

American Presbyterian.

THURSDAY, MAY 17, 1866.

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OUR PAPER AT THE GENERAL ASSEMBLY.—Rev. B. B. Hotchkiss will transact all business which brethren may have with the AMERICAN PRESBYTERIAN at the General Assembly.

ACKNOWLEDGMENTS.

FOR COMMITTEE OF HOME MISSIONS. From Assembly's Church, Washington, \$125 00

FOR A. R. C. F. M. From Assembly's Church, Washington, \$125 00

APPEAL FOR SUMMER CLOTHING. Rev. B. Judkins, Jr., Clinton, Massachusetts, \$5 00

THE GENERAL ASSEMBLIES.

It will greatly facilitate the delivery of letters to members of these bodies, if correspondents will direct them as follows, viz:—for the New School Assembly, First Presbyterian Church, Lucas Place, St. Louis; and for the Old School Assembly, Second Presbyterian Church, corner Fifth and Walnut Streets, St. Louis. Such direction will secure the safe and speedy delivery of letters at the place designated. Will not families and friends observe this? H. A. N.

AMERICAN CHRISTIAN COMMISSION.

The friends of this organization will be pleased to know that, after much unavoidable delay, its arrangements have been perfected and secretaries appointed who will enter at once upon its work.

The attention of the Commission is to be given, first of all, to the collection of accurate information regarding the moral condition of cities and large towns, and the various efforts made for their improvement. Misapprehensions as to the purposes and plans of this organization, have led to objections in the minds of some, but it is confidently believed that when these are understood they will secure the favor of all who love Christ.

The American Christian Commission was organized in pursuance of the following resolution, which was unanimously adopted by a Convention held at Cleveland, Ohio, Sept. 27th and 28th, 1865. This Convention was composed of 287 gentlemen from 19 States, the District of Columbia, and the Canadas, representing 22 Evangelical denominations.

Resolved, That this Convention appoint a Commission consisting of seventy, with power to add to their number, to be called, "The American Christian Commission," which shall be charged with the work of awakening the attention of the Christian public to the urgent need of evangelizing the multitudes of this generation, not yet reached by direct Christian labor, using for this purpose the press, public meetings, local organizations, and other suitable means.

Its expenses are met by a private subscription; it interferes with no existing organization; it enters no field of Christian labor already occupied.

President.—George H. Stuart, Philadelphia. Treasurer.—John A. Stewart, 48 Wall Street, New York. Secretaries.—John A. Cole, 26 Bible House, New York; F. G. Ensign, No. 9 South Fifth Street, St. Louis, Mo. Rev. Bishop E. S. Janes, D.D., is Chairman of the Executive Committee.

THE LAWLESS ELEMENTS OF THE NORTH.—The following sentence, cut from a New York letter in one of our daily papers last week, refers to a source of danger to our Christian institutions and to the morals of our people, which demands the constant vigilance of the friends of both: "We cannot press our efforts for the evangelization of the German element in society too vigorously. The sentence refers to the new Excise law of New York city:—"No trouble about enforcing the law, except among the Germans, on Sunday, is apprehended."

COMPLEXION OF THE COMING O. S. ASSEMBLY.—The Pittsburg Banner says:—"The names of the greater part of the delegates to the General Assembly have been published, and give unmistakable evidence of a very large majority in favor of sustaining the action of the last four Assemblies respecting the Church, the Country, and the subject of Slavery, and also the proceedings of the last General Assembly in relation to Southern ministers and churches. All idea of the repeal or modification of any of these may as well be laid aside. The Church has again spoken through its Presbyteries, and that voice will be heeded. Outside of the Border States, the Church is more fully agreed to-day in reference to this matter, than it ever

was before with respect to any controverted subject of ecclesiastical polity." This is good. We simply add to it, that a whisper is passing round that an effort may be made to refuse, for cause, to enroll Stuart Robinson as a member. That Assembly would not do an act more just or more decisive of its fidelity to its record.

A HOME MISSIONARY, sending his year's subscription, writes:—"I like your stand in favor of public morals, in favor of the Sabbath, and suppressing vile advertisements. When will what are called respectable papers be fit to be received into our dwellings? I take pleasure in recommending the AMERICAN PRESBYTERIAN as I pass over our State in my missionary work. Yours fraternally."

COMMISSIONERS TO THE GENERAL ASSEMBLY.

The following very incomplete list comprises the primaries elected, so far as heard from to the present time:—

- MINISTERS. RULING ELDER. Presbytery of Champlain. Moses Thacher. Wm. Wheeler. Presbytery of St. Lawrence. S. W. Pratt. W. A. Eldridge. Presbytery of Watertown. J. J. Porter. James A. Bell. Presbytery of Utica. James B. Fisher. W. S. Taylor. W. E. Knox, D.D. G. M. Giffert. Presbytery of Oneanda. J. F. Kendall. T. R. Porter. Presbytery of Cayuga. S. M. Hopkins, D.D. W. J. Cornwell. Henry Fowler. A. W. Allen. Presbytery of Cortland. G. M. Smith. R. J. Dixon. Presbytery of Steuben. W. A. Niles. C. C. Baldwin. Presbytery of Chemung. Isaac Clark. J. M. Reeder. Presbytery of Ithaca. A. M. Mann, D.D. Nelson Noble. Presbytery of Lyons. Wm. L. Page. C. Croal. Presbytery of Ontario. Levi G. Marsh. Bell. Presbytery of Rochester. J. B. Shaw, D.D. Ralph Thacher. C. P. Bush. Frederick Starr. Presbytery of Genesee. Danial Russell. Phineas Stanton. Presbytery of Niagara. L. I. Root. Matthew Gregory. Presbytery of Genesee Valley. Isaac G. Ogden. A. Lockhart. Presbytery of Hudson. R. R. Kellogg. W. S. Webb. Presbytery of Delaware. L. E. Richards. Elijah Churchill. Presbytery of Brooklyn. W. S. Karr. E. A. Lambert. Third Presbytery of New York. A. E. Campbell, D.D. William A. Booth. Edwin F. Hatfield, D.D. William H. Christie. S. D. Burchard, D.D. Alexander Milne. Fourth Presbytery of New York. Henry B. Smith, D.D. Geo. W. Lane. Geo. W. Wood, D.D. Marcus C. Riggs. Presbytery of Newark. Nelson Millard. Ass H. Holden. John Parker, D.D. James R. Sayre. Charles E. Knox. John C. Hines. Presbytery of Montrose. H. Pattengill. S. N. Thacher. O. Crane. D. Ridgeway. Presbytery of Wilmington. Geo. F. Wiswell. Samuel Barr. Third Presbytery of Philadelphia. Wm. E. Moore. Wilmer Worthington. B. B. Hotchkiss. Joseph Allison. Fourth Presbytery of Philadelphia. T. J. Shepherd, D.D. J. Marshall Paul. James Doggs. Samuel Thomas. Presbytery of Harrisburg. Thos. H. Robinson. Peter Wilson. Presbytery of the District of Columbia. J. N. Coombs. O. Knight. Presbytery of Erie. Thos. T. Bradford. Jona. A. Marsh. Presbytery of Monroe. C. N. Mattoon, D.D. B. Shaw. Presbytery of Coldwater. J. A. Ranney. Lorenzo Russell. Presbytery of Saginaw. D. B. Campbell. Levi Walker. Presbytery of Cleveland. John Monteith. John A. Foot. Wm. C. Turner. John A. Foot. Presbytery of Franklin. H. Calhoun. A. D. Lord. Presb. of Dayton. J. B. Little. Solon Massey. Presbytery of Cincinnati. Joseph Chester. F. V. Chamberlain. J. L. French. Andrew Fleisher. Presbytery of Hamilton. J. P. E. Kumer. B. A. Hunt. Presbytery of Trumbull. Levi B. Wilson. Martin Allen. Presbytery of Maumee. G. A. Adams. M. Bingham. Presbytery of Pataskala. E. Buckingham. H. C. Ward. Presbytery of Salem. T. A. Steele. Silas Moore. Presbytery of Indianapolis. P. S. Cleland. Thomas Hamilton. Presbytery of Greencastle. T. S. Milligan. Ot. Presbytery of Crawfordsville. E. C. Johnson. A. G. Wilson. Presbytery of Fort Wayne. George O. Little. Rhodes. Presbytery of Wabash. J. B. Gibson. D. C. Anderson. Presbytery of Madison. A. W. Freeman. E. G. Whitney. Presb. of Alton. C. H. Taylor, D.D. William Storers. John Gibson. Samuel Wade. Presb. of Columbus. H. B. Miner. Ephraim G. Still. Presb. of Iowa City. G. D. A. Hebard. E. S. Holmes. Presb. of Kansas. William H. Smith. C. E. Gaylord. Holston Presb. Gen. S. Milligan. Waterbury. Union Presb. J. Griffes. Jos. Eckol. Kingston Presb. Thos. Brown. Presb. of Cheango. J. L. Jones. W. Newton.

MEANS OF REVIVAL.—Respecting the remarkable work of grace which, during the present year, has been going forward in the Sixteenth Baptist Church in New York, the correspondent of the Examiner and Chronicle writes:—"You may ask how it is that our church is being blessed with such a remarkable outpouring of the Holy Spirit. In reply, I would say that the earnest workers of our church endeavor to answer their own prayers, by putting forth well-directed efforts at the appropriate time for the accomplishment of those objects which they earnestly implore God to assist them in performing. For the past four months we have held prayer-meetings from 6 to 7 A. M., and from 7 1/2 to 9 P. M. on each week day, and on Sabbath from 8 1/2 to 9 A. M., from 8 1/2 to 10 and from 6 1/2 to 7 1/2 P. M., except on communion Sabbaths, when we have no afternoon prayer-meeting. Thus you see how diligently the means of grace are improved. To our prayers and remarks in the meeting we add personal effort. If we notice any one looking serious, we try to find out the state of his heart. If we observe strangers in our meetings, we don't wait for a formal introduction, but we grasp them cordially by the hand, and endeavor to make them feel that they are among their friends. We inquire if they love Jesus, and if we receive a negative reply, we then ask if we shall pray for the salvation of their souls, which latter question invariably elicits an affirmative response."

WHERE IS HE?—The report of the proceedings of the Madison, Ind., Presbytery, in the Christian Herald, says:—"After quite an animated discussion, we resolved to employ a Presbyterian missionary (conditioned on the finding of him) among our vacant churches. Bro. H. Little, Committee on Home Missions, stated that everything was ready for putting the right man to work within a week, if he could only be found. It is evident that the right man is wanted in a great many places. Where is he?"

OUR ROCHESTER CORRESPONDENT.

ANNIVERSARY AT AUBURN. The anniversary exercises of Auburn Theological Seminary occurred this week. The examination of the several classes was commenced on Monday afternoon, and continued until Wednesday evening. A larger number of examiners than usual were in attendance, and manifested a deep interest in the several recitations. Their report to the Board of Commissioners showed that they had faithfully attended to their duties; and it was highly complimentary, both to the faculty, for the manifest thoroughness of the instruction given, and to the students, for the unmistakable evidence they gave of having attended diligently and understandingly to the prescribed course of study. There can be no doubt but that the quiet atmosphere of the beautiful city of Auburn is favorable to such sacred pursuits.

RHETORICAL SOCIETY. Rev. James Douglass, of Pulaski, a graduate of 1848, was expected to deliver the address before the Rhetorical Society; but was prevented from doing so by sickness. In his absence, Rev. Dr. Van Vechten, of Schenectady, a man now seventy-seven years of age, father-in-law of Prof. Huntington, was invited to address the society, which he did with great ability, to the manifest gratification of his hearers. His theme was Christ as a Preacher. It was beautifully adapted to the occasion, rich in suggestion, and truly eloquent in many of its finest passages.

SERMON BEFORE THE ALUMNI. This was preached, according to appointment, by Rev. George P. Folsom, of Genesee, a good sermon, well delivered, and therefore both interesting and profitable to the hearers. After the sermon, a business meeting of the Society of the Alumni was held, at which proper notice was taken of the death of Homer B. Morgan, S. S. Goes, and D. A. Abbey, graduates of this institution, who have died within the past year. Mr. Morgan will be remembered as one of the ablest and best of the younger missionaries of the American Board.

Among the officers of the society elected for the ensuing year we need only name Prof. Hopkins, as President; Rev. H. N. Millard, Secretary; Prof. J. H. Seelye, of Amherst College, as preacher at the next anniversary, and Rev. Abner De Witt, of Troy, as his alternate.

THE CLASS. The graduating class numbered twelve, whose names and former residences are as follows:—Gustavus R. Alden, Staten Island; G. H. Chatterton, Washington, D. C.; T. Madison Dawson, Allowaystown, N. J.; Merritt Gally, Rochester; Willard P. Gibson, Wellsboro, Pa.; Almon R. Hewitt, Junius; Joel S. Jewell, West Newark; Solomon H. Moon, Rockford, Ill.; William N. Page, West Bloomfield; F. H. Seelye, Middlebury, Vt.; Edward Southworth, Waterford, Pa.; Charles H. Wheeler, Dement, Ill.

Already Mr. Alden has accepted an invitation to settle at Almond, N. Y.; Mr. Dawson, at Lewisburgh, Pa.; Mr. Gally, at Marion, N. Y.; Mr. Hewitt, at Weedsport; Mr. Jewell, at Preble; Mr. Page, at Trumansburgh; and all the rest but one, we believe, go West. It was a good class, and every way appeared well, and promises great usefulness.

THE SPEAKING. Seven of the number delivered their graduating orations on Thursday evening, in

the Second Presbyterian Church, before a large and deeply interested audience. The speakers are selected by the votes of the class, and all acquitted themselves well. There was not one failure, and some of the addresses were particularly good. We give the themes and names of the speakers:—Practical Christianity, G. R. Alden; Protestantism and Civil Liberty, G. H. Chatterton; Gregory VII. and Pious IX., A. R. Hewitt; The Ideal of the Pastor, J. S. Jewell; The Human Mind Needs a Master, S. H. Moon; The Moral Power of Young Men, Wm. N. Page; Truth in Order to Goodness, F. H. Seelye.

The farewell address to the class, with the giving of diplomas, was made by Prof. Hopkins, in which he paid a handsome tribute to the late Arthur Tappan, Esq., who once gave \$15,000 to the Seminary, to found the Richards Professorship of Theology. This he did at an early day, when the institution was in a low condition, and in great danger of failing altogether. His benefaction, so princely for the time, saved the seminary from extinction; and now that it is strong and prosperous, it is glad to remember and acknowledge his great liberality.

The last year has been one of decided prosperity to this institution. It has added one professorship to its corps of instructors; has secured its entire endowment; appointed its professor, and he has already entered upon his work, and is doing it well. It has also expended \$4000 in repairs and improvements, which have added greatly both to the comeliness and comfort of the establishment. Of its own funds it gave over \$2000 to its beneficiaries. It turns none empty away. It now has five able instructors, and offers ray inducements to young men seeking a right education for the ministry. We learn that already there is promise of a large class to enter its halls this autumn. The seminary was founded in 1820. The only survivor of its officers, as then constituted, is Rev. Dr. Wisner, of Ithaca, who was long one of its trustees.

MORE INGATHERINGS.

Last Sabbath was a day of great rejoicing in several of our churches. At Batavia forty-three were added to the membership; thirty-eight by profession, and five by letter. Such a scene had not been witnessed in the same place for many years. Twenty-six of this number were baptized, several of them heads of families. Many were in tears during the administration of this solemn ordinance. Others have indulged hope, and are expected to come forward at a later day.

A similar scene was witnessed at Lima—twenty-four received on profession of faith, and one by letter. An unusual number of these were prominent, leading men, ten heads of families, and some well advanced in years.

At Medina fifty-nine have recently been received to the church. At the Westminster Church in Buffalo, twenty-one were added last Sabbath, fifteen by profession, and six by letter.

MORE REVIVALS.

And the revivals have not all ceased. One is now in progress in Westfield, where Rev. Dr. Chester, of Buffalo, is supplying the desk. Dr. Heacock was out last Sabbath to help him, and preached also on Monday evening. The work has but recently commenced, but is already manifesting characteristics of great power and peculiar blessedness.

FROM OUR ITALIAN CORRESPONDENT.

THE BARLETTA MASSACRE.

GENOVA, April 20, 1866.

Barletta is a small town on the Adriatic side of the Peninsula, not far from the Gulf of Manfredonia. It has a population of nearly twenty thousand, made up for the most part of agricultural laborers, who are sunk in the grossest ignorance, and influenced by the most abject superstition. In such a place and among such a people, the priests found it an easy task to stir up the fire of persecution. In any of the large towns, especially in the north of Italy, it would have been more difficult. It is not quite two years since the Gospel was first preached in Barletta. After a visit made by the Rev. Mr. Meyer, of Ancona, an evangelist was sent, by name, Gaetano Giannini, who, though uneducated, was a most sincere Christian and full of missionary zeal, accompanied by a colporteur, who set his Bible stand in the public square. He spoke to all, who passing by, stopped to examine or buy books hitherto unknown in that place. At their first meeting, there were only six persons. Soon after, as many as fifty made their appearance. The little room could hardly hold all who came.

What brought this new movement into public notice more than anything else, was the remarkable conversion of a man, notorious for all kinds of vice. Happening one evening to pass by the place of meeting, he went in to laugh and mock, but God touched his heart and the lion became a lamb. In proportion to the increasing attendance and the good that was most manifestly being done, the wrath of the priests was raised. They did not even care to conceal their determined hatred against the Evangelist.

On the 9th of March, Giannini writes: "The war now made by the priests is terrible, but glory to God, the reunion still increases. On Wednesday evening I received a letter, warning me that I stood in danger of assault if not death." The Russian Vice Consul, also writes to the same effect: "The reaction of March 19th, was entirely the work of the clerical party, for a considerable time premeditated and most carefully prepared." The sub-prefect had also received warning of what was intended, which he thought proper to disregard. The day chosen was the festa of Saint Joseph, when imposing ceremonies draw multitudes to the churches. Though the preaching against the "heretical Protestants" had been very violent for some time, it reached its climax on the 19th of March.

The people were fairly carried away by it, and after so long training, were ready for anything. About three o'clock in the afternoon, all the immense crowd led on by some friars, with uplifted crosses in their hands, and cries and cursing in their mouths, hurried through the streets to the house where the Evangelist met for worship and where the Evangelist himself lodged. Before they came up to the door, Giannini was warned by two little boys, of his danger. The landlord, Catholic as he was, to his honor be it said, did all in his power to protect him. As escape by the street was impossible, he conducted him to the terrace which forms the roof of the house, and directing him how to go, then descended to protect his property and calm the people. Giannini with the two boys, who were the sons of Protestants, passed on from roof to roof, until he spied a half open door, where he boldly entered, and as the room to which it led was unoccupied, he concealed himself and his companions under a bed; the noise below becoming greater and greater, attracted the inmates to the window, who passed through the room where the fugitives were lying, but no discovery was made. Great was their fear, however, when they saw a "Canonic" among the rest, but he, too, passed by on the other side. After waiting until the evening, when the noise had ceased and the room was empty, they attempted to return, but the padrone saw them before they had got far away, recognized them, and, like the good Samaritan, dealt most kindly with them. "Don't be afraid," he said, "you are quite safe with me. I will protect you." True to his promise, he sent word to the sub-prefect, who supplied them with an armed escort, to conduct them to a place of still greater safety.

When the landlord of the house where Giannini lived, after seeing him to the terrace, returned to defend himself, he found his wife already wounded in the forehead, with a little baby, five months old, clinging to her neck. By a sort of miracle, he rescued her from the excited crowd, but the sight of blood made them more like wild beasts than men. Seizing on a well-known liberal, who was suspected of strong leanings to the new religion, they barbarously murdered him, throwing out his body from the window to be burned in the fire they had made of the broken furniture in the street. The house itself was completely sacked, and the poor Catholic who had so kindly aided Giannini to escape, lost his all. Not more than forty paces from this scene of violence was the station of the National Guard, who not only did nothing to prevent such atrocities, but actually thrust back, at the point of the bayonet, a poor creature who, already wounded, was fleeing to them for protection from those who sought his life. When their captain ordered them to go forward and quell the riot, they coolly said, "If we go, we will do much worse than they have done." One can scarcely believe in such barbarity; yet, these are well authenticated facts.

Disappointed at not finding Giannini, the crowd broke up into several parts, scattering themselves over the town. Very many of them went to the office of the sub-prefect, and demanded that he should be given up. When this was refused, they wreaked their vengeance as best they could wounding even the sub-prefect himself. For several hours violence, robbery, and murder were the order of the day. Wherever a Protestant lived there the rabble rallied, burned the dwelling, and killed the inmate. The best of all the brethren, a man most remarkable for his piety, loved and looked up to by all the evangelists, fell a victim to the rage of his enemies. After witnessing the destruction of his property, they dragged him to the street, and, while some were pleading for his life and himself on his knees commending his soul to Jesus the only Saviour, he was stabbed in the breast.

When such deeds were done in open day what wonder that a universal panic should fall on the Protestants! As soon as darkness had come on, they all fled into the country, yet even there the priests found them out, and had it not been for a protecting Providence many of them would have been killed. The deaths in all, at the time of the massacre, amounted to seven, but several of the wounded have since died. It is difficult, if not impossible, to get accurate information on this point. Not until 8 o'clock in the evening was quietness and anything like order restored. A company of soldiers had to be sent from a neighboring garrison. Seventy-five persons were arrested during the night, among them were three priests and a friar, and the National Guards were disarmed.

The Rev. Mr. Meyer, who hastened

to Barletta as soon as he heard of what had happened, gives the following interesting account of what he found there: "I arrived on Friday the 23d; the town was full of military. Giannini had already left. His departure was regarded as a complete victory by the priests, and the general impression was that the work of evangelization was abandoned forever. The day following I tried to rally a few of the brethren, but found it most difficult to do so; they were afraid to venture out of their houses. Many of those who had fled had not yet returned. House to house visitation was all that could be done. Though frightened and discouraged they were still firm in the faith, rejoicing that they had been counted worthy to suffer for the name of Jesus, their great grief being that without an evangelist they could not have a preached gospel. My arrival was soon made known in the town, and caused many an evil eye to rest upon me. I waited on the sub-prefect in the afternoon, expressing my wish to hold a meeting on Sunday, and asking for protection, which was readily granted. But the real difficulty lay in finding a locale, the old one being burned to the ground. At last one of the brethren offered his cafe as the only suitable place, though by so doing, he exposed himself and his house to danger. It was the most extraordinary meeting I ever attended—the cafe was crowded to the door, eighty persons inside, hundreds without; the banco, or counter, was my pulpit; for a back-ground, rows of bottles. Several carabinieri at the door; the whole of the police force that could be spared, within call, but concealed from view; (their services were not required, for there was not the slightest disturbance) the effect was marvellous. There was not one dry eye in the whole assembly—they wept like children. God grant that much good may have been done."

Sig. Ribetti, of Leghorn, a man of tried courage, has been sent to Barletta for some time, to keep up the hearts of our brethren, for this blow has fallen very heavily upon them. Recent accounts state that the town is in a very depressed condition, as if some terrible plague has just visited it. Additional information will, no doubt, be elicited at the trial, which will soon come on.

The public and the press are loud in their condemnations, although some journals—as the *Unita Cattolica*—throws the blame partly on the Italian government for permitting such heretics as Protestants to live in Italy, and chiefly on the Protestants themselves, for daring to disturb the peace of the Catholic church, by their evangelical labors. It appears that a general conspiracy against Protestants in Italy, has really been formed—of which the Barletta massacre was the beginning; but the authorities in every town have taken proper precautions, so that little danger is now apprehended. I have filled up this letter with these details—to the exclusion of every other topic—leaving your readers to draw their own conclusions—which are, I think, sufficiently plain. As the weeks roll on, the year becomes more and more pregnant with apparently great events. How will it end?

News of our Churches.

CITY CHURCHES.

THE FORTY-FOURTH ANNIVERSARY of the Sabbath-school of German Street Church, (Rev. G. Van Aken, pastor,) was held last Sabbath afternoon, and was a season long to be remembered by the friends of the school.

The report of the school was highly encouraging, showing rapid growth and great activity; during the year, there having been sufficient raised to pay the expenses of the school, make considerable additions to their library, take three shares in the Soldiers' Orphans' Home, etc. But the most cheering statement of all, was regarding the religious interest manifested—quite a number of the scholars having united with the church, others intending to do so, while throughout there is a great deal of feeling displayed. The floral offerings of the classes were indeed beautiful, and filled the church with their fragrance, while their offerings in money were unusually large, some of them amounting to over fifty dollars.

After the report and presentation of offerings, the Rev. J. H. Suydam, of the Reformed Dutch Church, and the Rev. Lewis Horabarger, of the Baptist Church, made addresses, which delighted the children, and gave an equal amount of pleasure to the adults.

The exercises were of course made up partly of singing by the children, and at the close of the service every one appeared to feel that God had been present to bless our anniversary day, as well as during the year which had passed.

REVIVALS.

SPRINGFIELD, ILLS.—Since Mr. Hammond's departure from Springfield, the work is still progressing. The hall is densely filled every night. The morning prayer-meeting is also filled. Open-air meetings have been instituted. The Rev. Mr. Wines, of the First Presbyterian Church, held an open-air meeting on Sabbath, which was attended by fully 3500 persons. On the coming Tuesday another was to be called, to be addressed by three converts from Peoria, all of them prominent men—one an ex-Senator of the State, another a State Representative, and the third a medical doctor. Many are gathered into the open-air meetings who before could not