half of its power with the æsthetic as well as the ruder classes of people. They

spiration of early literature and art.

A handsome engraved portrait of Leonardo da Vinci accompanies the first volume.

MARTIENS' BOOKS.

A batch of excellent books for young persons in bright vermillion covers, with gilt backs and illustrated, has just come from the press of W. S. & A. Mar. tien, of this city. We note:

MARGARET'S SECRET and its Success, by Mrs. Carey Brock, author of "Working and Waiting." 12mo, pp. 340.

Margaret is a wise and patient Christian girl, the eldest in a large family. which a step-mother enters, bringing the usual trials of such a change to the younger members, aggravated by harshness of temper. Margaret's "Secret" is found in the verse of Solomon: "A soft answer turneth away wrath" and her great success in practising upon it is admirably told.

JOSEPH THE JEW. A Tale founded on Facts, By the author of Mary Mathieson. 12 mo

A story of deep interest the scene of which is laid in Germany in the time of the wars of Napoleon. The consoling power of Christianity is illustrated in contrast with the unsatisfactory creed of

How CHARLEY Helped his Mother. By Ruth Buck. 18mo. pp. 195.

THE TWO COUNCILS. By Catharine M. Trowbridge. Author of Frank and Rufus. 18-mo. pp. 201.

JENNIE'S BIBLE Verses. By Catharine M. Trowbridge. 18mo. pp. 153.

THE POOR WEAVER'S FAMILY. A Tale of Silesia. From the German. Sarah A. Myers. 18mo, pp 121. AMERICAN TRACT SOCIETY. N. Y.

Depository, 929 Chestnut St., Philadelphia. CHRISTIAN HOME LIFE. A Book of Examples and Precepts. 12mo. pp. 299. 80 cts. In thirteen chapters, as many topics

illustrating the nature, necessities and opportunities for good in the life of the household are unfolded and illustrated, by example and the precepts of eminent Christian writers, forming a volume of great value and attractiveness. All who would make home happy by cultivating household piety will derive much assistance in their work from this volume.

The Tract Society have also issued a number of smaller volumes for Sabbath schools and young persons, all of which may be cordially recommended as suited to their object. We give the titles and prices :

At 50 cts, each: DORA HAMILTON. BLOOM OF YOUTH. PLEASANT PATH. WALTER MAR-At 35 cts: Johnny. At 30 cts., each: MADELINE. A LITTLE MORE. At 25 cis.: Jesus in Bethany. At 20 ets.: U.S. PRIMER. At 15 ets. each: OUR Katie. Mary's Falsehood. Scotland.

CALIFORNIA-THE MOUNTAIN REGION

Rev. Dr. Kendall, in a letter to The Evangelist, gives the following sketch of our church work in the district named:

At Sonora there is a good house of worship; the congregation is large, and had a large proportion of females and children, which are far too scarce in this State. These elements represent home comforts, permanency and the material with which to form and teach the Sabbath school, which I was glad to learn was in a flourishing condition, and which cannot fail to be a source of strength to the church.

In Columbia a pleasant revival of religion has been enjoyed within a few months past. A former church edifice having proved inadequate to the wants of the congregation, they have just built a new one, more attractive and commodious than its predecessor, an honor to the people, and an ornament to the town, which will be ready for dedication in a few weeks. Aside from causes just mentioned, [the decline of population on account of partial exhaustion of the mines, and insufficient supply of water,] everything looked encouraging in these two churches. They seem to be acceptably served by their pastors, and harmonious among them-

At Murphy's, fifteen miles from Columbia, we have another church, one of the latest formed in the State and still very small. The place was never large, for it could never be called a minprosperity which do not belong to purely mining towns. The Church work here is laying foundations hard and slow, needing the Gospel, and a few taking great delight in its ordinances, make the presence of our missionary a necessity. Without him there would be no one to warn the wicked, visit the sick, or bury the dead.

My journey has led me along among the foot-hills of the Sierra Nevadas, and through the mining towns 100 miles in extent or more. In Vallicita, Angel's Camp, Mokelumne Hill, Jackson, Sutters, Amador, Latrobe, Folsom and Lincoln, I know not what religious influence may be on the people, but with the exception of Congregational churches at Mokelumne Hill and Folsom, I do not learn that there are any Calvinistic churches of any name. Yet in them all are many hundreds of souls-great numbers of them unquestionably walking unconcerned in the way to death. There are many other towns of like extent in the State, but the whole population is so small that many places are too fee ble to support a minister of the Gospel or to commend themselves to the Church upon such poets as Spenser, and reveal, template their wasts without pain. for aid; and yet a Charting cannot con-