

American Presbyterian.

THURSDAY, MARCH 29, 1866.

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BUT A FEW DAYS remain in which unpaid subscriptions, commencing January 4th, 1866 will escape the fifty cents additional, required after three months. All who mail \$3, (in the city \$3 50) on or before the 4th day of April next, will be credited in full for the year commencing January 4th, no matter how long the money is delayed on the way.

DEDICATION.—The Chester City Presbyterian Church, in the southern part of the city, will be dedicated to the service of Almighty God on Thursday, April 5th, at half-past seven o'clock P. M.

PRESBYTERIAN HISTORICAL SOCIETY.—By special request, the Rev. Dr. McLean will repeat a lecture on the Freehold Presbyterian Church and the three pastors who preceded William Tennent, viz.: John Boyd, Joseph Morgan, and John Tennent, on Tuesday evening next, the 2d of April, at 7 1/2 o'clock, in the Lecture-room of the Arch Street Presbyterian Church, Arch above 10th.

TESTIMONIAL TO A CLERGYMAN.—Last Friday evening, at the West Arch Street Presbyterian Church, Rev. Dr. Edwards, their former beloved pastor, now President-elect of Washington and Jefferson College, was presented, through the graceful medium of ex-Governor Pollock, with a very rich gold hunting-case American watch, and a magnificent Cashmere dressing-gown. Mrs. Edwards received a beautiful lady's gold watch, chatelaine, &c., from the ladies of the congregation. They likewise received a mutual present of an exquisite ivorytype portrait of their son. Miss Elmie Edwards was remembered by a handsome rosewood writing desk from the Sabbath-school teachers and classmates. The total cost of these merited testimonials will exceed \$500.

LAFAYETTE AVENUE CHURCH, BROOKLYN. REV. T. L. CUYLER, writing to us of the scene when 101 persons were admitted on profession to his Church, says: "From 2500 to 3000 people were packed in (or attempted to get in) the building. Dr. Kendall, Prof. Hitchcock and Craighhead, and many of our brethren were present. The revival goes on with undiminished power. In addition to the 128 received last Sabbath, there are 50 more ready to join at the next season. Prof. Hitchcock spoke impressively at the communion. He soon sails for Europe. The two secrets of strength in the revival-work in my Church are personal visitation of the impenitent and temperance work upon those in peril of drunkenness; prayer has abounded."

The N. Y. Daily Times says of the occasion: One hundred and twenty-eight persons were received into the Church, 27 by letter from sister churches, and 101 on profession of faith; of these 67 were married, 86 were from the Sabbath-school, 57 were males, and 71 females. The entire number of the members of this young church, about six years established, is 908. The number baptized was 41. The spacious church was crowded with devout worshippers and attentive listeners. The eloquent pastor, at the close of an interesting discourse, said: "Brethren, this is a golden day in the history of our beloved church. We have long looked and prayed and waited for it—more than they who watch for the morning. It is a spiritual day, bright above the seven-fold brightness of the sun. For this day one preparation was the noble effort of this church to stay the frightful vice of drunkenness in our community; and I regard this revival as the seal of God's approval in our philanthropic work. The first gray dawn of this revival appeared in our Cumberland Mission Sabbath-school, during the week of prayer; and on the special season of fasting the rints grew brighter, and led on the sunrise. The prayer of God's people went up like sweet incense, greeting 'the dayspring from on high.' For two months and ten days we have gathered in special meetings for prayer and the preaching of the Gospel's word. During one week as many as twelve distinct meetings were held, and the places opened for prayer have been too circumscribed to hold the eager multitudes. "Of the entire number of new members, 57 are males and 71 are females—an unusual equality. Twenty husbands and wives will stand to-day, side by side, to be wedded unto their Saviour. In addition to this number, there are just forty husbands and wives, who, having been separated from each other at every previous communion, are now for the first time to meet at the Lord's table. Thirty-four sons and daughters take their places to-day, beside pious parents, and unite in their first commemoration of Christ's love. When all their names now to be read shall be added to our roll, this church, still the youngest of our Presbytery, will number 908 members! "To render a fitting ascription of praise to the Great Head of the Church, is beyond my feeble tongue; and I therefore invite this whole assembly now to rise and unite in singing the one familiar verse of the Doxology: "Praise God from whom all blessings flow: Praise Him all creatures here below: Praise Him ye angels, ye seraphim, ye hosts;

A CONVERSATION.

Dr. L.—In our conversation the other day about the plan for the disbursement of the money from the "Fund for the aid of Feeble Churches in building Houses of Worship," [see AMERICAN PRESBYTERIAN, March 22] you said, Mr. P., that you would give some reasons for its unpopularity and ill success.

Rev. P.—Yes sir; I designed to read to you some communications from persons all over the land disapproving it, and expressing their earnest desire for a radical change. And were it is the place to show it, I have no doubt that many more letters of disapproval than for the last three years at least. I must now be content to read to you only one letter. I select this rather than others, because the writer was well advanced in years—had lived and labored many years in the missionary field—had held important positions in our Church—and also because this was the last, or nearly the last, letter he ever wrote—and to some extent gives reasons. He speaks as one who has no cause or purpose of his own to serve, but that of his blessed Master. I will suppress places and names, but many will recognize who it is, from the contents of the letter. Shall I read it, Mr. E.?

Mr. E.—Certainly. We want all the light we can have on this subject.

[Rev. P. reads:] "M. R.—I—May 8, 1865. "Bro. —: Your letter finds me prostrate with an acute attack. I cannot leave my house, and for most of the time am on my back, suffering most severe paroxysms of pain almost every hour. No radical relief yet. My work is done for this world if I do not get help soon. My church and congregation will suffer serious injury if not supplied."

Rev. P.—That which immediately follows this is in regard to the trials and difficulties he experienced in building his church. I will not read all of this, because necessarily involving some personalities. He goes on to say, speaking of the Church Erection Fund: "We do not propose to apply again. The load is tremendous, making us reel under it like drunken men. The care and labor on me has broken me down, and I fear I shall never preach again. [He died July 10, 1865.] I have, from the beginning, had serious objections to the management and mode of disbursement of the Church Extension Fund. These objections have been greatly confirmed by my observation and experience of its workings. The Loan Principle is a snare and a trap to many of our feeble congregations in the West. The framers of the plan did not know the kind of material we are often compelled to use for elders and trustees—often not permanent fixtures in the place. Lending money to such men in their private business is not always safe. Much less when they are simply the representatives of others. So the confidence cherished of future rapid growth, at the time when the loan is made, is often a deception, an illusion. Antagonisticisms come in and out upon the field. Ministers in the new fields often fail to obtain a strong purchase, from lack of the requisite gifts and graces. "It is not the only qualification needed to gather up a congregation and crystallize a strong church from the mass of material that makes up our new communities. Well, a loan is made and a house built. Two years pass. Some of the first actors have removed. Perhaps the feeble church, composed mostly of a dozen women, has no minister. Notice comes that the notes are due! The money cannot be raised. Despondency comes over the whole concern. Now this is substantially the history of a large number of the churches that have made these loans and not paid them—and the number is very large. Such has been my observation of the working of the plan. I long since decided not to encourage any feeble church to make a loan from the Fund. "It is a very difficult to manage vested funds for general church extension purposes. Such investments are demanded for colleges and theological seminaries. Is not the responsibility on the churches in each successive age to supply what is demanded for that age? If these wants are provided for in advance by invested funds, is it not taking away from the future an important means of grace? But I must stop. I write in such pain as almost distracts me. Pray for me.

"Your brother, —. "In the closing words of this letter, which I have just read, there is suggested a reason of the ill success of this plan that is worthy of our careful consideration, viz.: That the whole plan of Church Erection, as it now exists and is worked, is a device to avoid the principle of CHRISTIAN BENEVOLENCE! It is a short-hand way, or a labor-saving means of sustaining the cause of God. It totally ignores the great principle of "free gifts," and aims to "run itself" by repudiating the fundamental fact of Christianity. "The law was by Moses (also by Samuel and Jesse) but grace and truth by Jesus Christ"—and neither Jesus, his religion, or human nature will allow any Church enterprise to prosper that is all Law and no Gospel.

Dr. L.—Just what I told 'em. They don't seem to realize that business is business, and religion is religion. This Church Erection matter is a pure business affair—"not a cent of it can ever be given away." The minute you begin to give it away, there will be no end to it.

Rev. P.—There never should be any end to giving. This is the life principle of our holy religion. While all things should be "done decently and in order," with business exactness, there should be the heart of Christianity bearing in the midst of it, else it is a dead mass—fatal to itself and the Church as the turtle that fell out of the eagle's mouth on the bald head of the ancient philosopher. If you extract all the sympathy of our blessed religion for any scheme of benevolence, and put in its place a cold and mere unfeeling business transaction; if you make every church and every missionary feel that law is the policy, and only law; that there is no noble gift touching the heart; no ebbing and flowing of the tide of Christian generosity, then you are only hardening men—drying up the fountain of love and of joy in

the Church; you have hauled out the ship into the sands and sun of worldliness, and it will "dry up" if this course is persisted in, while every obstacle is put in the way for a reform, under the idea and reiteration that "it is fixed"—"it can't be changed"—"it is irrevocable."

Mr. E.—Why! I am astonished at your ignorance. Excuse me, sir, but I see through the whole of this. Why, even now, when these Churches are held by the most sacred obligations of honor and law, we have been pained with answers; and many and many a church has refused to pay its just dues. And do you suppose that if all legal obligation was removed, they would do better on "principle"? If a man will not pay an honest debt, will he give away that which he does not owe? And would it not soon be true that if we were to "give away" this money, we should have nothing—not even enough to pay the salary of the treasurer?

Rev. P.—I think, sir, if a poor and deserving relative should come to your office in distressed circumstances and ask you for 500 dollars to help him, and you should say to him, "Here, take it; if you feel like repaying it, you can, and then I will help some one else; if not, you are welcome to it," do you not suppose that he would feel greater obligations to you than if you said to him, "Yes, I can help you; here is 500 dollars. Give me your note, payable at the end of such a time and interest thereafter till it is paid, and secure me on that homestead of yours?" And suppose he took the money on these conditions, and at the time the money came due, you should drop him a note "urging his obligation to pay the same," though you had thousands at your command, what would be the effect upon his poor human nature, and how would he feel towards you?

Mr. E.—But are you such a fool (excuse me) as to think we could have it understood that this money is "given away" and require to have our treasury replenished by contributions of benevolence from the churches? It was to avoid this very thing that this plan was devised by the wise heads and Christian hearts of its authors. "The scheme was to check, if not arrest, appeals for help in building houses of worship." (Digest, p. 387, Sec. 8.—Minutes, 1859, p. 26-7.)

Rev. P.—Here I conceive to be one grand error in the plan. It arrays itself (with apparent unconsciousness) against the Bible and our religion. The churches "ask for bread and it gives them a stone" in the head. And this is one reason why it has not prospered—why we (according to Minutes, 1865, p. 50) last year gave out of the Fund "only \$2426," and the Old School collected, and "gave away" \$27,127, or nearly ten times as much for this purpose. This is one reason why, for "the last four years" the O. S. Board for this purpose gave away \$59,378, and we only \$18,674—why they sided, in these four years, two hundred churches free from all debt but of gratitude, and we sided in these four years, sixty churches, with an aggregate debt upon them now of at least \$15,000!

This scheme must be worked just like any other benevolent enterprise, by giving and receiving, thus interesting the churches—the whole Church, in it—thus making it one of our causes; then will the churches feel their moral obligations on account of the real good that it has done them, and not that the feeble churches shall have cast in their teeth annually the appalling fact that a debt hangs over them, and that they must hear it said, "look to your bonds," but "that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"—Acts xx, 35.

Dr. L.—Go thy way for this time; when I have a convenient season, I will call for thee. MARCH 15, 1866.

CHRISTIAN UNION.—Bishop Potter is not making progress in his enterprise of subduing the "unfettered" of his clergy. Though decidedly valiant in pastoral and prohibitory letters, yet he plays sly of the crisis. Mean-time another demonstration of Christian manliness has occurred in his diocese, of which the New York Observer recently gave the following account:—"St. Ann's Church, Brooklyn, was opened for a conference of the Christian Union Association last Sunday evening. Rev. Mr. Mills and Rev. Mr. Gallagher, rectors of the church, and Drs. Porter, (Reformed Dutch,) and Budington, (Congregational,) made addresses. Dr. Porter showed the office of this Association was to promote spiritual union and to awaken thought on the subject of fellowship and communion. Dr. Budington believed the movement, by holding out the banner of union, would bring out great results in the future. Rev. Mr. Gallagher (Episcopal) had once been a firm believer in the absurd doctrine of the apostolic succession, but the vision of Peter of the clean and unclean beasts, had shown him that no one whom God accepts as a minister should be re-used." Rev. Mr. Mills, as rector of St. Ann's, said, among other good things: "May these walls crumble to dust ere this church departs from the practice of her fathers (McLivrae and Cutler) and excludes from her courts any of God's ministers or people." At a late hour the meeting adjourned." The Association, we are happy to say, has commenced active operations in this city. The first

of a series of conferences was held on a recent Monday evening in the church of the Epiphany, Dr. Newton's.

OUR ROCHESTER CORRESPONDENT.

OUR NEXT FLOOD.

Last Sunday was the anniversary of our great flood in Rochester. Many about this time are thinking of it, and talking about it, and wondering when the next will come. Happily there is now no prospect of such a calamity this spring; but how shall we effectually protect ourselves for the future, is a question now agitating our city authorities.

One plan proposed looks formidable enough at first sight, but nevertheless is thought to be quite feasible; and that is, to commence below the Falls, and excavate a huge tunnel, or water way, directly under, or near the bed of the river, back for a mile or more from the cataract, and then have it so arranged that after the water has risen to a certain height, it shall pour its flood into this subaqueous channel, and flow peacefully and safely through the town far down out of our sight. What was lost by the flood last year would more than build such a tunnel, beside greatly enhancing the value of property in certain localities near the river. We sincerely hope that that, or something else, will be done ere long, so that by our own negligence, another calamity, like that of last year, may not fall on us.

INSTALLATION AT ROCHESTER.

On Thursday, 22d instant, Rev. C. Maurice Wines, was ordained and installed pastor by Rochester City Presbytery (Old School,) pastor of the First Presbyterian Church of this city. The sermon was preached by Rev. Dr. Wines, of New York, the father of the candidate; installing prayer, tender and excellent, by Rev. D. D. McColl, of Scottsville, Moderator; charge to the pastor by Rev. Dr. Imbrie, of Jersey City; and charge to the people by Rev. Dr. Hall, of this place. These services were all well sustained, and were of commendable brevity.

Mr. Wines is evidently a young man of fine abilities. He sustained himself well in his examination, and has already, in a few weeks of service, gained a strong hold of the affections of the people. We need not add that he takes a pretty large lead to begin with. We hope his people will have discretion enough to spare him and favor him where they can, so that he may not be overtasked and broken down in his youth.

INSTALLATION AT LE ROY.

On Wednesday, 21st instant, a like service was performed in Le Roy. Rev. Selah Merrill, of Westfield, Mass., was installed by council, over the Congregational church—sermon by Rev. E. E. Williams, of Warsaw; installing prayer by Rev. Wm. L. Parsons, D.D., of Le Roy; charge to the pastor, a very sensible and good one, by Rev. D. K. Bartlett, of this city; right hand of fellowship, right earnestly and Christianly given, by Rev. C. C. Kimball, of the Presbyterian Church, of Le Roy; and charge to the people by Rev. L. S. Hobart, of Syracuse.

The occasion was one of great interest to this little church, struggling for a higher prosperity. The new pastor bore his examination gracefully, and manifested talent and scholarship. His coming may be the beginning of better times. The religious interest continues in Le Roy, and this church, it is to be hoped, will get its share of the blessing.

REVIVAL AT SCOTTSVILLE.

Rev. D. D. McColl, of Scottsville, he deserves D.D. at the other end of his name—has been holding meetings ever since the week of prayer; preaching, much of the time, almost every day, with a manifest blessing on his labors. Some twenty-five or thirty are indulging hope, and others are still among the inquirers.

Has any body thought how much of exhausting labor our ministers are now performing? We know scores of them who have attended meetings almost every day since the year began. No one can get any help, because each man is so busy at home that he cannot go out to aid his neighbors. And yet we have often thought also, that this work is not half so wearing, after all, as it is to toil all night and catch nothing. No, it is the times of death and drought, the times of desolation, alienation and trouble, which are more likely to wear a minister out speedily. It is refreshing and invigorating to labor in the harvest.

MEETING AT LOCKPORT.

At a recent communion sermon Rev. Dr. Wines of Lockport, received seventy-five to his church, as a part of the fruits of the revival in that place. His church, to which he has ministered with such ability and acceptance for nearly a quarter of a century, must now number over five hundred members, and in every way strong and prosperous.

LIBERAL.

We see stated that the Hon. John Magee, of Watkins, has given (including site) \$30,000 for a new Presbyterian church in that village. This reminds us of a beautiful baptismal font, of pure white marble, chaste and elegant, given by this gentleman to his friend, Rev. Dr. Miller, of Geddesburg, for his church in that place. Mr. Magee sat under Mr. Miller's preaching in his former pastorate at Bath. With this beautiful tribute of affection and respect, causing us believe we are happy to say, has commenced active operations in this city. The first

MORE JUST THAN WISE.

On St. Patrick's day, while our Canadian neighbors were on tiptoe, looking out for an army of one hundred thousand fierce Fenians to cross on to their borders, and overrun their fair land, some persons at Suspension Bridge, for the sake of the joke, tried to help on the scare. As still evening came on, with a stillness that portended the awful storm, they first discharged a small cannon, as if it were the signal for the dreaded assault, and then sent up rockets, red and blue, as if to tell the thronging hordes where to strike.

It is currently reported that the joke was a great success; that Her Majesty's trained bands rushed speedily to arms, and that defenseless women and children, with pigs and poultry, were suddenly removed toward the provinces for safety.

This may be no more than some, at least; of our neighbors deserve, for their recent inhuman sympathy with our enemies; but it is not generous or wise thus to keep up the agitation and alarm.

SUNDAY-SCHOOL FESTIVAL.

About six months since, Rev. P. G. Cook, formerly chaplain in the army, now City Missionary in Buffalo, commenced gathering a Sunday-school in one of the most neglected and needy parts of that city. Already he has 250 scholars, and the school is evidently doing a good work.

It was planned to give the children a good time, on Friday of last week; and what with good eating and good speeches, by such men as Dr. Clark, Edward Bristol and others, it is safe to conclude that they had it, and that the children are now more attached to their Sunday-school than ever before. If this school continues, it certainly will do something for the prosperity of Buffalo—something, at least, to lessen the expenses of police courts and pauperism.

PERSONAL.

We learn very directly that Rev. J. B. Beaumont, of Olean, has indeed accepted the call of the Presbyterian Church at Lyons, and is expected to enter upon his pastoral labors in that place about the first of May. May a great blessing come with him.

ROCHESTER, MARCH 24, 1866.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., March 24, 1866.

Before this letter meets the eyes of your numerous readers, Andrew Johnson, President of the United States, will have struck another blow at Freedom, by vetoing the Civil Rights bill. Perhaps it will not be as sweeping or as emphatic as his veto of the Freedmen's Bureau bill, but I understand that he takes exceptions to the very sections of the bill which give it its vitality. Take them away, and it will be shorn of its power to protect the freedman in his sacred rights of life, liberty, and property, and degenerate into a mere mockery of a bill of rights. This measure was carefully drawn by one of the ablest lawyers of the Senate, Hon. Lyman Trumbull, of Illinois, after consultation with such expounders of constitutional and common law as Senators Fessenden, Henderson, Sumner, Poland, Foster, and Morrill. It was debated in the Senate for about two weeks, and finally passed that body by a vote of 33 to 12, every Unionist, including the President's "friends," with the exception of Cowan, voting for it. Going over to the House, it was subjected to a thorough examination and scrutiny. After a long and able debate, it was referred to the House Judiciary Committee, where it was stripped of a section supposed to imply the right of the loyal blacks to suffrage, reported back to the House and after another long debate, passed by that branch of the National Legislature by a vote of 111 to 38. Coming back to the Senate, the amendments of the House were concurred in without calling the yeas and nays. When it was sent to the Executive, the Unionists in both branches of Congress, and very generally throughout the country, were hopeful of its securing his approval. Indeed, it was amended by the House Judiciary Committee, in order, if possible, to avoid a veto. It will thus be seen that every precaution was taken by Congress to frame a measure which, while its operation would secure the rights of the loyalists, white as well as black, at the South, its terms should be such as might reasonably be expected to meet the peculiar views of the Executive.

But the predictions and fears of the loyal millions have once more been fulfilled. The prayers and wishes of a decided majority of the people of the United States, expressed through the measures of their servants in Congress, enunciated in the columns of every newspaper that supported Abraham Lincoln and Andrew Johnson in 1864, and stood faithfully by the teachings of our fathers and the flag of our country, and directly appealing from every ballot-box and from every Union meeting that has spoken since the assembling of Congress, have been as deliberately disregarded by Andrew Johnson, as the demands and threats of his common enemies and the enemies of his country have been heard and obeyed. Himself the public servant of the people, he persistently sets up his opinion against the combined wisdom of the nation, and puts the overwhelming sentiment of the country at defiance.

This Civil Rights bill, be it remembered, was not a measure passed in the interests of the colored man alone. It

was prepared to protect those thousands of white men, who, during the rebellion in the South, courageously maintained the true faith, and for so doing continue to be the objects of persecution by the returned rebels. For this class, President Johnson has been profuse in his professions of peculiar regard. These are the men to whom, in 1864, he said he would commit the restoration of the Southern States, while traitors were advised to take a "back seat." His whole policy since he has been President has been to make loyalty odious and treason respectable; and, as if to place extraordinary emphasis upon this, he embraces the first opportunity to deliver the black and white loyalists of the South over into the hands of the revengeful and unrepentant traitors. Had the President assisted to perfect this important legislation, besides giving the pledge of a vigilant guardianship over all the loyal people of the South, he would have placed his official seal of disapprobation upon that shameless doctrine announced by Chief Justice Taney, in the infamous Dred Scott decision, "that the negro, bond and free, is not an American citizen, and has no rights which the white man is bound to respect." It is true, it did not need the President's sanction to expose this revolting doctrine to execration and contempt.

But it would have been a spectacle of moral sublimity if he had gracefully given his approval to this august enactment of the American people. For nearly fifty years the Southern States have been controlled by the slaveholding tyrants, and for more than a generation no Northern man known to be opposed to human slavery could safely travel, much less live in that section. It is notorious that no Northern man, and no Southern man who was opposed to slavery, could secure his rights against a slaveholder in any one of the courts where the interests of the peculiar institution were involved. This measure about to be vetoed by the President was calculated to destroy the old state of things. It affected the right to transit, the right of domicile, the right to sue, the writ of habeas corpus, and the right of petition. It threw the broad shield of the General Government over the weak and helpless freedmen, and secured them against the unmerciful and causeless persecution of the haughty and powerful rebels. The effect of such a veto may be safely anticipated. Throughout the late Rebel States it will cause the disloyal everywhere to rejoice, while the class whose hopes it has blighted will lose all heart. At the North, the Copperheads will have new cause of congratulation, while the Unionists will only have an additional proof of the treachery of the man whom they have elevated to the highest office within the gift of the American people. J. M.

REVIVALS.

FIRST CHURCH, KENSINGTON.—Last Sabbath was a day of great interest in this church. Fifty-four persons were admitted on profession of their faith, the fruit, in part, of the gracious revival now in progress. There was an immense gathering at the communion service, and God was there. The pastor was assisted by Rev. S. W. Crittenden.

YORK, PA.—A work of grace has been going forward in this church, of which the pastor, Rev. H. A. Niles, writes:—"Since 'the week of prayer' it has so been manifested that we have felt called to hold many extra (evening) services, 'inquiry meetings,' &c. Last communion (first Sabbath in March) twenty-five were added to the church—eight or nine heads of families, the rest young gentlemen and ladies—and several others are expected to unite on the next opportunity, while new converts appear every week. Every thing is quiet, but I trust a safe and permanent influence is at work."

HAMILTON COLLEGE, CLINTON, N. Y.—The work of grace proceeds in this institution steadily and delightfully. New cases of interest occur from week to week, and increased diligence and good order mark the conduct of the students. The regular study of the Scriptures, which has its place among the other branches in the College curriculum, has, in a marked manner, aided in developing the feeling and in leading to the desired results. Infidelity has been met and vanquished, and humble faith has taken its place in the heart of the student, while engaged upon the Biblical Exercises forming part of his appointed studies. This is a most welcome vindication of the policy of giving the Bible the prominence it deserves in our educational system. There would be less infidelity and more believing piety among our educated men, if they saw among their instructors such practical proof of reverence for the Scriptures, and if their own minds in the most important formative stage were brought in contact with their teachings.

LAFAYETTE, IND.—The churches generally in this place are enjoying a very precious revival. Some of the oldest citizens, who have spent their lives in sin, are now rejoicing in hope. Numbers of children also have given their hearts to the Saviour.—In the city of Indianapolis, an influence, starting from a daily prayer-meeting commenced early in the winter, has extended to the churches generally, and the result in conversions already reaches the number of one thousand.