American Presbyterian.

THURSDAY, NOVEMBER 26, 1868.

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The Result of a Single Effort, Western Social Science Association, Sunday School Work in Missouri, November, Creeds in Individual Churches, Ministerial Relief Fund, Editor's Table, page 2d; Editor's Table continued, The Two American Tract Societies, page 3d "Emma," (poetry), Some Passages in Life of Deacon Goodman, Earthquakes and Tidal Waves, page 6th; Religious World Abroad, Great Britain, The Continent, India, page 7th.

The Governor of Vermont, Hon. John B. Page, in his thanksgiving proclamation, has given all due prominence to the great acknowledged object of Christian thankfulness. The proclamation is very brief containing but five paragraphs. The third paragraph is as follows:

"Most of all, should we ever render fresh Thanksgivings, for the gift of grace and the hope of Heaven, revealed unto us, through our Lord Jesus Christ."

Strange that truly Christian sentiments in public documents, like those of Gov. Geary and Gov. Page, should be the exception instead of the rule, and that we should have to ask ourselves so often whether we have any right to call ours a Christian country.

Rev. James G. Mason of Jonesboro, Tennessee, is in the city, now seeking aid for Rogersville Seminary. He is cordially endorsed by the Pastors' Association. See letter of our Rochester Correspondent.

. It is a pity, and yet in our imperfect state inevitable that more less of evil should speedily show itself in every earnest effort and every vigorous, spiritual impulse towards a higher measure of Christian usefulness. We have not the slightest doubt of the genuineness and high value of the impulses that have led to the calling and holding of "Christian Conventions" so called, and that have characterized their proceedings, but we can feel no sympathy with the impatience manifested by many of the leading spirits at these meetings with all and every other existing Church organization. Their zeal (without knowledge) against sectarianism seems likely to lead to the addittion of still another to the roll of sects. A Union Church is called for as the best issue of existing City Mission efforts. As the most prominent individual making this call confesses that he has at length discovered "that there may be spirituality even in the Presbyterian Church," we have some intimation beforehand how much "the Union which sometimes criticises the general course of absence of Sectarianism.

SUMMARY.

The Ministerial Relief Fund acknowledges, for the Rev. G. S. Corwin, and \$361.45 from the First church, Philadelphia.

Bethesda Sunday School, in this city, has increased in one year, from one hundred and eighty to four hundred and twenty-nine pupils.

Kenderton church, Philadelphia, installed three elders, Nov. 22d.

our city churches within the month.

Two new church edifices have been dedicated (one German), one church organized (with a revival) at Greenville, Ind., three ordinations, one death in the ministry, B. St. John Page, one removal to the other branch, two resignations of pastorates, one call accepted, and seven installations; see in our Church news

Rev. Edward P. Hammond was to sail for America on the 17th. His closing labors at Chelmsford, England, were attended with extraordinary blessings.

Rev. A. D. Moore was installed pastor of the First church, Northumberland, by Harrisburg Presbytery, Nov. 5. Particulars next week.

The Presbylerians in England of the E. P. and of the U. P. Synods are taking more decided action upon re-union, being somewhat weary of the delay, of the

Scottish churches in negotiations for the same object. Ministers of the Established Church of England have not hesitated to preach politics during the recent elections for the new Parliament. They have sought in vain to prevent the success of the Liberal

party, as the majority for that party will be 160. There has been a revival of Quakerism in some villages in Yorkshire, England; the English Quakers have 12,474 scholars, in "First Day" Schools.

Quite a number of the students in Oxford, England, are known to be evangelical in their sentiments.

There are in Germany and German Switzerland 85 Sunday Schools, with 13,500 sobolars, the result of the efforts of Mr. Woodruff, of Brooklyn, begun in 1861, when such a thing as a Sunday School was not known in Germany.

Five of the Austrian bishops who opposed the execution of the new law of civil marriage are to be proscouted as disturbers of the peace.

The permission to establish a Protestant chapel in Seville, Spain, was gained through the efforts of the American Consul, John Cunningham.

.The Jesuits have been suppressed, and their immense property confiscated by the Provisional Government of Spain.

Greenville, Ind .- A new church was organized Nov. 8th in this place by Rev. P. Beran, who had been holding a series of meetings in a school school house. The intense political excitement was so overborne by the religious interest that fifteen persons were received on profession, and with five received by letter were organized as above. After sermen two fathers of families came forward at the benediction, and asked to be enrolled, and at the evening prayer-meeting two mothers of households and two young men offered themselves on profes sion of their faith, making twenty six in all.

FROM OUR ROCHESTER CORRESPONDENT. THE CARNIVAL OF CRIME.

It seems as though it had come. At no time within our recollection have crimes seemed to be patriotic region; in a village also destined to so numerous, so fearful, so bold, so shameless, as now. Every daily paper is loaded with accounts of them. They are not confined to the great cities, or to frontier settlements. They are not the mere fruit of border ruffianism or Southern barbarism; they abound everywhere. The most quiet neighborhoods, the most peaceful country villages, are alike startled by reports which shock all human sensibilities and stagger our utmost belief.

Highway robberies and midnight burglaries the 11th instant—sermon by Rev. D. K. Bartseem to be especially on the increase. Our own lett of this city; ordaining prayer by Rev. J. city and region seem to be infested with a welltrained, skillful and desperate band of robbers and assassins, and we read the same things of

every other part of the land. What means it? Whither are we tending? Is it not time to ask if there is any way of checking this fearful increase of crime? We are persuaded that our laws are too easy with criminals; the punishment is not sufficiently swift, sure and terrible against burglars, robbers and assassins. A few months' imprisonment, even at hard labor, with plenty to eat and a home of comparative comfort at the time, seems not to be enough to deter this class of villains from their nefarious deeds. Vast numbers of them seem in the first place to escape detection for years, living all the time in ease and idleness upon the fruits of the most abominable crimes; and when caught they seem not to care for it, nor to fear their punishment. They serve out their time, and return with increased skill and desperation to their old

Must this always be so? Is there no punishment adequate to check this class of outrages? Why should not the highway robber, and still more especially the midnight burglar, suffer death, as well as the murderer? Why have they not utterly forfeited their lives? Is not murder always in their hearts?, Do they not always go armed with deadly weapons? Do they not intend to commit murder in every instance, rather than be foiled of their purpose, or be caught in their deeds? If the law read, "every burglar, every highway robber, caught and convicted, shall suffer death," we believe the number of these crimes would soon be less. And the wretch that will break into a house in the dead of night, fall upon defenseless sleepers, who have never wronged him at all, to rob and plunder and destroy, has plainly forfeited his right to life. He ought to die. If this be thought cruel, we answer, it is not half so cruel as that he should go on murdering the innocent and defenseless. A few lives of scoundrels, so taken for their crimes, might save a larger number of worthy and valuable citizens to comfort and usefulness.

SOMEWHAT MIXED.

The Elmira Advertiser is a staunch Republican paper, well edited, able and reliable. Its Weekly also contains a department of two or three columns, edited by Rev. T. K. Beecher, Church" is likely to exceed churches now in the paper very severely, and sometimes gets a reexistence, in the true spirit of unity, and in the ply from the Editors quite as sharp as the assault. This looks a little like a house divided against itself; and outsiders can't help wondering why the Editors don't take matters into their own hands.

1lowever, that is their affair, and not ours. quarter ending in October, \$8,033.07; of this amount But, in one of their issues, the Editors put some \$500 is from A. Champion, Esq., Rochester, \$100 from very sharp questions to their able and reliable contributor, closing with the following striking language: "In short, Mr. Beecher, it is reported, and widely believed, that you are an ale-drinker and wine-bibber; that you are a billiard-player. and proprietor of a ten-pin alley; that you are a profane swearer, a trifler, a mocker, and a stumbling block generally in the way of Christian Three new and large Organs have been opened in religion. You know, Mr. Beecher, that all these things and more are said of you. Why don't you answer and refute them?"

Mr. Beecher replies in the same columns, that the questions are "insincere and in bad taste," therefore, he should not answer them.

Whether the Editors were serious in making these charges against Rev. T. K. Beecher, or only "fighting fire with fire," it is not for us to judge; but the chief muddle is this-a paragraph is now going the rounds of the secular papapers, (and we suppose it will reach the ends of the earth before it can be arrested.) which reads as follows, and shifts the responsibility quite ma-

terially: "Thomas K. Beecher, brother to the Brooklyn one, the Assistant Editor to the Elmira Advertiser, is out in a series of articles leveled against Radical leaders, (though he is himself a Radical,) and puts in the following good one on Henry Ward: 'It is reported, and widely believed, that you are an ale drinker and a wine-bibber; that you are a billiard-player, a card-player, are a profane swearer, a trifler, a mocker, and a stumbling block generally in the way of Christian religion, and wants him to state whether the re-

ports are true or not." How this shifting of the charges from one famous head to another has occurred, we know not; but we are sure the public will be sorry to see such things alleged, or even insinuated against any minister of the Gospel; and we protest against the wrong done to both brothers, in supposing that either could make such charges against the other

ROGERSVILLE SEMINARY. Rev. Calvin Waterbury is now in our region making an effort to raise the rest of the money necessary to save the Rogersville Seminary in little more than a year past, to give himself

to be bought for \$15,000. There was once a flourishing school on the sought after by the Church. Religious newspapers spot, with three hundred scholars. It is situated in a village of one thousand inhabitants, near the north-eastern corner of Tennessee, in the dry weekly religious reading. We want live Christians were united on the fundamental principles of Christians. There was once a flourishing school on the

"Hill Country," in a delightful and beautiful tian daily papers. Mr. House of Cincinnati followed climate, accessible by railway, in a region of with interesting facts. Opera singing and poor preachcountry more attractive, perhaps, to northern settlers than any other at the South, a loyal and patriotic region: in a village also destined to grow rapidly. It is incalculably important that the school should be saved to the interests of sound meetings will do much to extend the Gospel among education and Protestant religion. It lacks but those who never go to church. People feel at home a few thousand dollars, which we trust Mr. Waterbury and his coadjutors may soon obtain, to make it sure to these ends, in the hands of Trustees and Managers in connection with our own Church.

ORDINATION AT RIGA.

Mr. Edward N. Pomeroy, recently from New York Theological Seminary, was ordained by council in the Congregational church of Riga on Butler, of Fairport; right hand of fellowship by Rev. Geo. R. Merrill, of Henrietta, and charge to the pastor by Rev. J. L. Brunett, of Lock-

The church is one of the smallest and one of the oldest of this region. It is, however, giving signs of life, having recently put its church edifice in neat order, and now securing the services of a young and promising pastor.

GENESEE. Rochester, Nov. 21, 1868.

THE LATE CHRISTIAN CONVENTION.

The proceedings of the Christian Convention, in session from the 18th to the 20th inst, in the Reformed [Dutch] church, Fifth avenue, New York, were full of interest and of stimulating effect, mingled as might be expected, from the very general nature of the assembly, with not a little that sober Christian judgment must pronounce trivial and absurd, not to say wild and injurious. . The first day's topics referred to the Organizing of the entire membership of the particular Church for work; Reaching the Rural Districts with the Gospel, and Open Air Preaching.

On the second day, the discussions commenced with "Woman's Work in the Church." The subject was opened by the Rev. George Washburn of Constantinople. The theory that woman has no place in the Church, said he, deprives America of about the church of the Church force. If any one doubts two-thirds of its Christian force. If any one doubts this, let him ask the Christian Commission—ask the the soldiers and the thousands of the poor and despised people who have been raised up to man and womenhood by our mothers and sisters. Wherever there is a work that woman can do better than man, that work is hers. The work of a deaconess is one of much importance, whether the office exists or not. Such an office existed in the Apostolic Church, which letters still extant plainly show. The work of a deaconess in the primitive Church is to care for the poor and the orphans, and to bring to bear the influence of a woman's love. Another department of woman's work is among the inmates of jails and hospitals. It is a shame that in this age the offices belonging to woman are not restored to her. There should be fifty women in the field where now there is one. In the East the greatest obstacles to missionary efforts are the women. They weave influences about the hearts of the young so that it is almost impossible to uproot the seed planted in early life. These women cannot be reached by men, and only the work of a Christian woman can have the desired effect. We need trained women in the Church; we want a place where they can be educated for this field. The churches should open recruiting offices for them. A home should also be established, so that when our sisters return from foreign or domestic mission work they may find a place of welcome and of rest. Suppose we open in this city a "House" under the care of the Church. Here all women who desire to enlist in the service of the Lord can be trained and educated. Mr. McDouada. He said the strength of the Catholic Church lay in the sisterhoods which it had established. We should adopt all the advantages of the female department of the Catholic Church, leaving out the dis-

advantages.

Mr. Trask of Massachusetts, was guilty of one of those unfortunate utterances which marred the general good tendency of the occasion. He said that notwithstanding the words of Paul, the orthodox folks were beginning to believe that a woman had a right to breathe, sing, and even speak in church. If they are not to talk they should not be allowed to Rev. Mr. Blair of New York, said the great want of Protestantism is the aid of woman. We are weak because we have rejected the noblest of mankind from the work which Christ gave us to do.

The second topic: "Why do so many churches fail to reach the poor?" was opened by the Rev. Cyrus D. Foss. Among many good and forcible, though by no means new, things uttered by the speaker, he was very wide of the mark indeed when he said "the principal reason why the poor are not reached is because the churches have no particular desire to touch this class." Excepting a few stylish city churches, the whole Christian heart is astir with anxiety for the

evangelization of this class. Much was said in denunciation of the pew-system and not without plausibility. Yet it seems to us that Dr. Crosby, the Chairman, showed more wisdom when he said, that in anxiety for the poor, we must not forget the rich; the rich of New York are worse heathens than the poor. We want to get at the rich. The only way to solve this question is, have the pew rents reduced to a small sum. In my church, said he, all come, both the rich and the poor. Dr. Blair said amen to what Dr. Crosby advocated. Mr. McMillan and the proprietor of a teu-pin alley; that you said the women made our churches theatres of fashion, thus driving the common people away from the house of God. The speaker alluded to a certain rich lady in Cincinnati, who wore only one dress during

the winter. In the afternoon, the second topic—"By what means can we reach those who do not come to our churches?" was opened by D. L. Moody, who said: We have divided our city (Chicago) into 52 districts, and, by the help of the churches, we visit every family once in thirty days. Instead of using tracts we circulate papers. We have more Sunday-school scholars in proportion to the size of the city than can be found in any other place in the Union. Our churches—many of them—are too fine. You can never reach the masses with operatic singing. Three or four unconverted people singing in a gallery are enough to make any one keep away from the church. A man who knows how to preach can draw a crowd, and where there is a crowd poor folks will come. When Mr. Spurgeon preached at Agricultural Hall East Tennessee from the hands of the Romanists. in London, men came bare-footed to hear him preach. We sincerely hope he may be successful. He in Chicago we send out men with cheap hand bills, has left the "Stone church," South Bergen, to which he has ministered very acceptably for a preach to those who hang around billiard saloons, little more than a year past, to give himself theology for fifteen or twenty years. Let William E wholly to this business. He has a fine picture of the Seminary, which is of brick, one hundred the people will be sure to come. Mr. Moody gave a the people will be sure to come. Mr. Moody gave a and eighty feet long, three stories high, with a wing of eighty feet at one end; buildings which leld in the drinking saloons of Chicago, during the cost \$60,000, with forty-five acres of ground-all | recital of which many were affected to tears. Mr. Dogan of Montreal spoke of the great influence wielded by the press. This power should be more

churches in Cincinnati but very few of them are fillon common grounds, as our parks, commons, &c. When we go to work in earnest infidels will begin to tremble. Fashionable religion and written sermons will not make people Christians. Mr. Trumbull of Boston said any fool could sell goods to those who were anxious to buy. The question is can we give the Gospel to those who don't want it. The way to do this is to make it acceptable to everybody. Mr. Blair of New York believed in carrying the Gospel into the business of the week. He advocated a reli gious newspaper that would compare with the best secular sheets, and sell for two cents a copy.

The next topic, "What is the Work of Young Men's Christian Associations?" was opened by Mr.

Cephas Brainard. Mr. Moody said that the great work of the Young Men's Christian Associations was to sweep off from the face of the earth Sectarianism. Great and loud applause, and cries of "Amen." What we want to do is, to fuse, to gather, not freeze [Applause.] When I first joined the Church, said he, I thought allathe religion in the world was in my church or denomination, but now I begin to find out that there is some Christianity even in the Presbyterian Church. [Great applause.]

On the third day there was a much larger atten-dance than had been before, and many more ladies were present. They, however, did not participate in ny of the discussions.

After the usual devotional exercises, discussion on

the first topic—"How to make the week day meetings of churches effective for spiritual purposes"—was opened by the Rev. Henry Ward Beecher, who said that many who can think prayers cannot say prayers. The best prayers in his congregation were women's prayers. They have more sentiment and thorough piety, and the more shame, he said, that our churches do not avail themselves of women. The churches gnaw the bones while they throw away the fat. In regard to singing, he remarked that there was no such liturgy in the world as the hymn-book, and here he read several hymns from the Plymouth Collection, as illustrations of grandeur and beauty. If people at a prayer-meeting cannot say prayers, let them sing prayers. Music is the highest expression of Christian devotion and experience, and a prayermeeting can well be carried on by training the members to singing. If a topic is started by any one, the pastor should aid in giving it impulse, and some-times bring a hymn to bear upon it if he knows of one appropriate. The worst speakers in the world, he said, were often the best and the best the worst. This might appear paradoxical, but it was a fact that when men stammered out genuine feeling and genuine experiences, they were far more valuable polished oratory and pointed periods. New beginners must necessarily say many crude things. A seed cannot get out of the ground without lifting dirt. The power of a Church is in its lay members, and they should be encouraged to develop themselves. People should not come to prayer-meetings to please themselves alone, by hearing good speaking, but should be glad to aid and encourage others. Sociability is a necessary element of prayer-meetings. Many think that the priest should teach, but it is also true that the brotherhood should teach. Taste in speaking is good, but sincerity and fervor are better. Grammar is good, but something for grammar

tertaining, and so should be those of a church bro-ther. Prayer-meetings should be conducted in a conversational way, and the true prayer-meeting takes place often when people gather round the stove, after the regular prayer-meeting breaks up. A Church is a family, and should be conducted on the principle of household familiarity. Prayer-meetings should be in small rooms, if the assemblage is small. A scattered audience is not receptive, and there is great power in contiguity. They should sit together. The speaker said he began his first meet-ings with but very few persons, and they now average 800, after twenty-one years of existence. Duing the first five years very few attended. Mr. Beecher did not believe in congregations that never dared smile; he did not believe that God ever gave a full faculty to a man and not permit him to use it a bad jest was a very reprehensible thing, but if he wanted to make his auditory cry he would make them laugh first. If a milk-pan is spilled on one side it is very easy to spill it on the other. The conventional prayers were very staid and unaffecting exhortations. The same prayers descend from minister to church member, from class-leader to pupil for centuries. There is too much praying in generios,

to carry is better. Get men to think what they feel,

and say it. The mistakes of a child's prattle are en-

trees in general, very few leaves in particular. Mr. Beecher was listened to with great attention, and frequently the andience broke into storms of laughter and applause. This speaker was solemnly rebuked by Rev. Mr

too little in specifics, like verdure in Winter-many

Blair, (U. P.) who thought that it was very wicked to smile in church. Others spoke. Dr. Hall opened the second discussion: "How can the personal and social study of God's Word be made

Mr. H. F. Durant opened the first topic in the afternoon: "How shall an unconverted person be approached?" He urged a straightforward appeal to ntellect and conscience yet so as to make the Gospel

a pleasant and agreeable thing. He deprecated lreary books. A congratulatory resolution from the Convention to an Evangelical Alliance of London was read and adopted. A resolution to assure Gen. Grant, President-elect of the United States, now a guest in this city, of the prayers of the Convention and its members, was presented by the Business Committee and unanimously adopted. The Chairman thereupon appointed a Committee of five to wait upon Gen. Grant

and communicate to him such resolution. The discussion on the work of Missions was opened by Dr. Clark, of Boston, in a brilliant review of the grand total of missionary results. There was no use in praying for more work, but men should rather pray for help to carry on the work already laid out. Look at the 1,500 missionaries on the battle-field of the Lord. The Scriptures had been translated into all the known languages of the world, and 7,500 native Christians put at work among their fellows, while 50,000 converts were gathered into churches. The third topic, "The organization and work of City Missions," was opened by the Rev. George J Mingins, who reviewed the history of the establish ment and progress of city missions. He believed that missions should be organized as auxiliaries of churches. They should also be union missions and entirely unsectarian. The Mission of New York was organized independent of any particular church. They found in their work that women were better than nine-tenths of the men. In the city there are forty different languages spoken, and more Irishmen than in Belfast; more Germans than in Hamburg, and more Jews than in the whole Palestine. If you want to see real pride, don't go on Fifth avenue, but into previous to this the church had an accession of to see real pride, don't go on Fifth avenue, but into the Five Points, as the following conversation will show: "Why don't you go to church, Mrs. Brown? "Because I haven't any clothes." "But God doesn't care about your clothes." "I do and there's an end of it." During the last year 1,000 persons had been converted, and 681 had been brought to join churches, by the instrumentality of the missions of this city. Some of the wild talking of the Convention now

tianity. The members of this chapel were anxious to have a Union Church established. [Applause.] He had found that most of the churches were not willing to support mission chapels for fear that their members might take a fancy to another denomina-

Mr. Murphy followed in favor of a Union Church. Mr. Moody said that we have a church which is elf-supporting, but all the churches are down on us because we do not belong to them. We want an organized free church, which, if well managed, will be sure to stand.

The farewell meeting in the evening was opened with an excellent address by Dr. McCosh, for which we regret we cannot now find room. Wm. E. Dodge, Mr. Mingins, Mr. Moody, and others spoke, and the Convention closed with prayer.

Aews of Aur Churches.

CITY CHURCHES

New Organs.—Three of our city churches have peen lately been treating themselves to new organs, those of Green Hill and Olivet churches were opened with appropriate services on Thursday evening of last week. At Green Hill church, the audience enjoyed the assistance of the Abt musical society, under the direction of Mr. Briscow, who rendered a number of first class pieces with great effect. The organ costing \$3,000, was manufactured by Hook of Boston, and gives entire satisfaction. That of Olivet church is also from Hook of Boston, and cost \$2,700, which the Olivet people have raised entirely among themselves. The third organ was opened less than a mouth ago in the First church, Kensington. It is the workmanship of Stanbridge of this city, and is considered the best in that district of

Kenderton Church, Tioga St., is showing signs ofactive church life. Last Sunday, Nov. 22, three new elders were ordained, viz.: John M. Dallam, M.D.. William N. Walling, and Henry S. Parmalee. At a meeting held Wednesday, Nov. 18th, the charter of the church was amended, so that pew-holders elect Trustees, communicant members elect Elders, and pew-holders and communicant members together elect the pastor. One-fifth of the whole number of qualified voters constitute a quorum at any meeting. A new form of certificate has also been adopted for dismissal of members, which includes the form of a duplicate certificate, to be sent back from the church to which the dismissed member has been received. It is expressly stated in the first certificate, that the member's relations to his old church continue until the duplicate certificate properly filled up is returned.

Bethesda Sunday-School.—The first anniversary of the Sabbath-school connected with the Be. thesda Presbyterian church was held last week in Friendship Hall, their present place of worship. The Bethesda church is a colony emanating from the First church, Kensington, which lef: the mother church one year ago with about one hundred and ninety persons. A Sabbath-school was formed with about one hundred and eighty pupils and thirtyfour teachers. The congregation, Rev. William T. Eva, pastor, is engaged in putting up a handsome stone edifice at the corner of Frankford avenue and Vienna street, capable of holding from 1,000 to 1,200 persons. They have added to their number since their organisation, upon profession of faith and by certificate, about sixty persons. The anniversary exercises were of an exceedingly interesting character. The large hall was crowded to its utmost capacity, many going away, unable to be accommodated. The school numbers four hundred and twenty-nine pupils, with thirty-nine teachers. An interesting Bible class is also connected with the school, numbering about seventy persons, male and female. The sum of three hundred and eighteen dollars was raised by the school during the past year; one hundred and fifty dollars was given to the American Sunday-school Union, and one hundred ond fifty dollars to the Presbyterian Committee of Home Missions. Interesting addresses were made by the pastor, by Rev. Mr. Hutton, Mr. Godfrey, Rev Mr. Lewis of Minnesota, and Rev. Mr. Beale. of the First church, Kensington (the mother church).

Churches. Preston, Minn.—The dedication of the First church of Preston, Minn., took place November 8th. Sermon, by D. Rev. L. Kiehle, pastor. Subject, The worship of the true God, the only basis of character, either national or individual." The church was organized three and a half years ago with fifteen members, and has been occupied most of the time in building their present edifice, which is of brick, fifty-four teet by thirty-four feet, with basement, at a cost of \$4,200. It is already, through the industry of the ladies, supplied with a bell, and also with Cochrane's Solartype wood Furnace. The edifice is a plain one, and yet for taste and convenience it will compare favorably with any in the State. It stands in the midst of this people a monument of their energy, and also of the generous aid which has been offered by the Church Erection Committee.

Cincinnati.—The Second German church on Liperty St. below Freeman, (Rev. C. H. Winnes, pastor,) was dedicated last Sabbath. This is the second German church that has been gathered by this indefatigatable pastor.

Leavenworth, Ind .- Rev. P. Bevan began meetings in this place in August in our church, which the citizens of the place recently painted, and to which Mr. P. Leavenworth, the tounder of the town. had given two finely toned bells; as a result, religious interest was awakened in the midst of political excitement the most intense, and twenty have been added to the church, many of them heads of families.

San Francisco.—On Sabbath, Oct. 11th, Dr. Scudder was able to announce that the Howard church had paid off the entire debt (\$45,564 in gold) on their church edifice in Mission St., and that the Trustees had \$10,000 in hand towards the erection of a vestry which is to cost \$6,000. They have now (if the earthquake has let it alone) one of the finest and most convenient church edifices in the city. and "owe no man anything but love." The entire sum was raised in four days' canvass by Dr. Scudtwenty members.

Ministerial.

Rev. Robt. Proctor, of Alden, N. Y., accepts he call of the church in Polo, Ill. Rev. Benjamin St. John Page, pastor of the church at Warren, Ohio, died on Monday evening,

Nov. 9th, atter a brief but painful illness. Rev. M. R. Schermerhorn has resigned the pastorate of the First Presbyterian church in Amenia, to go to St. Peter's (O. S.) Rochester, N. Y.

Stephen G. Hopkins was ordained and installed pastor of the church of Corry, Pa., Nov. 10th. In-