

Correspondence.

LETTER FROM INDIA.

REV. W. TRACY TO THE HARRISBURG PRESBYTERY.

MADURA, February 28, 1865.

REV. W. STELLING: Dear Brother:—Your very interesting and welcome letter of August 14th, 1864, reached me on the 21st of October. It was not necessary for you to apologize for writing freely on matters connected with the war in America. My love for my native land seems to be intensified by absence from it, and everything which concerns it has an interest in this distant land of which you can scarcely conceive. News, by steamer and telegraph, reaches us from America in about one month. Fuller intelligence we always receive first through English newspapers, and as these sympathize wholly with the Southern Confederacy, when facts are not distorted, they are accompanied with such unjust and bitter remarks as awaken in us but pleasant feelings in our minds. At length, two months after date, we receive our American papers and learn the facts as they are. Most of the English with whom we meet in this country, including missionaries, sympathize with the South, though there are some very pleasing exceptions. As a general thing, all are sufficiently polite to avoid making unpleasant remarks in our presence.

We have rejoiced in the result of the recent election for President, and in Sherman's grand march through Georgia, ending in the capture of Savannah, but the last telegram brought us the unpleasant news of failure of the attack upon Fort Fisher. We mourn over the ravages of war, our hearts bleed for the multitudes of sorrowing widows and orphans, and burn with indignation as we read of Southern cruelty to our brave soldiers who have fallen into their hands; and our unceasing prayer is that God would bring this wicked rebellion to a speedy and perpetual end.

HELP FOR THE BOARD IN INDIA—HIGH PRICES.

It is a cause of sincere thankfulness that the American Board have not been seriously interfered with by the continuance of the war. We have not been obliged to make any serious retrenchment in our work; but, on the other hand, we have not been able to enlarge it as we have desired, and as we might have done with more funds at our disposal. The Madura and Bombay Missions have each issued appeals for funds, under the peculiar circumstances of the times, to the friends of the mission cause in this country. In the Bombay Presidency more than \$7500 were given in response to the appeal. In this Presidency we have received nearly \$1000. A considerable portion of both these sums were given by natives, including Christians and heathens.

You speak of the difficulties of living in America, growing out of the great increase of prices. We are quite able to understand and sympathize with you in this respect, for within a few years the cost of living here has increased greatly. Many important articles of use and consumption are from two hundred to three hundred per cent. higher than they were a few years ago, and the general average of increase has been over one hundred per cent. To meet this increase, which will be permanent, the Board allowed us the past year, as a temporary measure, an increase of fifteen per cent. on our salaries. You will not be surprised when I add that most of our missionaries are in debt. Prices are steadily rising, and what the result will be we do not like to contemplate. It is much pleasanter to remember that the Lord is our Helper, and that his promise is, "bread shall be given him; his waters shall be sure."

THE MADURA MISSION.

But it is time for me to speak of the Lord's work in this land of darkness. In this mission, at the close of the year, we had 158 village congregations, 31 organized churches, 1173 church members in good standing, and 6324 persons belonging to our village congregations, all of whom have professedly renounced heathenism, and are under regular Christian instruction. Sixty-one members were received to our churches during the year, on profession of their faith.

Our numbers have not increased during the past year, but we think steady progress has been made in other respects. More heathen villages have been reached by our itinerant efforts than during any preceding year, and the uniform testimony of our native brethren, as well as our missionaries, is, that their message has never been so cordially received before.

The opposition of the Jesuits has become more active and bitter, and they spare no means to hinder us in our work. There have been some sad cases of persecution to try the faith and constancy of our people; and as most of our European officials in this district at present are hostile to our missionary work, and strongly prejudiced against our native Christians, cases of persecution generally go unredressed.

BITTER PERSECUTION—INDIFFERENCE OF BRITISH OFFICIALS.

In one village where several Romanists had come over to us for instruction, they were, after years of threats and promises, induced to return to Romanism by loans of money from the Jesuit priests. One man only, with his family, remained firm, and he at once became the object of relentless persecution. Every one in the village was forbidden to have any intercourse with him, and

every possible annoyance was resorted to. He has lost several children in succession within a few days of their birth, and his wife has been repeatedly at the point of death, all in consequence of the priest's forbidding any one to render them the least assistance in the time of their trial. We have appealed to the magistrate for help in the case, but without success. I am happy to add that the poor young man has grown in grace under his trials, and in the midst of his deep affliction, rejoices in the Lord.

Another more aggravated case has just occurred. A rich and oppressive heathen Zemindar, some years ago, determined to order out of his village the little company of Christians residing there, and resorted to violent means to accomplish his purpose. At that time the matter was investigated by a Christian magistrate, and the Zemindar was punished. But now we have fallen upon evil times, and he has been emboldened to make another trial of persecution, and with more success. Two Catechists, who brought the matter before the magistrate, were seized upon a charge of perjury and condemned to five years hard labor in chains, while two other Christian men, who confirmed their statement, were condemned to six months' imprisonment. The strong bias against native Christians, on the part of the magistrate and judge, and the universal prevalence of bribery among the natives, left us no hope from the beginning that the poor men would escape. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the streets, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." The Lord is trying our poor people in a fiery furnace; may he bring them out of the fire as gold seven times purified! "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Remember us and our people in your prayers, that our faith may be strengthened, and that they may be comforted and sustained under their trials.

THE BIBLE EXCLUDED FROM GOVERNMENT SCHOOLS.

Looking at the whole of India, we see evident signs that the truth is making progress. The Government are increasing the number of their schools, though the Bible is still excluded from the course of study, and is not allowed to be read in the schools. Permission has been given by the same Government to form classes for the study of the Bible out of school hours, if the pupils desire to do so, and an effort has been made to carry out the permission. The Bishop of Madras took a special interest in the matter, but the hostility of the educational officials has thus far prevented anything being done. We hope for better things by and by. Some of the young natives will read the Bible, and they express their surprise that it should be shut out of the Government school. Some time ago an intelligent young Brahmin, who had completed the Government course of study, came here to buy a copy of Dr. Aubigne's History of the Reformation. He purchased also a copy of the Bible, saying that Government required them to read Shakespeare and Milton, but that they could not understand them without an acquaintance with the Bible.

RELIEF OF CHRISTIAN CONVERTS.

It is a sign of the progress of Christianity in the country, that the Government have been constrained, at last, to legislate for the benefit of their native Christian subjects. Recently a law has been proposed in the legislative councils of the supreme Government at Calcutta for the relief of native converts who have been forsaken by their wives or husbands on account of their having embraced Christianity. The law has not yet been passed, but it undoubtedly will be, and though it may not be all that we could wish, it will be a great benefit, and it shows, at least, that the labors of missionaries are producing an effect in the country. The Governor-General, a decided and earnest Christian, spoke warmly in favor of the law as a matter of urgent necessity, as well as of justice.

BRAHMO SAMAJ—SPECIMEN OF PRAYER.

Before bringing my long letter to a close, let me refer to one more of the signs of the times in India. You may perhaps have heard of the Calcutta Brahma Samaj. This is a society of highly educated young Hindus, formed several years ago, with the object of bringing back the Hindus from the worship of idols, to the ancient worship taught in the Vedas as interpreted in the Vedantic writings. They openly renounced idolatry, caste, and many of the injurious customs of heathenism. Subsequently, not feeling quite sure that their views were supported by the Vedas, they sent several learned men to Benares to examine the Vedas with great care. After some two years of study, they reported adversely to the claims of the Vedantic philosophy, and to the Vedas themselves, upon which that philosophy was said to be founded; and the society stepped forward upon the platform of deism, after the form adopted by Newman, and other English infidels of recent notoriety. Here they stand at present, but they profess to be still seeking light. They admit openly that they have derived much benefit from the Bible, and recently have requested the privilege of an exchange of publications with the Calcutta Tract Society. Their form of worship is very simple, and closely conformed to that of Christian assemblies, consisting mainly of singing, prayers, and a sermon on some religious or moral

subject. As it may interest you, I will copy one of their prayers:

"O thou Supreme Spirit, amidst the manifold allurements of this world, thou art my only place of refuge. All my hope is in Thee. Glowing with the glow of sin, where else could I go to cool down my heated soul? I am Thine, O Lord, I am Thine forever. Before Thee I weep. Forsake me not, because Thou seest that I am guilty. What can I say of my numerous transgressions against Thee. Though I am Thy son, Thy servant, subject to Thy command, yet I have disregarded that command. Though constantly nurtured by Thy love, I have forgotten Thee. Thou hast constantly instructed me to forsake the way of sin, and called me to Thy beauteous way, and I have heard Thy voice, but have not obeyed it. Thy love to me is boundless, but I love Thee not; all my affection attaches to the world. There is no limit to my guilt. I am straitened in approaching Thy glorious presence. O thou beneficent, delirious God, deliver me; with a penitent heart, and a troubled mind, I ask for forgiveness; reduce to ashes all my sins. Let not mean thoughts and impure desires lodge in my soul. Draw away my heart from the dark world, and direct it towards Thyself. Whatever purpose or desire separates me from Thee, root it out from my heart. In all my religious efforts, let me with unswerving disposition look to Thee. Thou art all my treasure."

May we not hope that these intelligent young men, thus darkly feeling after the Lord, if haply they may find Him, will be brought into the glorious light and liberty of the children of God?

I might add much more, but have reason to apologize for the length at which I have already written. Pray for us, and for all who are laboring to bring the heathen from the worship of devils to the service of the true and living God. Present my Christian salutations to all the members of Presbytery, and with kindest regards to your wife and family, believe me

Yours very affectionately,  
W. TRACY.

DUE WEST.

Having given you, Messrs. Editors, the Northwest, and the Northwest by West, let us now look Due West from our City of Brotherly Love.

SYNOD OF MISSOURI.

\*And first, in the now prosperous and crowded city of St. Louis, drop in upon the Synod of Missouri, in session in the North Church. It is but a handful of men, but among them are those who have stood manfully at their posts in this war-desolated State, when, night after night, they looked for the burning of their homes above their heads, and knew not at what hour their lives might be taken by blood-thirsty enemies. Of our churches in this State, once numerous, many left us after our anti-slavery action of 1857; others have been scattered and torn by the war. In the one hundred and thirteen counties of Missouri we have but twenty-three men. Yet though our work in Missouri and Kansas has to be done almost from the foundations, our brethren there are full of hope. The record of our Church is that upon which they would wish to stand.

In St. Louis we have one strong Church, Dr. Nelson's, and one that can scarcely be called strong, the North Church, although, under the fresh and vigorous pastorate of Mr. Starr, it is increasing in numbers and vigor. Our Union Church, first handed over to the Old School, has since been sold to the Methodists. Our Missouri churches deserve the warmest sympathy of Eastern Christians. Let them have the aid they need. They want special help for building churches, and supplying their churches and Sabbath-schools, with books. They are little flocks amid the mixed population of the State, largely Catholic, infidel, or disloyal. But with a fair start they will soon be self-sustaining, for a better population is pouring in from Indiana, Illinois, and Iowa. No Church can more happily open its doors to them than our own.

The Synod took decided action on a number of topics—Church Building, Home Missions, Publication, Ministerial Relief, and State of the Country. But of these the Stated Clerk will doubtless make report. Dr. Kendall and Mr. Norton contributed their counsels in deciding upon mission movements in the home field of the Synod. Its meetings were earnest, real, delightful; its devotional exercises deeply interesting, the half hour of prayer stretching to an hour and a half.

THE ASSEMBLIES.

The two General Assemblies are to meet in St. Louis in 1866. This will task to the utmost the hospitality of the city. We have here but two churches, and it is to be feared that the disloyal families of the Old School branch will not be eager to entertain the loyal members of their own Assembly since its decided position on the duties of Christians to the country. Their Presbytery (O. S.) has just reversed the action by which Dr. McPeeters was removed from his pulpit, and censured those who aided in his removal. The result of the controversy between the loyal men and the secessionists in the Old School Churches of Missouri and Kentucky remains to be seen. There will be warm work in their next Assembly.

MADISON, INDIANA.

An eastward journey across the Mississippi, across the prairies of Illinois, across the woodlands of Indiana, and

southward to the Ohio river, brings us to Madison, where the Synod of Indiana meets, on its Southern border. After the new towns of the prairie land, scattering, unfinished, wooden, Madison seems a part of the old States. Its houses are largely of brick, for here we come to clay land, and its streets consist of solid rows of shops and houses. It is not at present receiving any rapid addition to its population, and some of the towns of the region are being depleted by emigration. Society here is refined and cultivated; the churches, solid and steady. The high hills on either bank of the Ohio give much beauty to the site of the town. Our church here is now vacant, by the resignation of Mr. Atterbury, who has gone abroad to travel in Europe and the Holy Land.

TWO SYNODS OF INDIANA.

Here, on the suggestion of the Old School branch, are in session two Synods of Indiana. In pursuance of arrangements made yesterday (October 13), the Synods met in the First Church, (O. S.) this morning, and spent an hour and a half in prayer and conference. It certainly was a delightful season. "I love thy kingdom, Lord," rolled in a rich volume of song through the house, inviting all hearts and exalting every soul. The prayers and exhortations were in the main admirable, and all felt that it was a good thing for brethren to dwell together in unity. Many of our Old School brethren manifest an earnest longing for an organic union of the two bodies. The only address that failed to awaken full sympathy, was that of Dr. Wood, Moderator of the last Assembly, (O. S.) who said that if he had his books and pamphlets on the division to write over again, he would alter not a word in them—and yet he was ready for reunion, and could he see it, as he hoped he might, he should say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

This question is a practical one in this region. Feeble churches are being advised to unite. As to the organic union of the two bodies, whilst some desire it immediately, many feel that the time has not come for it, and that there are reasons rendering it at present impracticable, and any propositions for it unwise, as tending to revive old controversies. Others deem it undesirable in the absence of manifest providential indications in that direction. To-morrow, the two bodies unite in the Lord's Supper in our church, the Second.

OUR SYNOD OF INDIANA.

Our Synod comprises a good deal of mental and moral force. The men are generally plain men, but vigorous and earnest. The Synod works harmoniously and happily. All is cordial, all homogeneous, all cheerful, all contented and hopeful. The docket is gone through with systematically under the episcopate of our good brother Bishop, the Stated Clerk, and the work of all our Assembly's Committees pursued by Synodical Committees, acting and reporting. The presence of Secretary Mills, who is a member of this Synod, added to the interest and profit of the meeting. Mr. Marshall, of Indianapolis, presided with dignity. The sermon of Mr. Edson, of Indianapolis, on Personal Union with Christ, was delightful, not merely as a good and well-delivered discourse, but from its spirituality. His people are now building a church that will cost \$90,000.

J. W. D.

LETTER FROM REV. A. M. STEWART.

WASHINGTON, D. C., Oct. 14, 1865.

The Capital of the United States seems once again almost upon a peace footing. Army disbanded, hospitals emptied, with buildings sold and tearing down; forts dismantled, together with the general insignia of war disappearing. Debris, however, of the late great struggle still remains in large quantities. Attaches of the army, also, who were not in the actual strife, but waited upon tables and filled bureaus, arranging about money, food, clothing, arms, ammunition, horses, mules, forage, wagons, &c., have not, at the return of peace, like Othello, lost their occupation, but remain here in crowds. Long yet will it be ere all the accounts and tangled claims are adjusted, and whole houses full of documents are arranged and filed away.

Shoulder-straps in the hotels, on the avenue and at the White House, have pretty generally given place to ex-rebels, or rather rebels still, only lacking opportunity. They swarm without let or hindrance in our National Capitol, like black-birds in a Southern swamp. Singly, by two's, by three's, and in groups, they are met at every turn. The general character of these it is not easy to mistake. They carry with them a sinister indifference, an assumed boldness, a wolfish independence. Without putting down aught in malice, and notwithstanding all that long talked of chivalry and boasted gentlemanly bearing, these men do bear the appearance of sneaks and blacklegs. For the future welfare of the world and peace to our country, it does seem a matter of regret that these bravaes do not, as they often boasted they would, all die in the last ditch. A loyal officer declared to me the other day, "that he could smell these vagabond traitors at the distance of several rods. He felt fully assured that rank treason was still bubbling up in every one of the cringing rascals."

Not merely are the pardon-seekers here in crowds, filling the hotels, and besieging the White House almost to the exclusion of worthy visitants, by monopolizing the time, cringing, scraping and

bowing to plebeian Andy Johnson—but legislative and self-constituted committees are here, making all manner of representations, and asking for all sorts of favors. The various departments of the Quartermaster's Department are also besieged with rebel applicants for remuneration and indemnity. Here is one who was all the while intensely loyal, and had property destroyed by the rebel host. Another, equally loyal, sustained injury from the Union arms. This one had a claim against the Government before the war, and that one had a fine horse taken from him the day after Gen. Lee surrendered. All these applicants seem to be as complacently received and listened to as though there had been no rebellion, no bloodshed, nor yet any starving of our prisoners.

Whither all these things tend may not be easy to predict. They surely bode us no good. One thing hopeful, so far as the money matter of these numerous claims is concerned—General Meigs, through whose hands they must pass for final approval, is so thoroughly loyal and upright, it will take hard pressure to have many of them approved.

As a counterpart to these cankers in our Capitol, and being hopeful for the future—a number of the churches here seem to be in a very interesting condition. Among the New School Presbyterians, Baptists, and Methodists, meetings have been held nearly every evening for weeks past, and are still continued with unabated interest. To two of these meetings on week evenings, largely attended, and to one on Sabbath evening, densely crowded, I have preached, and feel encouraged to believe that God's Spirit is present in them.

Two large, beautiful, and costly church buildings are just being completed, which add much to the appearance of the city. A Baptist—called Calvary Church; a memorial edifice. As we are told, the wife of the now venerable Amos Kendall, a woman full of good works, lately died. As a memorial to perpetuate the memory of his wife, the husband donated nearly a hundred thousand dollars for the erection of a new church edifice. A handsome edifice is it, nearly ready for occupancy; and the most sensible monument it has been our privilege to record.

Under the guidance of the Rev. Dr. Ryan, that indefatigable church builder, the Methodists have erected a magnificent new edifice, called Foundry Church; the first preaching for the organization of the congregation having been held in a small foundry shop.

These costly improvements, and this interest in religious matters, betoken good for our National Capitol. Satan, as feared by many, is not to have matters all his own way in Washington.

A. M. STEWART.

Taylor's Table.

THE MONTHLIES.

HOURS AT HOME, for November, Vol. II., No. 1.—No one can read the mere table of contents for this number without being struck with clear evidence of great advancement. The list alone is an attraction, and we can assure our readers that they will not be disappointed if they go further and dip almost anywhere in the articles themselves. They are: English Criticism, (H. T. Tuckerman); General Sherman, (Dr. J. P. Thompson); Geoffrey the Lollard, (continued); Isaac Taylor, (Good Words); Rocky Mountain Scenery, (Dr. Kendall); Lady Arabella Johnson, (Mrs. Martin); Machiavelli, (Dr. J. A. Spencer); The Home Feeling, (H. Harbaugh); Brown Studies, (Dr. Turnbull); Esther Searle's New Year, (Miss E. S. Phelps); Female Education, (J. R. Spalding); The Matterhorn, (Dr. Schaf); Story of a Hymn, (Sunday at Home); Hopefully Waiting, (Randolph); The Reigning King of Persia, (B. Labaree, Jr.); Books of the Month. The capital picture, "Happy as a King," has been admirably engraved as a frontispiece. Terms, \$3 a year. Published by Scribner & Co.: Philadelphia, T. B. Pugh, Sixth and Chestnut, Subscription Agent.

ATLANTIC MONTHLY, November.—Contents: Why the Puttkamer Castle was destroyed; The Rhyme of the Master's Mate; The Visible and Invisible in Libraries; Letter to a Young Housekeeper; The Peace Autumn; Dr. Johns, X; Rodolphe Teppfer; Chimney Corner, X; Jeremy Bentham; Farewell to Agassiz; The Forge, I; Progress of the Electric Telegraph; Field of Gettysburg; Alexander Hamilton; Reviews and Literary Notices; Recent American Publications. Ticknor and Fields, Boston. \$4 per annum.

OUR YOUNG FOLKS, November.—A sprightly, stirring number, with a liberal allowance of boy-heroes, and numerous beautiful engravings. Same Publishers. Price \$2. Atlantic and Our Young Folks, \$5.

THE STUDENT AND SCHOOLMATE, Boston, promises to enlarge, and will make a vigorous effort to more than hold its own amid powerful competition. It is an old and highly esteemed favorite, and doubtless there is room for every good juvenile among the immense masses of educated youth in our country.

We have also on our table, for November: GODEY'S LADY'S BOOK: S. J. Hale and L. A. Godey.

ARTHUR'S HOME MAGAZINE: T. S. Arthur.

LADIES FRIEND: Peterson. LITTLE'S LIVING AGE, for October 21, contains George Mueller's Bank of Faith; Wives and Daughters; The

Barings; The Basque Country; Story of the Great March; Fenian Revolution; Rise and Fall of Commodities; Poetry.

JUSTICE AND MERCY.

It is altogether a mistaken conception of the spirit of the Gospel if we turn from the letter, to take it as a proclamation of impunity for crime. The Gospel has indeed both a mission of peace on earth and good will to man; it illustrates gloriously the infinite mercy of God, but it does more than this. There is nothing in the dealings of God with his creatures which so exalts the majesty of justice, as this same scheme of redemption. The hurling of the rebel angels from the battlements of heaven to chains and darkness, utters not half so awfully the inflexible decree of God, that he will by no means clear the guilty, as the voice of Gethsemane and Calvary. What do we behold on that blood-stained height, but an incensed justice; a broken law, pouring out the smoking phials of wrath upon human guilt, that guilt garnered up and laid upon the head of the innocent substitute—the spotless Son of God? What a perversion to speak of this great exhibition of death for sin, as introducing a dispensation in which justice resigns its sceptre to a mercy which has thenceforth no capital retribution for transgression. Forever does that grand tragedy declare, "The soul that sinneth, it shall die." Justice will be honored. Its eternal demands never slumber. Law remains forever supreme.—Rev. A. L. Stone.

VERY SHARP PRACTICE.

As an instance of sharp practice, it is related that a merchant going to America and back, went to an insurance office and wished to insure separately 1000 cigars, valued at \$1000, against loss by fire or water. The insurance was agreed to. After the lapse of six months, he made his appearance at the insurance office, and demanded his money, as the cigars had all been burned. "But not on board the vessel, sir," said the Secretary, "for she is in dock now." "Yes, on board the vessel. I smoked them, and therefore burned them all myself, and the insurance says against fire." The Secretary seemed taken aback, and had nothing to say, so the merchant said he would call the next day for his money. The next day he called, but was met by the Solicitor to the company, who told him if he did not relinquish his claim, he would be prosecuted as one who had knowingly and wilfully set fire to goods insured by the company. The bitter was bitten.

MINISTERIAL RECORD.

MONTHLY.

- Adair, Robert, Pres. N. S.—Resigned pastorate at Norwinston, Pa.
- Bird, Thompson, Pres. N. S.—Resigned pastorate at Des Moines, Iowa.
- Bishop, John M., Pres. N. S.—Installed over 2d church, Bloomington, Ind.
- Boyd, A. W., Pres. O. S.—Resigned pastorate at Cross Creek, Pa.
- Butler, H. E., Pres. N. S.—Installed at Keeseville, N. Y., Sept. 28.
- Decker, Henry E., Ref. Dutch.—Transferred from Piermont, N. Y., to a church in Michigan.
- Dillon, S. P., Pres. O. S.—Resigned pastorate at Hanover, Ill.
- Finney, H. Graham, Pres. O. S.—Installed over churches of Lycoming, Lycoming Centre, and Linden, Pa., Oct. 2.
- Ferguson, Wm. A., Pres. N. S.—Ordained and installed over Wallabout Church, Brooklyn, N. Y., Oct. 16.
- Giger, George M., D.D., Pres. O. S.—Died Oct. 12, aged 43.
- Graham, John B., Pres. O. S.—Resigned pastorate at Morristown, O.
- Grimes, Joseph S., Pres. O. S.—Resigned pastorate at New Castle, Pa.
- Hall, Samuel H., D.D., Pres. N. S.—Elected Corresponding Secretary of American Seaman's Friend Society.
- Happersett, Reese, D.D., Pres. O. S.—Resigned pastorate at Stockton, Cal.
- Hente, P. J., Luth.—Installed over the united charges of West Newton, Schiners, and Barran Run, all of Westmoreland Co., Pa.
- Hughes, S. H., Pres. O. S.—Dismissed from churches of Rich Hill and Leesburg, Pa., Oct. 17, and installed at Centre, Pa., Oct. 31.
- Hulbert, V. M., Ref. Dutch.—Installed at White Plains, N. Y., Sept. 21.
- Johnson, Wm., Pres. N. S.—Ordained and installed at Great Bethel, Pa., Oct. 3.
- Johnston, R. A., Pres. O. S.—Resigned pastorate at Paint Lick, Ky.
- Kerr, B. M., Pres. O. S.—Installed at Mechanicsburg, Pa., Oct. 3.
- Launitz, John, Pres. O. S.—Installed over 1st German Pres. Church, West Manchester, Pa., Oct. 11.
- Lebanon, L. P., Pres. N. S.—Resigned pastorate at Cornwall, N. Y.
- Loomis, Samuel, Pres. N. S.—Resigned pastorate at Vineland, N. J.
- McHudson, J., Ref. Dutch.—Installed at Hudson, N. Y., Sept. 24.
- Marsh, E., Pres. N. S.—Resigned pastorate at Canton, Ill.
- Martin, Wm. W., Pres. N. S.—Died in Brooklyn, N. Y., Oct. 16, aged 27.
- Maxwell, James M., Pres. O. S.—Installed over 12th Pres. ch., Baltimore, Oct. 9.
- Messner, Wm. S., Pres. N. S.—Taken charge of church in Springfield, Mo.
- Morson, J. H., Pres. O. S.—Installed at Peoria, Ill., Oct. 11.
- Morse, Jonathan B., Pres. N. S.—Ordained and installed at Moravia, N. Y., Sept. 27.
- Noyes, Henry V., Pres. O. S.—Ordained as Foreign Missionary, by Western Reserve Presb., Sept. 6.
- Peck, Geo. H., Ref. Dutch.—Installed over 1st R. D. ch., Jersey City, Oct. 1.
- Powers, W. R., Pres. N. S.—Ordained and installed at Lynden, N. Y., Sept. 20.
- Read, E. G., Pres. O. S.—Ordained and installed at Madison, Wis., Oct. 11.
- Shearer, Geo. L., Pres. O. S.—Ordained Evangelist by 2d Presb. of Philadelphia, Oct. 4.
- Staggart, W., D.D., Un. Pres.—Died in Uniontown, O., Sept. 11—one of the oldest ministers of his church.
- Van Cleve, Wm. S., Pres. O. S.—Ordained Evangelist by Presbytery of Washington, Pa., Oct. 3.
- Wald, E. F., Pres. N. S.—Taken charge of the churches at Linden and Bangor, Mich.
- Webber, Henry, Pres. O. S.—Resigned pastorate at North Sewdley, Pa.
- Wilber, Horatio N., Pres. N. S.—Taken charge of Presbyterial mission work of Keokuk Presbytery in Calhoun Co., Ill. Residence, Hardin.
- Willett, J. T., Pres. N. S.—Resigned pastorate at Essex, N. Y.
- Williams, F. T., Pres. O. S.—Installed at Cold Spring, N. Y., Oct. 11.
- Wilmer, Wm., Pres. N. S.—Ordained Evangelist by Crawfordville Presb., Sept. 1.
- Wilson, W. O., Luth.—Installed over Bethlehem charge, Washington.