

American Presbyterian.

THURSDAY, APRIL 20, 1865.

ERRATA.—On page 127 of the inside, second column, under the caption "Music and Martin Luther," first paragraph, read "Eisenach" for "Eiservach," and "Erfurt" for "Einfret."

"LEE'S RESPONSIBILITY."

The New York Observer of last week, commenting editorially on the surrender of the rebel general Lee, uses the following singular language, which every loyal reader of that paper will feel every explanation. It is as follows:

"And the reiterated declaration of Lee that he was not compelled to surrender showed that he took a fearful responsibility on himself by laying down his supreme authority, and devoting himself to the work of making peace, while he yet held in his hands the power of protracting the struggle."

What does such language, in the editorials of a journal claiming to be loyal, mean? It is exactly such as might have been used by journals recognizing the authority of the rebellion of which Lee was the chief prop. But can it be a sound or just use of language among those who regard the Confederacy as a league of traitors? What "responsibility," properly speaking, what "fearful responsibility" can be due to such? Does the Observer mean to intimate that Lee's responsibility would have been less "fearful" if he had continued the conflict, or that it was less fearful when he suffered the fruitless battle of Deatonville to be fought, than when he surrendered and stayed the effusion of blood? Away with such language, which serves but to hide the infamy and the ruin in which the rebel leader was involved, and to palliate the criminality of his course and that of the leaders of the rebellion, whose "fearful responsibility" is to God, to the brave men whom they have vainly slaughtered on the battle field or starved in rebel stockades, to the country which they wantonly strove to destroy, and who only began to get rid of their "fearful responsibility" when they surrendered the ruined remnants of their army to General Grant. We regard such use of language as calling evil good and good evil, as putting darkness for light and light for darkness.

DEATHS OF MINISTERS.—Two venerable ministers connected with the Presbyterian Church (O. S.) have recently departed this life.—Rev. Elisha P. Swift, D.D., in Allegheny City, on the 3d inst., and Rev. Shephard K. Kallock, D.D., in this city, on the 7th inst. Dr. Swift commenced his ministry as a missionary to the Georgia Indians, being one of the first party sent out to the Indians by the American Board. Finding those labors incompatible with his physical constitution, he returned to civilized society, and has long filled an important pastorate in the city where he died. He was a man of much influence in the church, filling with great satisfaction many of its important trusts, and enjoying large esteem for his Christian traits of character. His death was sudden, occurring while he was sitting in a chair reading a devotional work. With Dr. Kollock we enjoyed a pleasant personal acquaintance. He was a man whose learning and abilities were of a superior order, but shrouded under an unusual amount of modesty and unobtrusiveness. But no modesty was sufficient to obscure the sweet Christian graces of his character. It required some length of acquaintance to learn all that he was, but it took no time to love him. His last pastoral charge was in Greenwich, N. J. For some years past he has resided in this city, much enfeebled in health—for the last year or two quite laid aside from labor by paralysis and the loss of sight. He died in the seventieth year of his age.

OUR COMMITTEE'S PUBLICATIONS.—In our advertising columns will be found the commencement of the list of the Publications of the Presbyterian Publication Committee. The list will be continued in successive papers, and will thus give to those who do not receive the Committee's circulars information which they desire. It is a source of satisfaction that our Committee, so lately organized, and so very recently put in possession of any decent business capital, are able to show so good a list of books and tracts. We trust that their work is but beginning.

WHAT IS THE USE OF THEATRES?—This question falls in, not as a logical consequence it is true, but by very natural association with the events of the time. Can they ever become fit places of resort for amusement? Assassination within their walls is no uncommon event. The amount of mischief done by them and in them is unquestionable; the good produced by them is, to use the softest term, doubtful. We are aware that from remote ages, there has been floating in society an ideal of a theatre purged of all vicious associations and wholesome for recreation, but the rugged fact remains that the world has never yet contained a moral playhouse.

HON. AMOS KENDALL joined the Baptist Church, in Washington, on Sunday last, being immersed. He said, "Though for many years I have endeavored to live the life of an upright man, yet by not attaching myself to the Church, I felt that my life was a standing opposition to Christianity."

FROM OUR CORRESPONDING EDITOR.

PRESBYTERY OF LYONS. This body met in annual session on Tuesday afternoon of the present week at Newark. Rev. W. L. Page, of Wolcott, was elected Moderator, and Rev. W. H. Megie, of Junius, Clerk. The opening sermon was preached on Tuesday evening by Rev. H. W. Brown, of Lyons, from the words, "Our Father, which art in heaven," in which he gave forcible utterance to some just sentiments on the brotherhood of man, quite applicable to the present times. If God is our Father then are we brethren of one common family; and it is because we had forgotten this, toward some, at least, of the inhabitants of this land, that heavy judgments have fallen upon us. Mr. Brown is a forcible and earnest preacher, as well as an interesting and scholarly man.

The communion sermon was preached on Wednesday afternoon by Rev. Horace Eaton, the esteemed and able pastor at Palmyra.

CHANGES.

Among the changes transpiring within the bounds of this Presbytery, we may mention—

1. Rev. William Lusk was received from the Presbytery of Dayton, Ohio, and is preaching to the Church of Huron, from which Rev. L. M. Shepard was removed by death in the fall of 1863.

2. Rev. Geo. W. Warner, who is preaching to the new Church of Savannah, brought a letter from the Presbytery of Cayuga, and was recognized as a member of this body.

3. Rev. Wm. Young, who has labored for some years with signal fidelity and marked success at Rose, takes charge of the church at Red Creek, or Wolcott Second. The church at this place is but a feeble band; has been as a church almost extinct; their house of worship having been closed and religious services suspended for four months; but under the inspiring efforts of Mr. Young, they are rallying again, and already the future begins to look bright with promises.

4. Two church edifices are in process of erection within the bounds of the Presbytery; one at Williamson, in connection with a Congregational church, and the other, we believe, at Sodus Centre. Besides this, the church of Wolcott has been handsomely repaired and improved; and, as the people who care for the sanctuary generally look well also to the wants of the minister that preaches in it, a liberal addition has been made to the pastor's salary, to meet the necessities of the times.

We fear—if we may be indulged in a slight digression—that some congregations have not been sufficiently thoughtful in regard to this matter. In our wanderings, cases of real suffering have come to our knowledge, which have been patiently, silently borne, even when we know that the people would have been glad to furnish all needed relief, if it had occurred to them that relief was needed. And it is not always in poor parishes, or with pastors on small salaries, that anxiety and perplexity and distress arise. We should like to suggest even to some of our very best parishes a little kind inquiry, right off, as to your minister's wants. He does not wish to tell you all, unless you go to him. True, better times appear to be coming; but the past has been fearful, and has left a load of debt and embarrassment on some ministers which it is hard to carry. Relieved of the past, and enabled to begin square with the future, they might hope to get along. "A word to the wise"—elders, and thoughtful parishioners.

But to return to Presbytery. The following were appointed

COMMISSIONERS

To the General Assembly: Rev. W. H. Megie, of Junius, and Elder Amos C. Sanford, of Palmyra; with Rev. A. Spencer, of Williamson, and Elder B. Chatham, of Clyde, as alternates; to Auburn Seminary, Rev. Horace Eaton, of Palmyra.

The causes of benevolence were under consideration. Rev. H. W. Brown was appointed to look after Foreign Missions; and Rev. W. L. Page, after Publication. The names of other appointees did not come to our ears. And these two ministers, we may also say, have drawn prizes in Uncle Sam's lottery; the only two of the whole Presbytery who were liable to the draft, and both were caught. Rev. Mr. Page reported himself at headquarters, at Auburn; was stripped and examined, and rejected. The medical officer thought he could do his country better service at home than in the field. We hope they will arrive at the same decision in Mr. Brown's case, as he is doing well for the country in his own parish, and can not easily be spared; but he too was on his way to the Provost Marshal's office, ready to do whatever his country shall require; and was only stopped as the news came that no more men were wanted.

SABBATH BREAKING.

This subject came up for serious and painful consideration before the Presbytery. All conceded that the profanation of the Lord's day is on the increase. The war has tended to this; the canal and the railway are exerting a malign influence on all our villages through which they pass. One individual mentioned having noticed on the previous Sabbath no less than eight enormous freight trains passing a given point on the N. Y. Central Railway, within two hours. Would that its directors knew that they could make more money, as well as keep better consciences, by letting these trains rest on the Sabbath.

INTEMPERANCE.

This too is on the increase, and it was resolved to try and do something to stay its ravages. It was agreed by members of Presbytery to call a TEMPERANCE CONVENTION, to meet in Lyons, on the second day of May next, at 2 o'clock in the afternoon, to consider the subject, and devise measures, if possible, to check the evil. Rev. Horace Eaton was invited to make the opening address on that occasion, and a committee, consisting of Revs. H. W. Brown, G. R. H. Shumway, Horace Eaton, and E. R. Wilson, were appointed to issue a call for said convention. It is hoped to have a large gathering of the friends of temperance on the occasion, and to hit upon some plan of operations which shall stay the progress of this iniquity. A stirring address, at least, may be expected at the opening.

JUNIOR EXHIBITION.

The annual exhibition of the Junior Class of Hamilton College is spoken of as unusually good. Thirty young gentlemen delivered orations, fraught with more wisdom and graced with more of the charms of oratory, than are ordinarily found on such occasions. The services occupied the afternoon and evening of the 5th instant, in the old Stone Church of Clinton. The Utica Brass Band furnished the customary music.

PERSONAL.

The Presbytery of Cayuga met in Auburn on the 10th instant and licensed the following young men to preach the Gospel, all members of Auburn Seminary but the last:—Gustavus R. Alden, Thomas Campbell, Chester C. Thorne, Merritt Gally, William N. Page, Charles H. Wheeler, T. Madison Dawson, Solomon H. Moon, Edward Southworth, German H. Chatterton, Willard P. Gibson, James S. Baker.

President Fisher, of Hamilton College, has gone, we understand, to the front, to labor for a few weeks in the service of the Christian Commission. He will doubtless visit Richmond, and see something of the desolation which rebellion has made.

Rev. G. W. Mackie has resigned the pastorate of the Presbyterian Church in Adams.

Rev. D. W. Sharts, after five years of pastoral services with the Congregational Church of Madison, has closed his labors there.

A REVIVAL of deep interest and considerable power has occurred in the Congregational Church of North Potsdam, under the pastoral labors of Rev. J. W. Grush. About twenty were expected to unite with the church on the first Sabbath of April. Fourteen years ago there was nothing but a wilderness where now this pleasant village of five hundred inhabitants stands. It has been made by the Northern Railroad, and here is a church now of some sixty or seventy members, with a neat and commodious church edifice, and a congregation of two hundred hearers.

The pastor is one of the home-sufferers by the war. He had two brothers, Massachusetts men, in the army, and they went to do their duty. One fell at Falls Church, shot through the head. The other was taken prisoner at the springing of the mine at Petersburg. After enduring confinement in rebel prisons, he was paroled, only, as it would seem, so that he might die on our hands. He lived to reach Annapolis, but could get no further, and in a few days breathed his last, one of the victims of that systematic, deliberate cruelty, for which, as we judge, some of the leaders of this horrible rebellion ought still to be held responsible. C. P. B.

ROCHESTER, April 15, 1865.

PHILADELPHIA FOURTH PRESBYTERY.

Presbytery held its stated meeting in Beverly Church, New Jersey, the sessions beginning with a sermon by the Rev. J. G. Williamson, Moderator, on Tuesday evening, 11th of April.

During the sessions there were present twenty ministers and eight elders. The Rev. John B. Reeve was elected Moderator, and the Rev. Messrs. Earle and Snyder, temporary clerks.

The principal items of business were the following:— I. Dismission and commendation of Messrs. Jones and Bogg, Licentiates; the former to Philadelphia Third Presbytery, the latter to Iowa City Presbytery.

II. The examination and reception of Mr. Thomas A. Hamilton, as a candidate for the Gospel Ministry.

III. The appointment of Rev. Messrs. Adair and Shepherd, and Messrs. Farr and Purves, Elders, a committee to counsel the Second African Church, so far as the church may desire and seek counsel.

IV. Election of Commissioners to the General Assembly as follows:—Ministers—Rev. Thomas Brainerd, D.D., and Rev. Robert Adair, Principals; Rev. J. B. Reeve and Rev. Albert Barnes, Alternates. Elders—Messrs. Samuel T. Bodine and John C. Farr, Principals; William Wyckoff and Joseph Francis, Alternates.

V. Selection of Vineland First Church, and the first Tuesday of October next, at 7 1/2 o'clock P. M., as place and time of next stated meeting.

VI. Adjournment of Presbytery to meet in Presbyterian House, on Monday, 24th instant, at 12 1/2 o'clock P. M. T. J. SHEPHERD, Stated Clerk.

APRIL 20, 1865.

News of our Churches.

WILMINGTON, DEL.—We learn that the Hanover Street Church (Rev. Wm. Aikman's) received an accession of twenty-two persons, seventeen of them on profession of their faith, on Sabbath the 9th inst.

ORDINATION.—Mr. E. B. Parsons was ordained as an Evangelist by the Fourth Presbytery of New York, on the evening of the 11th inst. Rev. Dr. William Adams, pastor of the candidate, preached the sermon, and Professor Henry B. Smith, D. D., delivered the charge to the Evangelist. Rev. Dr. J. Spaulding presided and proposed the constitutional questions. Mr. Parsons is a graduate of Williams College and of Auburn Theological Seminary. He now assumes the position of chaplain in the army.

FROM STAMFORD, N. Y.—Rev. L. E. Richards writes to the Evangelist:—"We have been greatly revived by the genial showers of Divine Grace which have fallen upon us during the past winter. For months we had felt that the Spirit was hovering over us. There seemed to be an unusual interest in spiritual things, especially among the young people of the congregation. Some of our Sabbath-school concerts, held monthly, were characterized by a deep and solemn feeling, and an extraordinary interest. But no special efforts were made by the church until January 10th, when the week of prayer was observed. The presence of the Holy Spirit was at once manifested in the conviction and conversion of sinners. Meetings for prayer were held nearly every evening, for ten weeks. Occasionally we had a preaching service. The meetings were characterized by a profound stillness and solemnity, while there was an entire absence of that excitement which so often accompanies revivals of religion. One after another of the young people came out from the world, and with a calm and fixed purpose dedicated themselves to the service of the Lord. There have been about twenty-five hopeful conversions, chiefly young people of the congregation and academy. The converts, both in their own meetings and elsewhere, manifest an anxiety to know and do their duty."

DUNTON, ILL.—To this church, in the immediate vicinity of Chicago, there was on the 2d inst. an accession of twenty-two new members, the fruits of a revival commencing with the week of prayer.

NEW YORK, MERCER STREET CHURCH.—In this church, as we learn from the Evangelist, about twenty were received into membership on the afternoon of Sabbath the 9th inst.—thirteen of the number, mostly youth, on profession of their faith. It was interesting, not to say affecting, to see among those grouped in front of the pulpit three or four who seemingly had not yet numbered a dozen years. Two of these were children of a worthy elder of the church. Our venerable father and missionary, Dr. Jonas King, assisted the pastor in the closing services, remembering these lambs of the flock, and exhorting Christians to love one another, to walk in faith, and especially to cultivate the work of humility.

GALENA, ILL.—The work of grace in our church in this place commenced with the week of prayer, and has been one of considerable power. It has been conducted exclusively by the pastor, Rev. A. K. Strong, and his efficient helper in the eldership. It has been carried on mostly by meetings for prayer and exhortation, and by short addresses from the pastor. Its results embraced some of the most prominent members of the congregation and of the community. There are some twenty-five or more cases of hopeful, and to all appearance decided conversion, who will doubtless connect themselves with this church. The church has been greatly blessed in every way, and they have shown their appreciation of their esteemed pastor by an addition of \$500 to his salary, and by numerous and valuable presents to him and his family. The relation is one of most cordial sympathy and good will, and their prosperity is equal to any antecedent period in their history.

NEENAH, WIS.—We have more than once noticed the remarkable revival in progress in this church. On Sabbath, March 26, forty persons made their public profession of faith and received the communion, as the first fruits. That Sacramental Sabbath is spoken of as one of the deepest interest, and inexpressibly delightful. Further accessions are expected at no distant day. The church is worshipping in a new and spacious edifice, built in troublous times, and secured by great self-denying sacrifices, but which is already even more crowded than the old and much smaller one which it was compelled to abandon for want of room.

WILMINGTON, ILL.—During the last summer and autumn the Lord stirred up the hearts of the people of our church in this place to look after the outworks of Zion. A debt of several hundred dollars, which had long hung over the church as a dark cloud, was paid off, and the congregation proceeded to build an exceedingly commodious and pleasant parsonage. During all this time the spiritual condition of God's people was gloomy. The facts in respect to it were such as forbid that they should be "told in Gath or published in the streets of Askelon." The week of prayer arrived and was entered the last day of December by a preparatory lecture and a communion season on the first of January. Through the week religious meetings were kept up, prayer meetings every afternoon and preaching every evening.

The attendance was very small at the beginning, but gradually increased, not only through the week of prayer, but also for two weeks or more afterwards close, until it became very large. There were those who called upon God; there were those that sighed and cried because of the desolations of Zion; there was a little faith in God, and God harkened and heard while they called; backsliders were reclaimed, God's children were revived, wanderers were restored, and many precious souls were brought into the kingdom of Christ. Several of these were adults and heads of families, among whom the work commenced. The Bible class and Sabbath-school also shared richly in the visitation of the Holy Spirit.—Pres. Reporter.

SANDOVAL, ILL.—A church in our ecclesiastical connection was organized in this place on Sabbath the 4th of March, and the sacrament of the Lord's Supper administered. Meetings were held the day previous, and the season was one of deep interest. A church edifice is so nearly completed as to be used for public worship. Rev. Thomas H. Bird takes charge as acting pastor, being the only clergyman of any denomination in the place. Sandoval is a flourishing village on the Chicago Branch of the Illinois Central Railroad.

PRESBYTERY OF CINCINNATI.—Of the free conversation on the state of religion held at the meeting of Presbytery at New Richmond, on the 4th inst, the Herald says:—"It showed that there had been much religious interest in many of our churches during the past year, and especially in the Second, Third, Poplar Street, and the Sixth of Cincinnati."

LOGANSPORT, IND.—The health of Rev. M. M. Post having failed so that he is no longer able to labor in the ministry, he has been released, at his request, from the pastoral charge of the church at Logansport, with which he has been connected for thirty years. Rev. A. S. Dudley, recently of Morrow, Ohio, has received and accepted an invitation to supply the Logansport Church for a year. He has already entered upon his labors there.—Christian Herald.

COMMISSIONERS TO THE ASSEMBLY.—The appointments by the Third Presbytery of New York are Rev. Wm. W. Newell, D.D., Rev. Wm. H. Babbitt, and Rev. James B. Bonar, Principals; and Rev. Thomas Street, Rev. Samuel B. Bell, D.D., and Alfred E. Campbell, D.D., Alternates; Elders John G. Parker, John Endicott, and Joseph W. Lester, Principals; and Samuel Derricksen, Stephen Cutter, and Wm C. Foote, Alternates. The Fourth Presbytery of New York has appointed as Clerical Principals.—William Adams, D.D., George L. Prentiss, D.D., Ezra H. Gillett, D.D. Alternates.—Rev. James B. Dunn, Rev. George M. Boynton, Rev. John Spaulding. Lay Principals.—Elders Oliver E. Wood, Albert N. Brown, and John P. Crosby. Alternates.—Elders Marcus C. Riggs, George W. Lane, and Stephen Conover, Jr. The Presbytery of Cincinnati has elected as Principals, Rev. Wilbur McKaig, Rev. L. J. Evans, Ruling Elder E. D. Mansfield, and Ruling Elder Wm. H. Moore; as Alternates, Rev. G. W. Winnes, Rev. J. Chester, Ruling Elder G. L. Swing, and Ruling Elder Andrew Flesher.

FOURTH PRESBYTERY OF PHILADELPHIA.—In the notice of the annual meeting of this body last week in Beverly, New Jersey, contained in another column, it will be seen that Rev. J. B. Reeve, pastor of the Lombard Street (colored) church in this city, was chosen Moderator. He presided, as we are informed, with gentlemanly grace and good business tact. His name will also be found as a possible representative of the Presbytery in the next Assembly. We mention this with the more pleasure because of Mr. Reeve's connection with the recently proscribed race, and because of the really good standing which his excellencies have secured for himself in our ministerial association. His education, literary and theological, is good, and his natural abilities enable him to turn it to practical account. He will excuse our saying thus much: it is not so much to eulogize him, as to assert the capacities of his people, and forward their just claim to the benefit of the rule, "Worth makes the man."

RUSSELLVILLE, ILL.—Rev. T. S. Reeve, a whole-souled worker, sends the following account to the Presbytery Reporter. We publish it with much satisfaction—not meaning, however, to make that term cover the infelicitous phrase, "converted over again." "The Lord has in a wonderful manner vouchsafed us a blessing of Divine Mercy and Grace to this church. At the close of a three weeks' meeting, one hundred and fifteen professed to have procured peace and pardon through repentance and faith in our Lord Jesus Christ. Since I have been here, I have received forty-six into full membership with this church. Some twenty or more of those converted at our meeting joined the Methodist church, and twelve the Baptist church. It was a glorious time. The oldest said they had never seen the like before. Old sores were healed, strife and difficulties settled, backsliders reclaimed, and some members of the church converted over again."

THE WHARTON STREET CHURCH, of this city, (Rev. J. G. Hamner's), added seventeen to its membership last Sabbath, ten of whom were received by profession. Since its organization last October this church has received one hundred and five members—forty-eight by profession.

THIRD WEEK OF MR. HAMMOND'S LABORS IN PHILADELPHIA.

An ordinary series of revival meetings could scarcely have been kept up, in the face of the extraordinary and profound disturbances of the public mind in the last two weeks. And yet the meetings for children have been well sustained, and a work of grace of the most interesting and extensive character has been going forward. During last week, an additional obstacle was encountered in the weather, and on Saturday afternoon the absorption of the public mind in the calamitous death of the President, added to the rain, discouraged many. Nevertheless, several hundreds were in the Tabernacle Baptist Church that afternoon, and about one hundred and fifty arose to confess Christ, whom they had recently found, or to ask for prayer. Mr. Hammond made excellent use of the sad event, basing his remarks on the words, "They hated me without a cause." John xv. 25.

Two meetings were held in the Western Presbyterian Church, Tuesday and Wednesday, April 11th and 12th, which were well attended, and the power of the Lord was present to heal. Here, the orphan children from the asylum, corner of 18th and Cherry streets, were in attendance, and Mr. Hammond was prepared, by the recent loss of his mother, more fully to enter into their feelings. Quite a number of them were led to give their hearts—as they hope—to the Saviour. Teachers of very respectable private schools have been noticed at the recent meetings, bringing their scholars with them, and the results are apparent in the spread of the work among the scholars, who, when converted, bring their friends to the meetings, and persuade them earnestly to give their hearts to Jesus. Children of the public schools are also showing the beneficial effect of the influences they feel at these meetings, as appears, at least in regard to one of these schools, from the following note received by Mr. Hammond last week:

"I send a word of encouragement from the —th Ward Grammar School. The teacher says, since the commencement of the children's meetings there has been such an improvement in the behaviour of her scholars that she is willing to give one day in a week for them to attend the meetings."

Last Sabbath afternoon the Tabernacle Baptist Church was crowded in every part, many persons standing through the entire services, and the influences of the Holy Spirit were manifest. Three hundred and fifty rose for prayer, or to declare the hope they had just found in Jesus. To this it would be safe to add as many as fifty who made no demonstration at the time, except to remain at the inquiry meeting. One young man was noticed, weeping and in distress of mind, in the throng at the doors, who could not get inside. On the outer edge of the crowd he had been reached. He was afterwards brought into the inquiry meeting. Thus it can hardly be an exaggeration to say that, in connection with this meeting and the one about to be described, eight hundred souls were this day under conviction of sin, or rejoicing in the Saviour whom they had lately found. We scarcely expected to live to witness such a sight.

MR. HAMMOND IN THE HOUSE OF REFRUGE.

By invitation of the Superintendent, Mr. McKeever, Mr. Hammond visited the House of Refuge on Sabbath morning last. A number of gentlemen interested in his work accompanied Mr. Hammond; Messrs. Thos. Potter, William Mann, H. P. M. Kirkbaine, E. O. Thompson, and Rev. John W. Means, being among the number. Mr. Barclay, Chairman of the Chapel Committee, was on the stand. Of the six hundred children, white and colored, connected with the institution, all but about fifty were present. Introductory remarks were made by Messrs. Potter and Mann and by Rev. John W. Means. Mr. Hammond read the account of the Saviour's last sufferings, and took as the basis of his remarks the words in Isa. 53, 5: "He was wounded for our transgressions; The children, by their excellent behavior and attention, their general participation in the singing, their promptness in responding to Mr. Hammond's questions and little lessons, and their devout attitude in prayer, showed the excellent discipline of the establishment. It evidently gave Mr. Hammond fresh courage to find these children in so many respects prepared for his teachings. As usual, he sought to bring his hearers to an immediate sense of their need of the Saviour, to show them the wickedness of their hearts in not loving him, and to persuade them, without delay, to consecrate their hearts to Him. He used the same illustrations as when dealing with children in other circumstances, and emphasized the fact that whatever other sins they were guilty of, they had committed one greater than that of refusing to love the dear Jesus.

Many were melted during the discourse, but when all had joined for all present seemed to joined audibly in the closing prayer, and when Mr. Hammond with a few friends went from one to another for a single word of counsel and prayer, a most remarkable scene presented itself. Almost every one of those five hundred and fifty children seemed to be broken down. Many of them were deeply moved. Some sobbed convulsively. Scarcely any were callous, and none ventured a scoffing look or gesture. The whole congregation was swayed by the simple presentation of the Gospel, as the trees of the wood are simultaneously bent by the wind. Many expressed their readiness to give themselves to Jesus in the spot. (At this it was truly wonderful to see those hard-featured boys, many of them with the marks of an evil and debased nature on their countenances, bowing their heads a whole bench-full at a time, and wiping their brimming eyes upon their coarse jacket sleeves, while they audibly joined in confessing their sins and in giving their hearts to that Jesus who came to seek and to save that which was lost. There were no Pharisee pretensions there to be overcome. Conscience were awakened and burdened souls heard the call: "Come unto me all ye that labor and are heavily laden and I will give you rest." The scene in the girls' gallery was, if possible, more wonderful than that among the boys. There scarcely one to point the inquirer to Christ were almost overcome by the draft upon their natural sympathies, and were fain to stand in amazement at the suddenness, the extent and seeming depth of the work. We should think as many as four hundred gave more or less evidence of the work of the Holy Spirit on their hearts.

TWENTY-ONE YEARS IN THE MISSION FIELD.—A retrospect of twenty-one years' labor in Tinnevely, by the Rev. J. H. Tucker, of the Church Missionary Society, brings out the following facts. During that period he has receded from heathenism and Romanism 3100 souls; he has witnessed the voluntary destruction by the worshippers, of upwards of forty devil temples, with all their idols; and he has established sixty schools, and built sixty-six churches of various dimensions.