## Correspondence.

DELAY OF ANSWERS TO PRAYER.

A human teacher would not have would be produced.

Not so our Lord; the truth to be taught was so important, that it needed to be sharply conveyed, and He had no apprehension that a mistake would be yourself? That it came of itself? Will made, and it was not. No one under- you doubt that it is all from God? So stands from the parable that God can be worried by prayers into granting what He would rather not give; but the world of believers have learned from it that God would have men wait upon Him in prayer till they have a true appreciation of what they seek, and a clear and fixed impression that the answer comes from Him alone.

How little do men understand the greatness of their requests! We come before God, and how flippantly we ask for the mightiest blessings, mentioning them carelessly, and by the way, as if they were very common place, when, in fact, they may be great as the universe. Take, for example, our daily petition for forgiveness of sin. One might say that. for the most part, and from the lips of the most who pray, it comes only as a suitable rounding up of a prayer; not that it means much, but that the service would not be quite complete without it. "Forgive us our sins!" What a request is this? It has in it all other blessings. Not to have it, would be to be wretched in a universe of good.

Would you know what forgiveness is? Go, uncover the mouth of the pit, and ask the sufferer who wails in his despair amid the undenchable flames, what it would be to be forgiven. How he would start up at the mention of the word in a would be produced upon me: "I knew I was delirium of joy! To him it would be wicked; but, as I looked around on my Chrisdelirium of joy! To him it would be the unlocking of his prison house; it would be to step out from the outer darkness, to have done with the wailing and gnashing of teeth; it would be to rise into the sun-light of God's favor and of life eternal. Were it possible to ask at all, he would ask in no thoughtless way, but with an intensity of earnestness that would break your heart. But he cannot ask it. You can.

forgiveness does not oftener and sooner trated deep into my heart, and still all was come? You ask it often so carelessly, because you do not know its worth; because you do not know how sweet it is to feel forgiven; to have the cloudy consciousness of sin gone; to be in the

Suppose, now, that you should begin do it to see how good it is to be and to feel yourself forgiven, and should bow before God with a very deep consciousness that this was more important than all arms, and Ol I was so happy. And when beside; now you would not think it easy Mr. Burchicame in the next day, as he had that this was more important than all to obtain, you would not be surprised promised. I was all joy for myself, but my dear at delay. You would ask, you would husband was still without the Saviour's love! at delay. You would ask, you would As day after day passed, I saw he loved to importune, and the more you would ask linger at meal times, and listen to the conand the longer you would wait, the versation about you and the meetings; for larger and more precious the blessing we could talk of nothing else. At last he would seem. The delay would make it consented to attend Sabbath eve. I wanted seem priceless. And when, at last, it and as I arose with the young converts, and would be imparted, how you would lie you asked others to rise for the prayers of there before God, with heart bursting Christians I touched him, but he did not with joy and a mouth filled with song and gratitude.

This is but a type of all the rest. Our Heavenly Father delays His an when he came to tea, he was deeply convictswers till we have some proper thoughts ed. He soon burst forth in tears and praynecessity, makes them great enough to praise Him for, when they come.

Have you ever thought how difficult it is for God to keep Himself before even those who pray to Him? He delays came and conversed with him. Your word His answers on purpose, that He may seemed to go straight to his heart. He said, "I be seen and recognized in His gifts. If feel happier; "and before we reached home they come too soon and too early, they would not seem from Him at all. See how it is with gunshine. Is there in all family altar, and now we ask your prayers the world of seen things anything more that we may be strengthened wonderful than light? Suppose you had never seen light and should for the first look upon a dawn; should behold the faint gray streaks of something strange in the east, and then soon the faint, rosy blush, growing deeper and broader, and shooting up among the stars, and by-and-by the golden gleam, and suddenly the effulgent, blinding disk of the sun surging up; and as you turned from its insufferable brightness, you should see the stars all gone, and only the light blue dome and white clouds above you, and all around a world of beauty you never imagined: green trees, many-hued flowers, faces suffused and glowing in the ruddy shining; seeing all this for the first, you went, mine had as strong minds as any other would fall down awe-struck, unable to speak your wonder or your joy. God, the great God! how wonderful in power, how beautiful, how glorious, how good in His work! But light is very common, and not one in ten million thinks to praise God for it. It comes without

Him. If you should receive it on the urging me to attend the adult meetings. My to be able to read the sacred page for them. Himself is his own dungeon. Milton.

It is more earnest now, but the answer is not given. You wait and you ask again.

It seems were necessary to make a careless asking before. It." She said, "If you believe the Bible, you will have to sometime, if you get to heaven." There is a deal in that, "you will have to sometime."

It seems were necessary to make again. ventured to use such an illustration as not given. You wait and you ask again. that of the friend at midnight in our It seems very necessary to you. You Lord's parable. Here the man obtained have looked elsewhere, but could not his request by sheer force of importunity, get it; it seems, as it did not at first, power of his teaching than Christ, would with your requests, perhaps with your have feared that he would be misunder- tears; you have forgotten now all creastdod, and that a false impression of God | ture aid; you look only to Him, for He only can impart the good you seek.

In some blessed hour the request is granted, and you rejoice in the boon. Will you now think that you got it you will always think. And why? Because God delayed, and because you got it through your importunity.

WILMINGTON, June 21, 1866.

A WHOLE FAMILY LED TO JESUS. BY REV. EDWARD PAYSON HAMMOND.

I have just been reading, with the deepest interest, two letters from a gentleman and lady in Springfield, Ill., telling how they were brought to Christ. It will be seen that God used their little children to get them thinking about their soul's salvation. To photograph the family group, I should like to insert the letters received from the children of and give ourselves to Him just as we are, just these parents, but this would take up too

much room. It is now about two months since they found peace in believing, and last Sabbath I heard this father stand up in the presence of not far from five thousand people in Springfield and tell the story of his conversion. The letters are only quoted in part.

SPRINGFIELD, April 24, 1866.

On your arrival in this city, my curiosity was very great to attend your meetings. never dreamed that any beneficial results tian triends, I concluded that in many things I was no worse than they.

My husband laughed at my recital of some of your sayings. I said, "Dogo, just for curiosity, and judge for yourself." He did, the next day, for a little while, and spoke of it afterwards as a circus. I did not go again until the third day.

until the third day.

By that time, three of our little family had found that they loved the blessed Jesus since you arrived, and my dear husband and myself were still without the peace which we both required. You came to me in the Need you wonder that the sense of gallery and spoke a few words; they penedarkness within. In a moment, Mr. Burch, our minister, came. I could converse more freely with him. He plead with me. "Do try," he said, "and give your heart to your Saviour." I said, "I am willing and waiting, but I do not know how. What must I do to be saved? I know I am a great sinner, but sweet, calm, clear sunlight of God's around the saved of Land the and only speaking words of joy to your know how many are praying for you." O, that touched me. "Ask Him," he continued to take you just as you are, and He will

> I did; I prayed all night, slept none. O what a night that was! As the day dawned a light broke in upon my soul. I felt a though Jesus had indeed taken me in His

> move. My heart sunk within me. I spent another sleepless night. I arose from the bed and fell on my knees, and prayed and prayed. The prayers were answered. The next every

of the value of His gifts which we seek. ers; said we had no idea what a burden he had carried all that day—more than he could Given too soon and gotten too easily, bear. Tears rolled down his manly cheeks, they would seem of little worth. The im- and the struggle within him was terrible. portunate prayer wrung from a conscious tried to convince him how easy it would be to throw himself at Jesus' feet and say, O, Jesus, take me, miserable sinner, as I am, and that he would find relief; but a cloud seemed to hover before his vision. He went that night to meeting bowed with anguish. He stood up among the inquiring ones. Many all was bright, and Ol how we rejoiced. We have now a whole family in Christ, blessed be His holy name! We have established a

From your devoted friend, The above letter is full of instruction. O, that every wife in the land might, like this lady, spend a "sleepless night in prayer." It would not be long ere their hearts would be made glad in the assurance that God is the Answerer of wrestling prayer. But the following letter of the husband shows how the midnight prayers were answed:-

My wife and children attended your first meeting. The children were delighted, but the wife carricatured your manner very amusingly. The orders were, No more such nonsense for our children—it will excite them too much. Their minds could not bear it-they would certainly be in an asylum very soon, i allowed to attend any more. But still they continued to go, for I concluded if others

My wite soon got over her prejudices, and instead of laughing, the theme was, "Have you been to the meetings? O! do go and hear and see for yourselt." I promised to go that afternoon. I staid about half an hour; told my brother in law that I had been to the circus. Where? Overatthe State House; that it might suitchildren, but it was too silly Our Heavenly Father would not be said. I laughed at the idea of children know his calling. He has an interesting school of may sit in the centre and enjoy bright day. Him. If you should receive it on the

I became provoked if they were not at home I became provoked if they were not at home punctually; I scolded; in fact, everything punctually; I scolded; in fact, everything tracted East, temporarily, with a prospect of punctually; I scolded; in fact, everything tracted East, temporarily, with a prospect of punctually; I scolded; in fact, everything tracted East, temporarily, with a prospect of humanly devised schemes of doctrine. If "children of pride, transgression, wick-punctually; I statement of the interests of Montana, and to that end we gratify my wife, I attended the open-air meet the interests of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to that end we are the interest of Montana, and to his request by sheer force of importunity, or as it is literally in the original whis shannelessness," by a persistence so obstinate, that it amounted to impudence; this alone made his success. And all this to illustrate prayer! Any our sequests, perhaps with your requests, perhaps with your I repulsed him rudely. I wanted to get out ing. At the night meeting in the hall, I sat wish him God-sp behind a pillar in the gallery—did not want mountain home. I repulsed him rudely: I wanted to get out of that place, and insisted on my wife leaving immediately. I felt awful-my heart seemed

to weigh a ton.
I went to bed—but no sleep for me. the morning, my wife asked me how I rested?
"O, first rate." I did not want her to know I was touched. She said she had a terrible night. I knew it; my wickedness was the cause. I could not bear my burden longer; I must relieve my mind, and told my feelings to my family. I cried bitterly, and they cried in sympathy. Yet my sins bore heavily upon

The next day was election. I thought I could alleviate my suffering about the polls, and have a good time as usual. But no; my heart was not in it. I went to prayer-meeting next morning, and stood up and asked Christians to pray for me. I thought the words would strangle me. I felt a little lighter, but still a great cloud overshadowed me. I prayed all day, and rejoiced when meeting time came round. Heard but little of the sermon—was praying the best I could with myself. Many talked to me, but I could not see the way. You spoke to me— prayed with me—told me to give all up to Jesus. I tried; I did, that night on my way home, and blessed be the Lord, my load was gone in a moment! O! how easy it seemedhow easy it is-if we will only believe Jesus trust him, and quit doing ourselves.

Do you ask, Are you happy? Well, you

would think so, to see six of us around the family altar, lifting our hearts to God for his kindness and love. It is strange, how blind the human family are, that they will not be-lieve the holy word of God. My prayer is, that you may not find as stubborn a sinner as I was. Pray for me, and may God strengthen you in your glorious work

Yours in love and truth, R. W. D.

LETTER FROM MON'TANA TERRITORY.

BANNACE CITY, MONTANA TERRITORY, \ May 17th, 1865.

REV. JOHN W. MEARS, Philadelphia, Pa:-Dear Brother: My object in penning the following article is twofold. First, to give you a good account of the Rev. Geo. G. Smith, sent to this field from one of your Presbyteries, to labor for the cause of Christ; and second, to lay before your people and the Christian churches the religious wants and destitution of this extensive, and at the present time most attractive, region of the United States.

Although I have been raised in the M., E. Church, and have no special claims on your paper, yet it seems to be my duty to make known to you the following facts, for there is not, to my knowledge, a Presbyterian preacher in Montane, nor any one who is better acquainted with Brother Smith than my-

While I am writing this letter he is, slumber, or meditating around the camp- at Helena, Last Chance; at Diamond fire, peering into the bright blaze of the pine, studying the fanciful images of the burning coals, images of friends and loved ones at home, and now his cheeks flush with joy as he anticipates a happy meeting and again mingling with old associates; and now they grow pale, his eye is sad as he half regrets that he ever left his work; or, perhaps, he is praying for help over in Montana; or. may-be, he is pacing to and fro, on guard, to protect the camp from hostile Indiians. Morning comes, and in mountain phrase, everything is business, -a hot cup of coffee, a slice of bacon, and a biscuit are eaten, and the train moves on that carries Brother Smith to Fort Benton, where he will take a boat for America."

Still he is surrounded by many dangers. The region through which he passes is infested by the Bloods, Piegans and Sioux Indians, who are very treacherous and hostile. We pray that the Lord will protect him by night and by day.

The first year, Brother Smith labored in Bannack, and always drew a good audience. The new and extensive discoveries of Last Chance, Silver Bow, German and French Gulches, Blackfoot and Ophir, caused so many of the miners to "stampede" from this camp, that he deemed it a more profitable use of his time to preach where the people were the most numerous, and means for building a church most easily obtained. He started out to visit and preach at the different camps, taking Virginia City on his way. At this place, unexpectedly, he found an opening, and went to work, organized, as he had done here, a Sunday-school, and, finally, a church, to which he earnestly devoted his whole ability, besides teaching the colored people of evenings. Indeed, though laboring against great difficulties, he left no opportunity for doing good unimproved.

The following notice is taken from the Democrat, a secular paper published in Virginia City:

REV. G. G. SMITH.

It is with deep regret we learn that the Rev. George G. Smith, pastor of the Presbyterian Church of this city, is about to leave for the States. Mr. Smith is one of those quiet, unassuming Christian men who attend to their own business. He is a devoted Christian to the cause he has espoused, and

first asking, you would in a little while forget that God had anything to do with giving it. But it does not come as soon as you have asked. You ask again. Perhaps it was a careless asking before.

But it was a careless asking before.

with him, and slept with him, and labored in the common cause of our blessed Master with him, and worked in the mines with him to gain our daily bread, I therefore know his heart, that it, was entirely devoted to the cause of religion, that he lived a consistent Christian, and won the esteem and good-will of all who knew him.

THE RELIGIOUS WANTS OF MONTANA are immense. There is scarcely a camp in the Territory that is now provided for by the Christian churches, except that the Catholic priests have organized societies in the cities, and the Rev. A. M. Hough, of the M. E. Church, is located at Helena City, Last Chance, and at this time a pious father of "the mother" Church is on the Montana boats, coming up the Missouri to visit this field and their missions, which have long been established among the Indians. Where is the zeal of the Protestant Churches? Long before any other white men, the Catholies traversed the Rocky Mountains, and planted missions among the Indians, and not without some good results. Are there any men among you of ability who can give up places of ease and profit to swim swollen streams, to face the pelting blast of winter when the thermometer stands fifty below zero? The Methodist Church used to have such physical and mental heroes, but they have had their day, and dyspeptic young preachers, in fine broadcloth, very effeminate and delicate, with their brains stuffed with much theory and great learning, and but little capacity or practical ability, have taken their places. I do not speak disrespectfully, but common sense will tell you that such cannot succeed in this country

Emigrants are at this time crowding every thoroughfare, and travelling to the new Eldoradoes by thonsands, and new and rich diggings are constantly being discovered, and the country becoming more and more attractive as its vast mineral wealth and agricultural resources are being developed.

At Bannack we have no minister to break to us the bread of life; the gates of Zion are closed; the Sabbath is unobserved; religion is untalked of; and instead of prayers and praises on the Sabbath, the enemy assembles his hosts at a saloon to have a bacchanalian 'spree," and drunkenness and cursing are seen and heard on every side.

What is true of this camp, in this respect, is tenfold more so of all new mining camps and populous cities in new mining countries.

Preachers of the Gospel are also needed at Virginia and Nevada cities City. Confederate Gulch; at Blackfoot City, and at a dozen other new camps in the Blackfoot country; also at German, Silver Bow, and French Gulches and surrounding camps. Besides these, some of the agricultural districts are populous enough, and destitute of reli gious privileges. There can be no reasonable doubt that the Galletan Valley would support a preacher after the first

Men of talents, of strong natural gifts; physically sound and capable of enduring privations, who can suit themselves to the customs and habits of honest miners and bold mountaineers, are the men we need. These people pride themselves on their manhood, and often hide under a rough exterior fine natural endowments; and no fashionable preacher, dandy, or milk-and-water minister would be acceptable to them. Indeed, a man of the Peter Cartright style, who would "take down" a bully, would be esteemed by them, if he lived as a Christian should, proving his doctrines by his

Where board is from \$14 to \$20 at a common "ranche," and washing a dollar a-piece, the preacher must make his own bread, chop his own wood, and wash his own clothes; or, in mountain language, keep his own "ranche," (boarding-house or inn.)

It is useless to mention a thousand other obstacles and discouragements, but we will come to the conclusion at once. Can you send us any young or middle-aged man full of the vigor of life, of resolution and the Holy Ghost? We are praying for help. Do not say, There is time enough yet. That next year will do." Listen to the words of our Saviour: "Say not ye, there are four months, and then cometh harvest? Behold, I say unto you: Lift up your eyes, and look on the fields, for they are white already to harvest."

There is a Cornelius here and there, praying and saying, "Come over unto Macedonia and help us." Montana is the Macedonia of the United States at this time, and a Peter or a Paul might hear our cry, and "come over and help us."

> Respectfully, SAMUEL F. DUNLAP.

"CHILDREN OF WRATH."

Bible, I have come to feel that "what and Divine grace. we are to believe concerning God and what duty God requires of man," is far the word in this place, it is plain that it better learned, and in better and more just relations from the very words of persons mentioned as "children," and Holy Scripture, than from the best not the disposition of God towards them. philosophical system of theology argued proud, transgressing, wicked, iniquitous, on rational grounds, and arranged in and disobedient children, or persons. t can say more. Having prayed with logical order, is just the worst form of then "children of wrath, or passion, or him, and eaten with him, and conversed logical order, is just the worst form of then "children of wrath, or passion, or that "science, falsely so-called," which impulse, or anger," are wrathful, angry, St. Paul warned Timothy against. When I am told by admiring pupils, that this or that professor's scheme of metaphysical theology is so perfect, and dovetails so completely in every part, L am sure that it is just so far false or imperfect; and I wonder at the logical stretching, and squeezing, and patching which must have packed the great and but partially revealed things of God in this perfectly logical and human system. It is no wonder then that, when I stumble upon or overhear a printed or spoken discussion of some point in speculative divinity. I am often amazed at the use made of some simple and innocent text of Scripture, dragged in by the ears to sustain. by its testimony, a dogma created by the human theory and called for by the

logical necessities of the system. The expression "Children of Wrath," from Eph. ii. 3, has been so often and so confidently quoted in my hearing to sustain a theory which demands that it shall mean the "wrath of God," that I reading of the text, I had missed that attention, therefore, to a few considerations, which assure me that there is no such meaning in it as that which is put upon it; and that whether the doctrine supposed to be based upon it be true or false, this text has nothing to say about it—that the expression does not mean children of God's wrath."

1. The form of the expression does not require it. This is the only instance if it be one at all—in which a mental or moral characteristic thus associated with the phrase "children of" is to be applied to some other person or persons than those denoted by the term "children." In the preceding verse (Eph ii. 2) and elsewhere in the same epistle (Eph. v. 6,) we have the expression children of disobedience," evidently meaning disobedient children, and surely not "children of God's disobedience."

So, "children of pride" (Job xii. 34,) are "proud children" or proud persons; 'children of transgression" (Isa. lvii. 4,) are "transgressors," or "transgressing children." or persons who transgress; children of wickedness,"/(2 Sam. vii. 10,) are "wicked children;" "children of iniquity" (Hos. x. 9,) are "iniquitous children."

These are all the instances in the Bible of an identical form of expression. and they show that, if the expression before us is properly rendered \* children | already insisted on this in the sketch of of wrath," then the meaning is wrath. Dr. Asahel Nettleton, who gave himself ful children," or persons of wrathful disposition, and has no reference whatever to the wrath of God.

2. But the word does not here mean "wrath." The Greek word this rendered is ORGEE. Liddell an Scott render Orgre, "impulse, feeling; hence the temperament, disposition, temper, especially in the plural, social dispositions (with astunomoi)." As secondary meanings they give " any violent emotion or passion," and finally, as we say either that a man is "in a passion," or "in anger," so they give "anger, wrath" as remote and derived meanings, because anger or wrath is a violent passion. Another and still more remote meaning is "fear."

The word is used with nearly all its shades of meaning in the New Testament. St. Mark (iii. 5,) says that our Lord "looked round about on them with deep emotion (not anger) being grieved for the hardness of their hearts." Here, surely, is not "wrath" with the "grief" but the tender yearning of a pitiful sorrow.

St. Luke (xxi. 23) says, "There shall be great distress in the land and fear (not wrath) upon this people."

St. Paul (Rom. iv. 15) writes, "The law worketh fear," (not wrath), as contrasted with the "promise" which gives hope. So (Rom. xiii. 5) we are exhorted to submit to the political authority of the west "not only for fear but also for conscience' sake."

There are other instances in which passion" would be as good a rendering as "wrath" or "anger," although no false impression is made by the latter.

But in the text (Eph. ii. 3,) which we have specially in hand, the Apostle's argument requires the original meaning of the word, as "passion" or "impulse." He contrasts their former with their present condition, motives, and character. "In time past" they were "dead in trespasses and sins," now they are alive unto holiness; "in time past," they "walked according to the course of this world," now they walk in the ways of the heavenly world; "in time past" they served the "prince of the power of the air," now they are subjects of the Prince of Peace; "in times past" they were companions of the "children of disobedience," now they are "created unto good works;" "in times past" they sought to satisfy the "lusts of the flesh" and the "wills of the mind." but now they seek heavenly things "in heavenly places in Christ Jesus; and finally, they a humber of years. Was it right for him to do were formerly by nature children of to foster the spirit of pride. What has to be

of disobedience," being led by their lusts Little given to the reading of systems and passions and fleshly desires, but now of theology and much to the study of the they were guided by principle, and faith.

But, whatever may be the meaning of denotes a quality or characteristic of the passionate or impulsive children, and not, so far as this text is concerned, the subiects of God's anger, or wrath, or venge-

## M'CHEYNE'S DESIRE TO BECOME AN EVANGELIST.

In an English edition of "BURNING AND SHINING LIGHTS," by Rev. Robert Steel, containing among many others, a brief biography of Rev. Robert McCheyne, we find the following pertinent remarks with regard to the peculiar work of evan-

Mr. McCheyne took part in this evangelistic work, and dispensed the Lord's Supper at Huntly, amidst deep impression. In some parishes around Perth the shower also fell, and in the south of Scotland also. It could not fail to be observed that those ministers who had prepared for their holy work along with Mr. McCheyne, by earnest prayer and intense love for souls, received copious blessings. Newcastle-upon-Tyne was visited by Mr. McChevne and others. have often been driven to look at it who still labor with success in the Lord's again and again, to see if, in all my vineyard. Many souls were awakened there. So marked were the effects of the which is essential to its meaning. I ask efforts made at that time, that Mr. Mc-Cheyne had a desire to be set apart as an evangelist, that he might go through all the land and preach in every parish. There is no doubt that such an agency is calculated to be very useful. Dr. Nettleton was eminently blessed of God in the work, and were every church to get a man so singleminded, so judicious, so highly-gifted, for his work as he, the sooner evangelists are commissioned the better. Many ministers would be revived, and many congregations stirred. We need the extraordinary to give new impetus to ordinary means. The prophets of the Old Testament Dispensation were such, and by their instrumentality was the Church often revived, and ordinary means of grace made more lively and effective. It is somewhat surprising that such an agency should not have been constantly maintained in the Christian Church, when we consider the great commission intrusted to it by the Lord Jesus. It seems more needed now than ever when so many have fallen from church attendance. We sincerely trust that suitable persons may be found for so momentous a work, and that the churches of Christ may see the propriety of setting apart qualified evangelists. With the stamp of the Church and the confidence of pastors, the labors of such devoted men could scarcely fail to be productive of great good to the congregations of regular worshippers, and especially be useful in arresting the attention and winning the souls of those who have been careless of eternal interests. But we have entirely to the evangelist's work in America, and whose labors God blessed to the conversion of many thousand souls.

## ANNUAL MEETING OF THE DUNK-ARDS.

From a correspondent of the German Reformed Messenger we take the following interesting facts:--

This meeting was held, according to announcement, on the farm of Mr. Jacob Price, about one mile and a half north of Waynes boro, Franklin county, Pa. It commenced its sessions on the 18th of May last, and closed on the 24th. It was composed of delegates from all their churches scattered throughout the United States. These delegates were lodged by the people residing in the neigh-borhood, but all were boarded on the ground. Extensive preparations were made for this purpose. Tables were erected capable of seating one thousand persons at a time. These tables were covered with canvas, forming a huge tent, Here also their business transactions were held. Not only were the delegates and other members fed, but also the whole multitude, whosoever desired to partake. This was done in imitation of our Saviour's feeding five thousand on one occasion, and four thousand on another. But, unlike those oc-casions, instead of a few loaves of bread, they consumed about sixty barrels of flour; an , instead of a few fishes, about eighteen fat beeves, besides an immense quantity of hams, butter, apple-butter, pickles, and coffee.

The business transactions commenced on Monday. These consisted in rendering decisions on the practical questions that the times and circumstances constrained them to consider. One question was, whether it was right to adopt the habit of voting, in order to arrive at the sense of the majority, and thus come to a decision on any subject. The question was answered in the negative, inasmuch as voting was a custom that belongs to the world. The manner in which they come to decisions is something like this: -A committee of fifteen is appointed, to whom all questions must be previously handed. The committee then refers each question to a sub committee, which sub-committee frames a decision to the particular question referred to them; being approved by the committee, both question and answer are then presented to the assembly through the president thereof, who at the same time asks their opinion. Their approval is manifested by nodding, their disapproval by shaking the head. When any signs of disapproval are manifested, discussion ensues; but yet the answer previously given stands, and the president pronounces it

Some of the questions thus decided at this meeting are the following: Shall we receive colored persons into the Church, and shall we salute them with the Holy kiss? It was decided that they should be received into the Church, but that all the members were to be left to their own choice and taste in regard to saluting their colored brethren, with the understanding, however, that all who refused to do so were to be regarded as weak. One of their members out West leased a piece of ground to an agricultural society for PABSION or IMPULSE," as well as "children done with the offender, has not transpired.