

## American Presbyterian.

THURSDAY, NOVEMBER 2, 1865.

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**AGENTS WANTED.**—Agents to canvass for this paper in different sections of the Church are wanted. Especially for this city and vicinity; one for central and western New York, and one for the West and Northwest. Address: AMERICAN PRESBYTERIAN, 1334 Chestnut Street, Philadelphia.

## FUNERAL OF REV. DR. DWIGHT.

It was attended in this city at the house of his brother-in-law, Col. Bradford, on Wednesday, the 25th. His four children, including Rev. Henry E. Dwight, and a son-in-law, Rev. Prof. Smith, of Andover Seminary, were present. Dr. Brainerd read the Scriptures and gave a sketch of the deceased.

He was born on Greenfield Hill, Connecticut, 1795; graduated at Yale College, under the Presidency of his distinguished father, in 1813, and after a brief tutorship in college and after a year or two in the counting house, came to this city and entered himself as a student of law in the office of the late Charles Chauncey, Esq. He married a daughter of the late Hon. Thomas Bradford. After a successful practice at the bar of about ten years, he was hopefully converted in a revival in Arch Street Church, under the care of the Rev. Dr. Skinner. In 1830, after a brief study of theology, he was licensed to preach by the Third Presbytery of New York, and soon after settled in Portland, Maine, where he remained as pastor thirty-three years. Advancing years and failing health induced him to resign his pastorate in 1864, when he took up his residence with his son-in-law, Prof. Smith, of Andover, where he died.

Dr. Brainerd said: "He was a worthy son of a worthy sire, and by the clearness of his intellect, the fulness of his acquisitions, the soundness of his judgment, and symmetry and purity of character, was worthy to be regarded among the fathers of the Church in New England. He was President of the Maine Missionary Society, trustee of Bowdoin College, and a Visitor of Andover Seminary. In our late national conflict, Dr. Dwight was intensely loyal, giving his entire energies to the service of his country."

After the remarks of Dr. Brainerd, Rev. H. A. Boardman, D.D., lead in prayer, and the son Timothy Dwight, and the great-grandson of Jonathan Edwards, was laid in the grave to await the final resurrection.

**MISSIONARY MEETING.**—An interesting meeting was held on the evening of the 21st, at the Second United Presbyterian Church, of which Rev. Dr. Dales is pastor, for the purpose of bidding farewell to several missionaries who are about to sail for Egypt. The party consists of Miss Sarah B. Dales, a sister of the pastor of the Church; Rev. B. F. Pinkerton and wife, and Rev. Dr. Barnett and wife. The three first named persons were present at the meeting, which, notwithstanding the inclemency of the weather, was largely attended. Miss Dales has already passed eleven years in the same field of labor to which she now returns, after a brief respite for the restoration of her health. The other parties were recently appointed to this mission by the General Assembly of the U. P. Church. The ceremonies of the evening were commenced by singing the 67th Psalm, after which followed prayer and reading the Scriptures. Interesting and appropriate addresses were delivered by Rev. Dr. Bedell, of the Dutch Reformed Church, and Rev. Francis Church, Rev. Dr. Dales, and other clergymen of the United Presbyterian Church.

**RICH.**—Since the year 1837, when Dr. Phillips, in a little Baptist Church, borrowed for the occasion, made a Presbyterian pronouncement that Dr. Cox's pulpit in Brooklyn was vacant—the Doctor at that very hour preaching from his pulpit to a thronged congregation—we have seen nothing in the same line to excel the following. The bulk of the Old School Presbytery of the Potomac, embracing the City of Washington, lies north of the river, and maintains its fidelity to the General Assembly. A fragment of the same Presbytery lies south of the Potomac, and discards the authority of the Assembly. These recusants recently assembled upon their own soil, in what they claimed to be a regular meeting of the Presbytery of Potomac—seven persons, ministers and elders included—and instructed their Clerk to look up and demand the records of the Presbytery, and "to summon the ministers and sessions of said Presbytery living north of the Potomac river to appear before Presbytery at its next regular session, to be held in Salem, Fauquier County, Virginia, on the Friday before the fourth Sabbath in April, and give satisfactory reasons for their absence from the sessions of Presbytery."

## THE SYNOD OF PENNSYLVANIA.

About one hundred members were in attendance at the recent meeting in Old Pine Street Church, perhaps the fullest meeting ever held by the body. As the second Synod in size and wealth in the church, and as probably the first, in proportion to its numbers, in denominational zeal and energy, its acts and spirit may occupy us a few moments longer.

And first, we may not neglect the duty of properly estimating the Moderator's sermon, even though preached by our associate, Rev. B. B. HOTCHKISS. The subject was the important one of Consecration to the Work of the Ministry on the part of those now exercising its functions. The idea of the ministry as a mere profession was emphatically discarded, and the low views of those, who, from disappointment in the attainment of position or worldly comfort in the ministry abandon or intermit its duties, were justly rebuked. It was throughout a solemn appeal to the consciences of the ministry, and it came with the more force from one, who, by a life of faithfulness and contentment, has adorned the sphere of pastoral labor to which he has been called, and has acquired the right universally conceded by his brethren, to administer just such counsel and admonition.

The devotional spirit of the body was good; and brethren felt refreshed and hopeful as they parted and turned homeward. The hope of a general visitation of converting influences upon the churches was strengthened; but it must be confessed that the spiritual efficiency of the Synod thus convened, fell short of the expectation and prayers of many brethren. The widely scattered locations of the brethren hindered their early attendance in great numbers at the devotional services, and the attractions of a great city, while they brought a goodly number together, prevented a compact and steady attendance upon the sessions. The subject of revival had seemingly exercised no mind to such an extent as to secure it a place among the several elaborate and well written papers which came before the body. Many admirable *impromptu* thoughts were uttered at the conference meeting, on Wednesday evening; in fact it was that meeting which afforded most encouragement to those who were waiting for a favorable manifestation and promise of good to the Synod as a whole. We trust we shall not be found in the condition of the Israelite king who "smote thrice and stayed," when he "should have smitten five or six times."

The action of the body upon the Freedmen, and the South generally, was wise, discriminating, and yet earnest. Many, say the Synod as a whole, felt, that, as a Church, we were far behind our duty, our theory and our sympathies, in organized efforts for the Freedmen and the unevangelized and neglected masses of the South. The failure of the last General Assembly to give that decided prominence to these subjects which their extraordinary importance demands, was freely acknowledged and lamented. It was felt that as a church, we were not abreast of the leading of Providence in these great fields of effort for our own country. Something like a distinct Freedmen's Committee, at least for the time being, was felt to be necessary to draw attention to the object and to develop the liberality of our churches, now flowing languidly through chance channels, or by a few hundreds of dollars into our Home Missionary Committee. Hence the course adopted by the Synod included commendation of the lately consolidated FREEDMEN'S AID COMMISSION, which co-operates with General Howard, and which contemplates the physical and educational wants of the sufferers; it urged the immediate formation of auxiliaries to push this now very pressing business of relief; it recommended our own Home Missionary Committee as actively engaged in evangelizing efforts among the Freedmen, and it adopted a memorial to the next General Assembly asking for more comprehensive and distinctive measures for evangelizing the freed people and neglected whites of the South.

On the state of the country the Synod, not satisfied with the simple re-affirmation of the Assembly's action of five months ago, appointed a committee to give expression to its present feelings. The committee did its work well as our readers have seen. The Synod speaks, through their report, with no uncertain sound. It gives thanks not merely for peace, which might have been accomplished by humiliating and perilous sacrifices of principles; but for the overthrow of rebellion, the virtual extinction of slavery and for the entire establishment of the Government and vindication of its authority and honor. It also recorded its conviction that treason is a crime deserving of punishment, and pledged prayers to God that the President might be enabled to act in accordance with this his own repeated declaration.

These resolutions were as welcome and perhaps as important now as at any time during the war, and gave quite as much cheer to loyal men. Such utterances were becoming scanty, and a certain fashion of deference to Southern feelings and Southern demands, which was supposed to have become obsolete during the last four years, was found to be reviving with such celerity, that it became necessary for those who believed that the country had really obtained some advantages in its victories for law and liberty, to declare themselves in an emphatic and solemn manner. Especially the truly disgraceful action of the Triennial Convention of another church, meeting at the same time in this city, where loyalty and sympathy for the oppressed were treated as sectional, where there was a sort of latent tone of apology to the South for having conquered them, and where, as we are credibly informed, a pastoral letter was rejected by the House of Bishops because it alluded to a becoming manner to the death of our lamented President; such action called upon true men everywhere to engage in the new conflict of opinion in which error and treason, beaten in the field, now hope to prevail. We are truly thankful that the Synod has so clear and timely a sense of their duty, and that they did it so fully and so decisively that the community has acknowledged the service.

The Synod was in no haste to leave. Every item of business was well considered. Most of the reports were prepared with unusual

care. Every final vote we believe was unanimous. Fraternal feeling characterized all the proceedings, and at half-past one o'clock on Friday afternoon, with an attendance of about 50 members, Synod adjourned to meet in Carlisle next fall.

## DEDICATION OF OLIVET CHURCH.

This building just completed, on the corner of Twenty-second and Mt. Ver. streets, was duly set apart to the worship of Almighty God on last Sabbath, October 29th. Three services were held during the day. In the morning, the pastor, Rev. W. W. Taylor, performed the ceremony of dedication, which consisted in questions addressed to the Board of Trustees gathered around the pulpit, and responses on their part as to their object in erecting the house, and desire and propose that it should be devoted to the purposes of worship according to the usages of the Presbyterian Church. This was followed by the dedicatory prayer, offered by the pastor, the whole forming a deeply interesting and solemn service. The pastor preached from Ps. lxxxiv. 1: "How amiable are thy tabernacles, O Lord of Hosts. In the afternoon, the Rev. Dr. Marsh preached the sermon, and addresses were made by Drs. Brainerd and Mr. Cookman. At night, Rev. Wolcott Calkins, of Calvary Church preached. The large audience chamber was crowded at all of these services. The following

## STATEMENT

was read by the pastor at the morning service.

The congregation worshipping to-day in this house was organized with 16 members, 9½ years ago. It has since received by letter, and on profession of faith, 342 members, of whom, however, some have died, and many have removed beyond our bounds.

When the adjoining chapel was built, it was expected that a larger church edifice would be needed, and with that end kept wisely in view, the ground on which we stand to-day was then purchased, and when the time arrived for the new house, our faith and hope were by a kind Providence, richly realized, in our finding some among our own number, able and willing to help, and more without, though mainly of our own branch of the church to furnish the necessary means.

The building was planned; by Sloan & Hutton, architects, and erected by Cramer & Sons, contractors.

Its interior length is 100 feet, and breadth 56, with 169 pews, and an end gallery; from the floor to the peak of the roof is 52 feet; the whole front, including porch, main front and tower, 96 feet in width; the tower and spire to be carried up 180 feet. There are 36 argand burners in the ceiling.

Toward this building we have received from M. W. Baldwin, \$20,000; J. A. Brown, \$5,000; A. Whildin, \$1,000; Henry J. Williams, \$500; J. H. Williams, \$300; J. M. Billings and H. B. Clafin, each \$250; B. D. Stewart, \$150, with many other donations, from \$100 downward. Among ourselves, we have contributed in sums of \$550, \$500, \$250 and downward, each person in the congregation being called upon, and most doing something, and as the result, I am able to state, that we have no debt. We have borrowed nothing, and owe nothing. This house is ours, and the ground on which it stands. Everything, as you see it to-day, furniture and fixtures, is either paid for, or the means are on hand to meet the bills.

It still remains to finish our tower, and put up railing at our leisure, and to make some alterations in the chapel, so as to render it more convenient for Sabbath-school purposes; but toward these objects we have an important surplus, and it is toward an entire completion, that your contributions are solicited.

The entire cost of the building, including furnishing, and the completion of the tower, will be \$38,000.

## REV. JOSEPH L. RIGGS.

## ACTION OF PRESBYTERY.

The death of the Rev. Joseph L. Riggs was announced, and the following minute was adopted:—

In noticing the death of our brother and co-Presbyter, Rev. Joseph L. Riggs, we deem it proper to place on record our testimony to the eminent worth and devoted piety of the deceased. Having as a licentiate of the Presbytery of Elizabethtown, labored for some time in the North Church of Wells and the Church of Wells and Columbia, he was ordained by this Presbytery to the work of the Gospel ministry on the 27th August, 1845. He loved the work to which he had devoted himself, and labored faithfully in it until the failure of his health. After relinquishing the active duties of the ministry, he made several attempts to resume them. But it was not the will of the Lord that he should do so. To this he humbly submitted. His temporal support was limited, yet he did complain. By the death of his companion he was left with the sole care of a family of children; yet he trusted in God and was not forsaken. He continued to make such efforts for a temporal support as the state of his health permitted. But his work is done; his trials are ended. He walked by faith, and died in faith at Elmira, N. Y., on the 20th of August, 1865.

While we sympathize with his friends, and especially with his orphaned children, we bow in submission to the will of God, and pray that we may be fitted to meet our departed brother where the redeemed shall be forever with the Lord.

## FROM OUR CORRESPONDING EDITOR.

## OUR TRIP TO CHICAGO.

We took our way through Canada, and by the Michigan Central Railway; a route which we liked much, for the ease and comfort of the cars, and for the thorough and safe management of the roads. We think, as few accidents occur on this route, as on any in the country. We advise our eastern friends to come this way, especially if they would glance at our own beautiful city; look at that wonder of the world, Niagara; run through a part of the Queen's dominions, and get a bird's-eye view of the beautiful peninsula State.

While in Chicago, besides attending faithfully to the great missionary meeting, we took the liberty of looking around a little. The great hall of the Board of Trade, recently erected, is a wonder in its way. The Opera House is said to be the most beautiful building in America of its kind. The artesian wells are spouting a river of water, almost enough to flood the city. The tunnel under the Lake is one of the greatest undertakings of that sort ever projected. We can testify from personal consciousness that it produced some strange sensations to be down in it, three-quarters of a mile out under the Lake, creeping along in a hole only five feet in diameter, with fifty or sixty feet of earth and water over our heads. We could not help just thinking for a moment that if the Lake should break through, we should not write any more letters; but it did not.

It has long been known that Chicago does everything on a grand scale. We knew it claimed to be the greatest market known for grain, lumber, and pork; but we were not quite prepared to find the largest music store in the world quite so far out West. We have seen nothing in New York or Boston quite up to the mammoth establishment of Messrs. Root & Cady. Travelers, we are told, have said that they have seen nothing equal to it in Europe. The popular composer, Mr. George F. Root, is the senior partner, and is continually busy preparing music for the press; and it was to us a singular fact that the larger part of their sales are made at the East—Chicago publishing music for New York and Boston! Who would have thought of that twenty years ago?

## THE UTICA DEPOSITORY.

We have several good things in Utica; one is the city missionary, faithfully at work, going from house to house, visiting the poor, gathering children into Sabbath schools, and sustaining religious service in an appropriate chapel. Another is the Bible Reader, a lady employed for this purpose, an angel of instruction and of mercy among those who do not get to the house of God, and who cannot, for want of time and capacity, read much of the precious word for themselves. These both, we believe, are enterprises of the First Presbyterian Church. And beside these, they have a proper Depository of religious publications, where the books of the two Tract Societies, of the Sunday-school Union, of the Publication Committee, of the Carters, of Hoyt, and the like, may be obtained at all times.

It is kept by W. S. Taylor, Esq., an elder of the First Presbyterian Church, in connection with his large and elegant jewelry establishment, on Genesee Street. His second story is devoted to sewing machines and books. Those who exhibit and sell the sewing machines, are always ready to attend to those also who call for books. It is a convenient place for all in the region who wish to buy publications to give away, or for any who wish to replenish their Sabbath-school libraries. The supply is large, and embraces the choicest publications from these various sources. We do not see why Sabbath-school libraries may not as well be selected here as in New York and Philadelphia.

## THE OGDENSBURGH MANUAL.

We have received and read with great interest the "Historical Discourse and Manual of the First Presbyterian Church of Ogdensburgh," prepared by the esteemed pastor, Rev. L. M. Miller, D. D. The discourse was preached in May last, and has been revised and published by request of Trustees and Session of the Church. It was preached on the fourteenth anniversary of Dr. Miller's faithful pastorate, and must have given great satisfaction to his large and intelligent congregation.

It seems the church was virtually formed in 1805, but reorganized under its present designation it 1819. Among its earlier ministers, we notice the name of Rev. Comfort Williams, the same, we suppose, who afterward preached in this city; Rev. Elijah G. Smith, now, we believe, of Washington; and Rev. J. A. Savage, D. D., late President of Carroll College, in Wisconsin. Mr. Savage was pastor for nineteen years, and removed to Wisconsin in 1850; Mr. Miller was settled in 1851.

The church then had 243 members; has since received 435; and now numbers 421; indicating a true prosperity. Only one person remains a member of the church, who was such at the organization, and that is the esteemed and estimable Judge Pine, who has been an elder in the church from the organization in 1819. Only one other person of that first number, is known to be living.

The church has furnished, (of those baptized in it, or members of it,) no less than seventeen ordained clergymen, including one most excellent foreign missionary, Rev. J. E. Ford, of Syria.

This church has also been thoroughly

loyal, and has done much to sustain the Government during the years of our gigantic struggle with armed rebellion. The pulpit gave no uncertain sound, and the people stood by their pastor in his outspoken loyalty. The congregation furnished almost a hundred soldiers for our armies, fifteen of whom are enrolled among the honored dead. The church furnished two colonels, R. W. Judson, and J. C. O. Redington, brave men and true, who are spared to return to their friends and to their church privileges and duties, and to serve their Master at home as they served their country in the field. With such a spirit animating its members, we do not wonder that the church is flourishing and prosperous.

## A PASTOR'S WELCOME.

The good people of Ogden, evidently believing that it is a good thing to get an excellent pastor, turned out on Tuesday last, to give a generous welcome to Rev. A. M. Thornburn, the man of their recent choice. His goods and his family arrived on Monday evening. On Tuesday morning, various members of the parish were on hand to set things in order; and in the afternoon the parish turned out *en masse*, bringing wood, butter, vegetables, fruits, almost every thing, indeed, that a family could want or use. The ladies spread their own table, invited the pastor and his family, with the parish generally, to a bountiful collation, and after all had fed abundantly, they left the cellar and the larder and the wood-house of the parsonage well stored for the winter.

Beside this, we are happy to say, that the parish, appreciating the necessities of the times, have made considerable advance in what they formerly paid in the regular salary. This is as it should be. It is a rich and intelligent parish, has already been served for many years by a faithful and able ministry, and can well afford to pay liberally for the support of one who gives his whole time to their spiritual welfare.

## PERSONAL.

We are pained to record that the health of Rev. Dr. Ellinwood, the esteemed and excellent pastor of the Central Church of this city, is not yet entirely restored. His physicians still hope that there is no organic disease; but that he is only suffering from nervous prostration, from which time and rest will entirely restore him. He is now at Clifton Springs. His pulpit was ably supplied last Sabbath by Rev. Dr. Robinson, of this city, is to be supplied tomorrow by President Fisher, of Hamilton College; after which it is hoped that Dr. Robinson's most acceptable services may be secured for some weeks to come.

Rev. HORATIO W. BROWN, has received a unanimous call to settle with the Presbyterian Church of Brockport. It is hoped that Mr. Brown will accept the call.

C. P. B.

ROCHESTER, Oct. 28, 1865.

## SYNOUD OF TENNESSEE.

## NARRATIVE OF THE STATE OF RELIGION.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. The waves of war have swept up and down through this valley of our East Tennessee, and the fenceless fields, the unended roads, the prostrate forests, the open school houses, without windows and doors, and churches dismantled, mark the path of the fiery surges. The dead are sleeping in our valleys and along our hillsides, and the soil of many a field has been wet with human blood.

Though desolation reigns around us, we rejoice that the war is now over, and that days of peace visit us. Loyal men return to their homes at the close of the toils of the day without fear, instead of stealing along in the shadows of groves and fences, or perhaps quietly creeping upon their hands and knees in the darkness of night from caves and sequestered places. Instead of the roar of artillery, and the clatter of raiders, we hear the ring of the anvil and the whistle of the locomotive.

The soldier that found his way out of the State, over mountains and rivers, and strongly guarded passes, has returned to his home, and rejoices in the glorious stars and stripes again. We regret, however, that sometimes he is disposed to take the work of revenge into his own hands. Impatient of the delay of law he attempts to redress his own wrongs. Great as are those wrongs and intolerable, we cannot approve of the redress of them by the hand of unlawful violence. Not we say to our soldier boys, that men whom God has defended and favored upon the field of battle, can wait for Heaven to avenge their wrongs in its own way.

Already many of our Sabbath-schools are revived, and in places large congregations attend on the preaching of the word. In some localities, where the country has been stripped of horses, not only strong men, but women, children and old men go a long way on foot to the house of God. School houses and academies are being repaired, and commendable zeal is shown in seeking to make up the four years of lost time which has been almost a blank in the education of our youth.

Maryville College has been touched by the fiery wave, and its walls, and roof, and floors, together with the funds, that have not been engulfed in the common ruin, are all that remain of the hard labor of years. Our Northern brethren, over whose fields the heavy tread of war has not gone, and through whose shops the plundering raider has not swept, are

ready to lend a helping hand, and spontaneously come to our aid. Already have their messengers gone through our churches and gladdened our desponding hearts with words of sympathy and encouragement, and brethren from afar have cast in their lot with us, and asked to share our toils.

War has left no trace that should cause deeper grief than habits of Sabbath breaking. We trust that our ministers will earnestly contend for the claims of God and nature, for the rest of one day in seven, and that individuals and families will heartily co-operate in the work.

Intemperance is sweeping away many of our young men. Brave and noble ones, that have never quailed before the fire of battle, are conquered by strong drink. We do not admit that the temperance reformation has been a failure; but that work of light and love can be wrought by light and love again.

Without claiming that all wisdom has been in the past, we would rejoice to know, if asylums for the inebriate, or even the culture of the vine, lessen the evil of intemperance?

By reason of swearing the land mourneth. By kind reproof, by the distribution of tracts, and by a faithful exhibition of the folly, of the sin and the consequences of this evil in the pulpit, we may hope to save many a hardened youth from the wrath of an insulted God, in this life and in the life which is to come.

Dancing and card playing have become far too common, and have stolen many precious hours from our youth, and planted many wrong thoughts and desires in their hearts.

Our colored people occupy an entirely new position, and while their education and elevation awaken much interest among Christians at the North and in England, there should not be a lack of interest and co-operation among ourselves; and the organization of a colored Presbyterian Church at Knoxville, we trust, is but the commencement of an enterprise, that will bring large reinforcements to our ranks.

To meet the demands of the present time, we need the power and influence of the Holy Spirit. Vice will then disappear, and virtue triumph in the onward march of revivals. In the joy of seeing children coming to Christ, parents will have a full amend for all the losses of property and the comforts of home. In the reviving of our churches, the desolations of our homes and the havoc of war will be forgotten. In the reconciliation of old friends now alienated, the heart burnings, the words and deeds of anger and cruelty even will pass into oblivion. Our great, our immediate need, is a general revival of religion. For this, then, let us toil, let us pray. Let us give God no rest until the Spirit is poured out, so that there shall not be room enough to receive the blessing.

## MR. HAMMOND IN BINGHAMTON.

The following account of Mr. Hammond's successful labors in Binghamton, N. Y., is taken from the *Daily Republican*, Oct. 27, of that city:

**THE UNION CHILDREN'S MEETING.**—Our readers who have not attended the Union Children's Meetings, now being held in this place, cannot be aware of the deep interest manifested by the children and youth. Not only young children, but even adults, are moved by the deep interest prevailing. Each afternoon the Presbyterian Church is attended by hundreds of children, drawn there by the interest which they have been led to feel in these meetings. The singing by the children is also a remarkable feature, hundreds joining in the hymns, the organ accompanying the little singers. Yesterday (Wednesday), the children were first supplied by "Praises of Jesus," a collection of hymns lately arranged and published by Rev. E. P. Hammond and Prof. W. B. Bradbury. The singing by the children is worth going a long distance to hear, outside of the deep interest which these meetings otherwise have.

One instance will show the power of the interest felt. At the close of the meeting Wednesday afternoon something over a hundred children, who seemed confident they had met with a change of heart, assembled in one part of the church for instruction from one of the ministers. It was interesting to notice the happiness of these children as compared with their tearful appearance, for the two or three days previous. It was on Monday afternoon that an incident occurred, showing the state of feeling prevailing at that time. The meeting on Monday afternoon was in the Baptist Church. Near the close of the meeting, a little girl came to Mr. Hammond and asked him to come over to one side of the church and pray with two little children. Mr. Hammond did so, knelt down and continued in prayer a few moments, when on looking around him, he discovered himself surrounded by little children on their knees. It appears that the little children in different parts of the church, saw Mr. Hammond go and kneel down, and they too rose, and while he was at prayer, went down all about him. It was a strange and beautiful scene, illustrative of the interest prevailing. It was these same children, who Wednesday afternoon, in the Presbyterian Church seemed confident they had met with a change of heart.

In the morning prayer-meetings, requests for prayer for different persons are read, and these meetings continue to increase in interest. The unity of spirit prevailing is also pleasantly manifest. All Christians seem to unite in the meetings, regardless of denominational districts. Rev. M. Beal, of the Methodist Church is out of town, and Rev. Mr. Winslow, of the Congregational Church is sick; which prevent these gentlemen from being present at the meetings; but their congregations unite in all the movements.

## ORDINATION AND INSTALLATION.

Mr. Wilber Johnson, a licentiate of the Presbytery of Montrose, was by that Presbytery ordained to the work of the ministry at Great Bend, and installed pastor of the church in that place, on the 3d ult. The sermon was preached by Rev. O. Crane, of Carbondale, and the charges delivered by Rev. H. Patten, of Susquehanna, and Rev. J. Miller, of Montrose. Other parts of service were taken by Rev. H. Van Hookton, of Hawley, and Rev. B. S. Foster, of Franklin.