Correspondence.

FROM OUR EAST TENNESSEE COR-**RESPONDENT.**

Purging of Treason and Good Effects-Cumberland Presbyterian Synod Converted over again—Rebel General Assembly—Thanks-giving Day—Improvement toward Freed-men—Inducements to Emigration.

KNOXVILLE, E. TENN., Dec. 16, 1865. East Tennessee commenced purging themselves of treason, the Spirit of God has been poured out with unwonted power, and in many places even now they are enjoying precious revivals of own and adjoining States. The Acadereligion. Many repentant rebels are my is under headway, and the pupils are bringing forth fruits meet for repentance, and, as it is the office of Christianity to make men honest with God and their brethren, many hearty acknowledgments have been made, and many affecting reconciliations have been perfected. Some, of course, seem incorrigible, and it is feared they will be given over to reprobacy of mind; but the Spirit of Christ is becoming more and more pervasive. The meeting of

THE CUMBERLAND PRESBYTERIAN SYNOD of East Tennessee, not long since, was ple. I am more and more convinced eminently historic. Rev. Samuel B. West, every way worthy of confidence fore it. as a loyal and good man, had been laboring to bring his brethren in working relations with their General Assembly, but many held aloof on the ground that their alleged treason was only an honest political difference of opinion. Matters came to a crisis in the Synod. He told them they all had documentary evidence of their guilt in their pockets, and if they would take out their amnesty oath and examine it, they could not but see the propriety of their becoming reconciled to the brotherhood by taking some appropriate step to secure this desired end. At length one minister rose up, and with genuine sorrow acknowledged his errors and asked forgiveness. Others followed, and still others, in the same direction, antil all the rebel members of Synod but two, placed themselves right on the record. The scene was one never to be forgotton. Pride gave place to humility; worldly policy was swept away in the triumph of principle, and tears of penitence were mingled with those of joy, as the brethren grasped each other by the hand and pledged themselves anew to be loyal to their God and to their country. In this spirit they went to their fields of labor to build up the waste places of Zion. In contrast with all this, how different the course of the

REBEL GENERAL ASSEMBLY,

convened to-day in Macon, Georgia. It is to be a conglomerate of pro-slavery, hold, with the Christian Observer, that while their amalgam of Confederates should be held at a premium. Fortifying themselves in defence of the wrong, unwilling to acknowledge or correct their errors, emboldened by their own num-

dred acres, five miles from Maryville, and one mile from a Presbyterian church, is offered at ten dollars per acre. We need blacksmiths, coopers, cabinet- a very kind friend of your family, and makers, carriage-makers, mechanics and mill-wrights. Maryville, the county yourself; but who yet clung to fashseat, went off bodily into the rebellion, and we invite Presbyterian families, seeking a change, of residence, to con-MR. EDITOR:-Since the churches of sider the question whether they can do eternity. better than to cast in their lot with loyal East Tennessee. The College here will be opened in a few weeks, and students will be flocking here as of old, from our

making commendable progress. Other counties, as well as Blount, in-

Western States, who desires a healthy byterian neighborhood, might suit himself in some one of these eight settlements. Mr. Brown, an intelligent Presbyterian from New York State, has settled at Morristown, and he hopes many of his friends will.follow his examthat this county has a grand future be-

> Yours very truly, SAMUEL SAWYER.

LET US PRAY MORE. A LETTER TO A BROTHER IN THE MIN-

ISTRY. DEAR BROTHER :--- It is now a considerable number of years since we entered the ministry. We have enjoyed some success and seen some trials; we have both seen affliction. We have thus had as large opportunities for knowing life as are common for men at our age. And are we not agreed, upon the review of all, that if there is any one thing more demanding our personal improvement than another, it is that we should pray more? You inform me that it has been your habit for some years, to spend the first week or more in each year chiefly in prayer, and the first day in each month; while you have held at least one hour of each morning sacred for the same purpose. And although you have suffered many interruptions of these seasons, yet you attribute to them very much of whatever happiness and success you have enjoyed. We are both inclined to scholarly pursuits; especially

is to be a conglomerate of pro-slavery, disloyal Presbyterian ministers, Old School, New School, and Cumberland, of Atonement, and had collected books south of Mason and Dixon's line, who for some time past, and especially in my make all our pew-holders, even the most last vacation, with that object in view. I Union ministers ought be under ban, think that we are agreed that our ser- power." Have we yet come to God as als, bearing them on our hearts before mons for each year should have some often as the poor widow did to the un God, day after day, and week after week. method; and that aside from occasional just judge? Have we yet been as im- to the full measure of the strength which officers, and repeated in its subordinate most prevalent religious superstition of sermons, sermons improving Providen- portunate as the midnight borrower of God shall give us. It will not be in parts throughout the empire. It is China, and hence, if spared to continue ces, and others more limited to immedi- loaves was? Have we yet clung as te- vain. It will do us and our Churches mainly a worship of nature, including, these notices, we may have occasion

Farmers could be suited here on reason | professed religion. A little before, you | powerful will they doubtless be over the book, and bringing it to her mamma, | sorrows. Lautsz urges the duties of of your congregation, who was an attentive hearer on the Sabbath, and occasionally present at the prayer-meeting; one constantly remembered with hope by cret shall reward thee openly."

And even in relation to our studies, I ionable society, and to some degree of am not sure that we shall lose anything. gaiety, and made no profession of re- Has it never occurred to you, that if we ligion, till she was suddenly ushered into should bring our minds into as severe and protracted exercise in communion

I know what you mean when you say with God, as we find necessary in mas tering the treatises of Augustin, Luther, that these cases have given you the deepest anguish, and yet that you feel and Owen, perhaps we should enjoy more anxiety for the living who are fresh for ourselves, instead of receiving Though disappointed in her plan of the rapidly following them, than for the dead who are already in the hand of God. thoughts which they obtained in that very And now what shall we do? It is not manner? Is there not a blended excilikely that we can render our sermons tation of thought and feeling; the intelvite the emigrant from the Northern and essentially more effective by more labor; lectual penetrated, permeated, and halnor can we, by any possibility, spend lowed by the moral and spiritual in and agreeable home. There are eight much more time in pastoral labor than prayer, which gives us a product richer Presbyterian churches, however, in we do now. I believe you, as well as and better than any other fruitage of Blount, and the man who prefers a Pres- myself, ordinarily spend every afternoon the mind? Is there not a peculiar illu- thing from God that we ask for. There coil the rest of the hair in a taft on the in this manner. mination of the whole soul, intellect as

What. then. can we do? Some say, well as heart, derived from this source, wait in the continued use of the means which eludes all mere intellectual study? which you are now employing, until God But, whatever the reflex results upon rapidly reaching an older class than is They worship many star gods, genii, ourselves and our labors, have we not usually wrought upon so early in the spirits, devils, besides the Pearlyshall come and give you the harvest. But our churches have already waited reason to believe that such frequent days twenty or thirty years, and more or less of prayer, absorbing now, for a time, at Mr. Hammond has held two meetings at of these people have died every year. ergies of our souls, would render the hundred and forty young ladies were we dismiss them. Have we not reason to fear that a large conversion and salvation of our endeared assembled. The Spirit descended with number who were in these congregations in years past, are to-day in hell? The people at an early day, more probable? revivals, for some years past, have not Might we not thus rescue some souls, seemed much to reach this class. They which will otherwise be lost before the have been apparently repelled by ma- close of another year?

chinery employed, and not conquered by the degree of Divine power exerted Are | libly hear and answer prayer; and "acwe then to abandon any decided hope of | cording to our faith," shall it be unto us. their speedy conversion? Is there nothing more that we can do? Brother, I propose that we pray more. I confess that when my eye falls upon my fathers, reformers, and all theologians shelves of books, my fine editions of have treated of, in eternity; but these last night, anxious about their souls. Plate and Aristotle which I purchased while in the Theological Seminary; upon the works of Bacon, Milton, and Locke; and especially Augustin, Calvin, Howe, Baxter, &c., a small but select library, in which I promised myself to have done so much, and yet, after so as they are revealed to us; the whole many years, have done to little, I feel a were of God and the whole history of will, we may put in the sickle and reap. a sage." The "Middle Kingdom" sugpang of deep regret, my heart sinks the Church, encourage us to hope that The Holy Spirit stands waiting to assist gests that "this mission may have been within me. And yet is it not better if we now plead before God, day and us. Christ says: "The time is short, excited by some indistinct tidings of the that for this winter, at least, we let these books stand idle and pray more?

I think more prayer is our last resort, and here I think we have something more than we can do. If we shall spend to philosophic studies, though I think we in confession and intercession, and shall those who have hitherto remained in an may honestly say that we value the souls succeed in unobtrusively inducing our outer circle and unconverted; make of our people more than we do all our churches to a corresponding increase in them willing and bring them in, that studies, or any other considerations what | prayerfulness, I am not without hope | there may be one fold and one Shepever. You know I had proposed for that we shall see a wide and essential herd? change in our congregations within a hardened, "willing in the day of His

God will be inquired of; He will infal-We shall have whatever Plato and fruition of the promise, "he that soweth Aristotle, Bacon and Kant thought of and wrote of; and even what the Church or lost now. And does not the whole which seems to be a very general feeling plan of God's government over men, and the whole system of redemption, so far night, till our whole souls become work while it is day, for the night aroused and kindled, and our strength stirred up, to take hold on God, and say, "I will not let Thee go, except Thou

bless me ;" then He will come forth in and in His name go forth to stand up two days each week closeted with God, his might, send His conquering Spirit to boldly for Jesus, and finish his work.

Let us analyze carefully our congrefew months. All hearts are equally gations, and make out classified lists of within the power of God. He is able to them, which may be ever before our eyes, not demitting one: and then present them as a whole, and in classes, and as individuate effect, we should each year give to naciously as the wrestling Jacob did? good. As for myself and my Church, however, persons. According to the frequently to refer to it.

able terms. A farm of over three hun- attended the funeral of a young mother public mind. The power of prayer may said, tearfully, "Why, mamma, Jesus retirement and contemplation with good come down upon a community without promised me the other morning that He works as an effectual means to spiritual observation, but leave a result as glori- would do anything I asked him if. I be- purity and a final return to the bosom of ous and enduring as the kingdom of lieved it; and I've asked him to take Supreme Reason. His own life was God. "Thy Father which seeth in se- this stain out of my book, but He don't passed in asceticism, and when Confudo it." Her mamma, thinking that any cius visited him in his old age he sternly amount of trouble must be taken rather upbraided him for his pride, his ambition than her little one's faith weakened, left in collecting disciples, and his seeking

day of His coming?

among them.

her pressing work, and removing the civil office. stain, dried and pressed the book, and His disciples greatly vitiated his ten-

handed it to the little girl. "Oh," said ets, and speedily gave them a character she, as her anxious eyes examined the allied to Egyptian magic. They say work," Jesus did not take it out Himself, that their patron was himself an imperbut he showed mamma how to do it." sonation of the Venerable Prince, Reason, who originated primary matter and the second-hand from them, the profound work being done, she still clung in un- universe, and claim for him three incarshaken faith to Christ's keeping His nations, in B. C., 1407, B. C. 600, [the promise; and He did. If such simple, real one.] and a third as late as A. D. unwavering faith in His word is the true 623, when a Shensi man reported his test of discipleship, who shall abide the meeting a man who called himself Laukiun! The sect has greatly degen-

erated. The priests only are members. And let us learn from this little girl's confidence in Jesus to expect the very They shave the sides of the head, and has been much such prayer offered here, crown. They wear slate-colored robes, and God is answering it as He always live in temples, study astrology, and answers such prayer. The work is profess to be en rapport with spirits. work, and many are coming to Christ. peror and the Three Pure Oues. They Emare mostly a tribe of cheats, juggler least, a large part of the disposable en- the Female College, where about one and low magicians, with which remark

Budha, or Boodh, founder of the sect mighty power in both meetings, and at of Budhists, was born B. C. 1030, and the close of the last, when those who died B. C. 950, aged 80. Some claim had found, and those who were seeking that he was the last avatar of Vishnu, Christ, were asked to rise, only four re- but it is settled historically that he was mained sitting. Dr. Cowles, the Prin- the son of Suddhodana, king of Magadha, cipal, has sowed the seed with faith and in Bahar, a district of India. Towards expectation, and he is receiving the the end of his life he received the name of Budha, or the Sage. In the Chinese bountifully shall also reap bountifully." Court dialect it is Fub. Tradition claims There is still a large number of soldiers | that by contemplation he attained perhere; some of these were at the meeting fect purity, and spent his life in teaching his doctrines, which at his death had precious souls, flitting with us across our one said he thought he ought to give spread over India. In A. D. 66, the brief probation, we shall not have. We himself to Christ; that the lither had the source of China suggested the idea of can study hereafter; they must be saved so wondrously spared belonged to Him, sending an embassy westward to seek for a wise man of whose advent they had heard. Others say that the embassy O Christian, the field everywhere is was sent in accordance with a saying of white for the harvest. Wheresoever we Confucius, "the people of the west have us. Christ says: "The time is short, excited by some indistinct tidings of the

advent and death of Christ." But the cometh when no man can work." God embassy only reached India and returnsays, go work in my vineyard. Let us ed with the books and images of this be girded with the power of His might, wretched superstition. Priests only are members of the sect, but the teeming populations of Ceylon. Siam, Burmah and Thibet, with multitudes in Cochin China, China, Mongolia, Manchuria, Corea, Loochoo and Japan, worship its gods, and seek its temporal and spiritual aid through its multiform rites, as occa-Confucianism is a part of what is sion arises, or superstitious feelings excalled the State religion, and a few act. Its temples cover the choice hillwords must be added to secure com- tops of the empire, and its shaven-pated, pleteness in our survey. Some call it a greasy priests are everywhere plying grand pageant" rather than a religion. their lucrative trade with charms, and It is the grand ceremonial enacted at bells, and chants, in funeral and other Pekin by the Emperor and his high services. It is the popular, and by far,

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against the inherent and inalienable versions of Divine truth. Having been disappointed in their former plans and ses. hopes, time will determine whether this new attempt to flank the Almighty and to hold the rubbers against, the chariot wheels of Freedom will be attended with indications that this is an "Acceptable anything else than disastrous failure.

THANKSGIVING DAY was observed in many places in East Tennessee by public religious services. As a listener, you would have enjoyed day. It would have reassured your conviction that the Puritan type of civilization is to prevail through all our such a revival. There is already more borders. I doubt whether there was than usual prayerfulness on the part of greater freedom of utterance in Massachusetts than among us on the vital topics before the nation.

GOV. BROWNLOW AND THE FREEDMEN.

Governor Brownlow has just issued a stirring appeal to the loyal people of this section of the State, which will be ap pew-holders in our congregations. Some proved by a majority of the people. The colored man will be allowed his testimony sooner or later in our courts, and rather than have the Government fall into the hands of the rebels, the ballot also will be put into his hand. If five millions of dollars should be raised by Christian liberality, the coming year, for the instruction of the freedmen, and wisely used, public sentiment will go on changing rapidly toward their complete enfranchisement. Those who owned the largest number of slaves, I have noticed, take the most liberal views of this matter, and favor all measures for the elevation of the colored people. The slaves of bigotry and prejudice, who never owned a colored man and apsproach the nearest to his intellectual and social condition, are most clamorous against all movements for his elevation. Many, even of these, are beginning to but there remain perhaps a hundred third. Profound prayerfulness will make adjust themselves to that result which they are constrained to admit is predes tined and inevitable. A great society might be formed against the coming of Spring, but Spring will come.

IMMIGRATION.

The tide of immigration brings many

bers, they enter upon a new crusade at least some one strong and important Have we yet brought all the resources we have sinned; we have been at ease subject, as profound, thorough, and exerty, and to uphold their monstrous per- reading as we are able, and embody their fruits in several elaborate discour-

> Yet, after all, is it not the great demand of the present season, that we should pray more? There are many uumoved so long, may be broken up with prayer and fasting. At least I dare not think of my permanent studies, or of year of the Lord." The public mind is

relaxed from the war; God's work is especially needed to compose public sentiment, both North and South. Agreat bably will, be for the time less elaborate national revival of religion would do and contain less of well-digested logical many of the discourses delivered on that more to reconstruct this nation on a thought, but they are not sure to be the right basis than all other agencies. may hope that they will be even more There is manifestly much expectation of effective for good. They will naturally spring largely out of our closet days. the churches. There is now great need And may we not bring from the presence also of a general revival of religion, to of the living God, something weightier break the tide of worldliness rolling in and more vivid than we had derived upon us from the unprecedented material | from our own most careful meditations ? Shall we not come before our people prosperity, upon which we are now unwith a certain added, and more spiritual, questionably entering. We both have many unconverted authority? May there not beam from

us a radiance of spirituality, more effecwho have been there twenty or thirty | tive upon our hearers, though they understand it not, than our mere words? years; others five, ten, or fifteen years; they have passed through several revidays of this kind render strictly pastoral vals; though many of them did not much attend the meetings held on such occaand buoyancy to them which I cannot sions, yet they are still attendants, and some of them very attentive listeners, to otherwise obtain. Religious conversaour preaching. They hear our most tion, either with the Church or with the unconverted, seems far less formal, and I serious discourses, and go away and come and hear again, and still they remain, so far as we know, unconverted. days wonderfully brighten faith in the Perhaps some of them are, in reality, heart, and make the work of God seem converted; but doubtless most of them are not. We have preached carefullysoon conquer, and restore to a Paradise, this lost world. prepared discourses. If both the Church 'and the world had been as ready to heed our preaching as to commend it, we

should have already had better success. There have been a good many additions to our churches during our ministry, especially from the Sabbath school; | ing of a particular Christian to see a heads of families, men and women, older and younger, who are non-professors. unconverted. What can we do more for them? They are dying, one after another, and entering eternity. You inform

me that you have just attended the cheervaluable settlers among us, but they do less funeral of the president of one of not come as rapidly as we would like to your principal banks, a man advanced in lute and hopeful in all pastoral labors. have them. In Blount County, for ex- years, formerly a prominent member of ample, where several hundred of the our State Legislature, who has attended chivalry went into the rebellion, and worship with your church from its or-

of our souls in petition, all the tithes of in Zion, while souls have perished. For wrestled for them, and who might never haps even this hold of Satan and sin have been there except for these redou-

bled supplications. Brother, let us pray more. anything else further, till I have made the trial. Our sermons may, and pro-THE WORK OF THE HOLY SPIRIT IN ELMIRA. I wrote you, two weeks ago, of the less really valuable; and I think we Holy Spirit's work in Binghamton.

of His presence in Elmira. Mr. Hammond came here Saturday, the 9th of December, and held a children's meeting Sunday afternoon, in the First Presbyterian Church. The house was filled, and as prayer went up to God that for His dear Son's sake He would come in the person of His Holy Spirit, He was graciously pleased to hear and answer in fulfillment of His blessed promise, "while ye are yet speaking. I will hear." Very many of In pastoral labors, I have found that the little ones came to Jesus that afternoon, and their simple faith was beautiduties far more easy. They add a light | fully touching. "Did you give your heart to Christ, dear child ?" I asked of one and another, as I went among them at the close of Mr. Hammond's address.

children, and take Him simply at His I believe also that these days of prayer will be most fertile in sug- His entreating promises to such came hence we call the Tauists, Rationalists gesting to us expedients for reaching crowding upon me, and following these Sometime during his life, Lautsz jourour people. A call upon this one, a I caught those sorrowful, grieved words. carefully-worded note to that, the sendon earth?" No wonder He took little us more discriminating in regard to the children in His arms and blessed them, exact moral condition of each soul, the and said, "of such is the kingdom of the Jewish Essenes and the primitive together over their backslidings. Next and younger, who are non-processors, exact moral condition of each soin, the and sain, of such is the angein of Gnostics. According to the venerable they visited a senior known for his consisreligious impression upon it, and the as looking down to the time when they precise means most likely to win it to should be taught to come to Him, he Christ. Much prayer will render us saw how trustingly and fearlessly they more thoughtful, more ingenious and ju- would believe and accept Him. "Become as little children !" What stern redicious in the use of means, more resobuke is hidden in that command. A And if we can create in our people the little girl, six years old, learned the Thus the creative and formative power verse, "all things whatsoever ye shall same deepened prayerfulness, we shall secure in them also, the same fruits of ask in prayer believing, ye shall receive," All good beings, too, will return to the have been reduced to the condition of ganization, more than thirty years ago, activity, adaptation, and prudent and to say at prayers one morning. A few bosom of Reason and find there an eterhave been reduced to the condition of ganization, more than thirty years ago, activity, adaptation, and project one project one project one field in the state of folly, many desirable houses are for sale. the new enterprise; and who yet never unobtrusive the real agencies, the more pear; in eating the pear she stained the to the miseries of successive births and will also love the copy.

"Middle Kingdom" there are three grades of sacrifices. (1.) The great to rights of man for the overthrow of lib- haustive meditation and as extensive prayer into the store-house? I, for one, ourselves, we need to pray more, as well beaven, earth, tablets of deceased monhave not, and I dare not, cannot, leave as for the unconverted. And if we so archs and gods of the land and grain. these, my dear but poor blind people, to pray, I am confident, dear brother, that (2.) The medium to the sun, moon. the sovereignty of God, till I have tested on Mount Zion we shall welcome some names of ancient kings and emperors, the effect of more prayer for them. Per- who never knew till after death how we Confucius, patrons of agriculture and silk weaving, gods of beaven, earth and the passing year. (3) The inferior to the patron of the healing art, spirits of the great and good, clouds, rain, wind, thunder, the five mountains, four seas and four rivers, hills, great streams, flags, triviæ, gods of cannon, gates, queen of earth, the north pole, etc. But the State religion has been corrupted from its primitive simplicity, and now throughout the empire great numbers of wise men and You will be glad, for Christ's sake, to hear heroes, canonized by emperors, and hosts of spirits supposed to preside over locali

ORA ET LABORA.

NATIVE RELIGIONS IN CHINA.

THE STATE RELIGION.

ties and things, pure and impure, noble 400.000.000, and we are almost tempted to inquire are not the gods as many? "It seems probable that the original idea of Shangti, (used for God by some,) worshipped by the early monarchs, was that of a supreme intelligence," but how sadly has this idea been corrupted, if

OTHER SECTS.

not wholly lost.

Lautsz, founder of the sect of Tauists. was born about B. C. 600, fifty years the province of Hupeh. Tradition says "Yes," replied nearly every one. "Did he was born with white hair and eye- lent man, distinguished for his striking, think it is more useful. Indeed, these he takeit?" Yes, was the confident reply, brows, having been carried in the womb impressive, and laconic sayings. said to him: as their little quivering faces were up- 80 years. Hence his name, Lautez (old "Eaton you carry your religion in your turned to mine; and my heart smote boy). He received in after years the easy and delightful, as one that must me, as I thought of those grown old in more dignified title of Laukiun, (venera-His service, who will not become as little ble Prince.) He was author of only one of Dr. Porter's which produced such an imword. My heart ached for Christ, as Virtue." The word Tau means reason, neved through Central Asia, perhaps Nevertheless, after all these, "when the both in India and Persia. It is possible Son of Man cometh shall He find faith | that he reached Judea, and some inquisivast silent void. Reason produced One, One produced Two, Two produced Three, and Three made all things. or principle was a Ternion or Trinity! converted.

. SUMMING UP.

The Chinese pantheon is of vast extent. In primitive times it is not improbable that a single Personal Intelligence, the God of pure Deism, was recognized and worshipped under the name Shangti, (Supreme Ruler. See etymology of God, Webster Unab.) But during long ages the forms of imaginary deity have been multiplying, till now they embrace the very frame-work of the universe with its real and fancied contents, celestial, stellar, material, spiritual, human, down to the lowest hobgoblin and elfish shape! C. C. B.

FUH CHAU, Sept. 20, 1865.

THE BEGINNING OF A COLLEGE RE-VIVAL.

Dr. Jonas King, the veteran missionary and base, receive a share of devotion. | to Greece, and now in this country, relates We are informed that the people are the history of a revival in Williams College, during his student life there, fortynine years ago. We take the account from a Williamstown letter to the Evangelist. Dr. King says that his room-mate, the late Rev. Sylvester Eaton, who had been passing his vacation in Catskill, returned to college, and seemed uncommonly serious and thoughtful. He was a professor of religion, but was genial and social, and not distinguished for his activity or spirituality. But now his mind seemed to be burdened, before Confucius, in what is now called and he soon declared his feelings. Eaton stated that just before he left Catskill the pocket, don't you? You don't seem to let it shine much." It was this pointed saying work, called "a classic on Reason and pression on the mind of young Eaton. He felt that he was in a cold, inactive state; that his light was under a bushel, and he had resolved to arise and shake off this alarming stupidity. As soon as he had returned to college and met King, his room-mate, he said so. With the very betive critics imagine a similarity between and he called upon others to do so. Eaton ginning of the term, he began his life anew, Tauism and the teachings of Zoroaster, and King conversed, and prayed, and wept Prince, all material forms emanate from tent piety-Nash Sheldon. Soon a prayer-Tau. Before the birth of heaven and meeting was held every evening. Then it earth, this Tau, or Reason, moved in the was agreed that each one who attended that meeting should invite some other one to attend. The next evening the number present was doubled. Soon the meeting was crowded, and as the result of these personal efforts, over twenty students were hopefully