OUR BANNER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

"FOR CHRIST'S CROWN AND COVENANT."

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Psalm xx. 5.

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The children of Israel had set out from the wilderness of Sin, and pitched in Rephidim. There Amalek met them and joined battle. A young warrior, Joshua, now first mentioned, with picked men contends with the enemy in the valley below, while Moses, with the rod of God in his hand, stands on the summit of the hill, overlooking the field of conflict. On his conspicuous elevation, outlined against the sky, the Prophet and Lawgiver of Israel stands in the Oriental attitude of prayer, with outstretched hands and uplifted rod, anxiously watching the ebb and flow of the tide of battle, as the billows of that stormy sea surge back and forth upon the plain, himself the object of intensest interest to many a warrior, in the repeated alternation of triumph and defeat, as the wearied hands are seen to droop, or with fresh strength are lifted heavenward again. The intimate connection between the uplifted hand with the extended rod, and the success of Israel, becoming manifest to all, Aaron and Hur seat the weary man of God upon a stone, and support the drooping hands in steadiness till the set of sun. The victory is complete. And either upon the field of strife, or more probably, upon the hill where Moses had sat, an altar was erected in commemoration of the victory, and to this the name was given, "Jehovah-nissi, the Lord my banner." (Ex. xvii, 8-15.)

Whether the root from which the word rendered "banner" is taken signifies primarily to glisten or shine, as Fuerst maintains, or to be high or lifted up, as Gesenius holds, the idea of a conspicuous object is presented in either case. It seems preferable to regard the idea of
“lifting up” as the primary idea. The term thus applies most appropriately to a banner conspicuously elevated on the battle-field, gleaming with bright colors on distant ranks, and rallying the scattered troops. The allusion in the name given to the altar is manifestly to the elevation, in Moses' hand, of the rod of God. Nor can the significance of the name be doubted. Given to an altar commemorative of such a victory as had been achieved, it evidently means that the power of Jehovah, invoked in earnest, importunate prayer, is the standard or banner under which triumph is sure. The erection and naming of the altar was a thankful acknowledgment of God's agency in gaining the victory, and an expression of confidence in his care and protection for the future. “Not unto us, O Lord, not unto us, but unto thy name give glory.” "Give unto the Lord the glory due unto his name." "We will rejoice in thy salvation, and in the name of our God we will set up our banners."

It is worthy of note that this conflict with Amalek was the first of Israel's many struggles in journeying to the promised land, and obtaining possession of their inheritance. God had led them out of Egypt so as to avoid the country of the Philistines, lest they should become faint-hearted and repent under the hardships of war. But it would not do for them to pursue their way without knowing anything of the discipline of such hardships. So here at Rephidim, just after their murmuring and rebellion at Massah and Meribah, just after they had been asking in unbelief, "Is the Lord among us or not?" they are taught their own helplessness, and the power and readiness of the Lord to save them from their enemies. They had partaken of the literal water from the smitten rock; and now they must learn to betake themselves in prayer and faith for the supply of deeper wants to that Rock who followed them, the Christ, the Jehovah of hosts.

The length of the battle is remarkable. Precisely when it began we are not informed. The repeated letting down of Moses' hand, the necessity, at length, for a seat, and the long continued support of the heavy hands by Aaron and Hur, would indicate that the struggle commenced early in the day. And it continued "until the going down of the sun." This intimates the severe character of the struggle. A warlike people, trained in the use of arms by frequent struggles with the Egyptians, the Amakelites were a formidable foe. Nor was their attack a mere skirmish—a kind of Bedouin raid. It was the determined, persistent assault of a well-disciplined army that Israel was called upon to withstand.

At the first onset, while the hands of Moses are yet fresh in their strength, the Israelites drive the enemy before them, and flushed with
success, they are in danger of forgetting their dependence on the divine power, and taking the glory unto themselves. But suddenly they falter in their victorious career. The enemy rally, reform their broken ranks and columns, and charge with renewed courage. It is now the former victors who break rank and flee. Brought to a sense of their own weakness, they lift their eyes to the figure, sharply defined against the background of the heavens, on the height above them. They see the rod of God in his hand, and understand the symbol. Three things would impress themselves upon their minds: 1st. The rod represented to them the power of Jehovah. It had inflicted plagues on Egypt. It had been stretched out over the waters of the Red Sea to open a way for the deliverance of Israel, and again to return the waters to their wonted place, a briny winding-sheet for Pharaoh and his hosts. It had smitten the rock, and brought the streaming water forth. In all this it was the power of God. 2d. The uplifting of this rod represented the efficacy of intercessory prayer. No Israelite could look upon the outstretched hands of Moses, and fail to see in the attitude of their leader the drawing down and receiving, by fervent supplication, of blessings from above.* 3d. The rod—the power of God, in answer to constant, efficacious prayer—the sustained uplifting of the rod, becomes the banner of victory, rallying the routed forces of Israel, and inspiring them with fresh hope and courage. Thus by the power of the Lord of hosts, sought and obtained by believing prayer; by this ensign, "Jehovah-nissi," they turned the tide of battle, and the victory was won.

Is there not instruction as well as encouragement here for all who today set up their banner? The conditions of the successful prosecution of any conflict, physical or moral, in our time, are precisely the same as in the struggle at Rephidim. We may have our Joshuas with their chosen men. These are necessary. Moses on the hill, with the rod of God in his hand, needed the warrior Joshua and the picked soldiers of Israel who were fighting hand to hand with the enemy in the plain below. In vain are hands stretched out upon the hill of prayer, if swords are not drawn in the valley of conflict. But bravery and activity are not enough. We must not only display our banner, and display it for the truth, but we must set it up "in the name of our God." Conscious of our need of his strength, we must "be strong in the Lord and in the power of his might," and give the glory to his name. By fervent supplications of our own; with constant regard to the intercession of Him who has sat down at the right hand of the majesty on high; and with "the Lord strong and mighty in battle" upon our side in

* It is singular that Kurtz, in opposition to the manifest idea of the passage, contends that the lifting of the hands of Moses was nothing more than the attitude of a general directing a battle.
answer to our prayers, we shall succeed. Moses upon the hill, and Joshua in the valley! Here, as Bishop Hall happily says, "are two shadows of one substance; the same Christ, in Joshua, fights against our spiritual Amalek, and in Moses, spreads out his arms upon the hill; and in both conquers." The standard-bearer must be also a suppliant. The lifting up of the banner and the stretching forth of the hands in prayer must be simultaneous acts. As we faint in prayer and the weary hands hang down, the banner also droops and our Amalek prevails. No breeze of human enthusiasm can lift the sinking standard sheet again. The breath of prayer alone, striking the folds, can bear them up and float them out in the light of heaven, until the full inscription, "For Christ's Crown and Covenant," held steadily aloft, is read of all, striking terror and dismay to enemies, and reviving the fainting spirits of his friends.

Nor is the prayerful struggle ever to cease until all enemies have been brought into subjection under the Lord our banner. "The Lord will have war with Amalek from generation to generation." So long as there is a generation of Amalek with their hand against the throne of Jehovah,* so long must the banner be borne aloft by good soldiers.

* Points of criticism here involved demand attention. The marginal rendering of the 16th verse is accepted as correct: "Because the hand of Amalek is against the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation." It is not necessary to adopt the proposed emendation of Le Clerc, changing "kes," throne, into "nes," banner, by substituting one Hebrew letter for another of almost the same form, in order to obtain what he regards as the true idea of the passage. He would render the verse thus: "The hand upon the banner of the Lord; war with Amalek from generation to generation." That is, Let not the banner of Jehovah be furled, but let there be war with Amalek from generation to generation. The last clause of the verse laconically gives this thought, and the first clause gives the ground of the hostile declaration; because the hand of Amalek is against the authority and government of Jehovah. The principal consideration in favor of the emendation of Le Clerc is the form of the word rendered "throne." In the form in which it is found here, "kes," it occurs in no other place in the Bible. Hence it has been confidently proposed to change the Hebrew letter Kaph, (k,) to Nun, (n,) as the true text. But the well-known canon of criticism, and one of the most certain of all, viz., "durior lectio praeferatur"—the more difficult reading is to be preferred, is decisive against this plausible conjectural emendation. It is improbable that the singular reading, "hand upon the throne," should ever have crept into a passage in which the word "banner" is already prominent, in place of the reading, "hand upon the banner." The unusual word "kes" for throne is probably an old form of the ordinary word, "kisse," from which the weak final letter has been dropped. The fact that this final letter is sometimes Aleph, (a,) and at other times, He, (h,) renders this explanation all the more probable. A mutable letter may readily drop out. So also, an old form of word in two letters is more likely to have two different forms in three letters, if there is a triliteral form at all. Besides, the text of the old Samaritan Pentateuch has the word "throne," and not "banner." And the oldest Versions, the Syriac and the Arabic, as well as the Targum of Onkelos and the Samaritan version, follow the received text. It may simply be noted that the Septuagint has the following far-fetched reading of verses 15 and 16: "And now Moses built an altar to the Lord, and named it. The Lord my refuge, (katafhuge mou). For with veiled hand will the Lord war against Amalek from generation to generation." Another word in this much vexed passage has been variously rendered. Luther translates the word for "hand" by the German "Machtzeichen," "token," or "memorial." (See 1 Sam., xv, 12; 2 Sam. xviii, 18; Is. lvii, 5.) Fuerst follows this, thus rendering the whole: "And Moses built an altar, (in remembrance of the victory over Amalek,) and called it (better ' the banner planted upon it') God is my banner. And he said, (as the reason for this appellation,) for the memorial is upon the banner of God; ' Jehovah wages war with Amalek from generation to generation; ' i. e., this sentence is the memorial or sign of remem-
of the cross, earnestly contending for the faith. The present generation of the Amalek whose power is exerted against the authority of the Messiah is no despicable rabble. It is a numerous and thoroughly equipped host. But there is still a generation accounted to the Lord. He has not left himself without a seed to serve him. The banner “for Christ’s Crown and Covenant” has been handed down from generation to generation. It is now, as ever, the symbol and assurance of the divine presence. “The Captain of the host of the Lord” will lead his people as of old. May we of the present generation, under his leadership, never falter in the conflict. Every one of us, as a soldier of the King of kings, should emulate the heroism of a member of the Fifty-fourth Massachusetts regiment of colored troops in the attack on Fort Wagner. The bearer of the colors of the regiment having been disabled, this hero caught them up, rushed forward, and was the first man to plant them on the enemy’s fortifications. Wounded in the head and thigh by the galling fire under which the assailants melted away like wax, he fell, yet sustained himself, with colors flying, upon his knees. Having reached the parapet of the fort, he there raised the flag, and lay down on the outer slope to be sheltered as far as possible from the storm of iron hail which the flag drew to that spot. There he remained for more than half an hour, while the second brigade arrived and renewed the conflict; and when the retreat was sounded for the handful who survived the deadly fire, he followed on his knees, pressing his wound with one hand, and with the other holding still aloft the emblem of liberty. When he entered the hospital, nearly exhausted from loss of blood, his companions, both black and white, rose from the straw on which they were lying, and cheered him and the colors till they could cheer no longer. “Boys,” he replied, “I have but done my duty. The old flag never touched the ground.”

brance, the inscription, (hand, in Hebrew,) as it were, upon the divine banner of the altar.” This is certainly to be preferred to the common rendering, “The hand of the Lord upon the throne of the Lord,” or, in other words, the Lord hath sworn—a solemn asseveration by the throne of God. This form of oath is more like the expression of a pagan epic than of the Holy Scriptures. God swears by himself, and not by his throne. There is no such formula of swearing elsewhere in the Bible. The rendering adopted in this discussion seems, on the whole, preferable to all others: 1st. Because it leaves intact the original Hebrew text, from which no MS. shows any variation. 2d. Because it accords with the oldest versions. 3d. Because it gives greater point and fullness to the passage. 4th. Because it makes the first clause of the 16th verse a reason, in keeping with its introductory particle, and a most sufficient reason, for the stern declaration of the latter clause—“Because the hand (of Amalek) is against the throne of the Lord, the Lord shall have war with Amalek from generation to generation.”

*Memorials of the War. By Professor H. B. Hackett. Pages 115, 116. The name of this hero deserves to be recorded. It is William H. Carney. He was a sergeant of Company G in the regiment mentioned. He was born a slave in Virginia, was freed by his Master’s will, early embraced Christ, and enlisted under the brave and lamented Col. Shaw. An official letter gives the particulars stated above.
With such a spirit, though there may be temporary repulse, there can be no such thing as defeat. Yea, with such a spirit, "the sacramental hosts of God's elect," under their New Testament Joshua, might soon utterly and finally discomfit the forces of Amalek, and build their last commemorative altar with its inscription, "Jehovah-nissi, the Lord my Banner."

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**THE REFORMED EPISCOPAL CHURCH.**

BY THE REV. J. C. K. MILLIGAN.

The Protestant Episcopal Church was a result of the Reformation of the 16th century. The cause of God, which, in Germany, Switzerland and Scotland, had received the impulses of a new life, was espoused in England also by men whose names are imperishable in the church. The gospel seed was well watered, not only by the pious labors and warm life-blood of many confessors and martyrs of Jesus, but also by the dews of the Holy Spirit given in answer to believing prayer. The Bible was translated into English by men of learning whose hearts God had opened to see and renounce the corruptions of Rome. In defiance of civil and ecclesiastical prohibitions enforced by cruel and bloody penalties, these sacred writings were circulated and read by multitudes. The land flowed with the best blood of England, but the seeds of truth were all the more widely scattered and more firmly believed.

When the gospel leaven had been widely diffused, influenced partly by its power, but far more by political reasons, Henry the VIIIth renounced allegiance to Rome, declared himself the Defender and Head of the Church of England, and thus inaugurated an Erastian State Church. At once crafty politicians and ambitious prelates gave their homage to the civil vicar of Christ, and embraced the Protestant faith as thus established, bringing with them much of their old superstition, malice and wickedness. The new system was neither Popish nor Protestant, but a commingling of elements from each; although, during its progress through this and the succeeding century, the Protestant character gained the ascendency without wholly removing the taint of Romanism.

Two manner of people were thus united in one fold, and have ever
since struggled together in the Episcopal Church both in England and America. A noble line of eminently orthodox and godly ministers and people have come down to us, with a recently increased number of semi-Papists, who, in co-operation with a large Broad Church party, have at length become bold enough in their manifest ascendancy to interpret and enforce the Articles, Liturgy and Canons in favor of an exclusive Prelatical Church and Romanized worship. Instead of Latimer's sententious exposition, "Right prelating is busy laboring, and not lording," they have made the bishop an idle lord over the Church and the consciences of men. They set up the claim of Apostolic succession, and deny the validity of any other than Episcopal ordination and ordinances. They make the ministry, a priesthood; baptism, an efficiently regenerative ordinance; and the bread and wine of the Lord's Supper, the very body and blood of Christ. And of late, in frequent cases, those who disowned these tenets have been calumniated and cast out as evil, or compelled to violate their consciences in observing the corrupt forms of the Prayer-book.

Until October, 1873, these persecutions of the Low Church party did not affect any of the dignitaries of the church, though a number of these were openly in sympathy with it. During the sessions of the Evangelical Alliance, arrangements were made in three prominent Presbyterian Churches for the administration of the Lord's Supper. At these the Dean of Canterbury and Bishop Cummins of Kentucky were present both to administer and partake. A storm of wrath burst quickly over their heads. The secular and religious papers were filled with denunciations of the act, and steps were taken to inflict censure upon Bishop Cummins. In all the discussions there was no presentation of the Scriptural doctrine that the Lord's Supper is only to be dispensed to "the righteous nation which keepeth the truth;" that those who cannot "walk together" in a church profession, lack the "agreement" essential to fellowship in the highest seal of loving unity with one another and with Christ; and that the maintaining of diverse and opposite systems of faith and worship directly violates the sacramental covenant. There was but one cry: "The ministry and ordinances of an unapostolic sect have been recognised, and our true and only church is set at naught."

Bishop Cummins met the outcry against him by withdrawal from the church for the purpose of effecting a new Episcopal organization. His motives for taking this step we have no right to impugn, but his course and the effect of his action are open for consideration.

At his call a number of ministers and laymen assembled on Tuesday, December 2d, in Association Hall, made famous by the 6th
Our Banner. [January 15,

Assembly of the Evangelical Alliance, and, after solemn prayer and repeated supplications for the divine direction and blessing, adopted a Declaration of Principles, and declared the Reformed Episcopal Church organized, with Rev. George D. Cummins, D. D., as the Presiding Bishop. It was resolved to hold the General Council annually on the 2d Wednesday in May. A standing committee consisting of four ministers and five laymen were authorized, in conjunction with the Bishop, to draft a Constitution, to consider proposed changes of the Prayer-book of 1785, and to prepare a form for the ordination of ministers.

The Declaration of Principles is as follows:

Resolved, That we whose names are appended to the call for this meeting as presented by the Presiding Bishop do, here and now, in humble reliance upon Almighty God, organize ourselves into a Church, to be known by the style and title of the Reformed Episcopal Church, in conformity with the following declaration of Principles, and with the Right Rev. George David Cummings, D. D., as our Presiding Bishop:

DECLARATION OF PRINCIPLES.

I. The Reformed Episcopal Church, holding the faith once delivered to the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the word of God and the sole rule of faith and practice; in the Creed commonly called the Apostles' Creed; in the divine institution of the Sacraments of Baptism and the Lord's Supper, and in the Doctrines of Grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A. D., 1785, reserving full liberty to alter, abridge, enlarge and amend the same as may seem most conducive to the edification of the people, provided that the substance of the faith be kept entire.

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's word:

First: That the Church of Christ exists only in one order or form of ecclesiastical polity.

Secondly: That the Christian ministers are priests in another sense than that in which all believers are "a royal priesthood."

Thirdly: That the Lord's Table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father.

Fourthly: That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifthly: That regeneration is inseparably connected with baptism.

These resolutions were also adopted. Resolved,

First: Ministers in good standing in other churches shall be received into this Church on letters of dismission, without reordination, they sustaining a satisfactory
examination on such points as may hereafter be determined, and subscribing to the Doctrine, Discipline, and Worship of this Church.

Secondly. All ordinations of Bishops and other ministers in this Church shall be performed by one or more bishops, with the laying on of hands of the Presbytery.

Thirdly. Communicants in good standing in other Evangelical churches shall be received on presentation of a letter of dismissal or other satisfactory evidence.

The aim of the movement is shown in the following extracts from Bishop Cummins' address as reported by the N. Y. Tribune:

One in heart, in spirit, and in faith with our fathers, who at the very beginning of the existence of this nation sought to mold and fashion the ecclesiastical polity which they had imported from the Reformed Church of England by a judicious and thorough revision of the Book of Common Prayer, we return to their position, and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution, and through these persons, our ancestors, we claim an unbroken historical connection through the Church of England from the earliest Christian era.

The Prayer Book of A. D., 1785, is the old path to which we return and basis upon which we take our stand at the beginning of our work.

The chief points of difference between the two Prayer Books are substantially the following: The words “priest” and “altar” are not to be found in the proposed book, and consequently many now called priestly acts are either omitted or devolved upon the officiating “minister.” Thus the present “Declaration of Absolution or Remission of Sins, to be made by the Priest,” is simply “A Declaration concerning the forgiveness of sins to be made by the minister.” So in the Commission office, what is at present restricted to the priest alone, as placing upon the table “so much bread and wine as he shall think sufficient, etc.,” is made the duty of “the minister.”

The difference in the Baptismal services is very marked. In that for children the words in the address of the minister “Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church” are not found in the proposed book, and the Collect which reads “We give thee hearty thanks most merciful Father that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, etc.,” is in the proposed book without the words in italic.

Towards all other Christian people of like precious faith, our attitude is that only of love, of sympathy, and of earnest desire to co-operate with them in the extension of the kingdom of the Redeemer, both theirs and ours. We regard our movement only as a step toward the closer union of all evangelical Christendom. For this we shall labor and pray. We gladly acknowledge the validity of the ministerial orders of our brethren whom God has sent into His vineyard, and whose labors in the Lord He has accepted and blessed. We shall rejoice to meet them and their flocks as often as may be expedient around the Lord's Table, and acknowledge that “we, being many, are one body in Christ, members one of another.”

There is here, we think, a clinging to the effete ideas of an apostolic succession, orders of clergy, and the supernatural efficacy of episcopal hands, out of which, by a natural law, has sprung the apostacy from which they are seceding. The modern idea is reiterated, that the increase of denominations is a step toward church union, if only they
make open communion a plank in their platform. A new denomination is thrust upon the already surfeited Christian world, differing little, if any, from the Methodist Episcopal, save in the stronger infusion of Roman hierarchism, and adhering in its prime idea to what is declared to be "not of divine right, but a very ancient and desirable form of Church polity."

On the other hand there is a strong protest against corruption in doctrine and worship, an inquiry after the old paths, and an open door of escape for many righteous souls who are vexed with Ritualistic attainments and tendencies. It is obedience to the voice of our divine Redeemer who says, "Come out of her my people," to all who are in a corrupt and declining organism with which they have pleaded in vain. And, like the Old Catholic movement, this is toward the truth and but the beginning of an earnest effort in the right direction, which, under the guidance of King Jesus, may yet grow up to perfection and become irresistible in its onward course.

The meeting for organization was unassuming, without attempt to be great, and distinguished more by the absence than the presence of the honored Low Church men. The Philadelphia ministry almost unanimously protested against their course. The Tyngs and other leaders in New York took no part, although they have publicly expressed sympathy and defended the rightfulness of the Bishop's action. Bishop Lee, of Iowa, protests against a separate organization and says, "it is a greater evil than those we are now bearing, and from which we may hope to be relieved in due time." But as a sign of the times, though no bigger than a man's hand, the cloud will soon cover the ecclesiastical heavens and with its deluge of wrath will bring showers of blessing. As a voice of warning it thunders along the sky, "Let every man take heed how he buildeth." Disintegration has begun in both divisions of the hierarchical fold; their plagues are about to come. Let all denominations look anew to their foundation and structures. The "wood, hay, and stubble," though upon the foundation, shall be burnt up; only "those things which cannot be shaken shall remain." If iron be mixed with miry clay, if stones be laid with treacherous sand, they shall not cleave one to another; all such organizations shall be broken in pieces and come to naught. May the "Holy Spirit direct every movement in the churches, and soon gather all believers into one fold. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.
One of the most plausible of the pretentious professions under which Secularism and Voluntaryism are striving to make progress is that of "Religious Liberty." Under this cloak it is sought to make the nation take cognizance only of the secular affairs of communities, as, it is asserted, any act in favor of Christianity forbids the free exercise of private judgment. Under this pretence, the Bible must be banished from the National School. Then, we presume, the Bible in the school is a slavery! It is a barrier to religious liberty! John Knox found Scotland in slavery, and, by the good hand of God upon him, he made it Free. On the ground of the freedom obtained, he put into operation a Scriptural system of national education. He placed the Bible in the schools that the young might know those principles that underlie liberty, and might retain for Scotland the liberty, that had been obtained for her. And very successfully has the Bible in the school fulfilled this noble design. But the light of the nineteenth century, forsooth! has discovered that the Bible in the school is a fetter, and infringes religious liberty! Does not the merest child know that the Gospel is the "perfect law of liberty," and that the more fully individuals and societies follow that law of liberty the more fully do they conserve the principles and cherish the spirit of religious liberty? If these representations of religious liberty be true, then it was an evil time for Britain when she entered as a nation into a solemn covenant with God. In that case Hetherington's eulogiums on the Solemn League and Covenant are false when he says that it is the "noblest, in its essential nature and principles, of all that are recorded among the international transactions of the world." And, again, "the wisest the sublimest, and the most sacred document ever framed by uninspired men." The national acceptance of that document was no slavery; it was a "yoke which was easy, and a burden which was light." It was no hindrance to religious liberty, but an exaltation to the enjoyment of such liberty. It was the emancipation of Britain from the fetters of Romanism and Secularism. And, instead of yielding to the demands of secularism and voluntaryism by letting go what we still possess of national Christianity, let us rather "stand fast in the liberty
wherewith Christ has made us free, ’’ and let us not be “entangled again with the yoke of bondage.”

“ They bawl for freedom in their senseless mood,
And still revolt when truth would set them free;
License they mean, when they cry liberty.”

And if for a nation to become secular in its whole administration is the best security for the enjoyment of religious liberty, as the friends of secularism and voluntaryism would have us believe, then let those who are advocating the cause of the “ Religious Amendment ” in the American Constitution desist at once from their irreligious labors. In this case they are seeking to erect a barrier to liberty and impose a yoke of bondage. What! The acknowledgment of God and His Anointed, a hinderance to liberty, civil or religious! The recognition of the supremacy of the word of God over men in all relations, a yoke of bondage! Amazing that Christian secularists and religious voluntaries do not shrink from a theory whose application must necessarily lead to such conclusions as these! Does not the history of nations bear testimony to the truth of the statement that in proportion as nations have legislated in favor of Christianity, in the same proportion have they enjoyed civil and religious liberty? The friends of the “ Religious Amendment ” we beckon onward in their Scriptural and patriotic work. “ The blessing of the Lord be upon you; we bless you in the name of the Lord.” That was a glorious day for American civil liberty when the fetters were rent from the slave: but a day more glorious is speedily drawing nigh, when, by the acceptance of the proposed amendment, the foundations of civil and religious liberty shall be more securely laid than they have yet been. Then the great American Continent shall be free—free in national homage to the God of freedom. “ Open ye the gates, that the righteous nation which keepeth the truth may enter in.”

Specious and plausible in the highest degree are the titles by which men are striving to make national atheism pleasant to the multitude. The titles are, on their very face, an attempted imposition upon the public mind. Like the “ whited sepulchre, beautiful indeed outward, but within full ” of national anarchy and wasting. A happy time it was for Mansoul when the white horses of Emmanuel entered in triumph within its gates. Mansoul was emancipated from bondage. The throne of Emmanuel was established in the citadel and his sceptre acknowledged throughout the city. Justice, equality, liberty and peace prevailed. But those who previously held dominion over Mansoul devised a plan whereby Mansoul might regain, as they affirmed, complete justice and unlimited liberty. For this end three of their number are
commissioned to Mansoul. They, however, feel and know that their appearance in Mansoul in their real name and character would certainly and immediately defeat the purpose of their mission. Accordingly they "disguise themselves with apparel, change their name, proffer to let themselves as servants to the famous town of Mansoul, and pretend to do for their masters as beneficially as may be; for by so doing they may in little time so corrupt and defile the corporation, that her new Prince shall be not only further offended with them, but in conclusion shall spew them out of His mouth." "The Lord Covetousness called himself by the name of Prudent-thrift; the Lord Lasciviousness called himself by the name of Harmless-mirth; and the Lord Anger called himself by the name of Good-zeal." We love to think of Britain, and especially Scotland, on the deliverance from the iron bondage of Popery that God wrought for her, as presenting a striking parallel to Mansoul when Emmanuel was received as king. In the First and Second Reformation, God turned our "captivity like streams of water." The nation was Hephzibah and Beulah. "And now was Mansoul (Scotland) and the inhabitants of it as the signet on Emmanuel's right hand. Where was there a town, a city, a corporation that could compare with Mansoul (Scotland.) "It was fair as the moon, clear as the sun, and terrible as an army with banners." Now, however, a strong effort is being made to cast aside the easy yoke of Emmanuel, and to bring us as a nation to accept the fetters of secularism. But as those who are making the effort know that, were its real nature made manifest, sure and irretrievable defeat would follow; they affix to their theories titles the most pretentious, and such as proffer to those who receive them the greatest possible benefits. Hence the Lord Despise-Christianity-in-all-National-acts, calls himself by the name of Christian Secularism, or Religious Voluntaryism; the Lord Regard-Popery-and-Christianity-as-equally-entitled-to-National-Support, calls himself by the name of Political Justice, or Religious Equality; and the Lord Deny-to-National-Society-the-liberty-of-acknowledging-Messiah, calls himself by the name of Religious Liberty. Such are some of the garments with which their admirers clothe their unscriptural and iniquitous theories. And how like the conspirators against the liberties of Mansoul, for "they came into the market-place, clothed in sheep's russet, which was also now in a manner as white as were the white robes of the men of Mansoul. Now these men could speak the language of Mansoul well. So when they offered to let themselves to the townsmen, they were presently taken up; for they asked but little wages, and promised to do their masters great service." But as in the allegory the immortal
Bunyan represented them as sustaining repulses and eventually total defeat, and Emmanuel triumphant over Mansoul, "the beloved of His heart," so in reality shall Britain, though weakened it may be and for a time brought down to the dust, return to the Lord of Hosts. To Emmanuel's sceptre, she shall yet render full and willing submission. The counsel of the wise shall be turned into foolishness, and the devices of the crafty shall be returned upon them with confusion. He shall overturn, and take to him his power and reign. Britain and all other kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Then there shall be true justice, equality, fraternity, and liberty; all fuller and more beautiful, than love ever fancied or poet ever sung. Peace shall be as a river, and righteousness as the waves of the sea. Then

"The Kings of Tarshish and the Isles
To Him shall presents bring,
And unto Him shall offer gifts
Sheba's and Seba's king.
Yea, all the mighty kings on earth
Before Him down shall fall,
And all the nations of the world
Do service to him shall."

**FREE MASONRY.**

**BY PROF. C. A. BLANCHARD.**

At this time Free Masonry and its related orders call for the investigation of an intelligent Christian public. For the past ten years secret orders have been increasing with great rapidity. Societies for almost every purpose which can be named have been organized, with secret halls, secret signs, and secret words. All profess the most laudable objects, and all are gaining in membership, and as in membership, of course, in influence. Drunkards in the gutter and ministers in the desk unite in proclaiming the glories of Masonry, while five hundred thousand men contribute to its funds and throng its halls. Ask what this Order is that thus draws to itself such opposing elements, and you are met with various replies. One man assures you that Masonry is merely a social organization; a second, that it is a benevolent institution; another, that it is an insurance company; a fourth, that it is as good a religion as he wants; while the next mason you meet will inform you
that Masonry is not a religion, but a moral society. And, although no
two can agree as to its nature, all harmoniously shout;

"Hail! Masonry Divine!"

Continuing to seek information respecting this order we find that our
knowledge of it may be arranged under three heads, viz., Principles,
Ceremonies and Obligations. On the last two points our informants
are, of course, seceding members of the order, and their revelations are
anything but pleasing. They tell us that in this society men are
stripped almost to nudity; that they are blinded and haltered; that
they are struck down and made to feign themselves killed; that they
are buried until all decayed, and then raised from the dead. They
say that masons are sworn to keep these and other like things secret,
under no less penalty than that of throat cutting, tearing out the tongue,
disemboweling, having the skull smitten off, having the head struck
off and placed upon the highest spire in Christendom, crucifixion and
quartering; while in one degree the candidate prays God to visit dou­
ble damnation on his soul in case he is untrue to the order. It is
needless to say that, if such statements are true, Free Masonry is more
adapted to savages or devils than Christian men.

Without stopping at this time to argue the truth or falsehood of
these revelations, let us turn to the first point named, the Principles of
Masonry; on which we depend for information upon adhering members
of the craft. We are told by one Masonic writer (Geo. Oliver, D.D.),
that—"Every branch of science is progressive. In the first degree of
masonry, we are taught the several duties of our station whether to
God our neighbor or ourselves; the practice of the Theological and
Cardinal virtues, and every moral and social work. In the second
degree we are admitted to a participation in the mysteries of human
science, and catch a glimpse of celestial glory. But in the third degree,
the vail is removed; we are admitted to the holy of holies and are
blessed with a foretaste of heaven through the resurrection from the
dead."

Again, in the "Ahiman Rezon and Free Mason's Guide" we are in­
formed that "The rite of induction signifies the end of a profane and
vicious life, the new birth of corrupted human nature—the death of
vice and all bad passions, and the introduction to a new life of purity
and virtue."

These teachings do not stand alone. The mason enters the lodge
and is told that it is a temple of the Most High, he bows at its altar,
recites its prayers and worships its God. Going in he sings, or may
sing;
“Pour out thy Spirit from on high:
    Lord! thine assembled servants bless,
Graces and gifts to each supply,
    And clothe us with thy righteousness.”
—Masonic Harp, pag: 14.

and coming out;

“Here brothers we may meet no more,
    But there is yet a happier shore;
And there, released from toil and pain,
    Dear brothers, we shall meet again.”

Going to the masonic temple, reciting the masonic prayer, singing the masonic hymn, and standing by the masonic grave, everywhere and all the time, the five hundred thousand masons of this country, are taught that living up to the ritual and obligations of the lodge insures them an entrance to heaven. It is not the Christian who is assured of admission to the Grand Lodge above, but the mason. We are plainly informed that “The Religion of Masonry is so broad, and sectarian tenets are so carefully excluded, that Christian, Jew and Mohammedan, may and do harmoniously unite in the moral and intellectual work of the lodge, with the Buddhist, the Parsee, the Confucian and the worshipper of deity under every form.”

That is to say, the Christian who prays to the Almighty Lord God of heaven and earth; the Jew, whose ancestors crucified him between two thieves; the Parsee who from the Persian hill tops adores the rising sun; the Almond-Eyed, who worships his ancestral dead; the Hindoo, who burns the wife with the body of her husband and the Hottentot, who bows down to a snake or a worm, all join the masonic procession and march straight to the Grand Lodge above, singing:

“Hail! Masonry, thou craft divine!
Glory of earth from heaven revealed;
Which doth with jewels precious shine,
From all but masons’ eyes concealed.”

Ministers and members of churches are wondering why the preached truth seems so ineffectual; why fifteen hundred Presbyterian churches in 1871 failed to receive a single member, and five hundred Congregational churches in Massachusetts in one whole year made all told a net gain of nine!

Men cannot understand how assassins and adventurers should be chosen to represent the United States abroad, while Tweeds, Murphys, Caseys, et. al. flourish for years at home and are never disturbed, until an indignant people, partially roused, put them behind the bars, and other thieves take their places. There may be many reasons, but one of them we have before us. Churches of Christ do not flourish because the land is full of secret lodges where devils are worshipped
for God. Because the secret synagogues of Satan are drawing in the young and the old, and even the ministry and membership of Christian churches; teaching a false morality and a false Theology; saying to profane rejecters of Christ, "Ye shall not surely die,"—"Ye shall surely go to the Grand Lodge above." Destroying the true religion, of course they destroy true morality. Making men infidels, of course, they make men dishonest. Destroying the foundations, the righteous can do nothing until the foundations are re-laid.

What is wanted is a re-assertion of that principle so faithfully contended for by the Covenanters, viz.: In religion only those doctrines, rites and ceremonies are to be permitted which Christ himself appointed. The churches need revival force and power. These false religions must be abandoned and destroyed. These anti-Christ must be put out of the way before we become a people whose God is the Lord.

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**CHILDREN’S BREAD.**

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**THE CHILD THINKING ALOUD.**

I wonder what people think I am. Why do they pass me in silence, or else, if they talk to me, do so as though I did not know anything? Just look at that Mr. Shallow, how he speaks to our Sabbath-school; it is no wonder that Robert Sharp said "he was too boyish for him." I do not see why we should not be talked to the way our fathers are. Father told me the other day he had been to school only one year in his whole life. Now I am twelve years of age, and have been to school for four years and yet people treat me as if I did not know anything. I am not made anything of, not even in church. I go to Sabbath-school, it is true, but then all we do is to read over chapter after chapter in the Testament till time is up for school to close! Our teacher does not tell us anything new or interesting—the fact is I do not believe he studies the lesson, any more than brother John, who has got into the Bible class, studies the catechism.

Our preacher told us the other Sabbath, when preaching, that the boys and girls who were baptized in the church were as much members of the church as their fathers or mothers. He said they were members before they were baptized, and that baptism was only the church saying so. If we are members why does not our minister preach to us?
He is always talking about "men and women," and "brethren," and "thy servant of old." If we are members, why do not the elders talk to us and shake hands with us? There is elder Slowman; he does not know me at all. I was standing by mother the last twice he spoke to her, and both times he asked "who is this little fellow?" There is elder Forget, he cannot call one by name; all he says when he meets me is, "How are you, Bub?" If we are members of the church why do not the church papers have something in them for us to read. When father is through with them I sometimes look into them, but they are written for grown people. They tell only about things they call "ecclesiastical," and meetings they call "Presbyteries."

I think Aunt Jane, if she is an old maid, is the only one who knows how I feel, and can talk to me just in the right way. I like to think over what she says the Bible teaches about children.

"Lo, children are God's heritage."

After every talk which I have with her, I feel that after all, it is not so bad as I thought to be only a child. She makes out a child to be as great in the sight of God as a man. Her sermons are so nice and short. Not like our minister's. They are like the sermons of the young man who preached fifteen minutes the other Sabbath in our church. Father says the church ought to pay him for parts of sermons, as it would take three of his to make one. He says that the young man must believe the time has come when one does not need to say unto his brother, "Know the Lord; for all shall know me, from the least of them unto the greatest of them," for he takes but little time to speak to the people of the Lord.

But "to come back to the point," as our preacher says, let me see if I can go over Aunt Jane's last talk. It was about children; what they can be. They can be religious. Our Christian religion was given by the Lord for everybody, and we ought not to drive the little bodies away from it. God does not know little or big. He is no respecter of persons. Little Samuel did not need to be as large or as fat as Eli before God could speak to him. It was not necessary that Timothy should be a man before he was converted; he was a child of God from infancy. It was not necessary that the boys and girls of Jerusalem should wait until they grew to be men and women before they praised God; they joined with the crowds just as they were, singing "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" Aunt Jane says their worship received more praise from God than any ever offered by grown people. And this Christ meant to teach when he said of these
children, "Out of the mouths of babes and sucklings thou hast perfected praise." That is a very sad story, she says, told by Mr. Spurgeon. A mother went to her minister once and said her little girl, six years of age, wanted to join the church. The minister said she was too young. He talked to the child, and said he believed her heart had been touched by the Spirit of God; but she was too young and must wait. The little girl's spirit was sad, and melancholy looked out of her face. The next morning her mother found her in her bed with a tear or two upon each cheek, but she was dead. She died of grief—her heart was broken because she could not follow her Saviour as He bade her. Mr. Spurgeon says he would not have murdered that child for the world. Aunt Jane said, too, children can be the making of something great; all great people were children once, and some of them were great when young. I wish I could remember all of those great men she mentioned. I suppose, being great people, they had to have great names, for their names are so hard to keep in one's memory. She must have thought so herself, else she would not have written them down for me in printed letters; she said she copied this out of a book, and I am sure she must have, for it is about as much as I can do to read it. "Bacon laid the foundation of his matchless essays at the age of thirteen; Mrs. Browning was wed to immortal verse at the age of ten; Bryant wrote Thanatopsis at the age of sixteen; Thatcher calculated the transit of Venus at the age of fourteen; Mozart mastered the organ at the age of eight, and Sir Edwin Landseer, the painter who so lately died, received from Nature his idea of color, of light and of shade, at the age of fourteen." But there now I must go to the store for father. Thinking is not working.—Ed.

SCRIPTURE CHARACTERS.

The godly governor of an idolatrous household.
The initials of the following prove the name:—

1. One who chose idolatry and home rather than suffer affliction with the people of God?
2. A city in Judah for many years the abode of the ark of the Lord?
3. The inspired herdsman of Tekoa?
4. A faithful servant of God, in whose life was fulfilled the promise, "Them that honor me I will honor?"
5. A giant, out of whose hands King David was delivered by one of his chief captains?
6. A wife promised and given as the reward of valor?
7. The builder of a city which lay under the curse of God?
EDITORIAL.

PROSPECTUS.

"Our Banner," a monthly magazine of 32 pages, will be issued about the first of January, 1874, and on the middle of each month thereafter, at $1.00 per annum, payable in advance.

We are in the interest of no party, and are actuated by no selfish spirit nor personal motives. We seek to propagate the principles for which the martyrs died; we labor for the advancement of the Church of our fathers, and we desire that the whole body of believers may be established in "the unity of the Spirit," and that our blessed King and Saviour may "see of the travail of his soul and be satisfied." Living in a day of great activity of thought, of extensive reading and increased knowledge, it is important to have full discussions of the many topics which excite interest, to draw out and cultivate the talent of our thinking men, and to supply the demand for reading matter, which, hitherto only partially gratified, has led to the introduction of questionable literature into many families.

It is our aim and shall be our endeavor in generous rivalry to emulate the excellencies of The Reformed Presbyterian and Covenanter and The Christian Statesman, and to fill a place which they cannot occupy without doubling the pages of the one, or diverting the other from its purpose. Our place in the national metropolis, at the head-quarters of all the Churches and of the great Christian Societies which are in direct communication with all parts of the Christian world, will give us peculiar advantages which we hope to improve, so as to make "Our Banner" worthy of its name, and a welcome visitant in every home to which it shall come.

We ask the help of all our friends in introducing our Magazine into every family of the Church and into Christian households generally; for while we shall firmly maintain the principles of our Covenanted Reformation and abate no jot of our Testimony, yet we shall endeavor "by manifestation of the truth to commend ourselves to every man's conscience in the sight of God," and speaking the truth in love shall seek to heal the divisions for which now there are great thoughts and searchings of heart. We have only to regret our insufficiency for the
task, but, looking to the promise of Christ, and having the assurance of constant help from brethren whose names will frequently appear in our pages, and whose words will speak for them, we hope to find acceptance and favor with the whole Church, and shall strive to fit ourselves more and more for our work.

Our "Monthly Table" will be furnished with the ripe fruits of study in brief and pointed articles gathered from many sources, discussing the themes of interest to the Christian in their varied aspects, and adapted to the different minds and wants of our readers. We expect regular communications from our missionaries in Syria, and from our brethren in Ireland and Scotland. Choice articles selected from the writings of men who are leaders in the defence of the gospel will enrich our pages. Outlines of valuable discourses will be given. The department of family reading will contain instructive articles which even the children will love to peruse. The Church Judicatories and Boards will be carefully reported. A record of the Lord's work among the Churches and Nations will be presented. Improvements will be made from time to time, as experience and observation may suggest them.

Those who receive this Prospectus are earnestly requested to act as agents in procuring subscribers, or to give it to some one who will do this. Subscriptions should be returned, and all communications relating to the Magazine should be sent to the Rev. J. C. K. Milligan, 347 West Thirtieth Street, New York, who is the secretary of "Our Banner Association," by which it is to be edited and published. The post-office, county and state of each subscriber should be carefully given.

TO OUR READERS:—

"Our Banner" is unfurled at a time when true religion is assailed on every hand, and when the Church of Christ may well say "Without are fightings, within are fears." The Roman Pontiff, stripped of temporal dominion, is grasping at spiritual power, with the brazen effrontery and subtlety of the Old Serpent, and proves himself a fit occupant of the anti-Christian throne. Infidelity in the guise of philosophy and speaking the language of literature and science, assails the citadel of Christianity, turns the truth of God into a lie, and seeks to take away from the saints their whole blood-bought inheritance. Intemperance, crime, irreligion, and impiety abound in every community marshalling their myriad devotees, poisoning the sacred fountains of learning, corrupting youth, trampling on the Sabbath, overturning social order, and exalting the vilest men to civil power; and thus have seized the reins of government, and control God's ordinance in oppo-
sition to the Lord and His Anointed and to the injury of his church. Professed churches in unholy alliance with corrupt governments, and, following the lead of covetous men, weary of the yoke of Christ and unwilling to be restrained by His holy commandments, are departing from the footsteps of the flock, disowning the authority of God's Word, and introducing will-worship and abominable idolatries.

But on the other hand, the Lord "has given a banner to them that fear him, that it may be displayed because of the truth;" and the Providence of the Mediator is evidently preparing the way for the coming of his kingdom. We hear the sound of a going in the top of the mulberry trees, and the Lord's voice calls to each of his servants, "Bestir thyself, for the Lord shall go out before thee to smite this host." Men of renown are being raised up, with mighty minds tempered like a Damascus blade, to wage anew the war of the giants with no doubtful results for the cause of truth. The Old Catholics, guided by men who are no mean successors of Luther and Calvin, though still they know but in part, have thundered their defiant "No," in answer to the demands of the Vatican, and have come out of Babylon ready to contend for the faith once delivered to the saints. Activity, enlightened zeal and liberality mark the efforts of the Evangelical churches in carrying the gospel into all the world, and preaching it to every creature. Great Christian enterprises have been undertaken and are carried forward with untiring energy. Efficient agencies of various kinds are organized, all of which directly or indirectly are doing the Lord's work. In every church bold men in advance of their fellows are pointing out the evils which inhere in their system, and are pleading for the better way of divine appointment. Our own church has made a great advance in binding up the testimony and sealing anew the attainments of the Reformation era. A surprising unanimity and heartiness of effort have given power to our work of National Reform, brought success to the various schemes, and encouraged the hearts of the Lord's people. There is a growing inquiry after a new measure of the Spirit, and higher attainments in grace and in conformity to the will of Christ. Many run to and fro and knowledge is increased. The question is continually asked, "Watchman, what of the night?" and it is expected that the sentinels along the whole line will be in constant communication and give an answer to every inquirer.

Realizing the greatness of the hour, and the need of clear and convincing presentations of truth and full information concerning the cause and work of our Master, the publication of "Our Banner" has been undertaken that we may do our part in preparing for the Day of the Lord.
To Our Contributors:—

With kindly greetings we welcome the work of your pen. We would not dictate to any, but we earnestly request all to keep in remembrance the following points: 1. We insist that our articles shall possess the virtue of BREVITY. The reputation of contributors demands this. Brevity is indicative of study, thorough meditation, carefulness in preparation, power to think, and aptness to teach. Fidelity to our readers demands this. Their time is precious, their wants varied and their aversion to long productions exceedingly intense. Brief articles only are sure of a reading. 2. Manuscripts should be legibly written, and only one side of the page should be used. 3. All communications should close with the signature of the writer in full. We prefer that our friends shall neither adopt a nom de plume, nor write anonymously, as we expect all who speak through our pages to be responsible for the sentiments they publish. We will use all anonymous communications as our judgment may direct. 4. We desire a full ventilation of all phases of the different questions that come before us as a Christian people. Our motto is "The Truth Demands Discussion." Our pages, however will not be blotted with personal, acrimonious criticism, nor with ridicule, so often substituted for argument. Courting the views of different minds we cannot therefore be expected to endorse every theory that may be advocated. 5. Articles and items for publications should reach us by the first day of the month, but important items of news may be inserted as late as the tenth.

To Our Contemporaries: Greeting.—To all who handle the pen and use the press periodically, in the interests of our Redeemer's Kingdom, we offer Our Banner as a co-laborer in the Master's work.

As we enter the field with you, brethren of the Reformed Presbyterian and Covenanter, it gives us pleasure to record the fidelity with which you have, for so many years, served the interests of the Church. We shall endeavor to labor together with you, in no spirit of unfriendly rivalry, but as a true yoke-fellow, in advancing the common cause of our covenanted Testimony.

We hope to visit many homes where The Christian Statesman has interested readers. It will be our privilege, dear brethren, wherever we go, to second your effort for the Christian Amendment of the United States Constitution, and to press with all a Covenanter's zeal, the royal claims of our Lord Jesus Christ. In this service we shall endeavor to emulate that courtesy and candor which have won for the Statesman the confidence and liberal patronage of so large a portion of the Christian Church.
Our Christian salutations are extended cheerfully to all who advocate the claims of Christ, promote the interests of His Church, advance the cause of moral, political, and social reform, by Scriptural means, and strive in the Spirit of our Lord and Savior to do good among men.

Brother editors, as watchmen together on the walls of Zion, let us seek to give the same certain trumpet sound, and with our various parts "warbling of one song, all in one key," maintain the harmony and increase the power of our notes, whether of warning or of cheer.

Church Extension Collection.—Synod appointed the first Sabbath of January for this collection in aid of weak congregations which are striving to erect a house of worship. Hitherto it has been taken up by only about one-half of our congregations, and has generally received the smallest measure of liberality from those which did contribute. With the small means thus furnished, the Board has helped in the erection of many neat and comfortable sanctuaries in which Christ and His salvation are proclaimed with encouraging results. Applications for over $3000 are already made to the Board. The brotherly covenant requires that "every one of you" shall give "as God hath prospered him" in relieving the poor and bearing the burdens of the weak. What is given in this case goes directly to build a House of God, provides a spiritual home for those who hunger and thirst for the Gospel, and abides through generations a monument of the Church's liberality and a means of supplying a whole community with the ordinances of divine grace. Presbyteries, which certify these applicants, ought to stir themselves up to liberality in their behalf and require a collection from every congregation in their bounds. Pastors and sessions should see that the collection be taken up, if not on the day appointed, as soon thereafter as possible. Let the weak congregations, which have hitherto neglected it, remember that "he that watereth shall be watered also himself." The times are hard and retrenchment is necessary, but Christians should take care not to begin this work of retrenchment at the Lord's House. "Luxuries that are kept by robbing God, retrenchments, that foster selfishness at the cost of Christian stewardship, will be dearly bought." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

With much satisfaction we call attention to the first article in this number and to the following letter which accompanied it, written by one of the Editors of the Christian Statesman. With his warm heart, cultivated mind, and flowing pen he meets us on the borders of our
new field of labor with a hearty welcome and with substantial aid and comfort. Though our Associations and Editorial corps are entirely distinct, yet they are closely allied by the ties of truth and brotherhood, and these acts of reciprocity tend to bind them more firmly. We hope to cultivate the same cordial feeling and co-operation with all our Editorial brethren and to prove ourselves worthy of their confidence and regard.

His article we are sure will be read with deep interest by all our friends. It appropriately delineates the inscription upon "Our Banner" and nails our flag to the mast-head never to be deserted nor trailed in the dust. The letter is as follows:

_Editors of "Our Banner":_—

In answer to your request for an article for your first issue, please find the inclosed paper. The name which you have chosen for your Magazine suggests what I hope may be an appropriate subject. May the Banner which you set up in the name of our Lord never be furled till the victory for Christ's crown and Covenant is won. 

D. McAllister.

Our thanks are due to the many friends who have interested themselves in "Our Banner," and so promptly forwarded to us lists of subscribers with many expressions of confidence and encouragement. Their zeal has secured for us a much larger mail list than we had dared to expect. We shall labor to fulfill the expectations of the Church, and to become worthy of the kind words spoken and favors shown us. Brethren, pray that the wisdom which is "first pure, then peaceable" may be given to us in full measure.

Elsewhere we announce the Annual Convention of the Christian Amendment Association. Our readers all earnestly desire the early triumph of this movement. This can only be secured by praying and effort. We must work to make this Convention a success. The times are auspicious. God is going before us, the Captain of our salvation is at the head of the marching columns, and will dispose the issues wisely. It is ours to follow and obey.

The _Statesman_, under God, has been the efficient Agent in promoting this cause. Its weekly columns are freighted with instruction, argument, and illustration which must mould the mind and stir the heart of every reader. Intelligence upon every phase of the work in all parts of the land, is promptly given. The friends of Christ can do nothing better for the cause than to find an entrance for it into the homes of leading Christian men. Solicit subscriptions. Send a copy for a year, or for four months to some minister who is unable or
too indifferent to take it. Circulate petitions. Attend Conventions. Send delegates to the National Convention. And, above all, wrestle with God that our divine Mediator may do the work and bear the glory.

"Home Reading," "Our Pulpit," and "Gleanings Among the Sheaves," three departments which we hope will add much to the interest and value of these pages, are not represented in this number. Together with an article entitled "Christianity not Seditious" by the Rev. J. B. Williams, and "Music a Power" by Prof. G. P. Benjamin, they have been crowded out of this number but will appear in our next. Other interesting reading for the children, shares the same fate.

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CHURCH NEWS,

THE REFORMED PRESBYTERIAN CHURCH.

ECCLESIASTICAL REGISTER FOR 1873.


Pastoral Relations Dissolved.—Rev. D. McFall, was released from the charge of the Oil City Cong., on his acceptance of a call to the 2nd Boston Cong., in May. Rev. W. P. Johnston was released from the charge of the Baltimore Cong., on acceptance of a call from Washington Cong., Iowa, in July. Rev. J. J. McClurkin was released from the charge of the Springfield Cong., at his own request, in October.

Congregations Organized.—Morning Sun, Iowa, with 46 members, 2 elders and 3 deacons, and Round Prairie, Minn., with 18 members, 2 elders and 1 deacon, were organized by the Iowa Presbytery. Adamsville, formerly a part of the Springfield Cong., received from Pittsburgh Presbytery the grant of a separate organization. Tabor, Kansas, formerly known as the Eagle Bend branch of the Republican City Cong., has received a separate organization.
CONGREGATION DISORGANIZED.—The Cong. of Ainsworth was dissolved, the members being certified to and received by the Cong. of Washington, Iowa.

THE THEOLOGICAL SEMINARY had twenty students in attendance during the first months of the present session. It occupies the new building. The professors have been laborious, the students diligent, and a new measure of prosperity has been granted to this school of the prophets.

ORDINATION AND INSTALLATION OF J. LYND.

The congregation of Baltimore was left vacant in July last, their pastor, Rev. W. P. Johnston, having accepted a call to Washington, Iowa. With commendable zeal the congregation at once asked for a moderator for another pastor, and shortly after extended a unanimous call to Mr. John Lynd, who had been licensed in May by the N. Y. Presbytery. The call was presented to him by the Pittsburgh Presbytery, on October 14th, and was accepted by him. Arrangements were made by the Philadelphia Presbytery to meet in Baltimore, December 3d, at 7 p. m., to take order for his ordination and installation.

Accordingly the Presbytery met. There were present Rev. Dr. Wylie, and Rev. R. J. Sharpe, and Elder Cummings, of Baltimore. The candidate delivered a lecture on Heb. iv. 14-16, and a sermon on Ps. ii. 12—"Kiss the Son," and was examined by Dr. Wylie in Theology, Hebrew, and Greek, and by Mr. Sharpe in Church History and Government. The trials were listened to with appreciation by the congregation and many others who were present, and were cordially sustained by the Presbytery.

The next morning, Dec. 4, Presbytery met at ten o'clock. Dr. Wylie preached an admirable discourse from John v. 35—"He was a burning and shining light," and presided in the ordination, which was proceeded with in the appointed order. The candidate having been ordained to the office of the holy ministry and installed pastor of the Baltimore Congregation, charges were addressed respectively to the pastor and people, the right hand of fellowship was given, and the name of Rev. John Lynd was added to the roll of Presbytery. A warm welcome was given to their young pastor by the elders, the congregation, the adherents and many friends who filled the house.

The day of ordination being the fast-day preparatory to the administration of the Lord's Supper, the new pastor, assisted by Dr. Wylie who kindly took the burden, went forward with the usual services of this solemn Feast. The congregation were greatly rejoiced in seeing their teacher, the ascension gift of their risen Lord, and in receiving from his hands the symbols of the Saviour's love. An encouraging addition was made to their number upon the occasion, and earnest steps were taken by the new pastor to fulfill the duties of his office, and gather in the fruits of the Redeemer's travail. Thanking God, taking courage, and rejoicing for all the goodness which the Mediator in His Providence has done to them, may pastor and people long enjoy the new relation which has been thus auspiciously constituted.

ORDINATION AND INSTALLATION OF J. C. TAYLOR.

A commission of the N. Y. Presbytery consisting of Revs. Jas. Kennedy, J. H. Boggs, and D. C. Faris, with elders A. Shields, Wm. Bowen, and A. Morse met in Craftsbury on Wednesday, Dec. 17th, to ordain and install Mr. J. C. Taylor.

It was a clear and beautiful winter day. The sleighing was excellent, and the inhabitants for many miles around gathered to the church. Our church is the only one in the village, and its services are always well attended. With good cheer the people of all denominations met to welcome the new pastor.

The commission was constituted at ten A. M. by Rev. Jas. Kennedy. After the usual examinations the candidate delivered a lecture from Isa. lxiii. 1-6., and a sermon from I Tim. i. 15. These exercises were heard with interest, and unanimously sustained. After a short interval, Rev. Jas. Kennedy preached the ordination sermon from Phil. i. 21—"For to me to live is Christ." The sermon was a very interesting and impressive presentation of the aim, enjoyment and rewards of the life.
Our Banner. [January 15,

of the faithful Christian minister. When the candidate had answered satisfactorily the Queries, he was ordained with prayer and the laying on of hands to the office of the holy ministry, and installed as pastor of the congregation. Rev. J. H. Boggs addressed the pastor charging him to be faithful to his vows in the study, in the pulpit, and in the families. Rev. D. C. Faris addressed the people charging them to support their pastor with their means, their influence, and their prayers. The young pastor was heartily greeted at the close of the services by the large congregation which attended the exercises. It was a day of good things to the congregation, and will long be remembered as a season of spiritual quickening and comfort. The field is very encouraging here, and the members are earnest and devoted, they love the ordinances, and pray that the pastor may be long spared with them. We join in this desire and pray that our Lord Jesus Christ, that great Shepherd of the sheep, will dwell among them and graciously lead them and feed them by His Holy spirit.

[COM.]

MODERATION OF CALL.

The Rev. R. D. Sproull of Rochester, moderated a Call in the congregation of Sterling, on Dec. 23, 1873. Forty-seven votes were cast and the Call was made unanimous for J. C. McFeeters, Licentiate. The salary offered is $600, with the use of house and lot owned by the congregation.

OTHER CHURCHES.

Plymouth Church, Brooklyn, Rev. Henry Ward Beecher, pastor, has been a chief Congregational Church. Last year its benefactions were $57,335, and the cost of its own maintenance $40,000. It admitted to membership 203, and dismissed 80 during the year, and had 2746 Sabbath-school teachers and scholars. Since its organization, 3547 persons have been received as members.

By a recent action it has declared itself independent in its government and discipline of every other Church. Heretofore it has actively co-operated with the Congregationalists, but their councils have from necessity been gradually assuming presbyterian functions, and two of its prominent sister churches had earnestly protested against the laxity of the discipline of Plymouth Church. At once, at the instigation of the pastor, the congregation denied the right of oversight or inquiry into its affairs. It holds itself accountable to no body of believers, and sister Congregational churches are requested to let it alone.

The churches of Drs. Storrs and Buddington have announced that a denominational alliance cannot be maintained with Plymouth Church on its new platform. This is the most important issue that has been raised in the history of Congregationalism in this country. The questions of church discipline, the authority of a council, the relations of sister churches, and the need of a more perfect organization are brought under review in the secular papers, as well as in the religious press of all denominations. The controversy must do good. It is possible in the search for truth that many will find the divine order.

Rev. Wm. Adams, D.D., for forty years Pastor of the Madison Square Presbyterian Church, New York, has resigned his pastorate to become a Professor in Union Theological Seminary. His eloquent address at the opening of the Evangelical Alliance has endeared him to Christians everywhere. The congregation unanimously called to the pulpit thus left vacant Dr. J. T. Duryea of Brooklyn, offering him a salary of $8000 and $2000 for house rent. His own congregation is young, and still struggling with debt, and can only give him a moderate support. He has, however,
declined the call, and stands faithfully by his own attached congregation. Dr. Dur­
veya is a young man of superior culture and devoted to the study of the Scriptures.
His action in resisting the attractions of the wealthy and fashionable Madison Square
Church has won him many friends, and is worthy of imitation.

MISSIONS.

FOREIGN.

Our Missionaries. Word has been received from Dr Metheny and family, and
Miss Crawford. Mrs. Metheny's health steadily improved during the voyage. A
letter dated Liverpool, Nov. 17, gives particulars of their trip across the Atlantic as
follows:

"We had a rough voyage, and were two days longer in crossing than is
usual for the Abyssinia. On Monday after leaving New York we fell in with an
abandoned sailing vessel which the sailors boarded, and, finding a valuable cargo in
it, the Captain determined to man it and send it to Halifax. This detained us thir­
teen hours. The Captain received £1000 for his trouble. The wind was in our
favor for three days, but on Thursday the sea became quite rough. On Sabbath about
noon, a sailor fell from the rigging overboard. In falling, he struck a piece of iron
and was severely injured, yet he swam vigorously for a few moments. The engine
was reversed, a boat lowered, and every effort made to save him, but the sea being
rough it was all in vain. He leaves an aged mother who was dependent on him for
support. The passengers raised a sum of money for her. We are not certain when
we can sail for Liverpool."

At last accounts they were still at Liverpool, having been detained by the with­
drawal of the Cunard line of steamers from the Mediterranean for the season.
A letter from an elder of the Belfast Congregation dated December 2d, gives an
account of an address delivered by Dr. Metheny in that city on Nov. 25. "It was
most heartily received; great enthusiasm was called out, and many donations were
made to the Mission by the friends of Christ's cause."

Latest. "PARIS, Dec, 8th. We found no good steamer sailing from Liverpool,
and we thought it would cause so long delay to wait on one, that we concluded to take
the overland route if possible. The Cunard Company having refunded our passage,
we made arrangements for crossing the Continent. We left Liverpool December 2d
and got to London in the evening, where we spent two days. Yesterday morning we
left for Paris, and arrived here in the evening. We expect to start for Lyons in a
day or two, and after resting there for a time will pass on to Marseilles, from which
place we take steamer and expect to reach Latakia in 13 days. The steamer will
stop at several ports on the way, so that the actual travel from Marseilles to Latakia
will only be about 8 days. We are all in much better health than we anticipated.

David Metheny."

The above extracts show that unless some unexpected delay occurred, the mis­
missionaries would arrive in Latakia before the New Year.

HOME.

At the December meeting of the R. P. Central Board, the balance in the
Treasurer's hands for Domestic Missions was $532.65. Of this $295 was directed
to be paid out, including $100, voted to Rochester Presbytery for supplies in
The net amount of the bequest of W. Brown, jun., of Philadelphia, $906.25, was transferred to D. Euwer, for the Southern Mission for the current expenses, by Mr. Wills, Treasurer of Synod's Board of Trustees.

D. B. WILLSON, Secretary.

The Secretary of the Board kindly furnishes the following extracts from a letter by Rev. S. M. Stevenson, at Hebron, Clay Co., Kansas, under date of Dec. 1, 1873:

"Hebron, Clay County, Kansas, December 1, 1873.

Since I last wrote, this congregation has assumed a different form and name. The Eagle Bend Branch petitioned Presbytery for a separate organization, which was granted. The congregations are now known as Republican City, and Tabor. I think they will do better, separated as they now are; the opening is good for at least two congregations in this part of Kansas. Our Communion was on the third Sabbath of November and was a very pleasant season. We had an accession of twelve, and as many more would have united, but failed to have their certificates in time. I divide my time equally between the two congregations. We have no comfortable place of worship in either, and I know not when we will be able to build churches.

There are two or three other places where Covenant families are settled and desire preaching. Jewell Co., Kansas, and Webster Co., Nebraska, are most promising and should be looked after, as many Covenanters are making arrangements to come West, and if good locations are not pointed out to them, they will scatter through the broad West and be lost to the church."

THE MONTH.

AT HOME.

Congress met on Dec. 4. A. H. Stephens, of Georgia, who long resisted secession and then accepted it to hold high office in the Confederacy, was among the new members. Speaker Blaine was re-elected. Senator Carpenter was continued vice-president pro tempore, notwithstanding the damaging charges made against his moral character. Dr. Sunderland, a prominent Presbyterian pastor was chosen chaplain of the Senate. Dr. Tiffany had succeeded Dr. Newman, the former chaplain, in the pastoral charge of the M. E. Metropolitan Church, but failed to secure the chaplaincy. Members deeply implicated in the Credit Mobilier and salary-grabbing schemes were continued in or exalted to high places in the Committees. On the "bill days," 850 bills were presented. Senator Frelinghuysen, a prominent and honored Christian man, has presented a bill to prevent Mormon Polygamy. A bill has passed repealing the iron-clad oath, and removing disabilities from rebels.

Chief Justice McKean, of Utah, has made a new decision refusing to admit polygamists to citizenship, declaring that such men could not make good citizens, and had no right to go there and practice a crime, which, in their own country, would send them to the Penitentiary.

Prof. Louis Agassiz the eminent scientist, died on December 14, in the 67th year of his age. He was of Huguenot descent, and born in Switzerland. For six generations his ancestors were Protestant ministers, his father being the pastor of the parish of St. Imier. His recent lectures on "The Origin of Life," in refutation of the Darwinian theory which he thought atheistical, were an assertion of the Divine
overruling power in the origin of every living being, and the presentation of facts, gathered through years of laborious investigation, which established his view. The following, written nearly forty years ago, shows the reverent spirit of his scientific studies.

"An invisible thread in all ages runs through this immense diversity, exhibiting, as a general result, the fact that there is a continual progress in development ending in man, the four classes of vertebrates presenting the intermediate step, and the invertebrates the constant accessory accompaniment. Have we not here the manifestation of a Mind as powerful as prolific? the acts of an Intelligence as sublime as provident? The works of Goodness as infinite as wise? the most palpable demonstration of the existence of a personal God, Author of all things, Ruler of the universe, and Dispenser of all good? This, at least, is what I read in the works of creation."

His death leaves a void in the world of science to which he contributed so much.

NATIONAL REFORM CONVENTION.

The Annual Convention of the Christian Amendment Association will be held in Library Hall, Pittsburgh, on Wednesday and Thursday, February 4th and 5th. A large number of set addresses, some eighteen or twenty, will be delivered by men of eminence. Dr. Hugh Martin, and probably Dr. Begg, of Scotland, will be among the speakers. The programme will be announced in due time. There is every promise of a large Convention; its friends by a little exertion can make it such an assembly that the whole nation and all nations will feel its power. Reformed Presbyterians, whose immemorial testimony has been for the great truths embodied in the platform, should not be the last to bring back their King and we are sure will not be. Every congregation should work up meetings for the appointment of delegates, and take up a collection to defray their expenses to the Convention. Let every pastor who can go be delegated with other men whose hearts are full of loyalty to Jesus and are grieved for the dishonor done to him in this land. A Gideon's 300, if properly disposed with their pitchers, their lamps, and their trumpets, though only as a barley cake to a tent, will rout the Midianitish host that encamps against us, and take possession for Christ.

ABROAD.

GENEVA, the city of Calvin, is again the theatre of a Reforming movement. A conflict occurred some time ago between the civil authorities of the Canton and the Popish Archbishop, which was followed by a law, granting to every Roman Catholic parish the right of electing their own priest. A day was appointed for the election, the Bishops protested and threatened to excommunicate every voter, but the Old Catholics all the more triumphantly elected Pere Hyacinthe, Chovard, and Hurtault as their three curels. These three old Catholic leaders took the required oath before the Council of State, and are now numbered among the regular clergy of the city of Geneva. The Ultramontane party is thus dispossessed of three parishes, and is paralyzed by the audacity of the movement.

PRUSSIA. The Pope, in his Encyclical Letter of Nov. 21, referring to the conflict in Germany, said: "Beside many grave wrongs inflicted last year upon the Catholic Church, the Prussian Government has subjected to the civil power, by cruel and unjust legislation, altogether alien from its former conduct, the entire instruction and education of the clergy, in such manner that it belongs to the said Power to inquire into and decide in what manner Church students are to be taught and trained to the sacerdotal and pastoral life; and proceeding further, it gives to the same power the
right of examining and judging in respect to collating to all ecclesiastical offices and benefices, and even of depriving sacred pastors of office and of benefice. Moreover, an order to subvert more speedily and completely the ecclesiastical government of the Church, and the order of Hierarchical obedience instituted by Christ Our Lord Himself, many obstacles are interposed by the same laws to hinder the bishops in providing with timely measures by canonical censures and pains for the salvation of souls, for the soundness of doctrine in Catholic schools, or for the obedience due to them from their clergy."

The truth is that the Roman Bishops in Germany have gradually encroached upon the right of the inferior clergy, until now they are appointed to office during the pleasure of the Bishop; thus compelling abject submission to Episcopal power. A year ago the Landtag, under the guidance of the Imperial Prime Minister, Bismark, passed a new ecclesiastical law, among other provisions, enacting that all priests who are in charge of parishes will be maintained in their positions so long as they fulfill their duties properly.

Archbishop Ledochowski of the Polish Province of Posen, appointed in 1865, disregarded the law and appointed and removed priests in defiance of it. The Emperor William assumed the protection of the inferior clergy, and would not allow the illegally appointed priests to exercise their functions. The Archbishop, sustained by the Pope, persisting in nullifying the laws, was visited with fines.

The German Government meantime maintains its own authority, the courts invalidate the marriages celebrated by the priests whom the Archbishop has unlawfully set in parishes, and a new law is proposed for the establishment of civil marriage. The Prussian Government has issued an ordinance demanding that in future all Bishops on their installation shall swear to observe the strictest subordination to the civil power and the most complete opposition to all disloyal intrigues. The first case to which this will be applied will be the appointment of a successor to Archbishop Ledochowski.

It may be added that the government did not undertake the present measures until the course of the Bishop had become almost an element of insubordination, and subversive of civil authority. The Swiss government has decided to hand the Papal Nuncio his passport, on account of the Pope's late Encyclical letter. The Pope in Consistory, on Dec. 22, delivered an elocution and appointed twelve cardinals. The Papal Nuncio, at Paris, has been informed that the Archbishops of Paris, Cambray and Valencia have been elevated to the College of Cardinals.

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**OBITUARY.**

Departed this life, on the morning of November 7th, 1873, Mary Taylor, wife of James Wiggins, in the 46th year of her age. She was a native of Glasgow, Scotland, made an early profession of her faith in connection with the First Reformed Presbyterian congregation, under the pastoral care of the late Dr. William Symington, and for the past sixteen years a member of the Second Ref. Pres. cong., New York.

She was of retiring habits, spending the most of her time attending to the domestic cares of her family, and the religious training of her children. She is most missed where she was best known.

J. W.
THE prophecies which declare the final triumph of the Kingdom of Christ, are among the most beautiful, distinct, and animating of the Scriptures.

The promise that the Kingdom of Christ shall be established in power and glory throughout all the earth, runs like a golden thread through the writings of Prophet and Psalmist from Genesis to Revelation. "Who can count the dust of Jacob, and the number of the fourth part of Israel?" "There shall be a handful of corn in the earth upon the top of the mountains! The fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." "Who are these that fly as a cloud, and as the doves to their windows." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The time of the fulfilment of these cheering predictions, God in his infinite wisdom has concealed from the children of men. The enormous labor expended in the attempt to determine "the times or the seasons which the Father hath put in his own power," has been, so far as the end to which it was directed is concerned, a stupendous failure; although indirectly it has turned out to the furtherance of the Gospel. The old alchemists did not discover the philosophers' stone, nor the Elixir of Life; astrologers failed to determine the destiny either of men or nations, from the movements of the heavenly bodies: the former, however, advanced the science of chemistry; the latter that of astronomy. The attempt to
That these predictions will be fulfilled, is what we believe with an assured faith, on the clear and explicit declarations of God's Word. This faith is strengthened by the observation of God's providence, regarding his church; and both the past triumphs and the present progress of the Gospel are to us the earnest of the final, permanent and glorious issue. Our duty is that with which we have specially to do. Our relation to the grand result is, for us, the most important point. Nothing can be more profitless than to stand with folded hands, gazing into heaven and asking either as to the time or the place of the appearance of the sign of his coming. One earnest worker in the vineyard of the Lord, one valiant soldier that rushes in to the battle shouting, "The sword of the Lord and of Gideon," is worth an army of *speculators* on the Millennium.

But we delay too long on these preliminaries. "By whom shall Jacob arise, for he is small?" The answer to this question is, so far as instrumentality is concerned, the Ministry. We neither ignore nor undervalue the people, and their work; God forbid that we should offend against the generation of His children. The ministry would be feeble indeed without an earnest, active and pious people behind them. Such a people, we assume that an earnest and pious ministry may always, in reliance upon the divine blessing, depend upon finding; and, at all events, there are few churches, we suspect, with a greater proportion of this class than our own. Without quoting the trite adage, none are ignorant of the rapidity with which the efficiency of the minister communicates itself to the people. When a young minister asked Dr. Beecher how to secure a revival among his people he said, "first revive yourself."

Let us then ask ourselves, with the astonished and trembling soul, "Lord, what will thou have me to do?" We wish to direct attention to that which appears to us just now to be of the utmost importance to the Reformed Presbyterian Church, for this is the sphere in which God has placed those whom we now address.

The first thing in point, both in time and importance, is such an effort as has never been heretofore made to increase the number of the ministry. We have no time now to begin to answer the various objections which arise in the minds of some upon this point. Who has heard of an industrious, earnest, energetic man being compelled to leave the Ministry of any evangelical Church because he could not find a field of usefulness? That there will always be a few good and sincere men who will partially or altogether fail in this, as in every other calling, we frankly admit. The cause of failure, however, is always manifest to others, however deeply concealed from themselves; but it is never found to be because there are too many laborers in the field. We are always amused when the question "How many students have you in the seminary?" is followed
up by another—"Do you think they will all get places?" It is to our mind a settled fact that any earnest live man who enters the Ministry will find plenty of people glad to hear him, though he begin with no finer audience room than the chamber in which Jacob slept the night after he left his father's tent.

Who will seek out these sons of Zion and enlist them in this course? Who will adequately set before the young men of the church the need that there is for them, and the grandeur of the calling to which they are invited? "Why don't you show young men, that the ministry offers the most inviting field for the gratification of a noble ambition?" said a rich merchant to a Theological professor of a sister church, recently. If he means that sanctified ambition, or rather aspiration, for ambition is not a good word in this connection, which leads a young man to desire to put to the very best possible account, whatever of talent the Lord may have committed to his trust, then undoubtedly he was right. The most useful, honored and influential men in the country are in the ranks of the ministry, and their influence might be increased ten-fold did they but remember that influence, like a miser's gold, does not increase by hoarding and guarding; and we say it in all humility, that there is no class of men before whom the Lord has opened up an opportunity more glorious than those who are willing to enter upon the work of preaching the great Reformation which the National Reform Movement has inaugurated. A movement whose moral grandeur eclipses any since the days of Luther. Would that we could impress upon ministers, parents and young men in the Reformed Presbyterian Church, the grandeur of the moral question now pressing forward for settlement, and of the opportunity for doing eminent service for Christ, which those who are just ready to buckle on the armor are in danger of losing! We should at once begin to prepare one hundred young men for the front, and double the ministry of our church in the next ten years. Oh, it is a grief, and wounding to the spirit to see the reluctance which parents manifest to devote their children to the ministry, and the number of young men capable of better things, who sacrifice themselves upon the altar of Mammon. Do we then undervalue our young business men? No, by no means. God is raising up also a number of such men in the church who are just as useful in their place as those who devote themselves to the ministry. A class of such men has appeared among us in the last twenty-five years, on whose shoulders, at least, our schemes all rest, and nobly they bear the burden; we thank God for them. But these open-handed and high-spirited men are just the ones to second the purpose of this article, and fervently join with us in the prayer to the Lord of the harvest that he would send more laborers into his harvest.

Our institutions of learning may be fostered. Princeton College has received more than one million of dollars in voluntary contributions since
the inauguration of President McCosh. Time would fail to enumerate the vast sums which have been contributed to the educational institutions, academies, colleges and theological seminaries of other denominations. Men of wealth in the Reformed Presbyterian Church, strike if you will, but hear me—What do you mean to do with that wealth which the Master has committed to your trust? Must our institutions hopelessly languish because they have not the means necessary to carry forward their work? We ask you for one college and one theological seminary. Lamps will not burn without oil. Bricks cannot be made without mortar. You ask us for efficient preachers; yes! and you are sometimes merciless in your criticisms when you do not get them. But we do not feel inclined to use the language of reproach. We beg of you to give us the means, and then hold us accountable for their use. The theological seminary is starving this moment for one thousand dollars worth of new books. Shall we have them? Give us this pittance and we will try and tell you what next.

We should, perhaps, say something here on the better support of the ministry already in the church. We confess to a dislike to the theme but we feel its importance; we are ready to second every judicious word spoken on this subject, and every judicious movement made in the way of remedying an evil that may at all events be characterized as crying. But we want men in the ministry. We want men who will enter it determined to devote themselves to it wholly, and who are willing to cast themselves upon the Lord in this matter. The young man who stands shivering on the brink, and who is deterred from making the final decision through providential fears as to his future temporal support, is not wanted in this sphere. Those who, as Shakspere says,

"Pour their porridge;"

and must,

"Have their provender tied to their mouths,
Or piteous, they will look like drowned mice,"

had better enter some field which promises larger pecuniary returns.

If, however, we knew what words would pierce the leviathan skin of that class, who are accumulating wealth rapidly, adding house to house, and field to field, and yet wait on the ministrations of a man pecuniarily embarrassed, and pressed for even the necessaries of life, we would use them. We do believe that no words can describe the meanness of such a character. While we know that there are, unfortunately, such cases, we would, nevertheless, have those who are set for the defense of the gospel not dwell upon such aggravations to their own annoyance, but leaving them to the Great Judge, go straightforward in their work.

A considerable observation and experience convinces us, that it is safe in this matter to trust the Master, and that no fear on this score need
disturb any right-hearted man who devotes himself to the work of the ministry.

We close with again declaring it to be our settled conviction that the future of the Reformed Presbyterian Church is dependent under God, upon the manner in which she looks at this subject. A new spirit has undoubtedly fallen upon the Church. Her young ministers are full of fire and enthusiasm, and we hope and pray that this may be more and more intensified until she shall have a great number to go forth and preach the gospel in all its aspects, with an unction and a power unsurpassed since the day of Pentecost.

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**THE SIGNS OF HIS COMING.**

**BY THE REV. DAVID MCFALL.**

The coming of the Messiah was revealed to the first human pair in the announcement, "The seed of the woman shall bruise the head of the serpent." Thenceforward the eye was directed to him by prophecy, and type, which ever increased in clearness and precision. The sacrificial lamb, and scape-goat pointed to him almost as clearly as the Baptist did when he said, "Behold the Lamb of God which taketh away the sin of the world." Isaiah described his character and work so plainly that he might run who readeth; Micah and Malachi told of events to take place at his coming of which none could be mistaken; and Daniel even specified the date of his appearance. These, by no means uncertain flickerings, kindled at last into the dawn of the Baptist's ministry which ushered in the full blaze of the light of the Sun of Righteousness. From an inspired apostle we learn of another class of indications pointing to the same event. He speaks of the "fulness of time," in which God was to send forth his Son, intimating that there were certain conditions in the world's history necessary to be fulfilled before he should appear. The completion of these conditions constituted the "fulness of time." "The choice of this time," says Olshausen, "was doubtless determined by the Divine decree, yet not arbitrarily, but by the development of humanity." In the present article it is proposed to view this development as foreshadowing his appearance. Our limited space does not permit us to enter much into detail, else such an array of facts might be presented as would entitle us in perfect consistency to wield a double argument; first, that the period in question was the "fulness of time," and second, that the individual who appeared in that age, claiming to be the Messiah, was really the one of whom Moses in the law and the prophets did write.
The preparation of the world for the coming of Christ was both internal and external. Man's outward circumstances and his inward feelings conspired to prepare his heart for the reception of the new religion. This is one of the causes assigned by Gibbon for its remarkable success. But yet although it does in great measure account for the rapid progress of the new religion, it by no means serves the purpose for which that historian used it. Instead of disproving its divinity it aids in establishing it. It simply shows that the God from whom it proceeded had prepared the way before it.

The internal preparation was manifested by a feeling of expectation which pervaded mankind. The world was hourly expecting him, and this was so vivid as almost to guaranty a realization. To find the Jewish nation waiting for him is nothing more than what might be expected. Their sacred writings taught them to look forward to him as their deliverer; and hence their whole national life was permeated with the idea of his coming. But this feeling was not confined to the Jews; other nations shared very largely in it. This had been true all along. In the days of Abraham and Isaac there were the Abimelechs, just and devout men; and in the time of Moses a Balaam, who could say "I shall see him but not now, I shall behold him, but not nigh." In fact in this respect the Gentiles almost kept abreast with the Jews. It is true they were not able clearly to define the nature of their expectations; yet it is remarkable how accurately they expressed them at times. Plato once confessed his inability to fathom certain deep and important truths, saying, "We will wait for some god or inspired man to instruct us." This may be taken as an example of the prevailing tone among the thoughtful in the pre-Christian centuries. It is certainly near of kin to the Jewish expectation—as near as the "wild olive" is to the good olive tree. This desire grew stronger and put on a more definite shape in proportion as the time drew near in which the "desire of all nations" was to appear. And when he did come it had reached its culminating point. He was expected both by Jews and Gentiles. The world was quietly waiting to receive him. The season was a fitting one in which to introduce the "Prince of Peace." Thirty years previously the Romans had brought their last war to a close and now all were waiting in breathless anxiety for the appearance of Plato's God-inspired man. There were many among the Jews like Simeon and Anna "waiting for the consolation of Israel;" there were shepherd watchers on the plains of Bethlehem ready to go into the city to find him as directed by the heavenly messengers; and there were Eastern Magi, attracted by a preternatural star, who came to Jerusalem to worship him: and doubtless, besides these, there were very many in all nations who were seeking him "if haply they might feel after him and find him." The signal needed but to be given and the world was ready to respond. This state of expectation in which the world was,
and these longings for his appearance were the "unconscious prophecies" of his coming.

The external condition of the world points no less clearly to the same event. Looking abroad at this time we find the world divided among three great nationalities—the Jews, the Greeks, and the Romans. Each had a different part assigned it in preparing the way for the coming of the Messiah. The distinguishing feature of the Jews was religion. To them were committed the oracles of God, and these oracles were to be preserved by them till the coming of Christ, by whom they were to be fulfilled or superseded. The indications of decay among the Jewish institutions and worship at this time prove that they were waxing old and ready to vanish away and that a Saviour to reinstate them in new life was absolutely indispensable. The spirituality of their worship was gone. Cicero complaining of the decline of the Roman Religion said that "one haruspex could not look at another without laughing." The same was true of the Jews: their priests laughed at each other as they met in the streets of Jerusalem. With this decline in religion came a corresponding decline in morality, and this increased until in the age in which Christ appeared the moral condition of the Jews was declared by their own historians to be worse than that of the world which was destroyed by a flood, or the cities that were overthrown by the lightnings of heaven. "This generation," says Josephus, "was more ungodly than all that had ever suffered such punishments." Thus the external condition of the Jewish nation literally uttered a despairing wail for a Redeemer. The Greeks and Romans had equally fulfilled their mission: the one in developing humanity and in providing mankind with a common speech; the other in developing the state and in uniting the world under a common sceptre. Thus the world declared as if with one voice its readiness to receive the one all-embracing kingdom of God. Such preparation was not in vain, neither was it without meaning to such as could discern the signs of those times. It plainly declared the approach of him who was to appear in the end of the world to put away sin by the sacrifice of himself; and now to those who look for him he will appear the second time without sin unto salvation.

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages had been princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.—Shakespeare.
CHRISTIANITY NOT SEDITION.

BY THE REV. J. B. WILLIAMS.

"Unto thee shall be his desire, and thou shalt rule over him."

The enemies of our common cause would gladly cast upon it the imputation, that the Christian religion is subversive of the ends of civil government. From the days when Rehum, the chancellor, wrote with crooked characters in the Syrian tongue, a letter as untrue as it was flattering to the vanity of "the great and noble Asnapper," down to the recent attack upon toiling missionaries of Latakiyeh at the foot of mount Lebanon, the tone has not changed with time. Those barbarous names in that document are no more frightful, as given by the inspired pen of Ezra, than the misrepresentation is palpably glaring. It is not to be wondered at that infidels who sympathize with every ungodly enterprise would like to have the Bible removed from our families and the schools, since it furnishes the best argument to expose the fallacy of their accusation. "This city is a rebellious city, and hurtful to kings and to provinces, and they have moved sedition within the same of old time."

In opposition to all the jealousies of world-powers against religion we have something more than ordinary inspiration. A voice from heaven arrests the attention of Cain in Divine pity for the mad career upon which this first of infidels had entered, resolving to live separate from his glorious Creator, and to ally himself with Satan, who was a "liar and a murderer from the beginning." The expostulation might seem strange under all the circumstances, "Thou shalt rule over him." The words were not spoken, as many have understood them, of sin, but of the submission of "righteous Abel" to Cain as his superior.

Calvin in his commentary on the place says, "It rather seems to me a reproof, by which God charges the impious man with ingratitude, because he held in contempt the honor of primogeniture. The greater are the divine benefits with which any one of us is adorned, the more does he betray his impiety, unless he endeavors earnestly to serve the Author of grace to whom he is under obligation. When Abel was regarded as his brother's inferior, he was, nevertheless, a diligent worshipper of God. But the first-born worshipped God negligently and perfunctorily, though he had, by the Divine kindness, arrived at so high a dignity; and, therefore, God enlarges upon his sin, because he had not at least imitated his brother, whom he ought to have surpassed as far in piety as he did in the degree of
honor. Moreover, this form of speech is common among the Hebrews, that the desire of the inferior should be towards him to whose will he is subject; thus speaks Moses of the woman, Gen. iii. 16, that her desire should be to her husband.'"

The design was evidently to remove the envy of Cain. God's acceptance of Abel was indicated by a downward, darting flame from heaven, or some other miraculous token, still the birthright was not transferred to him, although by far the better man. Why then should Cain be exasperated? Dominion is not founded in grace, and the right of primogeniture is not destroyed by religion. The wonderful distinctions which grace makes will not obliterate the distinctions of Providence, equally divine. Disloyalty to the government under which we live is not fostered nor encouraged. The hatred which is cherished sometimes by civil powers against any tribute to Christianity is both unjust and unreasonable. While throwing their broad shield over commerce they should not trample under foot "the pearl of great price." Those who advocate the sovereignty of God and the prerogatives of Prince Messiah, will strive at the same time to be the best subjects in the land, and the most quiet and peaceable citizens.

When the tables are turned and Christians constitute the majority, how strange the contrast illustrated in the latter days by the impotent rage and insubordination of unconverted men. Then shall voices be heard which will make all the heavens rejoice and earth to resound with the melody, "We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thee thy great power and hast reigned." Then "the nations were angry," as the lineal descendants of Cain revived in spirit. Until that period shall arrive the lamp to guide our footsteps in our relation to civil rulers is found in God's word. "His desire shall be to thee, and thou shalt rule over him."

Dr. T. L. Cuyler gives four receipts for securing sunshine in the soul. First, Look at your mercies with both eyes; at your troubles and trials with only one. Second, Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of gratifying. What they don't have makes thousands wretched. Third, Keep at some work of usefulness. Working for Christ brings heart-health. Fourth, Keep your heart's window always open towards Heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

Faith is the hand by which the awakened soul takes hold of Christ as its righteousness. It looks, and lives! It believes, and is justified.
MUSIC A POWER.

BY PROF. G. P. BENJAMIN.*

THE power of music, like the dynamics of nature, cannot be expressed in words that flow from uninspired pen. It sways an influence over the enlightened and the refined, and charms by the magic of its silvery tones, the rude and barbarous. When other agencies have failed, it has frequently proved heaven's messenger to direct the heart to God. In every age music has been regarded as a divine art, emanating directly from the great Author of our being, and intended by him to be used solely for his honor and glory. It is a matter of regret that the arch-enemy is permitted to take advantage of this wonderful and sublime art, and appropriate it to unholy ends. Think of the dens of vice and death that are constantly enlivened and made alluring by music. Melodies that are calculated to inspire sentiments of love and purity are wedded to low, doggerel rhymes, to please the taste of the demoralized and sensual. Such a profanation is revolting, and yet the church seems to remain passive, as though she had neither part nor lot in the matter. It is high time that she should awake from her lethargy, and put forth her strong arm for the rescue of God's gift. Realizing that music is hers, she ought to choose its grandest harmonies to elevate and thrill the soul with praise. The ministry should feel divinely called to urge all worshippers with heart and will to join in the songs of the sanctuary. This is the people's service, and, as in olden days, so now praise should dwell upon the lips of our men and women, and the temple should resound with the Hosannas of our little ones. Let the music of Zion be what it ought to be, what it can be, and Zion will have greater power in winning souls from sin unto holiness.

In nature there is no discord. One unbroken harmony rings through all the circle of her wide domains; so, in music, there should be no discord. That which appeals to our feelings, and inspires our emotions, should be as near perfection as it is possible for it to be. Genius for music is one of the noblest faculties which a beneficent Creator has ever bestowed upon his creatures. To assume that any one of the talents with which we are endowed, needs not to be most assiduously cultivated and properly used, is both impious and ungrateful. Each faculty can serve its design only when developed by tuition and experience; and God is glorified only when all are used for the elevation of the race. God has given us music as a

talent, that by it we may soothe the aching heart, drive away the evil spirit of gloom, fill home with sunshine, make the courts of God's house jubilant, and bring to the world a foretaste of that joy which reigns in the realm of endless praise.

HOME READING.

JESUS WEARY AT THE WELL.

The Holy Spirit has selected many interesting scenes in the life of Christ, and, by the pen of the Evangelists, has shown them unto us. Here is a pleasant picture sketched from his life,—a refreshing study of the love of God in Christ.

It is high noon on a summer day. There is a well with its grateful shade of palm trees; and resting upon the great stone by the well is Jesus, the Son of God in our nature,—resting just as a man would rest. Half reclining; very tired. He has had a long journey and feels the fatigue of it, but he can rest now, for he has reached the place appointed. In the arrangements of the covenant of grace he had an engagement to meet with a lost one here, and he is careful to be punctual. His strength is well nigh exhausted, yet it matters not to him who gave himself for us. That reviler spoke a deeper truth than he knew when he said, "He saved others, himself he cannot save." Constrained by love he must needs go through Samaria and reach this well by the sixth hour. As he rests here so wearily see how fully God manifests his self-sacrifice in his love to us.

It was a long journey from the throne of his glory to the manger in Bethlehem, yet Jesus undertook it willingly. He was weary with that walk to Calvary, yet he reasons thus with his disciples, "Ought not Christ to have suffered these things." Surely there was no necessity laid upon him but what in the riches of his grace he had assumed. Thus God commendeth his love toward us.

Jesus not only suffers for his people, but he suffers with them. He is touched with a feeling of our infirmities. His love is rich in sympathy. See how tired he is here. He shows us how he enters with us into our experience of weariness in our daily toil. The tired laborer, as he kneels at his evening prayer, is assured that Jesus understands his case, and can minister to his need. In tender compassion he takes upon him the infirmity of our nature, that all burdened ones may know that in Jesus they have a sympathizing Saviour. He here reveals himself as very weary that he may encourage faith to act in that precious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."
He has nothing to draw with, and the well is deep. He is dependent, and waits here tired and thirsty until some one comes to aid him. Earthly blessings are sometimes hard to procure, and are not always within the reach of God's children. Hard times will come, and good people may feel the want of bread. They have nothing to draw with, and the well is deep. In this experience Jesus meets with them. As a brother born for adversity, he takes the hand of the helpless, and with a heart full of sympathy pleads for faith. It is sad to be in want in the midst of a great city; to pass comfortable homes, and yet be without even a place of shelter; to feel hungry where food abounds, and yet, without means to procure a single meal. Nothing to draw with, and the well is deep. God in Christ here comes very near to dependent ones. In all their affliction he is afflicted. Jesus waits thirsty by the well that he may win the confidence, and call forth the prayer of his needy people. How precious is his grace! He has come far and suffered much to manifest his love toward us, and to encourage our trust in him. He waits oftentimes until he is weary to be gracious unto us.

Jesus is refreshed at the well, not by the cup of cold water offered him, but in the finding of a lost one. He has more joy in giving than receiving. He has been giving pardon to a sinner, and peace to a troubled conscience; and when his disciples return they find him greatly refreshed. He is so much revived that they wonder if any man has brought him meat. Ah, disciples, ye have not so learned Christ as to read the secret of his joy and strength, he has meat to eat that ye know not of! He has found that which was lost. Another needy one has drawn upon the treasures of his redeeming love. He has seen one of the travail of his soul and is satisfied.

You may think sometimes that God is weary of your crying. Oh no! He is weary until you cry. Every petition that draws upon the riches of his grace increases the fullness of his joy.—Ed.

CHRIST COMFORTING.

The presence of Christ with the believer is comforting. His gracious presence can turn a dark night into a night much to be remembered. Perhaps it is time to be sleeping, but the November wind is out, and as it riots over the misty hills, and dashes the rain-drift on the rattling casement, and howls like a spirit distracted in the fireless chimney, it has awakened the young sleeper in the upper room. And when his mother enters, she finds him sobbing out his infant fears or hiding from the noisy danger in the depths of his downy pillow. But she puts the candle on the table and sits down beside the bed; and as he hears her
assuring voice and espies the gay comfort in her smiling face, and as she puts her hand over his, the tear stands still upon his cheek, till it gets time to dry and the smoothing down of the panic furrows on his brow and the brightening of his eye announces that he is ready for whatever a mother has got to tell. And as she goes on to explain the mysterious sources of his terrors—"That hoarse loud roaring is the brook tumbling over the stones; for the long pouring rains have filled it to the very brim. It is up on the green to-night, and had the cowslips been in blossom they would all have been drowned. Yes—and that thump on the window. It is the old cedar at the corner of the house, and as the wind tosses his stiff branches they bounce and scratch on the panes of glass, and if they were not very small they would be broken in pieces."

And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep sea, or dashed to pieces on rocks so steep that the drowning sailors cannot climb them. And then perhaps she ends it all with breathing a mother's prayer, or he drops asleep beneath the cradle hymn.

And why describe all this? Because there is so much practical divinity in it. In the history of a child a night like this is an important night for it has done three things. It has explained some things which unexplained, would have been a source of constant alarm—perhaps the germ of superstition or insanity. It has taught some precious lessons—sympathy for sufferers, gratitude for mercies, and perhaps some pleasant thoughts of Him who is the hiding-place from the storm and the covert from the tempest. And then it has deepened in that tender bosom the foundations of filial piety, and helped to give that parent such hold and purchase on a filial heart as few wise mothers have ever failed to win, and no manly son has ever blushed to own.

Then for the parallel. "As one whom his mother comforteth, so the Lord comforteth his people." It is in the dark and boisterous night of sorrow or apprehension that the Saviour reveals himself nigh. And one of the first things he does is to explain the subject matter of the grief, to show its real nature and amount. "It is but a light affliction. It lasts but for a moment. It is a false alarm. It is only the rain-drift in the window—wait till the day dawns and the shadows flee away. Wait till morning and you will see the whole extent of it." And then the next thing that he does is to teach some useful lesson. And during those quiet hours, when the heart is soft, the Saviour's lessons sink deep. And last of all, besides consolation under the trial and peaceful fruits that follow it, by this Comforter-visit, the Saviour unspeakably endears himself to that soul. Paul and Silas never knew Christ so well nor loved him so much as after that night which he and they passed together in the Macedonian prison. And the souls on which the Lord Jesus has
taken the deepest hold, are those whose great tribulations have thrown them most frequently and most entirely into his own society.—Hamilton.

**NO EDUCATION WITHOUT CHRIST AND THE BIBLE.**

Those seekers of knowledge who limit their search to the earth on which they tread, profess great zeal in the question of education. I am not aware that they do more in the work of education than others, but they say loudly, and oft, that the young of the nation should be educated according to their views. Children in the public schools, they say, should be thoroughly trained in secular knowledge, and religious dogmas should be left untouched. The public schoolmaster should be entirely neutral on the subject of religion; he should give no judgment for or against any of its doctrines. Verily, these men seek knowledge, and find it not; after all their efforts to learn, they are not yet very wise. They prescribe to the schoolmaster a task which is palpably impossible. Revealed religion has touched the world, and been the turning point of its history in all ages. The Scriptures of the Old and New Testaments, claiming as they do to be the inspired record of God’s will, have, in point of fact, influenced the conduct and history of mankind more than all other books together. Jesus of Nazareth was, through the unwilling instrumentality of the Roman, put to death by the Jewish priesthood, because he made himself equal with God; and the event has done more to cast the civilized world into its present mould than any or all the revolutions of kingdoms since the beginning of time. How shall the teacher dispose of that book, and that event, in his complete course of secular instruction? Must he teach history and leave these things out of it? He may as well teach the elements of Euclid, omitting all the capital letters; he may as well weave without a warp, as exhibit the kingdoms of this world, without taking notice of the kingdom of God and of his Christ. The religion of Christ has grasped the world, and penetrated human history through and through. If you exclude these topics, your disciple comes out of your hand a barbarian; and if you introduce them, you are compelled to take a side. For or against Christ the teacher must be, and the scholar too. God has, in providence not left it possible simply to pass the Bible by without letting it be known whether you believe in it or not. The question, “What think ye of Christ?” was of old pressed upon the Jews, though they desired rather not to commit themselves to an answer; and by the same sovereign Lord, who rules over all, it is in these later days pressed upon men so as to force an answer out of them whether they will, or be unwilling. No man can teach the history and
condition of this world without indicating expressly, or by implication whether he counts Jesus of Nazareth a blasphemer or the Son of God. No man can live where the gospel is known without accepting or rejecting Christ’s claim to be the Redeemer of his soul, and the sovereign of his life. Such have been the efforts of the Bible and such is the place of Christ among men, that we must take a side. The decision cannot be avoided; all depends on making it aright. The liberty of having no Lord over the conscience is not competent to man. Submission absolute to the living God, as revealed in the Mediator, is at once the best liberty that could be and the only liberty that is.—Arnot.

CHILDREN’S BREAD.

HOW TO CONQUER GRUMBLING.

A grumbler is one who is always dissatisfied. He does not want to be pleased, but looks at the dark side of everything and forgets that there is a bright side. His neighbor, who has no more than he, lives happily, wears a smiling face, and speaks kindly words to all; but he is daily in misery, wears a forbidding look, and makes all uncomfortable.

Let us not make any mistake about the grumbler. Suppose not that a person must be a certain age before he can become one. Before a person can become a minister, a doctor, or a lawyer he must be almost a man. Before a person can become a housekeeper or a governess, she must be almost a woman. The profession of grumbling is not particular about age. I have seen little boys and girls who were adepts in the art. They could wrinkle their whole face with a scowl, assume an attitude of utter disgust, and complain in such pitiable tones that I have felt as if some one were drawing a cross-cut saw over my feelings. Then I have seen old men and old women who were famed for discontent and whose story of complaint every body had committed to memory. As we are opposed to grumbling you will bear with us while we speak against it. How are we to break down the profession? We answer, keep the boys and girls from going into it. It is the boy and girl grumblers that make the men and women grumblers. People form their dispositions in childhood and carry these with them to their graves. Riding in the Eighth Avenue car last month I saw a man whose right hand was disfigured by the picture of a large ship printed right on the back of it. It had been put on his hand when a boy. It was painted on with India ink, and then pricked with a needle until the blood came. The boys know how this is done. When
the blood comes it will never come off. I could not help thinking “I know one thing you did when a boy, you were foolish enough to tattoo yourself like a heathen Japanese. If I could only hear you talk and see you act, I could tell what your character was in childhood, for it is stamped upon your being as unchangeably as this conspicuous ship is stamped upon your hand.” We hear you say, if children’s disposition is our life disposition, then give us some law to guard against a grumbling one. The law is—never grumble about what you can correct; go to work at once and correct it. Never grumble about what you cannot correct for it will do no good. There are two ways in which boys and girls may be helped to carry out this rule. First—look at those who are in much poorer circumstances than yourself. There are many children who allow themselves to believe that they are dreadfully abused by their parents; that they are deprived of a great many things which they ought to have. Many girls and boys go upon errands with the tears streaming down their cheeks; they go to school sinfully regretting that they had not pretended a headache, or a cold, or a toothache, or any other ailment, that would not require a dose of castor oil, until school hour had passed. They attend to the stock or do other duties upon the farm, with a countenance as sour as that which the milk-maid puts on when “Cherry” kicks over the pail. Ah! children you do wrong in acting thus. Take things cheerily. You ought to obey your parents. To tell you to do so God himself came down upon the top of Mount Sinai and spake in the hearing of all the children, the words of the Fifth commandment. You ought to attend school; the church needs educated young men and maidens. You ought to help in all the duties of the farm and the home; you should be thankful that God has given you parents to direct and care for you, and that he has given to them farms and homes requiring your work. Think of the many parents and children who have nothing to do and are oppressed with want. It was only last winter that I was called to the funeral of a little boy whose parents lived in one room under-ground. They had neither bed nor chairs. The little boy was lying a corpse stretched upon a rough board resting upon two rough boxes and nothing but a torn sheet over his body. The mother had to borrow clothes to dress his little sister for the funeral. Our missionary gave the mother clothes, and, although her heart was broken by the loss of her little boy, she laughed outright in that cell of death, when she dressed herself in these—for it had been so long since she had clothing so nice. What are your hardships compared with the trials of this family! You complain of the treatment you receive. Think how some children are treated. In one of the New York papers we read a few days since “John Duckenridge in a drunken frenzy threw his infant son to the floor and stamped on him, then hurled him against the furniture in the room, and wound up by placing the now insensible child on the stove.” As you read this
you ought to feel like nestling up to Father and Mother with increased love.

A second help in curing yourself of grumbling is, look at those who are grumblers. There is little Willie Snarley; from morning to night he does nothing but fret. Dressing in the morning, he murmurs at his coat. "Such a coat! who ever saw any thing like it? about half a mile too large." Observe, grumblers never tell the truth. At night he finds fault with his prayers and cries over them. Every thing he does is a burden. What boy is willing to play the part of young Snarley? Yet every grumbling boy does. There are Mrs. Sigh and Mrs. Tung. It is nothing short of ridiculous to hear these ladies chat. Their conversation is simply a chorus of complaints. Listen for a moment to them as they talk:

Mrs. Sigh—"Well, Mrs. Tung, I'll just tell you I have not a sound bone in my body. I am not able to move about. I cannot go to church and sit on those hard benches, or to prayer meeting and choke myself to death in Deacon Nothought's kitchen. The deacon keeps all the windows closed and doors shut as though he had to pay a five dollar bill for every breath of fresh air. The kitchen is too small any way: if I were the deacon's wife, I would knock out the gable end and make it double the size. Yes, I am not fit to stir out of the house. I am so short of breath; and then the ball of my foot gives me a shooting pain which I feel to the top of my head. I have not been out for weeks, except to a party at cousin William's, and you know it is only a walk of two short miles to his house. I am sorry that I went. They had that large fowl you have seen in their yard ever since uncle John died, ten years ago. I knew he would be tough eating, but never dreamed that they would shove the drumstick upon me; yet they did, allowing the young folks with their good teeth, all the white meat. You see, Mrs. Tung, that they impose upon me, and I have got to bear it all in meekness without a murmur.

Mrs. Tung—"Well, Mrs. Sigh, it is fortunate that we have met. I need your sympathy. I have a complication of diseases. I went to Dr. Littledrug and told him my case. I told him about my shortness of breath and the pain in my foot; I told him about my rheumatism, and about my eyes—you know they smart me every morning. I pointed him to the wen on my head, and then asked him for some medicine for my dyspepsia. He gave me nothing, not even a box of pills. He told me to take a cold water bath every week, and stop eating pork and roasted beans. With all my ailments, Mrs. Sigh, I go to church once in a while; not for any good I get, only it gives me something to talk about. The fact is, it is the only time I can see the preacher. I suppose he does not call upon you oftener than he does on me. I do not, however, really care to have him come. I am kind of disappointed when I see him open our gate, because it closes my mouth for a week or two. I like to have it to
say he never called, it is so much against him. But, Mrs. Sigh, don’t you think the minister’s nose is just a little too long? When I look up in church I see it putting out from his face and it takes all the good from the sermon. I think it interferes with his speaking, it gives it a nasal twang. I do find fault with him for wearing a black and not a white tie; more than once it has spoiled his lecture for me: I could not keep from thinking that I must see his wife and have her make him change it. Did you ever hear any thing about our minister’s family? Well, it is a burning shame to the whole church the way they behave. I would tell you all about them, only you know my principle is to say nothing about my neighbors if I cannot speak well of them. Oh, Mrs. Sigh, I think you ought to sympathize with me, for my heart is sick at what I see, and adding this to my bodily sickness, I am distressed.’”

What girl is willing to play the part of either Mrs. Sigh or of Mrs. Tung? Yet every grumbling girl is a young Sigh or a young Tung, and if she cherishes the spirit of fault-finding, she will be as marked as they when she reaches their age. Children, look at the grumblers about you, listen to what people say of them, and then, if you can, assert that Solomon was mistaken when he said, “A merry heart doeth good like a medicine.” —Prov. xvii. 22.—Ed.

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FOR THE LITTLE ONES.

BY MISS E. J. CROThERS.

A long time ago there lived a king who was very cruel. He did not love the true God. God’s people lived in his land. They were so many and so strong, that this king was afraid that some day they would fight and get away. He wanted them to become few and weak, so he made them work very hard. They made bricks and worked in the fields. They did not get paid for doing this. Men who had not kind hearts watched them while they worked. God pitied his people and sent them many little babies to comfort them. The bad king was angry at this, and said, that every little boy that was born must be thrown into the river. One mother hid her little son till he was three months old. When she could no longer hide him, she took some rushes, made a boat, put her dear babe into it, and laid it by the river side. His sister stood afar off to see what would be done to him. After awhile the king’s daughter came to the river to wash. She saw the boat or ark, and told one of her maids to bring it to her. She opened it and saw the lovely babe. He began to cry and the king’s daughter felt sorry for him, just then the babe’s sister came near and said, “Shall I go and get a nurse for the child?” The king’s daughter said to her, “Go.” The sister went and called the child’s mother.
The king’s daughter said to the mother, "Take this child away and nurse it, and I will give thee thy wages." The mother took the child home with her and nursed it. When the child had grown she brought him back. The king’s daughter made him her son and called his name "Moses," because she drew him out of the water. Moses grew up a very wise man. When he was forty years old, he went to visit his brethren. He saw one of the king’s men hurt one of God’s people. Moses smote the cruel man. The next day he saw two of God’s people hurting each other. He said to them, "Sirs, ye are brethren; why do ye wrong one to another?" The men spoke back to him in an angry way. When the king heard what Moses had done to one of his men, he tried to kill him. Moses ran away to another country and took care of sheep for a man. After awhile he married the man’s daughter and had two little boys. When he had been there forty years, he one day led the sheep to a mountain. Here he saw a strange sight. A bush on fire and not burnt! As Moses drew near to see this sight the Lord called, Moses, Moses. He said, Here am I. The Lord said, I am the God of thy father, and told him to take his shoes off, for the place was holy. (In that country they take off their shoes instead of their hats.) Then God said he had seen how his people had been made to suffer; and he wanted Moses to go and tell the king to let them go free. Also God told Moses if His people asked, "Who hath sent you? he was to say, I Am hath sent me unto you. Moses told God he was afraid the people would say, "The Lord hath not spoken unto thee." The Lord gave Moses power to do three strange things in the sight of the people, so that they would believe. Moses had a rod in his hand; the Lord told him to cast it on the ground. Moses did so and it became a live serpent. The Lord said, Take it by the tail. Moses did so and it became a rod again. After this the Lord said, Moses, put thine hand into thy bosom. When he took it out it was white like a dead hand. The Lord said, Put thine hand into thy bosom again. Then he took it out and it was well like his other flesh. These two signs Moses was to do before the people, and if they did not yet believe that God had sent him, then he was to do this last sign. Take the water of the river and pour it upon the dry land and the water would become blood. After Moses had seen all these things, he said he would like God to send some one else instead of him, because he could not talk well enough. The Lord said he would teach him what to say. Moses said, "O my Lord, send some one else." God was not pleased with Moses, but said he would send his brother Aaron with him. So Aaron spoke the words, and Moses did the signs, and when the people heard that the Lord had looked upon their trouble, they bowed their heads and worshipped the great God, who said his name was I AM.

God in his glory shall appear,  
When Zion he builds and repairs;  
He will regard and lend his ear  
Unto the needy's humble prayers.

He from his holy place looked down,  
The earth he viewed from heaven on high,  
To hear the pris'ners mourning groan,  
And free them that are doomed to die.
A STORY ABOUT THE SCRIPTURES.

The following incident was related in one of the Reformed Presbyterian Sabbath-schools, New York, in an address before the children: A visitor for the Bible Society called at the house of a widow lady, for the purpose of giving her a present of the Scriptures. On entering her parlor, he told her who he was, and asked her if she had a Bible in the house. "A Bible!" she replied, "what do you suppose we are, sir? We live in a gospel land. Mary Ann, come here, child. Run up stairs and bring down our Bible and show it to this gentleman." The child obeyed and gave the Bible to her mother. Opening the Bible, that she might hand it to the visitor, she suddenly exclaimed, "Law me! Look here, Mary Ann. Here are these spectacles of mine, that I have been hunting these long three years. Here they are in this old Bible!" The visitor said, "My dear woman, allow me to say to you that you will lose more than your spectacles, if you continue in your neglect of the Bible: you will lose your immortal soul."—Ed.

SCRIPTURE CHARACTERS.

ANSWER TO THE CHARACTER IN JANUARY NUMBER.

KEY.

2. B-saalah or kirjath-jearim. I. Sam. vii. 2; I. Chron. xiii. 6.
5. I-shbi-benob. II. Sam. xxi. 16, 17.

Answer, Obadiah. I. Kings xviii. 3.

We will be pleased to receive answers by letter from our young friends and will publish those that are correct.

SCRIPTURE QUESTIONS.

For THE Boys.—Who was the oldest man when Methuselah was a boy?
Who was the last of the Patriarchs that lived several hundred years?

For THE Girls.—The ladies, it is said, never like to tell their age. Do the Scriptures favor their silence?

The age of how many women is given in the Bible?
What female name is mentioned most frequently in the New Testament?
A CENTENARIAN CHURCH.

The Reformed Presbyterian Church in America is one hundred years old the current year, counting from the constitution of the Presbytery in 1774. The fact demands to be chronicled, and every intelligent Covenanter will be stimulated by it to review the past and learn lessons for the future. "Be not high-minded, but fear."

"The hoary head is a crown of glory, if it be found in the way of righteousness." But "old age becomes justly contemptible, if the opportunities, which it brings, are passed away without improvement and vice appears to prevail." Who does not admire the aged Polycarp, as he stands by the kindling fire which is to burn his body, saying, "Eighty and six years have I served my Savior, and shall I deny Him now?" The Martyrs of the Scottish Covenant are held in everlasting remembrance by the Church of Christ they did so much to defend and honor; yea, they are before the Throne arrayed in white robes with waving palms and crowns of glory. But, alas, there are aged men and organizations that can take up Cardinal Wolsey's lament, "Had I served my God as well as I have served my king, He would not have left me now." Others will humbly say as the old man answered the Persian Emperor, "I am just about four years old," meaning that the years of his unconverted life were wholly lost, but that by the grace of God he had begun to live, and should spend his remaining days in confessing his sin and glorifying the Savior's mercy. Let us in this spirit make a review of the hundred years of our church existence.

Great Imperfections mark our Church's History. The ministers who gathered the first Covenanted flocks in this land, and in 1774 organized the Presbytery, in 1782 led their congregations away from the Church into a new fold, the Associate Reformed Church, which they helped to form. The fathers, who again gathered the well nigh extinguished coals, labored unweariedly, every where presenting the full gospel of grace and the mediatorial claims of Christ, until the Presbytery, organized in 1798, had grown in May 24th, 1809, into a Synod whose borders reached "to the Mississippi on the West and to Canada on the North." But prosperity quickly brought jealousy, strife and division. Incipient defection brought on dissension with a desire for mastery, angry vituperation and recrimination, and not "in the spirit of meekness." The division of 1833 reveals human folly and sin, leaves a stain upon the church, and is
"a dead fly in the ointment" whose savor we breathe with the fragrance of Christ. It nipped the bud of promise, marred the fair heritage, and prevented the consummation so devoutly sought and so near to realization.

The faithful band, who stood firm by the practical testimony for Christ against an immoral Constitution of civil government, were weakened by the party strife; and, influenced too much by partisan feeling, dwelt long upon the sin of defection, and labored less for national reformation by public discussion, diffusion of the leaven of Christ, and formal demands upon the Nation to submit to His sceptre. Soon contentions about modes of reformation stopped effort for reform, and schism and defection once and again brought a blight upon the church. Turned from Christ's work as a light in the world, Satan easily engaged the church in controversies, whose bitings and devourings well nigh consumed her; and for which still "the ways of Zion do mourn, * * her priests sigh, her virgins are afflicted, and she is in bitterness." While we rejoice in our centennial, let us not forget that without the grace of God, "the sinner being a hundred years old shall be accursed;" and hear the prophetic warning, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

But despite the faults of her sons, Our Church has maintained the Truth of Christ. She received a blood-bought inheritance of truth from the heroes and martyrs of the Second Reformation. In her Confessions and Catechisms were set forth the doctrines of grace developed through centuries of progress by believing and patient study of the Scriptures. Her Covenant and Testimony exhibited Christ as the Head of the Church and over the Nations; the supreme authority of the Bible; the obligation of the Church to conform to the divine institutes in doctrine, government and worship; the descending obligation of Covenants; and the duty of maintaining, at every personal sacrifice, a practical dissent from every immoral Constitution of Government, and a testimony against every corruption in the Church. These truths were preserved in her published documents, and in the heart of her members. Ministers in the pulpit and godly parents at the fireside demonstrated their scriptural origin, and inculcated them by precept and example. The fathers studied the Bible well, and faithfully trained their children in the belief and practice of its divine teachings. They lived in obedience to their convictions in the face of temptation and reproach, and with dying lips charged their children to keep the precious legacy of truth and testimony as their most cherished portion.

The church does not claim perfection for herself or her members. There may have been some chaff of error in her granaries' of truth. A flood of light is now thrown upon the Bible by the studies of learned men and the progress of knowledge, by the discovery of manuscripts, in-
scriptions and tablets, and by the unlocking of storehouses long shut against investigators. But her children must "rise up and call her blessed" for her unwearyed and successful efforts in gathering up and transmitting the knowledge of Christ in a day of lukewarmness and indifference to truth. Surely we may write for her the golden text, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord."

She has raised up Children who, in the Providence of Christ, have done more than their Fathers. We have noticed the defections which broke the power of our Church. In justice we must say that those who forsook the high ground of our testimony, did not depart from the faith of Christ, but gave to the bodies which they formed an advanced doctrinal basis, which has grown into closer harmony with ours as the years have passed. So the relaxed zeal of our own church was in the public exhibition of her principles, and not in the integrity with which she held them. The Lord, who makes the wrath of man to praise him, who lifts up one and casts another down, and who directs our steps so that boasting is excluded, was in all preparing the foundation, and by internal development fitting the Church for the "times before appointed." But explain it as we may, the progress of the Church in visible attainments is of recent origin. Noble missionaries wrought here and there in her home fields, but no foreign mission was attempted until almost 1850, and none successfully until 1856. Now a flourishing mission, liberally sustained, with a large force of earnest young ministers and teachers, with many schools well equipped and successfully carried on, and with nearly 100 communicants gathered from the heathen in Syria, attests the new spirit and zeal of the church. The Testimony had no condemnation of secret societies, nor declaration excluding slaveholders from our communion until the last edition of 1861; though by synodic act both had been done. The National Reform effort was inaugurated in 1863 by one of our still youthful ministers and a U. P. elder; but it only assumed proportions as a public movement when two young ministers began to trumpet it to the world in the Christian Statesman in 1867. True, before that many pulpits re-echoed the claims of Christ, and a few publications were sent forth in advocacy of His Crown Rights; but the Nation neither heard nor read them, and the light of the Church was hidden under its own bushel. The fathers in their old age, and the young men of the ministry, unworthy though they are, have been made instrumental in giving to the Church a progressive character and a power for good in the world, which she has never had since the 17th century; and the last fifteen years have produced results seldom surpassed in the same period.

The slaveholders' rebellion and the emancipation of the slaves, with the national progress toward a higher civil and religious liberty, brought with them temptations to our Church to recede from her honored dissent,
which neither 1782 nor 1833 at all presented. But her sons, without one to falter, nobly answered, "We are doing a great work and we cannot come down." And in 1871 the answer was sealed in a solemn Covenant Deed, which nearly all the congregations and members made haste to appropriate with the oath of God. This is all the more marked as the providence of Jesus and the grace of His Spirit giving a better mind to the present generation, from the fact that the many efforts in the past to renew the Covenants, all signally failed.

The Theological Seminary was without a fixed habitation, and was moved by every wind up and down through the land until 1873, when the present commodious and elegant building was secured, inaugurating a new era of prosperity and power for our school of the prophets. And till within ten years the question was, Where shall we find places for the few who are preparing for the ministry? Now, with an increased number of students, the question has become, How shall we supply the fast ripening fields with laborers.

Thus the church of to-day has girded on afresh the sword of the Spirit, and grasped more firmly the gospel hammer, with the one to fight her enemies and with the other to build up the city, repair its broken walls, and restore the divinely ordered temple. Then "say not thou, why are the former days better than these? for thou dost not inquire wisely concerning this." No, for it is not true that they are better; and the inquiry is a dishonor to God and Christ. Notwithstanding much sin to be confessed we can now say, "Hitherto the Lord hath helped us;" the Church can sing gratefully the divine promise fulfilled, "Instead of thy fathers shall be thy children;" and all may realize that, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The Church has now entered upon an Era which shall exceed in Glory. There is a spirit which would wrap up the church, like a worm in its cocoon, to lie dormant or gaze admiringly upon the silk of its sepulchre. There are men, who, like Jonah, sit in the church as under a gourd rejoicing in its shadow, waiting for the destruction of all things as incapable of reformation, and are angry at the Providence which will not be guided by their theories. There are systems which would bring the war-beaten ship into a port and lay her up in the dry dock, not for repairs and voyages of peace in the service of Christ, but complacently to view the hull, glorify her past history, and await a miracle which shall give her a future. But, despite drones and literalists, the church shall arise and shine, the little one shall become a thousand and the small one a strong nation. "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come." Ephraim shall no longer envy, and Judah shall cease to vex his brethren; and the staves shall become one. The law, even the Word of God, shall go forth from a
revived Church. The truth proclaimed by her shall free and save the world, and voices in heaven shall say, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Old Spain once wrote upon her escutcheon, "Ne plus ultra." Nothing further. But when her sons overleaped the pillars of Hercules and gave her a new world with its resources and glory, she blotted out the "Ne" and made her motto, "Plus ultra," More beyond. Alas, relying upon false Prophets and Inquisitorial measures she failed of the proud prediction. But the Church under her divine Captain, and following Him upon white horses cannot fail. Her motto is, "Not as though I had already attained * * I press toward the mark." The assurance of her Leader, "My grace is sufficient for thee: for my strength is made perfect in weakness," animates her called, chosen and faithful sons. The promise of God like a pillar of cloud and of fire goes before her that she may run and read it: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

It is not presumption to believe that our organization of the Church has a part in and is contributing to realize this grand future. We have not covered her sin and folly, but confessing and forsaking we shall find mercy. We do not exaggerate when we claim that the small and despised remnant, the scattered and peeled people have been the special depositaries, and are now the foremost distributors of the truth as it is in Jesus. Then, Church of the living God, wearing the burden of one hundred years upon your shoulders. Bride of the Lord Jesus with the marital vow of your Covenant yet trembling upon your lips, "thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

The Christian Statesman since the New Year has added greatly to its interest, by the Bible Lessons of the International Series which it has made a feature of its weekly issues. The papers thus far have been of a high character: for searching analysis, clear exposition, and effective illustration, they compare favorably with any we have seen. They should be used in all our Sabbath Schools.

We cannot withhold an expression of our satisfaction at the generous liberality and cordial co-operation of our friends, which have made our new Magazine a success from its inception. Before the first number appeared our subscription list had nearly a thousand names, and increases daily. The ready pens of our new Contributors have furnished us so bountifully, that we must ask their patience with the necessary delay of their articles.
The letter of Mr. Easson, on another page, calls attention to the postal inconveniences of our Missionaries. Rev. D. McAllister has conferred with the Post Master in New York, and obtained directions which will obviate all difficulty if complied with by correspondents. All letters and papers must be directed, "Latakia, Syria, via England, Marseilles and French Packet." Postage must be prepaid at the following rates: Letters, \( \frac{1}{2} \) oz., 16 cts.; \( \frac{1}{2} \) oz., 28 cts.; \( \frac{3}{4} \) oz., 32 cts.; \( \frac{1}{2} \) oz., 44 cts. Papers, \( 1 \) oz., 4 cts.; \( 2 \) oz., 8 cts.; \( 4 \) oz., 14 cts.; \( 8 \) oz., 22 cts. These should be fully paid that our missionaries be not burdened.

Our readers, we are confident, will be well pleased with the typographical appearance of our Magazine. By using good paper, clean-cut, new type, and a first rate quality of ink, the print is remarkably distinct and easy to read; while at the same time the amount of reading matter in each number is greatly augmented by the size of type employed. Instead of small pica type, we use long primer and brevier, and in this way, together with clearness and distinctness of print we are enabled to give our readers the benefit of nearly one-third more reading matter in each issue than could otherwise be inserted. In other words, the thirty-two pages of our Magazine contain as much reading matter as a Magazine of over forty pages of larger type. There is so great an amount of matter, of interest and importance, pressing for admission to our pages that we have decided to make this arrangement with our printers, though at largely increased expense to ourselves. We trust that our friends will appreciate our efforts, and lend us their aid in extending our circulation.

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OUR PULPIT.

NOTES FROM A SERMON.

BY THE REV. D. GREGG.

Neh. 8. iv. "And Ezra the Scribe stood upon a pulpit of wood, which they had made for the purpose."

In treating our theme, THE PULPIT, we lay down two simple propositions. First, The organic wants of humanity are the same in every age. A walk through Pompeii, a city buried in the year 79, by an eruption of Vesuvius, but now excavated, will confirm this statement. A bakery with its charred loaves, a drinking saloon with its steps worn smooth by the feet of inebriates, a well grooved by a rope, as it rubbed on the marble twenty centuries ago, a shop filled with the vials and the vessels used by the pharmacist, all unite in teaching that the men of that period were one in their cravings and wants with the men of to-day. A temple, erected for the worship of Jupiter, bears a more
pointed testimony. The embodiment of the city's wealth and skill, its existence proclaims that in that period men had a religious nature, and its cravings held the mastery of humanity. With this last thought before us, our second proposition will be readily admitted,—The ministry, i. e. the pulpit, is not self-constituted, but is the creation of the people. “The pulpit which they had made.” The tribe of Levi was appointed for sacred service; the apostles were commissioned to preach, because every where the religious nature of man was asserting itself, and crying for the true, by the tenacity with which it clung to the false. God, in choosing these, but listened to the cry of man. The ministry, therefore, is not a trade to give a certain class of men a livelihood; the pulpit, therefore, is not a platform upon which men may show themselves. No! The ministry is the outgrowth of the religious in humanity; the pulpit is the divine medium by which truth is carried to the public heart. With a correct idea of the pulpit we are ready to receive the hints brought to us by this text. It suggests,—

I. That the pulpit has its history. What have we here but one of its records? It has a story to tell of its antiquity. It numbers in its age 3000 years and more. It was in Solomon's day and is thus described, “Solomon made a brazen scaffold.” It has a story to tell of its wrongs. The unregenerate, the hypocritical, the bigoted, the mercenary and the ignorant have defiled it. The Jews have robbed, insulted and enslaved it. It has a story to tell of its renown. Genius, eloquence and righteousness have thundered from it. Men of undying fame belong to it. To its influence all classes of man kind have submitted. Earth honors it for the good it brings and Heaven praises it because it carves the gems that sparkle in the Redeemer's crown, and sets the pearls whose sheen adds to its lustre.

II. That the pulpit has its character. It is marked for its simplicity. We look upon its construction out of simple “wood” as significant. It does not need to be made from the fine marble or adorned with costly drapery to be powerful. The plain pulpit of John Knox, which we see in the antiquarian museum of Glasgow, is associated with an eloquence and a force unknown to the most aristocratic desk of his age. It draws its character for simplicity from its incumbent, man, “Ezra, the scribe.” Angels might have been called into it, only their majesty would overawe and not persuade the will of man. Because God will gently lead, and not drive, men to salvation, he chooses man for his work. Hence the incarnation of his Son—the preacher of the gospel. He assumed our nature that he might take our low place and die in our room; and also that he might reach our heart, speak our language, mingle his tears with ours, and sympathize with us in our sorrow. Those actions which touch us most sensibly are human actions. We admire him as a God, speaking the storm into a calm, but we love him as a man in his oneness with his people in that storm. We admire him as a God calling the dead into life, but we are more moved by his tears shed at the grave. To begin with, there is a unity between the pulpit and the human race in feelings, aspirations, nature; there is a hope, therefore, that they will come to a unity in belief of the truth, and in the worship of God. Again, the pulpit is marked for its catholicity. It was built on the public “street” and was accessible both to “men and women.”

III. The pulpit has its mission. “Made for the purpose.” It is its mission to advance the glory of God. It exalts his attributes. Never before had God such praise as it calls forth. Even angels seem inspired to sweeter song as they lead the adoration of the church above. A new firmanent of glory seems to over-span the Uncreated in which are countless lights elevated by its influence. It is its mission to present the truth of God's Word. It was the Divine Law that Ezra dealt out to the people. He held it up as the rule from which there is no appeal. He taught the people to reverence it. What the ancient pulpit did, the modern pulpit must do—proclaim the divine will. Let it not degenerate into an advertising box, into a stage for the dramatic reading of rhetorical
essays, or into a platform for philosophy or science; let it be what God designed it, a divine oracle speaking the truth to perishing men. It does not need to search for new things and new ways, the old are better; for where are there grander themes than those that have thrilled immortal souls in the past? Has God grown smaller, or is he Infinite still? Has his glory dimmed, or does it yet flash throughout the heavens and fill the universe? Has his love evaporated, or does it roll in mighty waves as from the beginning? Has redemption lost its sweets? Has humanity risen from its ruinous fall? Let these questions meet with a scriptural reply and the fact will be clear that the pulpit can rise to no higher mission than handling divine revelation. It is its mission to correct the evils of society. It is its mission to reveal man unto himself. It is its mission to soothe under the adversities of life. It is its mission to lay men under obligation to the gospel and leave them inexcusable for its rejection. The application of our theme is, The Pulpit has claims. It claims a hearing; God hath not established it to speak to empty pews. This is a thought for you who are absent so frequently from the sanctuary. The pulpit says, you are at home, sleeping and lounging, forgetful of the Lord's day. But all the while your vacant seat is here speaking of your character to God and man. It tells a story of disgrace that should mantle your face with the blush of shame. It says you treat God worse than your daily employer, you esteem him less than your business. It says you are a hypocrite in your profession. It brands you as a covenant breaker. The pulpit claims the prayers of God's people. "Brethren, pray for us." It claims the co-operation of conscience. This is often its only comfort; it feels there is a mysterious something moving in all, barbing its reproofs, pointing its solemn warnings and striking the alarm in the soul. Be faithful both to the outer and inner ministry and you will become "wise unto salvation."

GLEANINGS AMONG THE SHEAVES.

PLENARY INSPIRATION.

God anciently spoke In the prophets; in these last days, In his Son. This close rendering of Heb. 1: 1, gives at once an insight into the nature of inspiration. The Spirit of God took possession of the body, mind, and heart of the men, and used them as God's instruments for the utterance of his words, and in the writing controlled the hand and the pen. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. And in 1 Pet. 1: 11, he lets us know, that the prophets were so completely instrumental in God's hand, that sometimes they did not understand the meaning of the Spirit's language which they had spoken or written: "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." Daniel also confesses (12: 6), "And I heard, but I understood not: then said I, Oh! my Lord, what shall be the end of these things? and he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Doubtless, much of the language which he uttered, was as unintelligible to Balaam as were her own utterances to the ass on which he rode. In the former case, the words were no more those of the speaker than the latter. Much against his own desires, the Eastern soothsayer proclaimed to the affrighted and enraged king the sure word of
true prophecy. What conceptions had the wicked prophet of the spiritual beauty, glory and felicity of God's redeemed Church, or of the grandeur and majesty of the Star that should arise out of Jacob? With the light of thirty-three centuries, and that Star, now the Sun of righteousness, shining into our understandings, how little—oh, how little!—do we yet know of the felicity, beauty and glory of our divine Lord, and of the Church which he has redeemed with his own blood! How very imperfect, then, must have been the view of this ancient seer whose soul was absorbed with the love of gold! No; the words are God's: "All Scriptures"—all sacred writings—"are given by inspiration of God;" and the men who "spake as they were moved"—borne along, as the original means—"by the Holy Ghost," had afterwards to study their own language, and, like the angels who desire to look into its meaning, they had fewer facilities than we have now, and therefore less probabilities of success than the modern scholar.

Plenary inspiration then—an inspiration of the very words and an overruling superintendence of the writing, is the only true doctrine on this subject. It is all Scripture, all the holy writings, which from a child Timothy had known, that Paul assures him are given by inspiration of God, 2 Tim. 3: 15, 16. Those who deny the plenary inspiration of the language, make a bold, reckless and dangerous advance toward utter infidelity. If these words are not God's, and if we admit the theory of inspiration of general ideas, which leaves the prophet to exercise his skill in the selection of words independent of any moving and governing influence from the spirit within him, then we have no inspired writings. And if, in speaking, there is no controlling power of the Spirit, the message is man's and not God's; we cannot rest in the belief of any thing higher, holier, safer than the wisdom, honesty and discretion of a fallible man. A divine faith, based on a merely human testimony, is the foundation of the Church, and not the word of God, the rock of eternal truth. How much this differs from a denial of supernatural revelation, let the reader judge. From such views of Scripture, the Lord deliver his Church, and let the dumb ass, speaking with man's mouth, forbid the madness of such prophets!—Junkin on Hebrews.

DUTY TOWARDS GOD THE SINGLE ELEMENT OF ALL TRUE RELIGION.

Had it been possible for mankind to sustain themselves upon the single principle, "Fear God and keep his commandments; for this is the whole duty of man," without disguising its simplicity, their history would have been painted in far other colors than those which have so long chequered its surface. This, however, has not been given to us; and perhaps it never will be given. As the soul is clothed in flesh, and only thus is able to perform its functions in this earth; where it is sent to live, as the thought must find a word before it can pass from mind to mind, so every great truth seeks some body—some outward form in which to exhibit its powers. It appears in the world, and men lay hold of it, and represent it to themselves, in histories, in forms of words, in sacramental symbols; and these things, which in their proper nature are but illustrations, stiffen into essential fact, and become part of the reality. So arise, in era after era, an outward and mortal expression of the inward immortal life; and at once the old struggle begins to repeat itself between the flesh and the spirit, the form and the reality. For a while the lower tendencies are held in check; the meaning of the symbolism is remembered and fresh; it is a living language, pregnant and suggestive. By and by, as the mind passes into other phases, the meaning is forgotten; the language becomes a
dead language; and the living robe of life becomes a winding-sheet of corruption. The form is represented as everything, the spirit as nothing; obedience is dispensed with; sin and religion arrange a compromise; and outward observances, or technical inward emotion, are converted into juggler’s tricks, by which men are enabled to enjoy their pleasures and escape the penalties. Then such religion becomes no religion, but a falsehood; and honorable men turn away from it, and fall back in haste upon the naked elemental life.—J. A. Froude.

CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

PASTORS WITH SMALL SALARIES.

The N. Y. Presbytery at its last meeting appointed a Committee to prepare and report a plan, to be brought before Synod, for increasing to a living rate the salaries of Ministers who now receive only a pittance. The whole church should know the need of this action, and in order to bring it effectually before them, two extracts from private letters are given. No clue is given to reveal the writers who I trust will pardon the liberty taken. The first is an acknowledgment of a small sum sent by one of our members.

"I thank you and through you the unknown donor. It came in good season for two purposes. We had but $2, of religious money, and the day following was the Sabbath for the Church Extension Collection. We have rarely given less than $5, for any of the schemes of the church and were expecting to fail this time. But when your letter came, I at once increased to $5 the sum before devoted to the Lord. Again, we were just out of flour and had only a few cents of our own money, not enough to get a sack. So we immediately got a supply which will probably last till we receive something more. My experience is, that nothing teaches economy so well as a small salary. Some people are surprised that we can make "both ends meet," but there is no secret about it, we buy when we have money to buy with, and get such things as we must have."

Another writes:

"I read with more than usual interest your article entitled, "The Muzzled Ox." I do hope you will make a strenuous effort at next meeting of Synod, to carry your plan into operation. Much as you may know of the inadequacy of ministerial support, you have but a very faint idea of the circumstances of some of our ministers. I for one cannot get even the necessaries of life; and there are others worse off if possible than myself. I know one of my brethren in the ministry who was found eating dinner with nothing for himself and family but corn bread and water. Ought it not to mantle with the blush of shame, the face of Covenanters who are living in luxury and amassing wealth by thousands, to know that a faithful gospel minister is reduced to such straits. The same minister was requested by the people of —— to deliver a Lecture. I was present and though shabby myself, was ashamed of the attire in which he addressed a fashionable and well dressed assembly. And I can say for him that there are few ministers in our church who could defend the cause of National Reform more ably than he did."

"With such a state of things before the Church, she surely will not stand upon the manner of doing it, but will do at once what the law of Christ requires, "Bear ye one another’s burdens.""

J. C. K. MILLIGAN.
Geneva College.—Our College at West Geneva, Ohio, is prospering. In this we all rejoice, as the prosperity of this institution gives promise of an increase in the ministry of the Reformed Presbyterian Church.

The attendance in the winter session, which began early in December, is most encouraging to all the friends of the school. In a private note from Pres. George we learn that the roll of this session may reach one hundred and forty. He says,—“We have now a very fine class of students, many of them bidding fair to become scholars of the first grade. A large number have the ministry in view. They come from almost every northern State—New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Iowa, and Kansas.”

A delegation from the Synod, at its last meeting, attended the recitations of some of the classes, and made a careful examination of the practical working of the institution, and reported that students have some special advantages here, and that a very thorough classical course may be obtained.

Among both professors and students there is a zeal in the interests of the Reformed Presbyterian Church that is most refreshing. Some of the students in the advanced classes, as their studies would permit, have been engaged, this winter, in lecturing and others canvassing with tracts and petitions in the interest of National Reform. We trust that many of these young men, who have shown so much enthusiasm in this work, will press on with all diligence and fidelity, until, as ordained ambassadors of the Lord Jesus Christ, they will herald his royal claims, and call upon the nation to “confess that He is Lord to the glory of God the Father.”

We cannot over-estimate the importance of this College to the Church. If we are to have a faithful testimony-bearing ministry we must take care of the training. The College associations and influence determine the future of many a student’s course. Our Seminary work must begin here. We cannot safely commit to others the early and most important service in this education. We must begin at the beginning. If our beautiful and commodious building on North Avenue, Allegheny, is to be filled with theological students, and all our vacant pulpits with faithful pastors, we must take care of the student from the start.

Let us watch Geneva College closely. See that it is complete in all its appointments, that its faculty are doing faithful service, and that they are liberally sustained by our contributions and our prayers.

OTHER CHURCHES.

The Catholic Union has a rather gloomy article on the “Catholic Outlook,” in which the weakening of the church everywhere is deplored. It says:

“At the opening of the new year it becomes us as Catholics to take a glance at the condition of the Church throughout the world. And we confess that if we judge of that condition from a simple worldly standpoint, the outlook is far from satisfactory. There is not to-day in Europe, a nation (France excepted, and her misfortunes have made her powerless), which can be called Catholic, so far as its governing power is concerned. In the old lands once irradiated by the light of faith we see nothing save total indifference to, or hatred of Catholic teachings—nothing save persecution or infidelity.”

The Tablet (R. C.) in an article on the New Year, indulges in these unpleasant reflections:

“Indeed the church of Christ is passing through the red sea of affliction; in almost every country on the face of the habitable globe she is persecuted, oppressed, deprived of her most ancient and vested rights, and as it were trampled under the feet of emperors, kings and governments. The powers of the earth seem to have conspired against
her, as the Jews of old against her Divine Founder, and, among the great ones of the world, they who ought to be her friends and protectors are leagued with her most bitter enemies. Everywhere she is struggling single handed against the powers of evil, the spirits of wickedness in high places."

The Pope's last Encyclical abounds with expressions of grief. He writes thus:

"Ever since our City of Rome by the will of God has been taken away by force of arms, and has passed under the sway of men who despise law, who are enemies of religion, who confound all things both human and divine, hardly a day has passed without inflicting some new wound upon our heart already suffering from repeated injuries and wrongs. * * * We have now seen what we thought could never come to pass, viz.: the suppression and abolition of the Roman University. * * * It becomes clearer every day how truly, as we have so often insisted, the sacrilegious usurpation of our territory has had for its especial object the subversion of the Pontifical authority and the destruction, if possible, of the Catholic religion itself."

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**MISSIONS.**

**FOREIGN.**

**Latakia, Syria, Dec. 12, 1873.**

Dear Brother McAllister:—

All the mission circle are enjoying good health, with the exception of Dr. Martin. About two weeks ago he was taken with the dysentery, which, after awhile, assumed the form of bloody flux. We had no doctor to call in to see him, and Mr. Beattie had to do the best he could, with the assistance of his patient. Yesterday we heard a new doctor had arrived for the soldiers, and sent for him. The doctor was pleased with his treatment, and we think he is somewhat better to-day.

We had our communion last Sabbath; were intending to wait till the doctor and party came, but when we heard Mrs. Metheny was sick, and that it was uncertain when they would be able to leave New York, we appointed Dec. 7th as communion Sabbath, observing the preceding Friday as fast-day. We had a very interesting, and, I trust, profitable season. Thirty-five communicants sat down at the table of the Lord. Two were added by profession, "Hallul," a boy, from Bahamra school, and Muallim Hanna Deeb. We are very much encouraged by the addition of Hallul. He is a teacher in our day school here in Latakia, was formerly a Greek Catholic, but for the last ten years he has been dissatisfied with their creed, and especially their form of worship. He is the head man of a large family in this city, and his open profession of the Protestant faith and form of worship will have a great influence with his brethren, a number of whom are even now dissatisfied with the Greek Church and think its religion is all form. This stand, taken by their acknowledged leader, will probably induce some of them to follow his example. In this, as in every other new thing, all that is needed is some bold spirits to break the ice and stand the blunt of the storm. This has been done by Muallim Saleen Saleh, and Muallim Hanna Deeb, and who can tell what will be the end thereof. The Lord of the harvest is thus blessing the labors of his servants, and fulfilling his promise, "Lo, I am with you alway, even to the end of the world."

We are just beginning to get our schools under way for the winter, and after all this delay we are still hampered for lack of money. Our first instalment is all gone, and Mr. Beattie is now using his own money. Can't there be some way devised to keep us
in money, especially when there is plenty at home? We were told just after the three teachers were arrested, that if they were not released we could have no children this winter; but how true it is that "Man deviseth his ways, but the Lord directeth his steps." The Lord has sent cleanness of teeth throughout the mountains, and the people are glad to send their children where they can get something to eat. We have forty-two boarders in the school here, and over thirty in Bahamra, and still they come. Muallim Yaacob sent a message down a few days ago, to inquire how many boys we would allow him to take into the school. We wanted to say as many as the rooms would hold, but had to say forty, adding that we would see after awhile if more could be done. We could open schools almost any where we please, if we could only say, Come, and we will give you something to eat. Such is the field that is thrown open by the Lord of the harvest this winter. Shall we occupy or shall we not? Dear friends, it remains with you to say.

The three teachers are still in Damascus witnessing a good confession for Jesus.

Before I close this letter I wish to say a few words about letters and postage. We have to pay 12 cents, or more, on every letter we receive here. We have tried several plans, but with no success. I finally applied to Mr. J. Baldwin Hay, United States Consul General of Syria. He wrote to the French postmaster, at Beyrout, and was told, that as long as our letters came by the Austrian or English mail to Beyrout we would have to pay the French postage from Beyrout to Latakia, viz., 3 piasters, or 12 cents. But if our letters were sent via Marseilles, they would come to Latakia from thence by the French steamers, and we would have nothing to pay. I wish you would see the postmaster in New York, and have him send all letters bound for Latakia, Syria, via Marseilles, direct to Marseilles; for it will do no good to address letters via Marseilles if they are sent by some other route. Jennie joins in much love to you and family.

HENRY EASSON.

LETTER FROM DR. METHENY.
PARIS, Dec. 8, 1873.

We arrived in Paris on Friday, December 5th, at 6.30 p.m. Saturday we visited the Tuilleries; all burnt up; Napoleon gone; and the fire-burnt walls of that grand Imperial residence a fit memento and emblem of his empire. It can't be repaired, the stuff is too badly damaged. The Commune turned it into a limekiln. Poor Paris! I drank in many ideas and draughts of learning in that visit. The Louvre, the Hotel de Ville, and Palais du Finance each telling their own story, but the theme, like the four Gospels, the same in all, viz., this, "The nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted.

MARSINE, Dec. 22.

We left Paris for Lyons, expecting to stay all night there, but Mrs. Metheny felt so well that we concluded to go on to Marseilles, where we arrived the next morning, having accomplished the journey in twenty-six hours. We took second class passage from London to Latakia. The first-class cars have arms for each seat and Mrs. M. could not sit up in them. The second-class cars have cushions like a church pew, and one can lie down; and the second class on the steamer is amid-ships, and this compelled us to this measure. Mrs. M. had a nice cushion to sleep on, and we all got on very well.

We stayed two days in Marseilles, and sailed on the 12th of December in the French steamer "Scamander," of the Mesageries Maritimes line. The vessel was to have stopped in Palermo and Messina, in Italy; at Syra, in Greece; and Smyrna, Rhodes, Marsine, Alexandrette and Latakia, in Turkey. The cholera in Italy prevented our stopping there and at Rhodes to.

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We have had the speediest, most comfortable, and cheapest passages we have yet had. Miss Crawford lost about six meals. Mrs. Metheny did not lose one meal since we left New York, and is stronger than when we started. I too have gained flesh since we left Marseilles. This evening we go to Alexandrette, where we will wait a day in port, and we trust to be in Latakia on Wednesday, the 24th.

I went ashore to-day and met many old acquaintances in Marsine, and prescribed to a good many people. We are becoming excited over our near approach to Latakia and are fearful lest the steamer may be carried past by storm.

We have arrived all safe in Latakia, having been prospered beyond our expectations in our journey. I send this letter back by the ship which brought us.

DAVID METHENY.

THE MONTH.

AT HOME.

Congress, by large votes in both houses, has repealed the "Salary Bill" of last session, restoring the old rates for Congressmen, and all officials, except the President and Supreme Court Judges, and of all clerks and employes. The President signed the Bill. This virtue is compelled by the overwhelming public sentiment, which called the act, "Stealing." Let Christian sentiment be as bold and outspoken, and we will see as ready submission to the law and will of Christ. "As soon as they hear of me, they shall obey me."

The New Chief Justice.—President Grant has been singularly unfortunate in his attempts to fill the vacant chair of Chief Justice. Attorney-General Williams was compelled to refuse the nomination, by the exposure of his corruption. Hon. Caleb Cushing was unanimously refused by the Republican Caucus, a disloyal letter having been found among the rebel archives, written by him to Jefferson Davis. Finally, the President nominated the Hon. M. R. Waite, of Ohio, son of the late Chief-Justice of Connecticut, one of the Counsel for the United States at the Geneva Arbitration, and now presiding over the Ohio Constitutional Convention. The Senate unanimously confirmed him, as it is said, because they knew nothing against him. There is much yet to be done before our officials are "such as fear God, men of truth and hating covetousness," and not mere negatives or wholly unknown.

The Hon. Marvin H. Bovee, whose efforts were chief in securing the abolition of the death penalty in Michigan, Wisconsin, and Iowa, has begun a crusade for the same end in Illinois, and will give sixty lectures in as many places in the State. Will the people listen to him, or obey God, who says, "Ye shall take no satisfaction for the life of a murderer, who is guilty of death, but he shall surely be put to death?"

Prof. C. A. Blanchard in December and January gave a series of four Lectures each in New York, Brooklyn, Jersey City and Harlem, on Free Masonry; discussing its Claims, Ceremonies, Obligations, and Religion. Out of their own mouth and by the revelations of Seceding Masons, he produced overwhelming evidence that their claims were false and fraudulent; their ceremonies childish, pagan and blasphemous; their obligations inconsistent with true allegiance to the State, and subversive of civil Society;
and their religion a modern Idolatry commingling the rites of Christianity, Judaism, and Heathenism. In every place there were many Masons among the auditors, and their actions convinced every candid mind which needed more evidence, that the statements made were true. Mr. Blanchard won golden opinions from the large audiences which greeted him, and his wrought a good work in exposing this system of darkness, stirring up discussion, and rousing Christians to more earnest effort to let their light shine.

NATIONAL REFORM CONVENTION.

The National Association for the Christian Amendment of the United States Constitution, held its annual Convention on Feb. 4th and 5th, in Library Hall, Pittsburgh, Pa. At each of the five sessions of the Convention, the large hall was filled. There were 1,064 delegates present from eighteen States, 642 of whom were representatives of some public meetings. Nearly nine-tenths of those who crowded the hall were men, many of whom had travelled hundreds of miles to take part in the movement; a few women were present, some of them having come from a distance. A large proportion of the audience were educated men, or men of superior gifts and intelligence. There were men of nearly every denomination of Christians, but the earnest and radical speeches awoke an echo in every heart, and when the Platform of Principles was presented, the whole assembly, as one man, rose to their feet and by acclamation approved and adopted it.

The financial embarrassments of the times doubtless prevented many from coming, and limited the contributions made at the Convention. Still the amount raised, was $3,759.75, and this, we feel sure, will be augmented by friends who were not able to be present. The exigencies of the cause demand greatly increased liberality. All who seek the honor of Christ and the salvation of their country should contribute, and congregations, by organized effort, should gather from every side to swell the amount of their collections.

The petitions to Congress sent forward to the Convention contained over 54,000 names, all secured in a few weeks, though in many quarters the work had not been begun, and in others the names obtained had not been forwarded.

Prepared addresses were delivered by Hon. Felix. R. Brunot, Rev. T. P. Stevenson, Rev. D. McAllister, Rev. Prof. Kerr, D. D., Rev. Dr. Audley Brown, Prof. C. A. Blanchard, Rev. Prof. A. A. Hodge, D. D., Hon. T. B. Patterson, Rev. Dr. Scovel, and Pres. G. Hayes, D. D. Other speakers were unable to come, and Rev. S. O. Wylie, D. D., though present, was prevented from speaking by the effects of severe indisposition. A number of speeches were made in discussion of the Resolutions presented. The speakers evidenced strong convictions and great progress in grasping the doctrine that the divine Mediator is Prince of the kings of the earth and Governor among the nations. They confessed and deplored the infidelity of the Constitution, and avowed the purpose to take no rest until a place was found and a sanctuary built for the Lord Jesus Christ in the holiest part of our national temple.

The Declaration of Principles is a step in advance. It is not a theological creed, nor a complete Bill of Rights. But it is rather a Proclamation of Purpose, a demand made upon the nation to bow at the Name of Jesus, and to "kiss the Son lest he be angry," and an assertion of the claims of Christians to a constitutional guaranty for all the rights conferred by King Jesus, within His word, and transmitted to them by their Christian fathers. It unfurls a banner for Christ, and will serve as a rallying point and basis of union for all who sigh and cry for the abominations done in the land, and look to Jesus for deliverance. It is the germ of a national covenant which will yet bind this great Christian people to one another and to the Lord of hosts their king.

This Convention affords new evidence that Jesus reigns and has the hearts of men in
his hand. It is a fresh fulfilment of the promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The many bold declarations of the authority and supremacy of Christ are an evidence that the churches are beginning to see eye to eye on this fundamental point, and that at the appointed time the barriers to church union will readily fall down before the spirit of the Lord, and the divided people of God be crystalized into one living body. As Covenanters we cannot but rejoice and record with gratitude the vindication thus given to the doctrine of the Mediatorial Headship, and the encouragement afforded that ere long it will be practically acknowledged by our nation in the grand charter of its liberties. But our work is not yet done. At the word of our Master we have cast in the net upon the right side. With every draught He is enlarging the net, increasing the strain upon our energies, and bidding us not to faint until we reap the full reward of our labor. Those whom He will destroy He is making mad. But many who hitherto opposed our cause are now saying as Rahab said to the spies, "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." Yea God is calling to us, "Lift up your heads, for your redemption draweth nigh."

OBITUARY.

DIED.—Dec. 16, 1873, Mrs. Almira Rogers Brockaway, aged 29 years. The early home of the deceased was in Vermont. Her grandmother, Sarah Wyli Rogers, was one of the eighteen members who formed the Craftsbury R. P. Cong, and her praise is still in all the Vermont Churches. Her parents were Congregationalists, and in their faith she was educated. While a member of the family of the writer as a student and teacher in Geneva Collegiate Institute, she embraced the principles of the R. P. Church, and united with the First Miami Cong. Subsequently led by her association as a Teacher beyond the bounds of the Church, and having married the son of a Congregational Minister, she still adhered to her belief and ecclesiastical position, and always longed to enjoy the ordinances of her own church. Through a lingering death from consumption she was free from the bondage of fear, had strong assurance and a most happy departure. "So He giveth His beloved sleep." N. R. J.

The REV. J. SMYTH, of Drumbolg, one of the oldest ministers of the Reformed Presbyterian Church in Ireland, departed this life on Monday Dec. 29, 1873. Having been for some years unable to perform his ministerial duties, the Congregation had secured the REV. Isaac Thompson, as his successor in the pastoral charge, and thus, though they mourn his loss, they are not destitute of a Pastor.

DIED.—On Saturday, Jan. 10, 1874, at her home in the West, Mrs. Middleton, relict of REV. John Middleton, late Pastor of the Staunton Congregation. In their death they were not divided save by a few brief months.
PROVIDENTIAL CO-OPERATION.

BY THE REV. A. M. MILLIGAN, D.D., PITTSBURGH, PA.

A Committee of clergymen, waiting upon President Lincoln, said to him, "Sir, we trust that God is on our side." His answer was, "Better than that: I trust we are on God's side."

It is very desirable to ascertain the course of Divine Providence and what God intends to bring about, so that we may follow the divine leading, and be co-workers with God. The man must be wilfully blind who cannot trace a special providence, like a thread of gold, running through the whole history of our country and revealing a purpose in the divine mind in regard to our land. Who, that reads the history of God's deliverance of Israel out of Egypt—His organization of that nation under a Constitution thundered from Sinai, and written with his own finger on tables of stone; His leading them through the Red Sea, the wilderness, and the Jordan, driving out the heathen and planting them in their place; the story of their sins, punishments and deliverances till the reign of Solomon and the erection of the temple; can doubt the purpose of God to give the nations of the world a splendid manifestation of the blessedness of that nation "whose God is the Lord."

In tracing the history of our country, we can as plainly perceive the purpose of God to set up here the kingdom of our Lord and of his Christ, and, by its influence and example, teach the nations the same lesson in a still more effective manner. The Providence that kept back this country from discovery until Luther, the great pioneer of the Reformation, was nine years old, that prevented its colonization until he had educated a
people for a century in the principles of the Bible as taught by Calvin, and Knox and Gillespie, Owen and Milton, Hampden and Sidney, was evidently preparing a virgin soil for a sifted seed. The taxation and oppression of the colonies by an insane king drove them to declare their independence and establish a republican government. In the meantime, when Christ planted the seeds of our liberty on the snow-covered rocks of New England, Satan planted the seeds of slavery on the sunny banks of the James River, Virginia. The exiled sons of the English aristocracy, too haughty and idle to cultivate the soil, imported the first cargo of nineteen African slaves to Jamestown, the same year that the Pilgrim fathers landed on Plymouth Rock, (1620,) and this land, an object of intense interest to all civilized nations, became the battle-field on which the question of human rights should be settled for all time. Slavery has received its death-blow and liberty gained a triumph that made the hearts of the down-trodden leap for joy, while the chains of the despot, melted in the furnace of our struggle, have been ever since dropping from the hands of subjects in every land. If freedom shrieked when Kosciusko fell, she gave a shout of triumph when the slave confederacy fell.

But while our liberty-loving fathers, in the exuberance of their generosity, gave a place in their republic to the slaveholder which cost us dear, and made this the battle-field of human rights and liberty; our Christian forefathers, in the exuberance of their liberality, gave in their Christian State a place to infidelity, which is destined to make this the battleground of Divine Sovereignty and Christian liberty. They did this, not in the framework of the government, nor in the institutions which they established, which are all distinctively Christian, but by neglecting to place in the Constitution an undeniable legal basis for the Christian institutions which they established, and by admitting into that instrument, covertly, the infidel theory of government.

These defects were not of a character to attract general attention. Indeed, but few persons noticed them, and they, regarding them as rather accidental than intentional, and not likely to produce any present practical results, did not take much pains to arouse public attention; and even when the public mind was directed to the fact, it could hardly be persuaded that it was true. These points are now gained in this movement, viz: the knowledge and the acknowledgment that there is no recognition of the Divine Sovereignty over this nation in its Constitution. If not before known and acknowledged, the announcement by President Woolsey in the presence of the assembled representatives of the Christian world, at the Evangelical Conference, that the United States Constitution would need no change, if this were to become a Mohammedan nation—has made the truth patent to all intelligent men. I regard it as a remarkable providence that this matter was so brought before that Con-
ference as to excite the most animated and interesting discussion, and attract more public attention than any other which was before the Alliance; and that thus incidentally that conference was made as important a help to our cause as any convention we have held.

The public mind has got possession of this fact and is ruminating upon it. Men are variously affected by it. The Atheist, the Infidel, the Jesuit, and the Jew rejoice and glory in it. The intelligent and earnest Christian deplores it. Many are indifferent; still the fact is before them, ready to exert its influence upon their minds when circumstances, either pleasant or painful to them, shall come to their notice that are clearly connected with it. Thus a very important point is attained: a fact long concealed, now stands out clearly revealed, prominent and palpable, ready to bear its share of the responsibility—ready to account for things otherwise unaccountable, and laying upon the nation a responsibility that can no longer be escaped on the plea of ignorance. To us who are laboring for reform this is very important. The enemy is driven from one of his defences, a stronghold is taken, an important position is gained, and the weak point of the position is laid open to our attack.

This fact unveiled, like a light-house on a rock-reefed and stormy coast, reveals the dangers with which we are surrounded, and interprets to us events which Providence is bringing to light. Do we see corruption, like a canker eating out the heart of the nation, like a vampire sucking its life blood, Tammany Rings, Credit Mobiliers, Congress robbing the nation by "back pay steals," and Legislatures selling out their States to great corporations? What better way of accounting for this than that an infidel Constitution has taught our public men that they are not responsible to God, and are under no moral obligation in their political action; that the oath which is administered contains no appeal to God; does not bind them to a responsibility to God, but is a farce, a mockery—a lie! What better could we expect of men who enter office by an insult offered to God, than that they should use it to the injury of their country and their fellow-men? These developments God drags to light to show the nation its dangers, and point out the cause.

We have another class of providential dealings—national judgments. Chicago, the grandest city of the West, laid in ashes; and that part of the city especially, which voted to remove the barrier against the desecration of the Sabbath, on the Sabbath is made a smoking ruin; her proudest fire-proof palaces of marble and iron are melted like wax by the breath of the Lord. The forests, and fields, and villages of the North-west almost contemporaneously, and by the same fiery messenger, are swept away, while families and villagers, pursued to rivers, and caverns, and dens, and caves, as by the fires of doom, meet, or
barely escape, the most horrible of deaths. On another Sabbath, Boston, the greatest of New England cities, sees its richest squares a heap of smouldering ruins. Another Sabbath a ferry-boat, with hundreds of pleasure-seeking Sabbath-breakers, launches its living freight into eternity, and arraigns them at the bar of that God they were insulting. Is all this chance? or are they divine judgments, with their lessons, glowing in letters of fire on their burning brow? These are but a few of the most prominent. What city has not its fire record of more than usual destruction? What lake or sea has not its record of unwonted disasters? One year ago, the business world was brought to a stand still; the pleasure carriage and the coach, the road wagon, the dray, and the street car stood still in their tracks, while the horse stood pining in his stable; even the iron horse, though unaffected with disease, found his fire gone out and his occupation gone. And now again, while the fields have produced abundant harvests, and money is both par and plenty, all at once the public confidence is lost; business is arrested; money disappears; the strongest institutions fall with a crash; the wheels of manufactories and commerce stop; thousands are thrown out of employment, in the rigor of winter, without fuel or food; when, as if to add intensity to anguish, the secret fraternities come in with their "unions and their strikes"—their mad marches and their furious demands, to inflict upon their votaries the pang of financial agony. This providence is the more marked and unmistakable in connection with the mildness of the winter, by which the poor, out of work and suffering from the crimes of the nation and its great men, are kept in measure from the severity of the judgment thus incurred. Two things have resulted. God's poor people, like Israel in Egypt, have light in their dwelling; and the calamity is shown to be controlled by a wise and just God, who puts a difference between the innocent and guilty classes, and makes even Philistines to confess, "The Lord hath done us this great evil: it was not a chance that happened to us."

Let us trace this calamity back to its origin. It is called a "panic," the result of lack of confidence, which is the result of untrustworthiness, which is the result of a feeling of irresponsibility, which is the result of the doctrine that corporations have no souls, no moral obligations, no relations or responsibilities to God, which is the doctrine of the Constitution. So this panic, while it is a visitation of God, is simply a judicial infliction on us of the fruit of our own ways; making us drink the cup we have filled, partly as a punishment and partly as a warning; for when the same lack of confidence takes possession of men's minds in regard to government the nation will crumble and fall, as these great moneyed institutions have fallen. It requires but a general acceptance of the infidel theory of the Constitution to place our government in the situation of the first French Republic in the reign of terror, when the wild Commune, greedy of its neighbor's wealth and thirsting for
his blood, inaugurated a reign of anarchy and ruin. This, I trust, is not to be the end of our Republic; but notified of the infidelity of its Constitution, and warned of the danger to which it tends, the Christian sentiment of the nation will rise in its might—proclaim its allegiance to Christ, and anchor the republic, freighted with the hopes of mankind and the destiny of our race, to the Rock of Ages, and become the guide and model, and not the beacon of warning to the nations of the world.

THE YOUTH OF THE CHURCH.

BY THE REV. J. R. THOMPSON, NEWBURGH, N. Y.

THE youth of the church justly deserve a large share of her attention. Included in her original constitution, recognized as members of the church under both dispensations, dependent largely upon her for salvation, and destined to occupy an important place in her aggressive work, the children of the church have a claim which cannot, with impunity, be slighted or ignored. Necessarily growing out of this relation between the church and her children are certain reciprocal duties, which need to be specially emphasized at a time when, in many churches, the youth are practically treated as "aliens from the commonwealth of Israel, and strangers from the covenants of promise." The importance of this subject is arresting the thoughtful attention of the pious; and, because of its bearing on the future interests of the church, demands a candid, careful and exhaustive investigation.

There is a wide difference between the position of the children of the church, and that of the children of the world. The former, in common with the latter, are God's children by creation and a special providence; but have in addition a birthright membership in the church, which is publicly recognized and sealed by the royal seal of baptism. They are not admitted into the church by baptism, as some maintain; for they are members before they are baptized, and on the basis of membership have a right to baptism, which is the outward badge and seal of their connection with the visible church. This is a fundamental doctrine of the Reformed church, in opposition to Romanists, Lutherans, Ritualists, and all the advocates of baptismal regeneration. Prominent as Luther stood as a reformer, and worthy as he was of all praise, yet in common with Romanists, from whom he justly separated,
he held that children were received into the church by baptism, and that it was a regenerating ordinance and essential to salvation. Against this unscriptural and pernicious theory Calvin hurled his keen and annihilating logic, and boldly asserted that, "The children of believers are baptized, not to make them the sons of God, but because, in virtue of the promise, they already pertain to the body of Christ." Baptism neither in itself regenerates, nor does it, in the case of the children of believers, admit them into the church. This is the unquestionable position assumed in our "form of sound words." In reference to this the Confession of Faith says: "Grace and salvation are not so inseparably annexed unto it (baptism) as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated." The Larger Catechism asserts that "infants descended from parents, either both or but one of them professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and to be baptized." That the children of professors are "within the covenant," members of the church, is, moreover, evident from the very nature of the parental relation. Parents, in many cases, act for their children—represent them, and are held accountable for their conduct. If Jewish, parents became Christian their children were recognized as Christian, in consequence of the act of their parents. When a foreigner became a Jew, his children became Jews also, and were therefore entitled to circumcision.

—Ex. 12: 48. The children of a citizen of the State are citizens by birthright. This grows out of that representative principle that lies at the foundation of the social structure, and runs through the whole realm of God's moral government. Children were invariably included in all the covenants God made with man. The children of Adam were included in the covenant of works; and when the church was called out and separated from the world as a distinct society, in the time of Abraham, God recognized children as members, for He said, (Gen. 17: 7.) "I will establish my covenant between me and thee and thy seed after thee." And, to seal their membership in the church, God instituted circumcision, of which baptism is the substitute under the new economy. Recognizing her oneness under both dispensations, the New Testament authoritatively confirms the doctrine of infant membership in the church. Speaking of little children, Christ says, (Matt. 19: 14.) "Of such is the kingdom of heaven," i.e. the visible church. Peter, on the day of Pentecost, addressing his brethren, the Jews, who were embracing Christianity, declares, (Acts ii. 39,) "The promise is unto you and to your children;" showing that by becoming Christians they did not deprive their children of their birthright privilege in the church. Paul, too, recognizes the fact when he asserts that the children of the unbelieving wife are sanctified by the believing husband, and are,
therefore, regarded as "holy," i. e. as church members. With this array of testimony, and much more which might be adduced, Romanists, Lutherans, and modern Baptists have doubtful authority for excluding children of professors from membership in the church, and treating them as on a level with the children of the uncircumcised Philistines. Such an exclusion weakens the arm of the church in her efforts to retain within her pale the youth on whom her hope of success depends; does violence to parental feelings; outrages the rights of a large portion of the church; and tramples upon the covenant and promises of God. In view of this unwarrantable exclusion, we need not be surprised at the sarcastic utterance of an eloquent Irish divine who, in the heat of debate, exclaimed, "There are but two places in the whole universe of God from which infants are excluded; the one is hell; the other is the Baptist church!"

This intimate relation between the church and her children, imposes on her grave responsibilities. Standing in a parental attitude to her youth, she owes them that culture and training which are indispensable to her own future welfare, and their highest interests. Their status forbids that they should be regarded as "the son of the bondwoman," or as strangers and heathen; and demands from her, at least that recognition, sympathy, and fostering care to which children are entitled from their natural parents. To this recognition of membership, the church is bound to add the public badge and seal of baptism. Born within her precincts, children are entitled to this ordinance; and the church that is derelict in her duty in this matter, not only deprives them of a great privilege, but loses hold of an essential element of her power and success. No doubt circumcision, under the old economy, had no little influence in binding the youth to the church; and were baptism invariably administered, and its obligations clearly explained to them as they grow up to maturity, it would prove a great blessing to the church, by retaining her youth within her pale. The lamentable neglect of this ordinance in many churches, as statistics plainly show, is an alarming feature of the times, and is awakening, in some quarters, no little uneasiness.

The religious education of the youth in the family, in the Sabbath-school, and in pastoral visitation, comes also, legitimately, within the province of the church's duty. In every age their religious culture has been recognized as an element of the church's growth and power. Here, to a great extent, lay the strength of English Puritanism and Scotch Presbyterianism. During the progress of both of these moral movements, special efforts were directed to this, and thus were raised up a band of moral heroes, who achieved some of the grandest victories in the field of civil and religious liberty. Learning wisdom from the past, and in order to preserve her peerless position
the church should expend a large part of her energies in instructing her spiritual wards, and training them for the responsible and onerous duties that must soon devolve upon them. The church, like the parent, is to “train up the child in the way it should go.” To this end she is bound to furnish them with a religious literature, that will counteract that sickly and pernicious worldly trash, that the youth devour with such avidity. Every effort, therefore, to increase our monthly or weekly church literature, should be hailed as one of the cheering signs of the times.

Another important part of the church’s duty is, to make the house of God and her ordinances attractive to youth. True religion is attractive in its very nature, and its outward forms should not be repulsive to refined and cultivated taste. The house of God should be convenient, cheerful, and have that air of comfort which makes our homes so attractive. The style of preaching, and the singing of praise, should be such as to commend them to the good judgment and taste of the most sensitive and refined hearer. No doubt many youth are lost to the church because of her sinful neglect of that high cultivation in preaching and singing for which we have a warrant in the Scriptures, and in the practice of the church. “Covet earnestly the best gifts.” Present the religion of Jesus so that the youth will exclaim, “How lovely is thy dwelling place!”

Wise and kindly counsel are also due to her youth. There is a tremendous power in a kind word, in a warm grasp of the hand, and a discreet suggestion, to win the youth to the church and to Jesus. Harsh words, a brusque manner and a magisterial air repel sensitive youth. The spiritual Leighton well says: “Good words do more than hard speeches, as the sunbeams without any noise, will make the traveller cast off his cloak; which all the blustering winds could not do, but only make him bind it closer to him.” Add “to godliness brotherly kindness.”

It is not, perhaps, venturing too far to claim that the church may wisely, and with success, bring to bear upon her youth that authority with which she is inherently possessed. The right and duty of the parent to exercise restraint over the child, and of the State over the subject, would seem to give some warrant to the church in the application of a wise discipline to her disobedient children. Discipline is a privilege of church membership; it is for edification and not for destruction; and the interests of the members require from her the administration of that disciplinary ordinance. When the children of Zion refuse to avail themselves of her privileges, and like the sons of Eli “make themselves vile,” the church is not to stand off in cold indifference. In what particular form discipline should be administered, or to what extent it should be applied, may not be easily determined. But that the church possesses
the right to restrain her youth, and that in well attested cases discipline has been applied, and been blessed for their repentance and reformation, is unquestionable. The heart of that youth must be exceedingly hardened that will not break down under the counsel, warning, and moral pressure of the discipline of the church in which he has been nurtured. Perhaps, if the church would teach her youth that a refusal to profess Christ was an act that merited excision, and plainly impressed upon their minds the danger of their conduct, there would be a less number selling their birthright, and practically putting themselves in the attitude of strangers and heathen. At least, she should so impress their hearts, that they would feel that refusal to profess Christ is false to their position, dishonoring to the Redeemer, and perilous to their eternal interests.

In every aspect in which we consider the relation of the church to her youth, this subject seems to grow in interest and importance. It is a question vital to the church; it is pressing itself upon the attention of ecclesiastical bodies; is discussed afresh by able pens; and is receiving in many quarters such consideration as to awaken a hope of a wise and practical solution. In the meantime much can be done by parents, Sabbath-school teachers, and officers, in giving the youth such wise counsel, religious education, and careful training as will greatly aid in retaining them in the church, and thus fulfil the fond expectations of pious parents, who so frequently urge at a throne of grace, "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

ECCLESIASTICAL COMMUNION.

BY REV. N. R. JOHNSTON.

The question of "open" or "close communion" is, probably, as important as it is old. So much has been in the public press of late with reference to the conduct of the Dean of Canterbury, Bishop Cummins, and other distinguished men who, in partaking of the sacrament of the supper with Christians of other denominations, leaped over the old ecclesiastical limits, that the question seems now to assume peculiar importance. Certainly it is attracting more than ordinary interest in the Christian public mind. When leading men violate their own church creed, which has been law for centuries, there must be irresistible influences brought to bear upon their minds.
In the evangelical church the tendency is certainly towards open communion. And probably this increases, in proportion to the growth of the desire for the unity of the church. Not that there is any necessary connection between the two; for though unity is very desirable, and though the church will yet be one in answer to the prayer of the Great Intercessor, "that they all may be one;" yet until they are united in sentiment and in fact, it may be better, far better, for the cause of truth and practical religion, and more in accordance with the mind of Christ, for the separate churches to have no inter-communion in sealing ordinances.

More remarkable than the recent case of the Dean and of the Bishop, is that of Queen Victoria. During some months of every year, for nearly twenty years, she has attended a Presbyterian Church at her summer residence in Scotland; but never did she depart from the established order of her own church as to intercommunion, until at Balmoral in the Highlands, last summer, she partook of the communion in a Presbyterian Church. Both the Dean and his Queen have been severely censured by rigid Episcopalians; but they are high personages, and dared to do what they wished. In the estimation of those who think "close communion an unpardonable sin," they were well directed to declare that "the fellowship of the church is above that of the sects;" and the liberals will say that "the Queen has definitely protested against Episcopalian bigotry." The question, however, is not whether the did right in partaking of the Supper administered in a purer church than their own; but, whether a purer church should admit to her communion-table, members of a more erroneous denomination, and those of whose moral or Christian character the administrator of the ordinance knows little or nothing.

Nor is the question whether it would be better for the cause of religion that the evangelical churches be united or not. That the sin of schism rests upon those who have departed from the Apostolic platform, or from the church of the Reformation, there is no doubt; but it does not follow that a purer church should compromise her testimony and unite with a lower, merely for the sake of union. But such is now the clamor for union that he who opposes it, except on a proper basis, is charged with bigotry or unchristian illiberality. Against Henry Ward Beecher and his "Christian Union" paper, and all such, we place Dr. Candlish and a host of great and good men in even purer bodies than the progressive Free Church of Scotland. One of the last acts of this great man, who, after the death of Dr. Chalmers, has been the acknowledged leader in the Free Church, was to make a great speech in the last meeting of the General Assembly, and to hold back the many who are urging the Union of the dissenting bodies, particularly the United Presbyterian and Reformed Presbyterian, with the Free Church. Not
that he was opposed to the Union; for he knew it would probably be a blessing, certainly a duty, if it could be without repulsion or disunion in the united body; but that the time was not yet come for profitable and harmonious union. Dr. Candlish, certain of ultimate union, urged a delay until times and circumstances in the orderings of Providence, would be more favorable. He who clamors most vociferously for union is not the best friend of true union. Every tyro in chemistry knows, that there may be a mechanical mixture where there is no affinity, and, consequently, no permanent union. So, not he who has the most to say of the bigotry of those churches that do not invite all others to their communion, is the best friend of the Master of the feast. In great reforms and progressive movements, Conservatism may be hateful; but when blindfolded leaders are shouting, "Come on," it may be the dictate of wisdom to reply, "hasten slowly." The voice of Christ must be heard whatever others may say; and his followers are the true conservatives because the true reformers.

The question which the writer proposes to discuss may be old to the fathers in the church, and the argument for close communion may be familiar to them; but I do not remember to have seen anything written on the subject; and probably there are many in the church, especially of the young, who have given the subject no careful thought.

That the following proposition is true, we think is susceptible of the clearest proof, viz., The Church should not extend communion, in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government or discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes.

It is greatly to be regretted that the notion is everywhere prevalent, that it matters little what we believe on religious subjects, provided we are honest and sincere in our belief, and live a moral and prayerful life—provided we live agreeably to our religious faith, be it ever so erroneous. It is much easier to be loose in theory and in practice than strict. And every one knows that there is a growing tendency to what is (falsely) denominated "charity"—looseness in ecclesiastical order and discipline, and full unrestricted liberty in forms of worship. Is it anything but a growing dislike to faithfulness to the law of Christ's house?

In the solution of the question before us, we must be able to distinguish clearly between Christian and ecclesiastical communion. In the exercise of the former, we would permit no one to excel us in freedom and fullness or extent. Here there is room for the greatest liberty without any compromise of principle or violation of the law of Christ. It is illustrated in the intercourse which Christians hold with each other in the common relations of life; in the family and in family worship; in Christian public assemblies, conventions, reform societies, young men's Christian associations, Sabbath school conven-
tions, Christian alliances, and such like. In these we may and do hold Christian communion with members of other evangelical churches, regardless of their peculiar creeds. But this differs widely from ecclesiastical fellowship, or communion in the sealing ordinances of the church of Christ. Whether the same principle is involved in the Church fellowship-meeting as an institution of Christ’s appointment in his house, or in the ordination of ministers, etc., is a disputed question, and its determination here is not essential to the solution of the one before us.

Light is thrown upon the subject by Paul’s solemn directions to the Church in Thessalonica: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” This verse refers to church fellowship, and to this alone. The address is to many respecting one. It cannot teach that we must have no intercourse whatever with the disorderly brother, because in a subsequent verse, we are told to “count him not as an enemy, but to admonish him as a brother.” The only way, therefore, that we can obey the apostolic direction and withdraw from every brother that walketh disorderly is by withholding from him ecclesiastical communion.

Let it be remembered, that the criterion of church membership is not piety, as many suppose. Its necessity we do not deny, but assert; but that it is the only thing necessary, who is so ignorant as to maintain? Men must judge who is possessed of this requisite; but we cannot know the heart except by the profession of faith, and, especially, by the outward life. And who are to judge of the possession of the proper qualifications or evidences? Manifestly either the whole body, or a class of men—officers—appointed for this purpose, and not every individual. Each one should judge what should be the rule and the action, but there must be porters at the door of the church. In Presbyterianism the ruling elders are these porters. To them, in constituted session, belongs the duty of determining who are worthy of the fellowship of the church.

We are now prepared for the direct proof of the proposition under consideration; but this must be deferred for a subsequent paper.
Hail! bonny blue Banner, uplifted once more,
"For Christ's Crown and Covenant," as in days of yore.

As in Scotia, on moor, on mountain, in glen,
Thou ralli'dst the faithful, thou can't do so again.

A vision of battle, thou bring' st to my mind,
The shout of the captains is borne on the wind.

Satan marshals his legions, still to retain
The kingdoms of earth and their glory, in vain.

For the Conq'ror of Edom I see drawing nigh,
A name on his vesture, a name on his thigh.

And warriors are gathering, gallant and brave,
To the standard of Hira, who is mighty to save.

And from closet, and hearthstone, I hear Knox's cry,
"Lord, give me my country, or thy servant will die."

And women, like Deborah, watch till at length
They may say, "O my soul, thou hast trodden down strength."

Press on, then, brave hosts of the Lord! press ye on!
Rout the forces of evil; bring in the glad dawn

Of Earth's glorious morning promised so long
In prophecy, Gospel, and story and song.

The great cloud of witnesses waits just around,
To make the grand Arches of Glory resound

With shouts. Earth with Heaven may keep loving tryst,
Her Kingdoms are won for our Lord and His Christ.

—Oakdale, Illinois, Feb. 7th, 1874.
HOME READING,

WHO TOUCHED ME?

Jesus knew that some one had touched Him. As we look at the circumstances, we wonder how he knew it. The woman approached very cautiously, with a stealthy step came up behind Him, and with a trembling hand, timidly, touched but the hem of His garment. In the press of the crowd that thronged on every side, her careful approach could not have been observed. And is it possible that He felt that delicate touch of a finger's tip, in the border of a loose robe? Yes, He felt it. He was conscious of it the instant it was given, for in that touch there was an act of faith. It was not the hand, but the spirit moving it, that touched Him. Her trembling hand touched His robe only, but her faith touched His soul. Every movement of the heart toward God in trust, affection or hope, He feels. Christ knows every act of faith, even the least, in the believer's life, not because he sees it, as His omniscient eye searches the heart, but by His own consciousness,—He feels it. There is a vital union between Christ and the believer. The new heart cannot beat without a corresponding pulsation in the heart of Christ. The prayer of faith is not only heard, but felt, in heaven. Our Intercessor is conscious of the desire that labors to find expression. He knows how the heart throbs, for He feels its beat in His own soul. This woman did not know how sensitive Jesus was to that appeal. If, in this manner, she had approached a high priest, after the order of Aaron, he would have passed on without perceiving her gentle touch. But, she touched Jesus, and was immediately healed. “For we have not a high priest who cannot be touched with the feeling of our infirmities.” Oh no! Faith cannot move, even to touch the hem of His garment, without stirring His heart in gracious compassion, and calling forth His saving power.

Moreover, Jesus knew not only that he had been touched, but also who touched Him. His question is pressed, not for His own sake, but for hers, and because of the people who were with Him. He wanted her public testimony to His healing power, and also her confession to the way in which she had obtained the blessing. There might be other sufferers in that company who would be encouraged by her experience, if they only knew it, to go and do likewise. Jesus was then on his way to perform a mighty work in the house of Jairus. It required strong faith in
this father to receive his little daughter again from the dead. Jesus needed
the witness of the woman to strengthen the ruler's faith, and He
would not suffer her to be hid. There are some people who affect a
modesty in matters of Christian experience, and would seek to hide
from others what God has done for their soul. There is a singular
reticence among Christians, even in the family circle. Parents do
not often speak to their children, from their own experience, of the
way of grace in the heart; and hence, children are too timid to tell
parents how deeply their souls have been moved by the Spirit of God.
We would find more comfort in our families, and there would be more
of Christian joy in our homes, if we would freely speak from heart
to heart of these precious experiences of the love of God in Christ. A
brother under strong temptations, and struggling with doubts, needs the
testimony of that sister who has experienced the riches of God's grace. If
she would sit down beside him, and in the fulness of her love tell him
how precious Christ is to her; how faith quiets and comforts, and
strengthens her heart amid all fear; how, at times, a peace that passeth all
understanding fills her soul, might he not be encouraged to pray, and trust
Christ to the saving of his soul. And then, outside of the home, there
are some who are perishing for lack of knowledge—familiar acquaintances
they may be, with whom you are in daily converse, who have never known
that you have touched Christ and experienced his saving power. If they
only knew it, they too would go and be healed. By trying to conceal this
matter you dishonor Christ, and do great injustice to others. Jesus needs
you for a witness. Even though, with a weak and trembling faith, you
have touched but the hem of His garment, He calls for your public testi-
mony. "Who touched me?" Answer him in a confession before men,
and he will graciously honor the witness, in a confession before His Father
and the angels.—Ed.

A PASTORAL GIMLET.

Once a city pastor was absent from home for a week. During his
absence the son of a member who lived several miles out of town,
died. He did not hear of the young man's death until he returned.
Then he was taken sick, and it was a week or ten days before he could
safely drive out and visit his afflicted parishioner. The first words which
greeted his ears were, "Well, I thought you'd forgotten us;" and then
the good woman sat complacently down to be consoled.

That is what I mean by the pastoral gimlet, and it is astonishing how
proficient certain church members become in its use. The delicacy in
insinuating, the deftness and grace in twisting, can only have been ac-
quired by assiduous practice. They know just where it will go in most
easily; just how many turns to give it before it gets down to the quick.

There are various scientific twists of the gimlet, known to adepts and
to victims.

There is the sarcastic twist. Hostess enters the parlor, and greets
pastor thus: "Good afternoon, Dr. A; really the sight of you is refresh­
ing. Have you found out at last where we live?"

There is the business twist. "Do you know that you haven't been
inside our house for six months?" Parsons, as well as mathematicians,
are painfully aware that figures can't lie; so that this twist is a peculiarly
effective one, usually transfixing the victim, and reducing him at once to
a condition of silent helplessness.

Then there is the reproachful twist, also very effective; tremendously
so, if the twister can manage to start a "silent tear." "Really, we began
to doubt whether we had any pastor."

And once in a while we are treated to the spiteful twist, in administer­
ing which, the operator, or more commonly the operatrix, is at no pains
to conceal her fell intent, but drives the unoiled gimlet in with a steady
hand; or, in other words, gives the parson a sharp "setting down" on
his shortcomings.

The men who wince under this instrument are the conscientious pastors,
who are forever haunted by the vague sense of work in arrears and
constantly tormented with self-reproach, because they do not bring it
up. The gimlet is a terrible thing to such a one. He knows the gimlet
houses as well as a doctor knows where small-pox is. He braces him­
self to visit them once or twice a year. He says, jocosely, to a friend at
the gate: "I know there is a rod in pickle for me here." He sits down
to his work very much as if he were going to have a tooth filled, meets
the twist of the gimlet without betraying his inward writhings, kneels
down and prays with the gimlet-twisters, and rises from his knees to
meet a parting thrust, as thus: "Now, that you've found the way here, I
hope we shall see you often." And, as he goes down the steps, he looks
into his book, and seeing that the next place on the list is also a gimlet­
house, he says to himself, "Not to-day; one a day is all I can stand."
You cheerful, sunny, sympathizing souls, God bless you, who, perhaps,
excite the jealousy of your neighbors because the minister "drops in" at
your house so much oftener than at theirs, does it never occur to you that
he comes almost as much for his own sake as for yours, because he knows
you always have oil and wine in your casks for the wounds of the gimlet?

Now, ye gimlet-twisters, ye pastor performers, lift up your voices and
answer. What do you want a pastoral visit for? Do you want to talk
with your pastor about your temptations and trials? Do you want in­
struction on some question of Christian experience? Do you want to
discuss some scheme of Christian enterprise? Not you. No lawyer is
more adroit in turning the conversation the moment it takes any such direction. Let the pastor take up the gimlet in his turn, and probe your heart, and lay bare your poor, starved, stunted religious life; let him tax you rigorously with your absence from prayer-meetings or Sabbath-worship, and you will not complain of the scarcity of pastoral visits. The truth is, you do not desire counsel, nor comfort, nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more to your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with the living bread to your home and heart, into a minister to your vanity.

The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifice and labor, are the people who are masters of the gimlet.—Dr. Vincent.

Intemperance is Ruinous.*—Drunkenness dulls reason, drowns memory, defaces beauty, exhausts strength, and inflicts wounds external and internal that are incurable. It is a witch to the senses, and a thief to the purse. It is the beggar's companion, the wife's woe, and the children's sorrow. It makes a strong man weak, and a wise man a fool. He is worse than a fool—more irrational than a beast, and as criminal as a murderer—who drinks his neighbor's good health and robs himself of his own.

Giving.—Alms and prayers are co-ordinate exercises of piety; they are both of them offerings to God; and as in the one case we must be careful not to rob God of the time and mental effort, so, in the other we must be equally careful not to rob him of the gold and silver which are His due. A portion of our time must be fenced round from the intrusion of worldly cares and secular business, if we are to discharge God's claims upon us. And on the same principle a portion of our substance must be regarded as a sacred treasury, not to be invaded by our own necessities, much less by our self-indulgence and love of luxury.—Colburn.

(* This item is contributed by a venerable and highly esteemed Elder in our church.)
CHILDREN'S BREAD.

THE SHORTER CATECHISM.

I do not need to tell our young folks what the Shorter Catechism is. No sooner is reference made to it than the smaller boys and girls say—"That is the book that worries me every Sabbath. I scratch my head over it often enough to know it well. It is delightful when the questions are said and it is laid away. No sooner is it referred to than the older ones give a sly look to one another, and say with a great deal of satisfaction, "I am glad I am not Johnny and Anna, who have to stand before father and sing out that long 4th commandment, under the fear of losing their supper if they miss a word. My day with the Catechism is over, and it is a good thing that it is. The thought of the switching which my poor memory brought me, and by which father made the Catechism very impressive in a certain sense, is all I ask for at present." If we would plainly speak the truth, we must say the Shorter Catechism is not the most popular book that comes into the hands of children. If we should put this question to vote, "Shall we give up the study of the Catechism?" I fear their answer would not be in its favor. At the very least, our young people would say, "If you do not abandon its study, give us six months' vacation every year." Now, the question of stopping the study of the Catechism is not going to be put to you, nor a word said against it, if we can help it. If any change should be made, it ought not to be made in the Catechism, nor in the place which it occupies, but in your disposition toward it. This we say knowing well that we speak the truth; for it has not been a great while since we had to struggle in committing it to memory ourselves. We suppose no one felt cooler toward it than we did; it would not have cost us a tear, had every Catechism been worn out, and had the printing press refused to issue any more. But now, that we have grown older, we see that we were wrong in our disposition toward it, and seek to induce you to give it a friendly hand. Become its friend in your early years, and it will prove your friend when you grow older. Are you disposed to lay aside the Catechism? Before doing so, answer this question: What did it cost to make it? It cost some of the most learned ministers of England weeks of study, anxiety and prayers; only after years of the study of the Bible did the scholarly men who composed the Westminster Assembly undertake to frame it. It was not an easy work.
The effort of committing it is as nothing compared with the effort called forth to make it. Just take the beautiful answer given to the question—“What is God?” When this question was proposed, these godly men thought, after many ineffectual attempts to frame an answer, that they could not succeed. They were so overpowered with the greatness of God, that they could find no words to express their exalted views of Him. Despairing of their own learning, they resolved to ask wisdom of God, and called upon the youngest minister of their number, Rev. Gillespie, to pray for help. Commencing his prayer, he said, “Thou, O God, who art a Spirit, infinite, eternal and unchangeable; in thy being, wisdom, power, holiness, justice, goodness and truth.” Truly the Holy Spirit must have prompted him to utter these words, for they form the answer which they desired. We ought to think of these things when we feel like slighting the Catechism. We do not build houses at a great cost of time, money, and labor, and then let them remain empty and unused to crumble to ruin: for like reason we ought not to abandon this beautiful edifice of truth, which our fathers built at a great cost.

Before disposing of the Catechism, answer another question. What is its use? Its use is to give us in a small compass the principal doctrines and teachings of the Bible. Now it is your duty to learn these: to neglect these would be to slight the love and condescension of God, who has spoken to us. The question is, will you learn these by yourself, or, will you consent to be helped by the Catechism? For the Catechism is to the Bible just what the multiplication table is to Arithmetic. It is of use, further, to secure you company in your study of truth. It turns the most difficult of truths into a simple conversation. Your parents in asking the question take one part, and you take the other by repeating the answer. In order to enter properly into the spirit of the Catechism, the book should be laid aside, and the question be as familiar to the one who asks, as the answer is to the one who replies. It should be a dialogue. To us the disposition to abandon the Catechism arises not from what it is, but from the wrong way in which our young friends undertake to memorize it. We feel confident that a change of method in this matter will give a relish to what is so good in itself. Some of you try to write it on your memories too fast. Take your time. Take it part by part, and master each thoroughly before you pass from it: in this way it will be easy to make each word your own. It is because you study it in a rambling way that you have to go over it again and again, remaining all the while imperfect. Some of you only commit the answers. Commit the questions also: they have their use just as much as the answers. They are intended to aid the memory and to explain the truth of the answers. Without a study of the question in connection with the answer, you only half do your work, and hence your vexation. Not long since I heard a minister relate an incident illustrating this point. The Emperor William had one regi-
ment, during the late Franco-Prussian war, into which he admitted no one under six feet in stature. He offered a reward for every new recruit. A recruiting officer in his service, finding a foreigner who was seven feet in height, thought to gain a reward and please the King by inducing him to join the regiment. It was required, however, that every recruit should understand the German language, which the foreigner did not. As the Emperor usually asked the men only three questions, the officer thought he would cover this defect by teaching his new soldier the answers to the questions commonly asked. The questions were these: "How old are you?" To this he taught him to answer "Twenty-one years." "How many years have you been in the army?" To this question he taught him to answer "Two years." "Have you been provided with clothing and rations?" To this question he taught him to answer "Both." He repeated his answers "Twenty-one years," "Two years," "Both," until he could say them distinctly. On the day of the review, the Emperor seeing and greatly admiring him, came to him with his questions—but alas, he changed the order, asking, "How long have you been in the army?" The man answered "Twenty-one years." "What, twenty-one years, impossible!" "How old are you?" "Two years." "Say, my man, what is wrong? Are you a fool, or am I?" The man answered "Both." Immediately he was ordered under guard, and not released until the whole case was explained to the Emperor. The case of this man seems ridiculous, but is not more ridiculous than the way in which some of our boys and girls study their Catechism, following the footsteps of this new recruit. If we want to pass an examination successfully, we must know both the question and the answer.

We have said that if you make the Catechism your friend in early years, it will prove your friend when you are older. We add a few words to this for your encouragement. Does not your own experience show that what we have said is true? The enmity between you and many of the questions has died out. It gives you pleasure to take your place, on Sabbath evening, with older brothers and sisters, and with father and mother, and speak in turn, as you rehearse together the questions of the Catechism. There are only a few left that you at all dislike: these are some of the long ones. But never mind: by persevering you will become so familiar with these that it will give you pleasure to repeat them. Before long, you will have 107 shelves in your memory, upon which to place every question, from which you can take them down whenever you wish. But we would have you look into the future, in which you will reap your greatest benefit. The knowledge gained through your careful study of the truth will fit you for places of usefulness in life. It will make intelligent fathers and mothers, who will establish intelligent homes. It will fit our girls for taking places as teachers in the Sabbath-school, and our boys for coming to the front at the prayer-meeting. Who are those men
who so well direct our thoughts at the throne of grace? Who speak from a full heart upon divine truths? Who make so entertaining and so beneficial our social meetings? Not the men who have flung aside their Catechism and refused to be instructed. No; these are they who for years have simply been nodding at the subject under contemplation, with the unvarying remark, "I pass the question." No, the live men, the instructive men of our meetings, are those who from childhood have given themselves to the study of the Shorter Catechism which brings to us so clearly the truths of the Bible.—Ed.

THE SABBATH-SCHOOL CHRIST'S GARDEN.

BY ELDER WILLIAM NEELY, NEW YORK.

"I am come into my garden." It is Jesus who is speaking. By the garden he means the church, of which the Sabbath-school is the nursery. Here the spiritual seed is germinated, the pliant twig is bent, and the tender herb is made to bud. Let us look at the resemblance between the Sabbath-school and a garden. The first thing to be done for a garden is to fence it in. If you want to make a garden out of part of the field, you begin by building a fence all around it, in order to mark and protect it. In like manner Jesus has fenced in the Church and the Sabbath-school by Bible Commandments. There was once a little boy who had been taught in the Sabbath-school, the same school in which his mother was taught when a girl; his mother was poor, though pious, and necessity compelled him to go to sea as a cabin boy. Remembering the Sabbath instructions of early days, her last words were, "Johnny, never drink a drop of wine." All the sailors drank, and they tried to persuade Johnny to do the same, but he would not. One of them once went to him during a storm, and told him he would die if he did not take some stimulant; but he could do nothing with him, for he quoted his mother's words, "Never drink a drop of wine." The sailor said, "He is so chucked full of the Bible that it is useless to talk to him." The Bible was a fence in that Sabbath-school that hedged out intemperance, and kept him from tramping down the flower graces, that God would have grow in Johnny's life.

After we have fenced our garden, the next thing is to weed it. Weeds grow faster than plants, and we can do nothing until they are pulled up. But you may ask what the weeds are that grow in God's garden, which is made up of children in the Sabbath-school. Pride, anger, selfishness, impatience, disobedience: all these are weeds, which must be pulled up, if we would grow humility, meekness, unselfishness, patience and love.
Again; the skilful field-gardener takes away the poor soil, and puts good, rich soil in its place. And this is what Jesus does: He improves the soil of the heart by changing it and making it new. He says in the Bible, "A new heart also will I give them, and I will take away from them the heart of stone, and will give them a heart of flesh."

Now, that we have our garden fenced and weeded, and its soil improved, we are ready to sow the seed and put in the plants. You remember that, in one of the parables, Jesus represents himself as the spiritual sower: the word of God is the seed which is sown here in the Sabbath-school.

There is still another thing to be done for our garden. It must be watered and cared for, and a faithful gardener will make provision to do this. And Jesus, too, waters and cares for his garden. His grace is the rain and dew that soften the soil of the heart, and make it bring forth fruit to the honor of his great Name. In a natural garden we expect to find flowers and fruit; so, in the Sabbath-school we expect to find the flowers and fruit of the Spirit—self-denial, charity, forgiveness, patience, perseverance and prayer for ourselves and others. Let us taste a sample of the fruit Forgiveness, that grew in one of the islands of the sea. A slave in one of the West Indies was observed by his master to be carefully watching over a broken-down negro, who had been bought a few days before. He even shared his bed with him, and his master thought he might be a relative, and asked him if it was so, "No, massa, he is my enemy," was the reply. "He sold me to the slave dealer; but my Bible tells me, when my enemy hungers, to feed him; when he thirsts to give him drink." What a lovely fruit that was!

It is surprising what a great amount of fruit will often grow in this spiritual garden from the very smallest seeds. In London there is a large building called Exeter Hall. It is used chiefly for religious meetings. At a Sabbath-school anniversary which was once held there, a clergyman who was addressing the children, told them a story about two bad boys and a good little girl: "One day, as this little girl was going home from Sabbath-school, she saw two little boys about her own age quarrelling. She succeeded in getting them to stop, and to promise to come to her Sabbath-school. The boys' names were Jim and Tom, and the girl was called Mary Wood." "Now, children, continued the gentleman, would you like to see Jim?" With one voice they all shouted "Yes," "Jim, stand up," said the clergyman, looking to another part of the platform. A tall, reverend-looking gentleman, dressed in black, arose and looked smilingly upon the children. "There," said the speaker, "that is Jim. He has been a missionary to the heathen for many years. Now would you like to see Tom?" "Yes," was heard all over the house. "Here he is," said the speaker, straightening himself up: "he, too, has been a missionary for years. Now would you like to see little Mary Wood?" They all said that they would. "Well, do you
see that lady over there pulling down her veil, and blushing like a rose? That is little Mary Wood, and she is my wife." That little girl sowed a very little seed, but it brought forth two missionaries. Eternity alone can tell what amount of good was done that day.

And now, my dear children, we must remember that every one of us has a bed in God’s garden depending upon our care. This bed is our own heart. Oh! be sure that you take good care of it. Allow plenty of good seed to be put into it, and pray to God every day for the dew and rain of heaven to water it, and for the Sun of Righteousness to shine on it, that you may have an abundant harvest.

**ANSWERS TO SCRIPTURE QUESTIONS OF FEBRUARY.**

When Methuselah was a boy, Adam was the oldest man.

Noah was the last of the Patriarchs that lived several hundred years.

The Scriptures favor the ladies’ silence with respect to their age. The only lady’s age they give is Sarah’s.

The female name most frequently mentioned in the New Testament is Mary.

Our question drawer is open to all. Send us Scripture Questions, accompanying them in all cases with their answers, and we will give them publication. In this way you can incite others to a more diligent study of God’s Word.

**SCRIPTURE ART GALLERY.**

**A MENTAL SCENE.**

We look upon a company of youths, assembled round a table, richly spread with eastern delicacies. The gay adornments of the room, and festive attire of the guests, indicate an occasion of great rejoicing. A young man of stately carriage presides. He appears to be of a different nature from the rest, and his commanding air and bearing stamp him as their superior. His countenance is radiant with happiness and joy, not unmixed with mirthful triumph, while the looks of the rest of the company seem ill-suited to the gladness of the scene. They appear vexed, dispirited and confused. The key in next number.

**A QUESTION.**

**BY MRS. M. F. BUTTS.**

"What do they do in Heaven, Mamma? I want to know Before I go. I’ve wished and wondered ever so long, If an angel to-day Should come this way, What do you think he would say?"

"Heaven is made of love, my child. To learn to love Is to climb above. And so an angel would say, I think: You have the key And Heaven is free; Unlock the door and see."

Independent.
EDITORIAL.

THE LORD’S SUPPER A CHURCH ORDINANCE.

In the December number of The Working Church, a leading editorial maintains the following statements:

"The whole doctrine of the Lord’s Supper is contained in the Holy Scriptures. The sincere inquirer must be referred to the record of the three evangelists and the epistle to the Corinthians. Whatever is not taught by them, not only may not, but cannot be believed. Now, it is plain from these authorities that the Supper is not an ecclesiastical institution. It was appointed before there was such an organization as that we now call the Church, and it was ingrafted upon that part of the Jewish ceremonial which was the farthest removed from its ecclesiasticism. It was intended to be the substitute for the Passover, and so to be a family feast. The token, as Scotch Christians would call the test of those coming to it, was faith, and nothing but faith. This is the act which makes the communicant a member of the family of Christ, and this alone entitles him to a place at the Lord’s Table. Search will be in vain to find in the Scriptures a single passage requiring baptism or any other relation to a visible church organization as a prerequisite to the privileges of Holy Communion."

We accept the appeal to Scripture, and assert that the Lord’s Supper is an ecclesiastical institution, and that none but the baptized members of the church, after a satisfactory profession of their faith, have a right to partake of it.

It is "the substitute for the Passover," a participation of "Christ our Passover sacrificed for us." The Passover was a "family feast," and necessarily so as at first instituted, because at that time neither State nor Church had any distinct constitution. They were both "in the house" under the patriarchal dispensation, the father of the family being also king and priest; and this continued until, in the covenant at Horeb, the Church and the State received their separate organization. When this separation had taken place, then, by formal re-enactment, (Deut. 16: 1-7,) the Passover was not to be celebrated in their houses "in any of thy gates," but only in the divinely appointed place. But even in this family observance of the Passover, a public and formal profession of religion was essential to the saving participation. Unless the blood was sprinkled on the door-post, as an outward sign of faith and obedience to God, declaring that their eating of the lamb was in conformity to the will of Him who was to come for their deliverance, they would have been equally exposed with the Egyptians, to the sword of the destroying angel. The eating
would not save them: the vital point in the obedience of faith was the sprinkling of the blood, the public profession of their faith. Disobedience here would have left exposed to the destruction of their first-born, and have incurred the added guilt of unholy participation, would have been a breach of law whose penalty was, "that soul shall be cut off from Israel." Then there were still further limitations to its administration and participation, anticipating its observance as a memorial ordinance of the church in the generations to come, and confining it most carefully to the congregation of the Lord, the saints who had made a covenant with Him.

No private person, and no one privately, was allowed to kill the lamb and sprinkle the blood; but "the whole assembly of the congregation," by their elders, were directed to perform this service, (Ex. 12: 6, 21, 22,) though subsequently the Priests and Levites had the whole charge, 2 Chron. 29: 34; 30: 16, 17, and 35: 10, 11; Ezra 6: 20. The eating was restricted to "the congregation of Israel" and the circumcised proselytes, Ex. 12: 43-48, "There shall no stranger eat thereof; * * and when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised; * * for no uncircumcised person shall eat thereof." Admit that Baptism and the Lord's Supper came in the room of Circumcision and the Passover; and that Christ having performed the priestly functions, committed the ministerial to church officers; and we cannot justify the administration of the New Testament Passover any where else than in the church, to any but her baptized members, and by any but her authorized ministry, unless Christ made a change therein.

The Lord's Supper was instituted in a way which indicated that it came in the room of, and was to be conformed to the Passover in the manner of observance. At least, Peter and John of the disciples had families and a home, and the home at Bethany was ever open to Him; yet in none of them did the Lord direct to prepare the Passover; but he sent two of his disciples into the city, sent a man to meet them, and secured a large upper-room "furnished and prepared" according to the divine institution. He ate it "with the disciples," who were of the congregation of Israel by birth and circumcision. Christ, having thus complied with the divinely imposed arrangements, made the transition to the Lord's Supper without a word to indicate a separation from an old church to form a new one, or a launching out into an unecclesiastical state. It was only a new development of the one and imperishable church in which "Moses verily was faithful as a servant, . . but Christ as a son over his own house," Heb. 3: 1-6. It was not a new ordinance with new requirements, nor the old with the doors flung open for the entrance, without condition, of all who chose to come. But it was the same institution, (slightly modified in the incidental ceremonies, in order to meet the fact that the Redeemer was no longer to come and be slain, but had come and died to take away sin,) with the same elements in part, the same appointed place, the same
Administrator and participants. If Judas was excluded from it by our Lord's searching words, the purity of the supper is elevated above the Passover, of which Judas undoubtedly partook. If he ate the Supper, like the others he had been circumcised, by his own act had formally accepted Jesus as the Messiah, "the Son of the living God," and had been admitted as a member and appointed the treasurer of the inchoate organization of the Church.

But we are rightly referred to the epistle to the Corinthians for the doctrine of the Lord's Supper, as the New Testament Passover. In 1 Cor. 1:23-29 we have the words of institution. Who conducted the solemn rite? The Apostle commissioned of the Lord. What observance did he command? That which he received of the Lord as instituted the night of His betrayal. To whom is it committed? "I delivered unto you," says the Apostle; and he must tell us who they were. This he does in chap. 1:2. "Paul * * unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." In the Greek, the Article is omitted before "them that are sanctified" and before "saints," showing them to be in apposition with and a characterization of "the church," and not distinct from it; and the term saints, in the New Testament, denotes those consecrated to Christ and so His. Here then the church, the saints, are marked as being disciples by profession, and as having a prescribed standard of Christian character. Could language more explicitly define the epistle as a pastoral to the Corinthian Church and its members known, by their holy life and worship of "Jesus Christ our Lord," as believers in Him? Again; 1 Cor. 1:18-22, the introduction to "the words of institution" plainly shows that this formal prescription was demanded by the abuses which attached to it as observed "in the church," distinguishes clearly between the love feast in their own houses and the Supper in the Church assembly, and declares their neglect of this distinction to be a profanation of the Lord's Supper. The repetition of the warning, in ver. 34, and the promise of personal attention to reform and "set in order" the observance, enforce the vital importance of the prescribed form.

But were they a Church without Baptism? No; for he asks, 1 Cor. 1:13, "Were ye baptized in the name of Paul?" He disclaims the use in the rite, of Paul's name instead of Christ's, and subordinates it to the preaching of the Gospel; yet he does not abrogate baptism, but argues from the fact of its approved administration among them. Their baptism is further evident from 1 Cor. 6:11: "But ye are washed," which Alford explains, "viz: at your baptism;" though he is careful to distinguish the "mere fact of their Christian baptism" and "the spiritual washing in baptism." Again; Alford, a Low Church Episcopalian, wholly free from sacramentarian bias, says in 1 Cor. 10:1-3, "This passage is a standing testimony, incidentally, but most providentially, given by the
great Apostle to the importance of the Christian Sacraments, as necessary to membership of Christ, and not mere signs or remembrances: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.” The order of the words, “They were all baptized, * * they all ate, * * they all drank,” at least impliedly declares the regular consecution of these sacramental acts to be as thus given.

It is true, that “faith alone entitles” to the privilege. But Christ in the Apostolic Commission commanded Baptism as the sign of faith in Him, and as the seal of reception into His Church; and Paul, in Rom. 6: 3, 4., represents it thus, and reasons from the fact of its administration. Christ’s words, Mark 16: 15, 16, “He that believeth and is baptized shall be saved,” connect baptism with faith, not as essential to salvation, for He says repeatedly, “He that believeth hath everlasting life,” but as an evidence to the Church and ministry, of faith in Christ, obedience to His will, and separation from the perishing world.

It cannot then be denied that the members of the Corinthian Church were baptized, nor that to them, as publicly owning the Lord Jesus, Paul delivered the institution of the Lord’s Supper. Let us all take heed how we interfere with divine arrangements; and let our Contemporary, which is nobly battling against the Ritualism of its Church, beware lest it be driven to the opposite extreme, and “call that common which God hath cleansed.”

OUR PULPIT.

THE SALVATION OF CHILDREN.

BY THE REV. J. C. K. MILLIGAN.

Luke 18: xvi. “But Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.”

The interesting narrative in the context is given by the first three Evangelists. Matthew and Mark describe the children by the same word which Jesus uses in the text. Luke uses a word denoting the very young infant, which is doubtless the more accurate. Luke differs from both in saying, “Jesus called them;” viz., the infants. The call must have been only indirectly to them, and through the mothers in whose arms they were; but the expression indicates that He identified Himself with them, and spoke in a way calculated to make the rebuke the most practical and convincing. “Come unto me,” is the common form of gospel invitation. “To come unto me,” the practical answer, describes the act of faith in going out of self, and into Christ, and includes the whole religious effort of the soul. The word “suffer” implies a need, desire and ability on
the part of the children which may be repressed or used to secure their salvation. The
text teaches prominently these four truths:

I. The youngest children need salvation. These mothers thought so, and were eager
for Jesus' touch and blessing. Jesus encourages the thought by permitting them to
interrupt His teaching of those who confessedly needed it, and by His stern rebuke of
the disciples, who, otherwise, sought to prevent a useless and unjustifiable disturbance
of His work. The words, "For of such is the Kingdom of God," do not certainly mean
more than that as church members they were entitled to gospel privileges, were promis­
ing subjects of Christian effort, and that child-likeness is the perfection of gracious
character. Such scriptures as Ps. 14: 2, 3, quoted in Rom. 3: 10; Ps. 51: 5, and 58: 3,
leave no room for doubt; for they assert without exception, the depravity of children
from birth, their possession of a corrupt nature, which invariably leads them to commit
sin as soon as capable of moral action; all of which experience confirms. But some will
say, "All children who die in infancy are saved." What scripture justifies this asser­
tion? If this be true, why did the cities of the plain perish for want of "ten right­
eous persons?" Why did God plead the "hundred and twenty thousand infants" as
a reason for sparing Nineveh, if their death was certain salvation and their life almost
as certain heathenism and perdition? The Indian mothers, who cast their babes into
the Ganges, are not inhuman, if this be so; but in their heathen blindness seek and
secure the salvation of their children as few Christian mothers do!

The scriptures are silent upon this question. God sovereignly conceals the destiny of
such children. I cannot assert their salvation. I dare not say that they perish. The
Judge of all the earth will do right, and His mercy is over all his works: we can leave
them with him, and wait the revelation of eternity. But the Bible reveals two facts which
stimulate the believing effort for the salvation of children. The one is, that the faith of
parents and teachers secures the salvation of the child for whom it is exercised, whether
it lives long, or dies in infancy. See 2 Sam. 12: 22; Prov. 22: 6; 2 Tim. 1: 5. The
other is, That all infants are under condemnation until through grace they become heirs
with Christ. See Gen. 5: 3; Rom. 9: 11–13; Eph. 2: 3, and Rev. 7: 14; which teach
that with their parents they are heirs of wrath, are only rescued from it through the re­
demption of Jesus, and that in heaven their whiteness is from the blood of the Lamb.

II. Children can come to Christ for Salvation. 1. They can come in the arms of
their parents, who, as those in the context, know, believe on, and seek Christ Jesus. We
may not understand how this can be. But we know, that, however it may be with fallen
angels, God has left no class of our race in a hopeless condition. God holds parents
responsible. Gen. 18: 19; Deut. 4: 9, 10; Eph. 6: 4. He promises to bless their instru­
mentality. Acts 2: 39; I Cor. 7: 14. And thus David, Jeremiah and John the Baptist,
were subjects of grace at a period when incapable of personal faith. 2. They can come
actively by their own use of means. In both old and young the saving effort is not ours,
but Christ's, Ps. 8: 2; Phil. 2: 13; and he can as easily give the strength, willingness
and obedience to children as to adults. Scripture records instances of highest gifts
bestowed on children. Joseph at seventeen was a gracious boy, and received divine
revelations in dreams. Samuel at three or four led in the worship of God, (1 Sam. 1: 28, ult.) and at twelve was a prophet of the Lord. Josiah at sixteen was a reforming
king bringing back apostate Israel to the Lord. Children in the temple recognized
the Son of God, and cried, Hosanna, while their fathers were making it "a den of
thieves." Timothy had saving knowledge from earliest infancy. In our experience
and observation children at very tender years manifest a ripeness in grace, which the
adult and even aged hardly surpasses. Some of the brightest ornaments of the church
died when still in youth. Spurgeon, the first of living preachers, began his ministry
at seventeen, with a power and unction which at once gave him high rank.
III. Jesus invites Children to receive Salvation. “He called them to him.” In Ps. 34: 11; Eccl. 12: 1; John 21: 15, and elsewhere, direct gospel invitations and precepts are given to them; and they are made the primary objects of ministerial effort. The seal of the covenant, both in the form of circumcision and of baptism, was divinely secured to them. The promises are all equally to them, and, while no special promises are made to aged sinners, there are many distinctively made to youth. The experience of the church, in home and mission effort, is, that almost exclusively they are the subjects of effectual calling. Dr. Spencer says, as his experience in a long ministry, that nearly all the hopeful conversions take place before twenty years of age.

IV. They are often prevented from coming to Christ. “The disciples rebuked those that brought them.” The twelve agreed in barring their approach. We know not whether they thought it unnecessary or useless for them to come, or only were eager in behalf of the adults to whom Jesus was giving instruction. But Jesus, in view of all the motives which induce indifference and opposition, and to silence every plea, says, “Suffer them to come.” Who hinder them? Parents who fail to pray and plead the promises for them, either before or after their birth; who provide for their bodies, but neglect their souls; who allow them to indulge in pleasure and vice without warning or restraint; who drive them out into the world’s labors and temptations at a tender age, and for gain deprive them of parental care, and expose them, unprepared, to the tides of worldliness and sin. The church hinders them, which teaches that they do not need or cannot be profited by means of grace; which denies to them baptism, or makes the form regenerating; which makes no adequate provision for parental and Sabbath-school instruction; or which fails, with every available means, to follow them unweariedly and kindly while within their reach. Professing Christians hinder them, who imitate the social life and manners of the wicked, and so construct society that temptations are at every corner for the unsuspecting child, that idle and vicious children throng every street with their pernicious example, and that the great and influential are men of the world, and often notoriously wicked; who come and go from the sanctuary without a thought for the young, or pass them by without notice or manifestation of love; who do not help to strengthen the agencies employed for their welfare, or discourage those who are trying to work. The ministry hinder them, who countenance or fail to rebuke any hinderer; who overlook the children in their daily ministrations; who do not primarily bend their energies, and use their high vocation in feeding the lambs who were the Savior’s first care; and who neglect to rouse the church to take loving and efficient care of all whom God has placed under her shadow.

APPLICATION.—1. Children, You have immortal souls to be saved, or lost; to shine in glory or suffer eternal misery and despair. You have inherited a vile nature, and have corrupted yourselves by sinful thoughts, words, and deeds; but Jesus loves you, seeks you with special care, and offers to make you like Himself, and share with you His throne and glory. You are by your baptism under solemn obligations; but you have precious privileges in the Church, imperative claims upon Christians, and the sure word of Christ’s promise, “Remember now thy Creator.”

2. Parents, You are responsible for the salvation of your children, and are encouraged by the promises of Christ to labor early and unceasingly to secure it.

3. Fellow-Christians, To deny or neglect the claims of children is a sin against Christ. These little ones are His heritage, are given us to train for Him, and the blood of souls is upon all who disregard or lead them astray. We are our brother’s keeper. Our effort is not in vain in the Lord. Everywhere, but especially in large cities, there are children growing up in vice and crime. Many have learned to blaspheme the name of Christ. Thousands are dying in an unconverted and hopeless state. What adequate effort is made for them? If in a burning building one child were perishing,
Our Banner. [March 16,

Thousands would wish to rescue, and every heart would be wrung with anguish. But also, when scores and thousands of children on every side are hemmed in by the fires of hell, few consider and strive to save them. Reader, let no lost soul, who has ever been within your reach, say, "No man cared for my soul." Let no child in heathen or Christian land send up its wail for the bread of life while you have loaf, or fish, or farthing, which you can divide.

CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

OPENING SERVICES OF THE FIRST CONGREGATION, BOSTON.

A little less than two years ago the First Congregation of Boston determined to go forward and erect a comfortable place of worship. Having occupied since their organization six different halls, they became persuaded that a permanent place of divine service was necessary to the welfare and progress of the congregation. A suitable lot was soon found in a desirable neighborhood, corner of Ferdinand and Isabella Streets, and was purchased on the 30th of April, 1872. Ground was broken on the 5th of November, of the same year. And now, in a year and three months from that time, the building has so far progressed that the lecture-room gave a commodious and comfortable reception to the congregation, which met in it for the first time on the third Sabbath (15th) of February. The day was beautiful, and the room was crowded to overflowing with a deeply interested audience. The session had arranged for the celebration of the Lord's Supper, and this added to the number of attendants and the interest of the occasion. The pastor, the Rev. William Graham, preached from 1 Pet. i. 8. A large audience gathered also in the evening, when the Rev. D. McAllister preached from Haggai ii. 9.

The church building is a handsome structure of pressed brick with trimmings of Nova Scotia free-stone, in the Gothic style of architecture. A tower at the left hand corner of the front, furnishes a shaft four feet and a half square, inside measurement; and 102 feet in height, which secures admirable ventilation for the whole building, and is one of the remarkable features of the structure.

The building is 80 x 60 feet. The main audience room is 74 x 54 feet, with an end gallery sixteen feet deep, affording seats, in all, for 700 persons. The lecture-room is 55 feet 6 in. x 35 feet 6 in. At the side of this room is a range of three class-rooms, one 22 x 18 feet, another 20 x 18 feet, and the third 16 x 18 feet. A number of smaller rooms and closets furnish every convenience. By throwing open large doors, the three class-rooms can be made practically a part of the lecture-room. On the day of opening the audience overflowed into the class-rooms. The lecture-room alone seats 350; with the class-rooms, 500. The finish of all these rooms in pine, and the ash settees with which they are furnished, give a light appearance and cheerful air, which is exceedingly attractive; and neat and tasteful windows of stained glass, in modest colors and well chosen patterns, add to the happy effect. When the gas fixtures, not yet all in order, are added, the beauty of the rooms, particularly at night, will be greatly enhanced.

A notice of this admirably arranged church would be very defective, if nothing were said of the heating apparatus. Instead of hot air furnaces, there is a most complete ar-
rangement for supplying heat below and above by steam, conducted in pipes from a boiler in the front part of the basement to all parts of the house. The heat furnished in this way is peculiarly soft and agreeable. The oxygen is not burned out of the atmosphere, nor are impure gases, producing headaches, drowsiness and incipient asphyxia, infused into it. For this heating apparatus and the ventilating shaft, the two complementary and crowning features of the building, the congregation regard themselves as peculiarly indebted to the wise and practical suggestions of Mr. Walter T. Miller, of New York.

It is expected that the whole building will be completed about the 1st of May. The pews and finishing up stairs will be solid black walnut. The windows, already in, are of richer pattern than below, yet neat and soft in tone. The pulpit will be a generous platform of two feet high, with a small, handsomely carved, black walnut desk. The carpet, cushions and trimmings of the pulpit, etc., will be in crimson.

Thus this congregation, organized July 12, 1854, with twenty members, now gathers its two hundred and ten members into a most comfortable and tasteful house of worship. During the twenty years of its existence it has had but two pastors; the first, the Rev. J. R. Lawson, from Nov. 20, 1856, till Sept. 1857; the second, the present pastor, who was settled in his charge July 12, 1860, when the congregation numbered forty members. And now, with a vigorous and flourishing second congregation formed, the first enters on a new and most important part of its history. With the energy and devotion of the past, accompanied with the divine blessing, it will have a noble future.

The spirit of this congregation may be seen in the following incident. At the close of the Monday evening service, it was stated that an opportunity would be given to such members of the congregation as felt inclined to embrace it, to subscribe for the treasury of the National Association for the Religious Amendment. As the congregation had been heavily burdened with their own undertaking, and were still under very heavy obligations, it was judged best to ask no one, but to leave it to such as saw fit to come forward at the close of the service and subscribe. Over $100 were promptly and cheerfully given, and other subscriptions will yet be added. Those who cultivate their own vineyard, do not neglect the great schemes of the church at large.—Com.

THEOLOGICAL SEMINARY BUILDING.

The new building which has been purchased for the Theological Seminary stands upon North Avenue, and is the fourth house west of Federal Street. To those who are not familiar with Allegheny city it may be proper to say, that North Avenue is on the North side of the Park, which is on this side perhaps three quarters of a mile in length. Immediately in front of the seminary, the park is about two hundred feet in breadth, neatly fenced and tastefully laid out. This breadth is increased by a street and side-walk on every side. Also, that Federal Street is the main street of the city, connecting it with the wire suspension bridge over the Allegheny river. The lot on which the house stands is eighty-three by thirty-three feet, and is entirely occupied by the building with the exception of three feet on the west side and the same distance on the north end.

The building is of brick, solidly built, and four stories in height. As these stories are all very high, the building rises about one story and a half above any in its immediate neighborhood. The first floor, being designed for business purposes, is furnished with show-windows, with French plate glass. The other stories have each four windows in front, arched and trimmed with stone; also three windows in the rear: the third and fourth stories have also windows on the west side. The basement and first and second stories are at present unoccupied, owing to the panic and the difficulty of finding, for the present, a suitable occupant; in time, they will doubtless furnish a handsome income.
The third story has been prepared for and is now occupied by the Seminary. The recitation room is forty-six feet by twenty-six, and furnished with chairs and desks for the use of the students. Having four windows in front and four in the west side, it is abundantly lighted, and, taken all in all, is, we think, a very proper room for the purpose. The rest of this story is occupied by the library. It is separated from the recitation room by a partition, the lower part of panelled wood, the upper glass, so that it has the advantage of all light for the recitation room. The library is furnished much in the same way as the recitation room, new and thoroughly substantial cases for the books have been made, and this room, we would consider, as satisfactory as the other, if we had the amount of books mentioned in a recent number of Our Banner. Much of the furniture which gives our rooms an air of elegance,—carpets, chairs, stoves, gas, fixtures, &c. came with the house, and, therefore, have been no additional expense to the church. We cannot pass without recognizing the services of Dr. William Hamilton, who gave close personal attention to the arrangement and fitting up of the rooms. The fourth story is arranged for a comfortable home for a small family: it contains six rooms in all, and is, furnished with an elevator for bringing all heavy articles up from the lower story. It is a suitable and convenient place for the family which takes care of the building, and is thus occupied at present. We feel that the Church has been highly favored in securing this property: the location is central, and one of the most desirable in the city. The house is in appearance, and in all other respects, more than respectable, and nearly, if not altogether, as well adapted to our purpose as though it had been specially designed for it. Owing to the peculiar circumstances of the case, it has been obtained at a cost far below that at which the lot could have been purchased and the house built. Owing to locality and construction, it will be a source of income rather than an annual expense, and must continue to increase in value. Thus I have endeavored to comply with your request, and give those most interested as clear an idea as possible of the present "local habitation" of the Seminary.

J. R. W. S.

A PLEASANT SURPRISE.

Messrs. Editors.—While we were being made the recipients of many kind favors, not only by the members of our church here, but also by others outside of the membership, I was surprised by the reception of a box from Newburgh, N. Y., containing twenty-five (25) Vols. of valuable religious and Theological books. A note which reached me through the mail asked me to accept the same from a "Christian Brother." As the name of this Christian Brother is unknown to me, I take this opportunity of saying to him, that I do most gladly and thankfully accept of his gracious donation to my library. There was but one duplicate, viz., Watson's body of Divinity, this I will place as the donor wished, where I think it is "needed and will do the most good." That our heavenly Father may bestow upon this Christian Brother, the riches of his grace in Christ Jesus, Is the prayer of

J. C. Taylor,

Feb. 25, 1874.

E. Craftsbury, Vt.

THE BOARD OF CHURCH EXTENSION

Met February 23d. The Treasurer reported funds on hand $1213.16. Applications for aid were presented from seven congregations, asking for $4200.00. Appropriations were made to Pleasant Ridge, Kan., $200.00; to Jonathan's Creek, O., $200.00; to North Cedar, K. in.; $300.00. The other applications were laid on the table, and the Secretary was directed to seek further information concerning them.

J. C. K. Milligan, Secretary.
MODERATION OF A CALL.

Rev. Robert Johnson moderated a call in Sharon congregation, Iowa, on Feb. 17th. One hundred and seventy votes were cast on the first ballot. By a large vote, Rev. T. P. Robb, pastor of the Garrison congregation, was chosen. The vote was made unanimous. A salary of $1200.00 is promised him.

PREACHING IN NEWARK.

A number of families in connection with the Reformed Presbyterian Church, who reside in Newark, N. J., and vicinity, have formed a society, with a view to a church organization. The inconvenience of attending public worship, and especially evening meetings in New York city, led these brethren to a conference on the propriety of securing preaching in their neighborhood. A committee from the society visited a number of the New York Presbytery, and, receiving the most hearty encouragement with every promise of aid, they hired a beautiful and commodious hall, in a central location in Newark, and opened it for public worship on the last Sabbath of January. Rev. A. Stevenson, D.D., preached on the first Sabbath to a much larger audience than was expected. The pulpit has been filled every Sabbath since the opening, and the audiences have steadily increased. These brethren are greatly encouraged. They see the Master of assemblies setting before them an open door that no man can shut.

The city of Newark contains now one hundred and twenty-five thousand inhabitants. Rents are much cheaper than in New York city, and in ordinary seasons work can readily be obtained. If a congregation is organized here, it will grow rapidly.

OTHER CHURCHES.

REVIVALS.

Almost every branch of the Christian church reports at this season an unusual religious interest. Revival meetings are held daily in most of the cities throughout the United States and in Great Britain, and a large number of conversions are reported. At one week day service in St. Louis a large hall was filled with 3,000 men, no ladies being present. On the first Sabbath of March, 328 persons were received into the membership of the Tabernacle Presbyterian Church, Brooklyn. Over 100 of these were baptised at one service. In Edinburgh, and Dundee, Scotland, and in Belfast, Ireland, thousands attend the noon-day prayer meetings, and from week to week the interest increases. There are unmistakable evidences of a great awakening throughout the Christian world.

A NEW BAPTIST MOVEMENT.

The question of open communion has recently given much trouble to the Baptist Associations. The teaching of Rev. Robert Hall, and the practice of Spurgeon is working division in the denomination. A number of leading churches and influential ministers are admitting to the communion table Christians who have never been immersed. In several instances the names of these congregations, with their pastors, have been stricken from the roll of the local Associations with which they have been in fellowship. This has led to the organization of a society under the title of "The Liberal Baptist Union," having its head-quarters in Brooklyn, and a Council of Control of fifty who constitute a board of management. A circular has been issued setting forth the principles of the society, in which they say:
The object of this organization is the promotion within the bounds of the Baptist denomination of the doctrine of Christian liberty in relation to the Lord's Supper.

I. We believe, first of all, that in the orderly development of the Christian life, baptism is the first formal duty of every believer in our Lord and Saviour Jesus Christ; but we do not believe that this order of development is prescribed in the New Testament in such inflexible terms as to justify us in assuming the responsibility of prohibiting the participation in the Lord's Supper to accredited believers, simply on account of their irregularity in the matter of baptism; neither do we believe that the participation in this service of members of Baptist churches with other churches is sinful.

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**THE MONTH.**

**THE TEMPERANCE CRUSADE.**

The past month has been marked by the growth of the "Women's Temperance Crusade," into proportions which already attract the attention of the whole nation, and even of other countries. A month ago few heeded the brief items in the daily papers, which announced a new form of temperance effort in some towns in Ohio. Few thought it more than a local and spasmodic demonstration which would be as barren of general and permanent results as it was unusual in its form. To-day it is confessed to be a spiritual movement of great intensity and power, which promises to bear us forward to earlier and grander results than the most sanguine had ventured to hope.

The secular papers have been compelled to take notice of the movement, but most of them have utterly failed to comprehend its nature, or to report it accurately. What awed and melted others, to the average newspaper man seemed extravagant and grotesque. The untoward incidents, the occasional disturbances, the incidental departures from prudence or propriety he has faithfully related, but the true spiritual character of the phenomenon has been to him a sealed vision. It is a striking fact, however, that the religious newspapers, with hardly an exception, and spiritual minded observers on the ground where the movement has taken root, without approving everything, regard it as a genuine and striking display of the power of the Spirit of God.

Whole communities have been stirred with a sudden and intense interest in the conflict with the greatest evil of modern society. Meetings for conference and prayer have been attended by the great mass of the citizens. Time and attention have been absorbed in the work, almost to the suspension of other business. Women, chief sufferers by the evil and least guilty of its crimes, have been moved to take the principal part in the work. Organized into praying bands, they have visited the saloons, entreating the proprietors to cease their business, and holding in every case a brief service of prayer and song. Where permission has been refused within the building, these services have been held in the street, the women kneeling on the pavement, frequently in inclement weather and sometimes on the snow. The immediate object of prayer has usually been the conversion of the saloon-keepers and the closing of the saloons. Scores have yielded to this appeal. In some places the last dram-shop has been closed. But even in places where no visible success of this character has been won, the deepening of temperance convictions, and the conversion of thousands to the practice of total abstinence are a great and enduring gain. Druggists have very generally signed pledges not to sell...
liquors except on the prescription of physicians, and physicians not to prescribe them, save in cases of absolute necessity. Both the sale and use of intoxicating drinks are stamped by this work with the evident condemnation of the pure and good,—a fact more potent than law to restrain and extirpate them.

The following extracts, from a letter written by a lady in Ohio, will enable our readers to form their own judgment of the spirit in which the work is carried on:

"We began on the platform that we would do nothing illegal, nothing unchristian, nothing unladylike; we have worked constantly, earnestly, from morning till night, all these weary days, and to-day is our first surrender. Do you remember how you felt at the fall of Richmond? 

"The out-door services have impressed the lookers-on most wonderfully; hardened men will stand back with streaming eyes, and many young men who have started on that fearful road at the end whereof is written, "he shall not enter into the kingdom of heaven," come to our prayer-meeting, (we gather in the church three times a day), intensely interested that we should remove the temptation from them.

"The great evidence that it is the Lord's work, not ours, is first, its spontaneity; then the unity and unanimity, members of all churches and of no church, joining in it. We have members of both the branches of the Friends, elders of eighty, who go regularly with us. All church differences are lost, and there is not the least jealousy or heartburning of any kind among men or women. Then there is the real love which has been put into our hearts for men who have dealt death and destruction in the community; and the energy and perseverance which has been given us, and the health with which we have been blessed.

"Fathers, husbands, and brothers have been kept from laying hands on, or answering a word to men who spoke insultingly to or of women engaged in the work. This has been to me a great evidence of the Lord's power in the undertaking."

A letter from one of our own ministers, a calm-minded and judicious man, says: "In company with a brother in the ministry of another church I spent an afternoon with a praying band of women in Columbus, as an on-looker. I was very favorably impressed with the work. Their kindness, wisdom and tact in dealing with the saloon-keepers were very touching. Such prayers for the conversion of men I never heard, and the conversation I had with these women about the work of Christ and its comforts and rewards, was one of the most delightful experiences of my life."

A State Convention in favor of the acknowledgment of the Christian Religion in the Constitution of Ohio, met in Dayton, in that State, on March 9th, and continued its session until the night of the 10th. Notwithstanding the absorbing interest of the Temperance movement, there was a fair attendance, numbering nearly four hundred at the Monday evening session. One hundred and seventy-eight were enrolled as members of the Convention, of whom eighty-eight were delegates from public meetings. Fifteen counties of the State were represented. Effective addresses were delivered by Rev. G. L. Kalb, of Bellefontaine, Prof. Thompson, of Otterbein University, Rev. J. P. Lytle, Pres. H. H. George, Dr. R. H. Pollock, and others. A State Association, auxiliary to the national association, was formed.

CURRENT LITERATURE.

R. CARTER & BROTHERS have brought out a new Edition of the "Scot's Worthies," at $3. 50 and of "A Cloud of Witnesses" at $2. 50. They are copies of the original works, in good style and finely illustrated. Copious Explanatory and Historical Notes by Rev. John H. Thomson, are added to the Cloud of Witnesses, greatly increasing its value. Every Covenantanter family ought to have a copy of these lives and testimonies of the Martyrs of Jesus.
We have received copies of "Britain's Legislation on Education," "The Principles and Practices of Secret Societies," and "An Examination of Good Templarism," by the Rev. James Kerr, of Greenock, Scotland. These are timely and earnest discussions of present themes, which demand a hearing, and raise questions which the present generation must solve. Our Brother proves himself a faithful Witness; our readers will hear from him frequently.

The same writer is editing "Sermons by Martin Luther, with Preface by Gavazzi." It is a Crown 8vo. of 500 pages, price, five shillings sterling. The profits of sales will go to aid the work of Italian Evangelization. The Editor solicits subscriptions; and if the number of subscribers will warrant it, a Photograph of Luther, and one of Gavazzi, will accompany each copy. We will gladly receive and forward subscriptions.

Rev. Dr. Miller, of Charlotte, N. C. sends us a Pamphlet of 120 pages entitled, "The Law of the Tithe, of the Free-will Offering, and of Almsgiving." The subject is vital to the Church, and is ably discussed in this Monograph republished from the Southern Pres. Review. We hope to give frequent extracts from it. The following we now give enforcing the need of tithes under the New Testament dispensation.

"Under King David, the Israelites exceeded two and a half millions. The Levites were 38,000. Average of priests, 8,000. Giving thus, one Levite to 66 Israelites. The population of the world is estimated to be 1,381,000,000. The Evangelical Protestant ministry of the world number, probably, about 60,000. Protestant missionaries, about 7,000, of whom 4,000 are ordained ministers, in all about 6,000 preachers. Deducing these 6,000 missionaries from 60,000 ministers, leaves 54,000 ministers for the 381,000,000, of Europe and America; or one minister to 6,055 souls. While 6,000 ministers are assigned to the 1,000,000,000 of Asia, Africa, and the Isles of the Sea; or one minister to 166,666 souls! And thus does the Church obey the command of her divine Lord—"Go ye into all the world, and preach the gospel to every creature!" No wonder, that her insulted King has poured His curse, instead of His blessing, upon her! The great end for which the Christian Church is constituted is, in the name and stead of her ascended Head, to act unceasingly the part of an Evangelist to all the world. And this is the appointed condition of her success. An Evangelistic Church is a flourishing church, and a church which drops the Evangelistic character, speedily lapses into superannuation and decay. The cessation of its activity is the cessation of its prosperity. If it ceases to be evangelistic, it will ere long cease to be Evangelical, and then it ceases to be a Church of God. Not to advance is to recede, and to continue to recede, until it becomes extinct. Let the aggressive feature vanish, and the conservative feature will one day vanish too, for there will be nothing left to conserve. If, instead of extending the triumphs of Protestant Christianity over the realms of Paaganism, she cast aside her weapons of aggressive warfare, and settle down in inglorious ease, to enjoy the conquests she has won, what will be the consequence? Her active energy, denied a suitable outlet in aggressive efforts beyond her domain, will find ample vent for itself in fomenting intestine discords and divisions within her borders. She becomes a poor, torpid, shrunken, shrivelled, distracted thing. And the cause of it, is the blight and mildew of Jehovah's displeasure, on account of a neglected and unfaithful stewardship. Dishonoring her high commission, she is dishonored by her Head. Not active abroad, she suffers at home. And so it has happened, that sending forth a shamefully inadequate supply of ministers abroad, she makes a shamefully inadequate provision for the great majority of her ministers at home. Requiring a far greater number of ministers, proportionately, than did the Levitical Church, she makes, absolutely, far less provision for the few she has, than it did."
THE SECOND COMING OF CHRIST.

BY THE REV. T. P. STEVENSON.

As the desire and expectation of God's people were directed for four thousand years to the coming Redeemer, the great object of faith and hope under the New Testament is the promise of his return. He coupled the announcement of his departure with the assurance: "I will come again." (John xiv. 3.) When he ascended from Olivet angels comforted the astonished disciples with the words: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) Paul commends the Corinthians because they "came behind in no gift, waiting for the coming of our Lord Jesus Christ." (I. Cor. i. 7,) and the Thessalonians because they had "turned from idols to serve the living and true God, and to wait for his Son from heaven." (I. Thess. i. 10.) This master of reasoning had no argument with which he so frequently plied the conscience as the expectation of the Lord's return. By this he urges the Philippians to self-control; the Thessalonians to watchfulness and patience; and Timothy to faithfulness in his pastoral work. (Phil. iv. 5; I. Thess. v. 2, 6. II. Thess. 1-7; I. Tim. vi. 14.) The sacred volume closes with the promise, "Surely I come quickly," and the response of faith and desire, "Amen, even so come, Lord Jesus." These passages prove that the early church lived in habitual expectation of the reappearance of her Lord, and that this expectation is the right spiritual frame for all believers. The Scriptures are not only adapted to produce this expectation and maintain it until the end of time, but they imply
that the purity and zeal of the church, at any time, are in proportion to its prevalence and strength.

There is, however, a notable diversity in the forms which this expectation assumes in different minds. Many live in daily expectation of the visible re-appearance of Christ, to reign over the earth, in the flesh, during the closing period of her history. Others give a more comprehensive interpretation to the promise of his second coming, and postpone its literal and final fulfilment until after the millenium. The writer at once indicates his own opinion and assigns the reasons which support it, when he says that the expression "I will come again," or similar phraseology, is applied to at least three different events, or classes of events in the New Testament.

1. It is applied to the actual and visible coming of Christ in the flesh at the end of the world. Instances of its use in this sense are Matt. xxiv. 30, "They shall see the Son of Man coming in the clouds of heaven"; Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him."

2. It is applied to the death of believers. "I will come again and receive you to myself." (John xiv. 3.) No one can doubt that, whatever other expectations may have been awakened by it, this promise was actually fulfilled to these disciples in the hour when, from their several death-beds and scenes of martyrdom, Christ gathered them home to himself. In the same way it has been since fulfilled to all dying believers.

3. It is applied to those dispensations of Christ's providence which close the career of churches and nations and remove them from the stage of action. In Matthew xvi. 28, the Saviour says: "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom." Here a definite future event which was to take place before the death of men then living, is described as the coming of the Son of Man. Two insuperable difficulties seem to us to forbid the reference which some make of these words to the transfiguration scene, described in the following chapter. The transfiguration can in no proper and independent sense be called an "advent" or "coming" of the Son of Man, else there are three advents, two past and one yet future, contrary to Hebrews ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation." Neither can it be called an advent of Christ in a secondary sense, as an anticipation of his final coming, for in the previous verse the purpose of Christ's future coming is declared to be to "reward every man according to his works," but no procedure of this sort found place in the manifestation of his divine glory, which Jesus vouchsafed to his disciples on the summit of "the holy mount." The future event foretold in these words is definitely ascertained from the language of Christ in the twenty-fourth chapter of Matthew. In answer to the question of his disciples "What shall be the sign of thy coming and of the end of the world?" the Saviour describes in
language too minute, and afterwards too exactly fulfilled, to be easily mistaken, the impending destruction of Jerusalem. The false Christs, the wars between nations, the persecution of the saints, the defection of many from the truth, and the wide diffusion of the gospel preceded in in the subsequent history as they precede in this remarkable prophecy, the “great tribulation” from which all who were “in Judea” were to “flee into the mountains.” (Matt. xxiv. 5-21.) From this scene our Saviour’s discourse passes over easily and naturally to the still more distant but similar event covered by the question of his disciples,—his final and literal coming at the end of the world. (Matt. xxiv. 29-42.)

Under this head are to be classed the threatenings to the seven churches of Asia, all of which are couched in language suitable to the day of final judgment. “I will come unto thee quickly and remove thy candlestick out of his place.” “I will give unto every one of you according to your works.” “I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” “Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown.” (Rev. ii. 5, 23; iii. 3, 11.) These threatenings were all long since fulfilled in the destruction of these churches. To the same category belongs the threatening which announces the final overthrow of Antichrist, “Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming.” (II. Thes. 11. 8.)

The question unavoidably arises: How is it that the Spirit of God uses the same phraseology to describe events so distant from each other and so different? Is there any underlying unity in these various events which makes them parts of one whole; detached portions of one great work? Such unity is immediately discerned when we remember that the great purpose of the second advent is judgment. He comes “to reward every man according to his work.” He himself drew the distinction between his first and second coming in the words: “The Son of Man is not come to judge the world, but to save the world.” As to men then living, the coming of Christ in the flesh will close up the books in which their actions are recorded for judgment and gather them all before the bar of God. It will be the hour of final separation between the evil and good, the hour of irrevocable decision upon their character and destiny, and the hour which remands them to their unchangeable estate of blessing or of woe. But death is all this to every man who dies before that day. It closes the record on which he will then be judged. The sins he may commit in hell will never rise in judgment against him. Men shall give account of “the deeds done in the body.” Death separates finally the wicked from the just, and introduces every man to his everlasting punishment or reward. In the case of all who die previously, the judgment day will only be the revelation and vindication before the universe of a verdict already passed and a sentence already executed. The separation
of the wheat from the tares and gathering them together for the fire or the garner, is not confined to the last day. It is a work running through the centuries. Every death is a stroke which accomplishes part of the work of judgment committed by the Father to the Son. With the strictest propriety, therefore, does the New Testament speak of death as the coming of Christ to the man that dies.

So in the case of social organizations: The advent of the Son of man once more in the flesh will be the signal for the dissolution of all earthly societies. But the providence of Christ frequently anticipates this effect of his final coming. Such dispensations are, therefore, in a secondary and figurative but most appropriate and instructive sense of the words, called the coming of the Judge. Thus he came to the Jewish people, closing their moral history and taking away their national and ecclesiastical organization. Thus he came to the seven churches of Asia Minor, and thus he will come to Man of Sin, in the terrible judgments which will precede the millenium. The language is not applicable to those calamities which God sends on nations for chastisement or warning in the course of their history, but only to those final and decisive judgments which close the career of the society and remove it from the stage of human affairs. Thus is the invariable use of the terms in the New Testament.

From these considerations we deduce this principle of interpretation, applicable to all the passages which foretell Christ's second advent,—a very large part of the New Testament: The promise of Christ's return applies strictly and primarily to his visible re-appearance at the end of the world, but it is also applied to all those intermediate dispensations of his providence which carry with them the same results to the subjects of his moral government. This principle enables us to see how the habitual expectation of the "coming of Christ" which the New Testament enjoins on all Christians, is consistent with prophecies which postpone his coming in the flesh until a future day. It affords the only explanation of the New Testament language which does not lead logically to a belief in the pre-millenial advent of the Redeemer and his visible presence on the earth during the thousand years.

A brief discussion of the signs announced to precede the coming of Christ, and their application to the present time, will form the subject of another paper.

He who is made vain and covetous by money, however honestly gotten, renders that a curse to one, which was designed as a blessing to many, and drowns himself in the spring which should have watered all around him.
THE disposition prevalent in civilized lands to celebrate the anniversary of great events is one which ought to be cherished. To it the world owes much of the reflective meditation which brings into prominence the goodness of God; the benefactions of the past; the progress of the ages, and the duty of the present. As a church, we should hail this year, in that it calls us to celebrate our one hundredth anniversary. We may be benefited by gathering the lessons of the century, and re-writing in our memories the experience of our fathers. The spirit that has been awakened in our nation at the approach of the centennial of the Republic, is calculated to give us an enthusiasm which otherwise we might want. As every one is on the retrospect, we will only be in fashion as we are antiquarians. Our histories will be taken down from the shelves and dusted; old pamphlets, which have been filed away for the worm of time, will be brought to light and reprinted; the stories which our grandfathers repeated in our childhood will be recalled, and the quaint sayings of the ministerial pioneers of other days will receive a resurrection. This year we will live in spirit with those who founded our institutions, defended our God-given principles, and bequeathed to us our organization as a church. We anticipate great benefit from our communion with these. We hope to see their names cleared of those aspersions which ignorance has cast upon them; their faults in many cases palliated by a knowledge of their circumstances and education; and their virtues and works brightened by a revelation of the vices and temptations of their times. We hope that, even though we live in an age of progress and knowledge, we shall be able to recognize in our fathers, men of progressive spirit, men of daring enterprise, and men of greatness in their age. We are so engaged with ourselves and our times, that we do not know our ancestors—or, if we know them, our pride has preserved in memory only their poorest qualities and ways, that we may with the better conscience glory in ourselves. We would not depreciate the present. We admire its advance,—we look with gladness at the onward works of those living with us; at the skilled surgeon who, without a pain, takes away the unfortunate limb, which his father could not have done save by cutting through a web of quivering nerves; at the trained mechanic who draws from the molten metal his steel rails for
the swift carriage of travel, of which his father never dreamed; at the
scientist who charges his battery with the lightning, to flash the news of
the day through oceans and over continents, at a speed, the thought of
which his father’s post-man would have scouted as the suggestion of a
deranged mind; at the artist, who uses for his brush the intangible sun­
beam, and, with the velocity of light itself, paints portrait and landscape
upon the canvas—a velocity which could have suggested to those un­
versed in modern optics, only some supernatural agency, or perhaps
would have sent them fleeing from their imagined shades, made so sud­
denly to appear before them. But, while we appreciate the present, we
say, let us not depreciate the past; for our advance is not wholly due to
ourselves. The steps which our fathers took, brought us so far on the
way, "We rise on stepping-stones of our dead selves to higher things." Shal­
the man who lays the cope stone upon the perfected temple take to
himself all the praise. Part of it belongs to the man who labored with
drill and hammer in the quarry; to the mason whose trowel laid the
cement between the stones; to the architect whose mind drew out the
specifications; to the carpenter whose saw and plane were plied with
alacrity and skill; yes, to the poor man whose hard-earned pence were
thrown into the treasury for the purchase of labor and material. Shall
the day in which the century plant bursts forth into bloom receive all the
glory of the work of development? Shall it rob the thousands of days
before it, in which the work moved imperceptibly on? The forming of
the bud and bringing it to perfection is the work of a century, and no
component period can claim the result of those combined one hundred
years. We recognize that we are the children of the past; that we are
what we are because our fathers were men whose spirit would not rest in
the attainments of their past, but craved better things for themselves and
their posterity. They broke all the chains which bound men in soul and
body, so far as they were able. They annihilated every superstition and
every vain tradition and every species of formalism that could be anni­
hilated in the time that they had to work. Had they not, we would have
to supply ourselves with new files to cut through many additional bonds,
and new hammers to demolish stronger systems than those that rise before
us. Liberty, both civil and religious, is the gift of our fathers. Like a
goodly ark richly freighted it has come floating down to us on the surging
waves of a blood-crimsoned sea.

Passing from the abstract to the concrete, let us group together some
thoughts gathered from the historic page, and suggested by reflection,
which lead us to hold in honor those whom we are pleased to call our
fathers.

They labored to secure to us a Civil Government in which we could enjoy
the fullest liberty. Our fathers were patriots, and were true to this
republic. They left their former homes across the Atlantic under the
pressure of persecution, and it was but natural for them to hail as they did, the hour when the Colonies were in a body to resist the arm which had been uplifted for their oppression. In the struggles of the Revolution, no sword was more fearless in defence of the rights of men than the sword of our covenanted fathers; and no body in the church marched with greater readiness to the shock of battle than they. They left their homes for the tented field with a clear conscience, and a sense of the Divine approbation. The conflict which was maintained, in the words of history, "was a full concession to the Reformed Presbyterian Church of the great principle in relation to a constitution of civil government; viz: it is not the fact that it does exist, but its moral character, that determines whether it be the ordinance of God or not." The spirit of patriotism did not die out in the ancestral heart when our country's independence was acknowledged. In the war of 1812 it led many brave men to sacrifice themselves for the nation's good. Beholding the depredations made on commerce, and the cruelties inflicted upon American seamen by the British power, our fathers "thought it their duty to aid in the defence of their country, as they believed there was just cause for the declaration of war." As a church, it is evident we have rights in this land purchased and defended by the blood, the tears, the prayers, and the sacrifices of our ecclesiastical ancestry.

They labored to secure to us a code of right principles. We make this statement with the knowledge that those divines who organized the first presbytery of America, eight years afterward went into the communion of another church. But the question is, whose fathers are the defectionists? Fathers in the church are made fathers through the acknowledgment of their faith by those who live in subsequent days, and not upon the principle of consanguinity. Did not they forfeit their fatherhood by departing from their original faith? When we read the history of those sects with which they identified themselves, we find that these claim them as their ecclesiastical fathers. Why should we dispute their claims? Even though we, whom they disown, should persist in calling them ours, their faults only increase the honor due to those who stood faithful among the faithless. The defection of the ministry places the crown of laurel upon the brow of the steadfast laymen, who, rock-like amid the unstable waters, would not be moved. We forget that the noble laymen are our fathers equally with the ministry; and these we must laud for the grand doctrines that have been handed down to us. In reading the history of the collation of principles made by the fathers, no one can avoid the conviction that they labored most assiduously to lift up a standard against every form of evil. The hope buoyed their heart that a period would come when their church would be found in the different nations of Europe, Africa and America, and this hope led them to make a Testimony of the broadest character. To secure fulness and accuracy, they
appointed several of their number "to examine the systems of other churches, and the constituted civil authorities and laws, and to prepare particular Testimonies, applying the general principles of the ecclesiastical standards against the evils and errors of these systems in a full and explicit manner." The result of their labor in this matter is a compendium of principles suitable for the regulation of man in all his relations in life.

They labored to secure to us an example of Christian activity. It is easy to draw up principles on paper, but it is difficult to embody them in living actions. This difficult part of duty our fathers most signally performed. In a time of triumph, when Americans were rejoicing in their escape from European tyranny—when patriotism led many to say, "My country, right or wrong," they said with greater loyalty, "My country right," and to make it right, they fearlessly protested against two of its flagrant sins. Their voice raised the cry against the slavery and the atheism of the nation, and so loudly did they cry, that their words against the former rang amid the arches of empire, until they were drowned by the proclamation of emancipation; and their words against the latter continued in their distinctness until repeated again by the press and pulpit of the age in which we live. We cannot forget their efforts in the cause of freedom. They were working "abolitionists" when the name was a by-word, and the open adherence to it an exposure of life. The character of their work in this cause may be estimated by one incident. The Church decided that no slave-holder should be retained in her communion. To carry out this decision Rev. Messrs. James McKinney and Samuel B. Wylie in 1800 made the tedious journey from eastern Pennsylvania to South Carolina, and abolished from the Church in the South—the stronghold of oppression, the seat of the late rebellion—the practice of holding the African in bondage. It was efforts like these, whose influence could not die, that gave an impetus to the cause of liberty, that made this country in reality what it was in theory, "A Free Republic." We cannot pass unnoticed their efforts in the cause of National Reform. They looked upon the doctrine of Christ's headship over the nations as one of vital importance, and spared no effort consistent with their means to exalt it. Their invaluable publications are many of them extant: McKinney's "Rights of God," Wylie's "Sons of Oil," McLeod's "Messiah, Governor of Nations," McMaster's "Duty of Nations," clearly show the spirit of work which operated in early days. The success which attended these works is recorded in the historical part of our Testimony, which distinctly says, "These were extensively circulated and read." By all these and other means, the distinctive doctrines of Reformed Presbyterians were disseminated, and became, in many places, topics of earnest inquiry and argument.

We cannot over-estimate the amount of personal effort put forth by the
early workers in our Zion. Without the palace car, they travelled from state to state, riding on the uncushioned saddle, exposed to rain and snow, to the chilling winds of winter and the scorching sun of summer. They endured exposure that would give catarrh or asthma to one half of the ministry of to day, and freeze up the little blood of the other half. The hardiest of our country parsons would shrink back from it, and our pale-faced city ones, who engage their sleeping berths before they leave home, would look upon it as sure death. Yet, "It was esteemed a light thing for each of them to journey upwards of one thousand miles in a season, some upwards of two thousand in a year." The audience that greeted them was not such as would touch the ambition of the preacher of to-day. They preached in private houses, with only a few families to hear. Their enthusiasm was not of sentimentality kindled by the excitement of a crowd. Its origin was in the heart which had received the truth. Although the difficulties under which our fathers labored were great, and the minds upon which they operated comparatively few, still, if history speaks aright, they labored successfully. Of the success of Rev. James McKinney, whom we mention only as an example, it is said of his work in Princeton "Although there were only two men in that place who had been Covenanters, the number soon increased to a congregation." It was under his preaching here that Dr. McLeod was induced to join him in his work. We have not the statistics of those days, but notwithstanding, we are bold to say, when we balance everything and proportion the resources and opportunities of the church, at no time has she been more successful. We dare not except even the present. For now that we have statistics, we ask what is our increase? With our business-like activity, with our open press, both secular and religious, with our abundant institutions of education, with our costly church edifices, with our increased families whose children are born in the church, with our multiplied ministry, with our facility of rapid travel, with our wonderfully increased contact with human souls, and with our gathered fortunes and great liberality, our increase for the past year is simply three additional names on our church roll to every minister. Had the increase of our ancestors been proportionably no greater, it would have been centuries before the church reached "To the Mississippi on the West, and to Canada on the North."

Oh, for the spirit of the past! The spirit of toil which no task could dishearten; the spirit of sacrifice which held life, wealth, comfort, time, as an offering to be laid upon the altar of religion; the spirit of liberty which chose death rather than mental or physical fetters; which dared to think for itself; dared to sweep away customs that were without warrant in the Divine Word, even though they were hoary with age, sanctioned by ecclesiastical courts and sustained by the hearts of men; the spirit of progressiveness, which would not be tied down by conventionalities
either in the interpretation of God's Word, or in Christian practice, but wrought its way up to nobility of principle and consistency of life.

Give us the spirit of the past in full measure, and the children of 1874, with the accumulated power, wisdom and progress of the country, will wield an influence in this land which, under the blessing of God, shall exalt their blood-bought principles to favor, and will make advances in these opening days of the second century of our church life for which the generations yet unborn shall call them blessed. Give us the spirit of the past, and we shall have a revival. Throwing off every weight which hinders us in the race, we will run so as to win the crown and call out the plaudits from the mighty "cloud of witnesses." In activity we will rival those who have gone before, of whom we can say, as it was said of the heroes of Pentland Hills,—

"Their harps were not on willows hung,  
But still in tune and ready strung,  
Till mountain-echoes round them rung  
To songs of joyful melody."

ECCLESIASTICAL COMMUNION.

BY REV. N. R. JOHNSTON.

THE proposition, whose truth we propose to establish in a more direct argument than was attempted in our first paper, and, as there stated, is,—The church should not extend communion, in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes. The argument is,—

1. From the nature or character of the church. She is a society of divine constitution, organized by and composed of those who accept of Christ's law, and who believe and practise what he requires in matters religious. Her law is plain and pure. Her government is well defined. Her worship is not obscurely prescribed; nor is its mode left to the option of men. In her doctrine, government, worship, and discipline, nothing is left for man to establish, but all is determined by her Head and Law-giver, Jesus Christ. As we may not form churches on such platforms as we please, vote into her creed just what we please,—as we may not adopt any form of government or mode of worship which suits our taste, and reject what we dislike, but must refer all to the will of Christ the Head, so we must have such terms, and only such terms of communion as he has
prescribed. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And it is worthy of remark that this verse follows another which says, "Bind up the testimony, seal the law among my disciples."

2. From the importance of all that Christ Jesus has revealed to his church, whether of doctrine, or government, or worship. Truths may be relatively more or less important, but all are important. No truth may be rejected—none omitted from our adopted system. Whatever is revealed must be received. And every duty enjoined by the Master must be performed by his servants.

3. Communion with, or the ecclesiastical fellowship of, those who are known to hold error, or who are guilty of sinful practices, gives the highest sanction to error and sin. The church is "the pillar and ground of the truth." Her work is to display the banner of truth. Moreover, she must be a holy society, striving to promote in her members that without which no man shall see the Lord. "Without are dogs." Within her the known impure must not be admitted. To admit to her communion those known to deny the truth, or to be guilty of the violation of any law of her Head, or to occasionally commune in sealing ordinances with those known to be violating the law of the Redeemer, would be to insult Him who espouses the church to himself as a chaste bride.

The correctness of the position we maintain may be seen from another standpoint. It will be granted by all, that when the church has taken her position on the true basis, Christ's revealed will, she is bound to maintain her profession by the proper exercise of government and discipline. How positive is the word here: "If there come any unto you and bring not this doctrine," (the doctrine of Christ,) "receive him not into your house, neither bid him God speed." And how stern are the words of Jesus to the church in Pergamos: "I have a few things against thee because thou has there," (in thy communion,) "them that hold the doctrine of Balaam." "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

But what is involved in the act of the church extending to any one a participation in her sealing ordinances? Surely nothing less than the recognition of the right of that person to membership; or, rather, the membership itself of the person received. If this be doubted, we ask, what stronger pledge of membership can be given by a church? And, in what way can the church withhold a recognition of this membership from any person for any cause, but by refusing to extend to him this privilege? It is, therefore, a palpable inconsistency to extend this privilege to those who refuse adherence to her profession, or subjection to her government and discipline. By so doing the church gives the strongest possible pledge of communion with those between whom and herself, as
a church professing certain truths, there is not only no communion but actual opposition. To these persons she gives the very same pledge that she gives to those who are "holding fast the profession of their faith." According to this practice, it is plain that the government and discipline of the church cannot be co-extensive with her profession.

4. The practice of open communion leads to most serious difficulties. These difficulties are seen and deplored, no doubt, by many ministers and members of various churches, who see no remedy without incurring the oft-repeated charge of bigotry, or want of charity, which is made against those who do not practise open communion.

a. The practice recognizes the propriety of receiving persons to membership in the church who do not profess her principles or subject themselves to her laws. For if they are received occasionally to her highest privileges, they may be received in the same way to permanent membership.

b. It recognizes the principle that mere saintship is the criterion of the right of a person to the communion of the church, which we have shown to be erroneous. Those who are believed, by the officers of the church, to be the children of God, sometimes fall into great sin. Faithfulness to them, as well as to the Head of the church, demands the exercise of discipline,—suspension from privileges,—for the salvation of their souls and the purity of the church.

c. It leads to the fellowship of those who do not obey, and who are known to be not obedient to the law of Christ's house, or, at least, not in harmony with its teachings. As illustrations, we may mention such as neglect family worship; parents who neglect to have their children baptized, or oppose infant baptism; those who deny the office of the ruling elder, or pastor, or the divine right of presbytery; or those who give a power to one class of ministers (bishops) over others, by the exercise of whose unscriptural authority the people are deprived of the right to choose their own pastors. Who cannot see how palpably inconsistent it would be for a church to admit to her communion table one who is daily doing what, if done by her own members, would cause their expulsion? Look at it in the light of a plain illustration. In the Reformed Presbyterian Church the regular observance of family worship is a term of communion; i.e., every member who is the head of a family is required to lead the family in worship, morning and evening. If it be neglected, the member so neglecting is, if impenitent, cut off. But in a sister church family worship is not required. The minister exhorts, or may exhort, the heads of families to the duty; but if it be neglected, no discipline is exercised. Suppose it to be communion Sabbath in the former church, and suppose the invitation to be given to all members of other churches present, and in regular standing, to partake of the communion: the invitation is accepted; and here comes a man, the head of a family,
who habitually neglects family worship, and seats himself beside those who are under vow and are required to worship at the family altar or be prevented from enjoying the feast! How inconsistent! How unjust!

**PRAY FOR YOUR MINISTER.**

There are some in every congregation who pray earnestly and frequently for their pastor. There are many in most congregations who pray but seldom for him, and then in a cold, formal manner, and in stereotyped phrase. They know nothing of wrestling with God in secret on his behalf. And there are perhaps some who never pray at all for him. Yet these very persons will complain if he preaches what they call a poor sermon, and be highly offended if he does not come regularly when they are sick and pray for them. They look on him as a kind of praying and preaching machine. That's his business; that's what he is paid for. Yes, but do you know that if you find it hard to pray for yourself, without the Spirit of prayer being poured out upon you from on high, much harder is it to pray for others. Oh! if you realized how much the prosperity of your own soul depends upon that of your pastor, you would be more earnest than you are in seeking that his soul might prosper and be in health.

Remember your pastor. Remember him during the week when he is in his study. He is choosing and preparing the food that you are to eat on the Sabbath. You have a deep personal interest in this matter, have you not? You have the ear of the King, you can tell Him your peculiar case; and in answer to your request, He may direct His Joseph whom He has set over the people, to select that portion of the heavenly manna and to prepare it and present it in the manner just suited to your needs.

Remember that your pastor may be weak and weary, or sad. He needs your sympathy. Remember too that he is subject to the same temptations as you are. His faith may be in danger of wavering; his zeal may be in danger of growing weary; his love of becoming lukewarm. And if when you are not in the Spirit on the Lord's day, it is a burden to you to sit and listen in church, think what it would be to have to lead the prayers and to preach? He needs your prayers.

In some country congregations, a habit, not a good one I think, exists, of hanging around the doors for a half hour or so before service begins. It is well to be in time, but might not that time be profitably spent in the pew entreating the Lord on behalf of the minister, that he might be
brought up to the house of God in the fulness of the Spirit? It would be an exercise most useful to your own soul, in the way of leading you out of temptation to vain and worldly conversation, and in inducing a spirit of devotion and heavenly-mindedness.

Then think of the effect it will have upon your minister. To feel as he walks up the aisle that he is surrounded by the breathings of souls going up on his behalf to the Throne of God! How encouraging! how inspiring!

C. R. M.

HOME READING.

THE VOICE OF JESUS IN THE SPRING-TIME.

Spring has come again, unlocking the frost-bound fountains, setting the brooks in motion, recalling the birds, and reviving the music of nature. The sun mounts high, and seeds are quickened, the tender blade appears; roots send up the sap to every branch and twig, and the tree bursts out in buds and blossoms. By the soft warm breeze, and the refreshing rain, and the bright sun, the fields are growing green, and garden beds are nourished into beautiful and fragrant life.

In this revival season the voice of the Beloved is heard calling to the slumbering believer, "Arise, my love, my fair one and come away. For, lo! the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come." Jesus would graciously arouse the believer, and lead out the soul so dear to Him into a new, and more refreshing experience of Christian life. He comes in this spring-time, and by every quickened germ, by every bursting bud, and by the new-born beauty and fresh fragrance of every blossom, calls for a revival of those graces which remain and are ready to die. He comes for communion. He finds the soul in bondage by some doubt or fear. Sin shuts Him out. Worldliness has imprisoned that life He would bless. The coldness and barrenness of winter is there. He shows himself through the lattice, and speaks in the fulness of His love. He would woo that soul and bring it into the full spring-tide of spiritual life and joy. The church has many sons and daughters of sorrow who live from day to day under a painful consciousness of the evil of sin; brooding over their own corruptions; in constant terror of the wrath of God; all their life-time through fear of death subject to bondage. Jesus stands calling upon these to come forth into the blessed experience of forgiveness, and walk with Him in the joy and peace of conscious pardon.
He entreats by every promise of the covenant of grace, by the blood of His cross, and by His continued and ever prevalent intercession. He speaks, oh how graciously! "Fear not for I have redeemed thee, I have called thee by thy name; thou art mine." "Arise, my love, my fair one." "There is therefore now no condemnation to them who are in Christ Jesus." "Son, daughter, be of good cheer, thy sins be forgiven thee." When faith rests in these comforting assurances of Christ, the believer will experience a joyous revival.

How precious to a child of God is that communion season, when, after months, perhaps years, of dullness and coldness Christ comes and leads him out into newness of life. The world has held his spiritual life in bondage, he is earthly minded, his soul cleaves unto the dust. He is like the tree in winter, whose sap withdrawn from twig and limb lies hidden in the roots, stretching its leafless branches toward heaven burdened with ice and snow. But Jesus comes as the sun in spring-time and calls up that life. It circulates in every part, and vivifies every form of Christian service. There is a new and comforting experience in prayer and praise and the reading of the word. Duties are now precious privileges. There is "joy and peace in believing."

The voice of Jesus in this season is comforting to the mourner. In these warm April days He is calling to the bereaved to come forth with Him and learn a lesson concerning the power and glory of the resurrection of the dead. In the grave of that dead one there may be but a handful of dust, yet, is He not able to quicken it into immortal and glorious life? See! what Jesus is doing to-day over the brown and bare fields, and through the leafless forests: see how withered roots and dry seeds are springing into verdure and flowers! Here from the decaying seed starts a germ; a fair green blade shoots up, it grows into a stock with branches and leaves; a bud is formed, it bursts into a flower, so perfect in form, so rich in color, reflecting heaven's purity and revealing God's goodness. "That which thou sowest is not quickened except it die" "Even so them also who sleep in Jesus will God with bring with Him." In the morning of the great revival, over the grave of our loved ones will Jesus call, "Arise, my love, my fair one, and come away." Bursting the bonds of the grave a glorified body will arise with face shining as the sun, and raiment as white as the light.—Ed.

Upon the valley's lap
The dewy morning throws
A thousand pearly drops,
To wake a single rose.

Thus often, in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears.

W. C. Bryant.
SON OF MAN.

Let us see what is implied in this expression, Son of Man. It contains in it the doctrine of the incarnation; it means the full humanity of Christ. He belonged to no particular age, but to every age. He had not the qualities of one clime or race, but that which is common to all climes and all races. He was not the Son of the Jew, nor the Son of the Oriental,—He was the Son of Man. He was not the villager of Bethlehem; nor one whose character and mind were the result of a certain training, peculiar to Judea, or peculiar to that century, but He was the Man. This is what Paul insists on, when he says that in Him there is neither Jew nor Gentile, Barbarian, Scythian, bond nor free,—A humanity in which there is nothing distinctive, limited, or peculiar, but universal, your nature and mine,—the humanity in which we are all brothers, bond or free. Now, in that same passage Paul uses another very remarkable expression: "There is neither male nor female." That is the other thing implied in his title, Son of Man. His nature had in it the nature of all nations; but also his heart had in it the blended qualities of both sexes. Our humanity is a whole made up of two opposite poles of character,—the manly and the feminine. In the character of Christ neither was found exclusively, but both in perfect balance. He was the Son of Man—the human being—perfect man.

There was in him the warm heart as well as the manly brain,—all that was most manly, and all that was most womanly. Remember what he was in life; recollect his stern iron hardness in the temptation of the desert, recollect the calmness that never quailed in all the uproars of the people, the truth that never faltered, the strict severe integrity which characterized the witness of the truth; recollect the justice that never gave way to weak feeling,—which let the rich young man go his way to perish, if he would,—which paid the tribute-money,—which held the balance fair between persecuted woman and her accusers, but did not suffer itself to be betrayed by sympathy into any feeble tenderness; the justice that rebuked Peter with indignation, and pronounced the doom of Jerusalem unswervingly. Here is one side or pole of human character—surely not the feminine side. Now, look at the other. Recollect the twice recorded tears, which a man would have been ashamed to show, and which are never beautiful in man except when joined with strength like his; and recollect the sympathy craved for as well as given, the shrinking from solitude in prayer, the trembling of a sorrow unto death,
the considerate care which provided bread for the multitude, and said to the tired disciples, with a sister's rather than a brother's thoughtfulness, "Come ye apart into the desert, and rest awhile." This is the other side or pole of human character—surely not the masculine.

When we have learnt and felt what is meant by divine humanity in Christ, and when we have believed it, not in a one-sided way, but in all its fulness, then we are safe from Mariolatry, because we do not want it; we have the truth which Mariolatry labors to express, and, laboring ignorantly, falls into idolatry. But, so long as the male was looked upon as the only type of God, and the masculine virtues as the only glory of his character, so long the truth was yet unrevealed. This was the state of heathenism. And so long as Christ was only felt as the divine man, and not the divine humanity, so long the world had only a one-sided truth.

One-half of our nature—the sterner portion of it only—was felt to be of God and in God. The other half—the tender and purer qualities of our souls—was felt as earthly. This was the state of Romanism from which men tried to escape by Mariolatry. And if men had not learned that this side of our nature was made divine in Christ, what possible escape was there for them, but to look to the Virgin Mary as the incarnation of the purer and lovelier elements of God's character, reserving to her Son the sterner and more masculine?—Robertson.

**WITNESSING.**

It is an honorable, but difficult service. The task of a witness is often arduous. The real strain comes in cross-examination. Every witness first emits his testimony, and is thereafter cross-examined on both its substance and its details. The evidence that a Christian gives directly, and in the first instance, consists in the whole course of his profession. He worships, he prays, he sits with fellow-disciples at the table of the Lord. By all this he testifies, that when he was lost with the world in sin, Christ the Son of God by dying saved him. A great multitude emit readily this evidence in chief, and in this department the majority acquit themselves well; but the cross-examination—alas, many of the witnesses break down then!

Either or both of two persons may, according to circumstances, conduct the cross-examination—the judge or the adversary. It is ordinarily done by the adversary, but the judge permits the adversary to cross-examine, and occasionally puts a question himself. The life of the disciple is one long stand in the witness box under cross-examination by a
severe adversary, who goes as far as the law allows him. The cross-examiner generally begins in some distant and apparently indifferent theme; but the questions are so linked to the main subject that if, in answering them, anything escape from the witness which clashes with his original evidence, his good confession is thereby undermined and destroyed.

Over-reaching in trade, unfairness in a bargain, unkindness to dependents, untruth and evil-speaking, expose the Christian profession to scorn and shear it of its power. The adversary goeth about, especially at unsuspected turns of the Christian life-course, seeking whom he may devour.

—The Church in the House.

CHILDREN'S BREAD.

"THE KING'S CASTLE."

The sun was climbing o'er the hill,
And up the heaven's azure street,
Streamed golden shadows from his feet,
But Harry slumbered still;
And saw with eager, dreamy eyes,
A wondrous castle softly rise—
So spotless in the rosy air;
A watchman kept the portals fair,
To ward the approach of ill.

But, as he gazed, adown the vale,
A troop of idlers shouting came,
With crimson banners, all aflame,
And music on the gale.
They stand before the castle gates,
But firmly there the watchman waits;
Then sing they such a strange, sweet song,
Beneath its spell, the watchman strong.

With sleep begins to fail.

Alas! they pass the golden door,
Which never more may spotless be;
They fill the halls with revelry;
And 'mid the wild uproar
Behold! a King is drawing nigh,
In purple robes of royalty;
He comes and knocks, and calls again;
Alas! that He should knock again:
Oh! watchman, sleep no more.
But careless still, he slumbers on,
While slowly dies the golden light,
And o'er the castle droops the night;
Alas! the King is gone.
And now, above the riot's strain
Arose a bitter cry of pain:
The castle totters in the air!
And with a sob, and broken prayer,
The child awoke! alone!

Then, gently spoke a voice within;
"Dear child, that castle is thy heart.
See, from its gates, Heaven's King depart,
If it be full of sin."
Then, surely, fearful Harry wept;
And conscience trembling vigils kept;
But watching still, till day's decrease,
Lo! with exceeding joy and peace,
The Great King entered in.

Brooklyn, Feb. 20, 1874. Azile.

THE LITTLE GIRL AND THE FASHION BOOK.

FROM THE GERMAN.

Whenever little Bertha had a new frock or hat, or even a new pair of boots on, she always took a footstool to her mother's looking glass, climbed upon it, examined herself carefully, made courtesies, and kept turning round and round to view herself in all directions, in order to see if she looked as pretty on one side as the other. Very often she would twine together old ribbons, and laces, and bits of silk, and put them round her neck and arms, or put her doll's bead necklaces round her ears, and would then go back to the glass and admire herself, thinking that her foolish little person looked very lovely.

Bertha's greatest delight was to wear silk dresses, and hats with flowers and feathers in them; and she used often to wish that she had bracelets and a gold chain, such a one as her mamma used to wear of an evening. "Dear mamma," she used sometimes to say, "how I wish I could look like those pretty little girls in the fashion books that the dressmaker brings you sometimes! What happy little girls they must be to have such pretty things on!"

"When little girls are quite neat and clean," said mamma, "when there are no spots of dirt on their dresses or holes in their gloves, and there are no unfastened hooks or buttons, or boot-laces hanging loosely,
they are sure to look nice and pleasant—that is, if they are good, polite, obedient little children; for people who are naughty and look cross are sure to be disagreeable, whatever fine clothes they have on.''

But Bertha thought "a barege or silk frock, with a great many flounces, would be much prettier than the print dresses I wear almost all day. I'm sure people must be much happier when they wear pretty clothes."

"Very well, we'll try then," answered her mother. "Your little friend Tina's birthday happens next week. A great many little children are going to be asked, and you among the number. I'll buy you a new suit of clothes to go to the party in, and you may choose them yourself."

"Oh, joy! joy! joy!" exclaimed Bertha, whose delight was so great that she ran leaping and skipping about the room, telling every one that she was going to look like one of the little girls in the fashion book.

At last the birthday came. Tina's mother had begged that Bertha might be allowed to come quite early in the afternoon, in order that she might have time to play with the other little visitors before tea.

Accordingly, directly after dinner, the happy little girl was decked out in her new clothes.

"Oh, I must be looking pretty," she thought to herself, as she stood before her looking-glass in her fine clothes. "What will the other children say when they see me?"

Certainly the other children did stare when the little fashionable lady appeared, and several of them walked round her, to be able to examine her better; but they then ran off into the garden to have a good play.

"Run along, Bertha. I'm going to catch you," cried Hugh, as the other children came leaping and springing along.

"I can't run," said Bertha, with a melancholy face; "my boots are too tight."

"If you've got tight boots on, you'll have to sit still," said Hugh, "People can't walk, let alone run, when their shoes hurt them. So come along, Mary, you and I'll have a race.

The other little girl was soon out of sight, followed by Hugh, for she had easy boots on.

As poor Bertha couldn't run, she had to sit down on the lawn by herself, and much did she wish that she had ordered a larger pair of boots.

Tea and cake were now brought out into the orchard for the little people, and the children were invited to come and partake of them.

Bertha got up to accompany the others, when Tina exclaimed, "Oh, Bertha, how funny you look! You've been sitting upon a caterpillar, and it's left a great yellow mark on your frock, and your satin sash and your flounces are all rumpled."

At table Bertha could not hold her cup comfortably with her tight white gloves, and presently down went all her tea into her lap.

Some of the children, I am sorry to say, were so unkind as to laugh at
poor Bertha, and to say, "That comes of dressing so fine, and trying to look like a grand lady." But all the good little boys and girls pitied her, and felt sorry that she had had such an unhappy day.

But still more misfortunes were to happen. The day had been very hot, and towards evening a thunder-storm came on. All the other children ran into the house for shelter, but our poor Bertha could not run fast in her tight boots, but had to go along quite slowly; and on her way, she caught her flounces in a bush, and tore several large holes, but could not get away. It was now raining very fast, and Bertha got wet through, but in the meantime Tina's mamma had sent a man servant to look after her, and when he found her among the bushes, he lifted her up in his arms and carried her in. But she looked a pitiful sight to see, poor child, in her torn, wet clothes, and with her hair all in disorder. It so happened, that in the drawing-room into which the servant brought her, there was a large looking-glass hanging up. You can fancy how shocked Bertha was when she caught sight of herself in it.

Bertha's mamma had felt unhappy all the afternoon at the thought of what an uncomfortable day she must have been spending. But when the poor child was sent home wrapped in Tina's cloak, she burst into tears and exclaimed,—

"Oh, mamma, don't buy me any more barege dresses, and no more tight satin boots; and don't have my hair curled any more, please, please, mamma!"

Mamma put on Bertha's dry clothes and boots, and clean stockings; but the spoiled, torn clothes she hung in a room where Bertha could often see them, and be taught by the sight of them what a silly thing it is to be so very stylish. Into the looking-glass in her mamma's room Bertha hardly ever looked again, for the very sight of it always put her in mind of the poor sad little face, with spoilt hat and untidy hair, which she had seen in the glass on the evening of Tina's birthday.

KNOWLEDGE OF THE BIBLE.

Here are some examples of men and women who have shown their love for the Scriptures by studying them:

The emperor Theodosius wrote out the whole New Testament with his own hand, and read some parts of it every day, Theodosius the Second committed a great part of the Scriptures. George Prince of Transylvania, read over the Scriptures twenty-seven times. Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, fourteen times. Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. Sir
John Harop, in like manner, amid his other vocations, made the Book of God so much his study, that it lay before him night and day. James Bonnell, Esq., made the Holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them. M. De Renty, a French nobleman, used to read daily thee chapters of the Bible, with his head uncovered, and on his bended knees. Lady Francis Hobart read the Psalms over twelve times a year, the New Testament thrice, and the other parts of the Old Testament once. Susanna, Countess of Suffolk, for the last seven years of her life read the whole Bible over twice annually.

**SCRIPTURE ART GALLERY.**

**Key to Mental Scene of March.**—The scene is that of "Samson's Wedding Feast."—Judges xiv. 10-14.

**A Second Scene.**

We look on a fearful storm on the Mediterranean. The waves rush mountain high, and a vessel tossing helplessly amidst them seems on the eve of being dashed to pieces. On board the scene is dreadful: the sailors in an agony of terror are throwing the cargo overboard, while despairing cries for mercy rend the air, and mingle with the fierce howlings of the tempest. One only takes no share in the general consternation. A man of dark complexion, wrapped in a rough garment, lies fast asleep on the side of the ship, all unconscious of the frenzied scene around him, and that he and all his shipmates are but trembling on the brink of a watery grave. Key in next number.

**SCRIPTURE CHARACTERS.**

The initials of the following form the name of a heroine who risked her life for her people:

1. The mother of the greatest merely human prophet.
2. The supposed daughter of her husband's brother.
3. The youngest of five sisters who had no brother.
4. A sorrowful woman who, in answer to prayer, was made a joyous mother.
5. A wife who had neither father nor mother.
6. A widow who left home and country for the God of Israel.

Our Question Drawer is open to all. Send us Scripture questions, accompanying them in all cases with their answers, and we will give them publication. In this way you can incite others to a more diligent study of God's Word.

**Correction.**

Winchester, Kansas, March 26, 1874.

Dear Editor: In the February number of Our Banner, the question is asked, "Who of the Patriarchs was the last that lived several hundred years? This is incorrectly answered in the March number, for Shem Arphaxad, Salah and Eber all lived after Noah, and all of them lived several hundred years.—Yours truly, J. B. Dodds, (aged thirteen years.)
EDITORIAL.

Statistical Tables.—The Clerk of Synod has prepared the new statistical blanks, and sent a supply to the Clerk of each Presbytery, who is to send a copy to the Pastor or Session's Clerk of each Congregation, and to some efficient person in each Mission station. On the back of each blank, instructions are printed to guide the Clerks of Sessions and of Presbyteries, and to secure uniformity in filling it up. They are a great improvement on any previous blanks, and can hardly fail to secure the ends proposed by Synod if even ordinary care be used in preparing them.

As this is our centennial year, as the blanks add to the fulness and variety of the information sought, and as unusual provision has been made to secure accuracy and completeness, it is most desirable that we shall not fail, through any neglect or oversight, to have a full return from every Congregation and Mission station. Every item contained in the blank should be properly filled, according to the facts in the case. We wish to know the exact state of the church, and to make a complete and accurate representation of the whole, and of each part, in the minutes of next Synod. This will require but a very little effort on the part of a few persons, while the neglect or carelessness of one will render the whole incomplete. Those who receive these blanks, by a prompt attention to the duty assigned, and a careful following of the instructions, can secure that each Presbyterial report shall be before the Presbytery, and be examined, corrected and approved for Synod. Pastors and those who are supplying in vacancies, should give special care to this matter. Let those on whom this duty devolves, remember that the eye of the Church is on them, and every man is expected to do his duty.

Encouraged by the favor with which Our Banner has been received, we are giving our readers the full benefit of their liberal patronage, and are going before them in expending on their behalf. In the February number we added two lines to the length of the page, and an “em” to the breadth, which was more than three additional pages, and added four pages beside, thus giving one-fourth more reading matter. The fine paper, the almost faultless typography, and the quantity and variety of the contents contributed by able writers, put our magazine among the best and cheapest publications of the day. Our friends can greatly in-
crease our influence and add to the advantages they receive by efforts to increase our subscription list.

A Father writes to us that he wishes his children to take an interest in the church, to be taught her principles, and to be quickened to early and earnest activity in her behalf. For this end he gives us the names of his sons as subscribers to Our Banner. He is a wise father and will reap the fruit of his forethought. Other fathers will do well to imitate him. Then when the magazine comes to hand, it is theirs. They read it with more eagerness. The varying phases of the church are spread out before them, and they realize that they are a part of her, and are interested in every step of her progress, in every effort, and in every trial. The names of the congregations and ministers become household words. They become familiar with the truths illustrated and enforced; and are eager to enlist as young soldiers under Christ their King. And thus with a divine blessing, children so familiarized from infancy with "the goings out and comings in" of the church will early become wise and devoted members, and earnest workers for Christ.

We give much space to the family department; solicit contributions to it from our earnest Sabbath-school workers, and shall give the children a full corner. Parents can do much to make this effective, and awaken interest among the children. Let us pray and labor "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

Congregations should be reminded that it is now the time to prepare for Synod. There ought to be a full representation in Philadelphia, on Wednesday, May 27th, at half-past 7 P. M. Steps will probably be taken to celebrate the Centennial; the change of our Synod into three sub-Synods and a General Synod will come up; a committee has reported changes on our Terms of Communion, which must be considered; and the general interests of the Church represented in our schemes will claim increased attention. Sessions are now appointing their delegates, and no one should fail to send their representative. With those who are appointed the question of funds is uppermost. The Synod's Travelling Fund has wrought well, and will substantially meet the need, provided that the full quota of 30 cents per member be contributed by every congregation. This sum is so small that no congregation can feel it a burden. The interests of the church involved in the annual assembly of the Elders, and the power for good of a large and harmonious meeting, far more than compensate for all the outlay. Let us all say, "Because of the house of the Lord our God, I will seek thy good."
OUR PULPIT.

TOTAL ABSTINENCE A CHRISTIAN DUTY.

BY THE REV. J. H. BOGGS.

Rom. xiv. 21. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

The perfection of Christian liberty is in its limitations. The Apostle allows the drinking of wine used in idolatrous worship as in itself an indifferent thing. But the Christian's right to use it, he reasons, must be determined by circumstances. If the religious convictions of any be disturbed, and the conscience of a brother be injured, then, Christian liberty finds its more perfect exercise in abstinence. Under these circumstances it is morally wrong to touch it. Although the Apostle is not discussing the Temperance Question, yet the rule here given applies directly in this Temperance Reform.

It is desirable, in the interests of this movement, to reach a class of persons, some of whom may be prominent in the Christian Church, who believe that the moderate use of intoxicating drinks is not harmful, and that the Divine Rule gives no prohibition. They affirm that they cannot follow the student in his criticisms of the original text. They claim that the argument from the use of different words in Hebrew or Greek is too scholastic for them to appreciate, and cannot bind their conscience. They open the Scriptures in a language which they can understand at the first miracle, and turn to Paul's recommendation to Timothy, and insist that those who are enjoining Total Abstinence are seeking to limit Christian liberty without divine authority.

We commend all moderate users of intoxicating beverages to the principle clearly expressed in this text:—

TOTAL ABSTINENCE IS A DUTY WHEN ANOTHER IS INJURED BY OUR DRINKING.

Consider the moral force of this precept. 1. It is required by the Sixth Commandment, "Thou shalt not kill." We have been early taught that this commandment forbiddeth "whatsoever tendeth thereunto." If drinking customs are injuring the health and destroying the lives of men, and you can yield your habit without sin, God's will in your case is clearly revealed. He may read who runs. 2. It is demanded by the law of Christian charity. "Am I my brother's keeper?" is a murderer's plea. Love says, Remove that stumbling-block; make every possible sacrifice to save a brother. "Now walkest thou not charitably,"—if your example is doing injury. 3. It is enforced by the prime obligation of Christian Discipleship—self-denial. "If any man will come after me, let him deny himself." Christ has set the example, and by his cross pleads for self-denial, even to the sacrifice of life itself, for the salvation of others. "If any man have not the spirit of Christ, he is none of His."

II. Circumstances under which total abstinence is imperative. 1. When intemperance is a prevailing evil in society. When there is a skeleton in almost every household. When young men are the victims. When husbands and fathers are bringing ruin upon families. When our police stations are crowded with women, arrested for drunkeness—
It is time that the tippler, drowsing over his cup, would wake up and see the widespread desolation that this drinking custom has wrought. Your occasional glass has encouraged all this,—encouraged the seller, and encouraged the drinker. Your good name in society and your profession of Christianity have given force to your example. "How is this possible?" you ask, "I drink but little. I set an example of temperance in the use of it." When a man is trembling on the verge of a precipice, it does not require a heavy blow to drive him over; a touch, only a slight touch, topples him over unto death. To you it seems harmless, but to him the result is poverty, pain, and untold misery in this life, and in the world to come eternal torment. If you know, and admit, that intemperance is an evil, is it not a Christian duty to avoid the very appearance of it? Do not encourage men to take the first step in this vice, and you will not mourn their ruin in the last.

2. When these drinking usages are associated with every form of vice and crime. Criminals confess that they are dependent upon the cup. Theft, licentiousness, arson, murder, all wait upon alcohol as a stimulant. Your intoxicating drink, that you call, by way of apology, light wine, or pure home-made whisky, seems quite an innocent thing as you temperately sip it. Yet you know that there could not be a brothel on earth without it. It turned your neighbor's home into a fearful scene of strife and blood. It put these little ones this winter night on the street homeless. It sent that husband and father to prison, and this widow's only son to the gallows. It is cursing our land with a terrible and bitter curse. Through this evil the administration of justice has grown more and more burdensome to the community. Our prisons are over-crowded with criminals. Visit any of our jails or penitentiaries and hear the confession from almost every cell,—"I owe my ruin to rum." And you, professing Christian, are practising the same drinking habit, with an apology that you are doing it moderately. You claim to be a follower of Jesus who came to seek and to save that which was lost. In the name of Jesus, we exhort you, destroy not with your cup that brother for whom Christ died. If Jesus has loved you and given himself for you, so ought you to love the brethren.

3. When society is moving in an active Temperance Reform. The press, platform, and pulpit, are to-day alive to this evil. Women, who have so long patiently suffered, now no longer able to endure this agony, have rushed into our streets entreating men, and crying to God for deliverance. Associations are formed, and earnest efforts are made to create a public sentiment that will close the dram-shops, and every where discountenance drinking customs.

The question of the hour is, "How do you stand on the Temperance Reform?" The movement has but two sides, as in all moral reforms. There can be no neutrality. Total abstinence or intemperance? No man is head in this reform who has the least apology to make for the occasional use of a glass of wine. His apology puts him at once in direct antagonism with the movement. The present agitation has clearly defined the issue, and broadly drawn the line, and at last the moderate drinker is properly classified. No Christian can feel himself at home in the company against whom these suffering women are making war. His profession has been, "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked. Gather not my soul with sinners, nor my life with bloody men." There is no course to-day left open to the moderate drinker but to make common cause with the profane and wicked, or abandon the practice. Of what service can any man be in this Temperance movement who advocates the use of an occasional glass? Hear him plead with the rum-seller:—"Sir, I perceive that intemperance is a growing evil, and I have called upon you in the interests of this Reform. Now, I would advise you to be more careful in dealing out these ardent spirits.
"I would not say, close your saloon, for yours is a legitimate business; only, do not sell so much of it. Limit your patrons to an occasional glass." Again; hear this sipping Christian exhorting his brother communicant who has fallen by intemperance: "Brother you must be more careful. Wine is a good thing, but you must not abuse it. Drink more moderately. Follow my example. Take a glass only now and then." No Liquor League, however strong in numbers or resources, has the power for evil that the influence of this one professed Christian may exert. Apologist for wine, you are on the wrong side! You are a grievous stumbling-block in many a brother's way! Yield your cup, and many will be saved from ruin. Let all Christian patronage, and Christian influence in support of the liquor interest, be withdrawn, and we will close ten saloons for every one that has yet been reported.

He assumes a fearful responsibility who stands in the way of any good work, especially in the interest of man's salvation. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

APPLICATION.—1. Let us each give this temperance movement our most earnest and active service. 2. Let us make total abstinence an imperative rule of church fellowship.

CHURCH NEWS.

REPORT OF THE COMMITTEE ON THE TERMS OF COMMUNION.

Two distinct points, in relation to the Terms of Communion, having been referred by the Synod, to this committee for consideration, we report on them in order.

First. It was referred to the committee "to consider what, if any, change in our fourth Term of Communion, would appear to have become necessary, in consequence of our recent act of Covenanting." On this point we report, That the committee is unanimously of the opinion that such a change in our fourth Term of Communion should be made, as would include in it the act of Covenanting referred to, for the following reasons:

1. It appears, from the Minutes of the Reformed Presbytery in this country for 1807, that such a Covenant as we have sworn, embracing the substance and spirit of the British Covenants, and adapting them to the circumstances of the Church in this land, was then contemplated, and the present terms adopted only, in the meantime, till that and other contemplated measures had been effected.*

* Wednesday, October 7, 1807.

*The Presbytery having had no opportunity heretofore, since the publication of their Testimony to consider the Terms of Christian communion, usually read out in each congregation before delivering the tokens of admission to the Lord's table, did at this time appoint the Rev. Messrs. Wylie and McLeod a committee to revise said Terms and report thereon.

Friday, October 9, 1807.

The committee to whom was referred the Terms of Communion, reported, that however desirable it is to read out in every congregation immediately before the distribution of tokens of admission to the Lord's table, a summary of the articles upon which they join in church fellowship, these cannot be reduced to a permanent definite form until this whole system of ecclesiastical order be completed; it is, nevertheless, requisite that church members should be referred to the faithful efforts of their predecessors in the Reformation, and kept in remembrance of their unity with the Reformed Presbyterian Church in Europe. They, therefore, recommend the present adoption of these Terms of Communion, which they now present to the court. They were adopted accordingly.
2. In many respects our Covenant of 1871 is a step in advance in reformation attainments, and, as such, should be recognized, and have a place among our standards.

3. The taking of said covenant was so fully an ecclesiastical deed as to bring the whole church in this land under its obligation, and she requires to be often reminded, that by her fidelity in future to the vows which it contains will she be judged of her Lord.

We suggest the following form for the fourth Term, as containing substantially all now found in that Term, and also including our act of Covenanting.

Fourth Term.—An acknowledgment of the scriptural character, of the National Covenant of Scotland, and of the solemn League and Covenant of England, Scotland, and Ireland; and of the perpetual obligation of these covenants upon all those represented in taking them; and especially of that obligation upon such in this land, as it is exhibited in the act of covenant renovation, by the Reformed Presbyterian Church in North America, in 1871.

Secondly. The committee was “empowered to take into consideration whether, in relation to some of our other Terms of Communion, there could be any, and if so, what improvement in phraseology and form of expression introduced, so as still better to adapt them to the purpose which they are intended to serve.”

On this point we report, That whilst we do not think that there is any principle in our Terms of Communion, as they now stand, to be altered or left out, yet that it appears to us that a wise, careful, and judicious revision of all our other Terms would be most desirable, especially for the following reasons:—

1. It appears from the minutes of Presbytery, already referred to, that the present Terms were adopted only for the time being, till a form of church government and order, and directory for worship, and Form of Covenant should be prepared, when it was intended that they should be revised.

2. In length, minuteness of detail, repetition, and unnecessary expansion, our Terms, now in use, present points in which, as to phraseology and form of expression, they are capable of much improvement, and a careful revision might still better adapt them to the purpose which they are intended to serve.

Whether, however, it would be judicious for Synod to attempt such a revision soon, or whether it would not be better first to endeavor to complete the whole of what was contemplated by Presbytery in 1807, as it has already been accomplished in part, we have no recommendation to offer, but leave it to the wisdom of Synod, after a careful consideration of the whole matter, to determine.

The following suggested form by which to amend our other Terms was before the committee, and is merely added here to indicate where improvement in our present Terms seems more particularly to be needed:—

1. An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice.

2. An acknowledgment that the whole doctrine of the Westminster Confession of Faith, and of the Catechisms, Larger and Shorter, is agreeable unto, and founded upon the Scriptures.

3. An acknowledgment of the divine right and authority of the Presbyterian form of church government and worship.

4. An acknowledgment of the scriptural character of the National Covenant of Scotland, and of the solemn League and Covenant of England, Scotland, and Ireland; and of the perpetual obligation of these covenants upon all those represented in taking them; and especially of that obligation upon such in this land, as it is exhibited in the act of covenant renovation, by the Reformed Presbyterian Church in North America, in 1871.

5. The owning of all the Scriptural testimonies of Christ's faithful witnesses, in defence
of truth, and in opposition to error; and especially of the Declaration and Testimony of
the Reformed Presbyterian Church in North America.

6. An engagement practically to adorn the doctrine of God our Saviour, by walking
in all his commandments and ordinances blamelessly.—Respectfully submitted.

James Kennedy,    R. M. McAllister,
T. Sproull,        R. Glasgow,
J. R. W. Sloane,    Committee.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary, met in the Allegheny
Church, at 2½ o'clock, P. M., on the 24th ult. There were present Dr. A. M. Milligan,
Rev. J. Galbraith, and D. McAllister. The chairman, Dr. S. O. Wylie, not present at
the first, soon after appeared. Mr. Walter T. Miller was present during the second day.
The Rev. Messrs. Crozier and Willson were invited to seats as consultative members of
the Board. Five sessions were held, viz., two on Tuesday, March 24th, three on Wednes­
day, and one on Thursday. A joint report was presented by the professors, and a
special report by each professor, which will be found in full below. Discourses were
delivered by all the students, and full and careful examinations held in all the studies
pursued during the winter. These examinations were partly written and partly oral.

The following resolution was passed by the Board at its last session:

Resolved, That, having heard discourses from the students, without any exception, and
having carefully noted the results of examination, written and oral, in their various
studies, we record our sense of the manifest diligence and devotion of professors and
students, and our great satisfaction in the present prosperous condition of the Seminary.

The students of the third and fourth years were certified, according to their standing,
to their respective presbyteries.

It was resolved by the Board that henceforth, in certifying students to their presby­
teries, the whole time of unnecessary absence from the Seminary, during their course,
will be directly specified in the certificate.

Prof. Sloane was elected librarian, and the report of the former librarian was referred
to him.

D. McAllister was authorized to make a collection of all, or as much as possible, of
the early literature of the Reformed Presbyterian Church, including sermons, treatises,
periodicals, printed minutes of synod, etc., for the Seminary library.

The reports of the professors were taken up, approved, and ordered to be printed with
the minutes.

It was agreed that, at the close of the next session of the Seminary, written examina­
tions will be conducted in both departments of theology, church history, church govern­
ment, Hebrew and Greek. Three evenings will be given to hearing discourses, Tues­
day, Wednesday and Thursday; and two entire days, Wednesday and Thursday, will be
devoted to examinations.

The secretary was directed to draw orders on the treasurer for the travelling expenses
of the ministerial members of the Board. Adjourned with prayer.

D. McAllister, Secretary.

S. O. Wylie, Chairman.

PROFESSORS' JOINT REPORT.

To the Board of the Theological Seminary. It is with more than the usual satisfaction
that the Professors of the "Theological Seminary" present their joint Report.

Since our last Report, the present commodious Building has been purchased and oc­
cupied for the first time during the present session. We find the rooms pleasant, con­
venient, and in every respect satisfactory; also in many ways conducive not only to the
comfort, but to the progress of the students.
There have been nineteen students in regular attendance during the term, five of the fourth year, four of the third, three of the second, and seven of the first. This is the largest number ever in attendance upon the Seminary in this country. We also enjoyed the presence for some time of Mr. Lynd, who left us at the opening of the present year to take charge of the Baltimore Congregation where he has been laboring with acceptance and success. A classified list of the students is subjoined.

First Year. G. M. Elliott, W. S. Fulton, S. A. George, W. McKinney, J. L. Pinkerton, W. M. Shanks, J. R. Wylie.


It gives us great pleasure to bear testimony to the general punctuality, diligent application to study and exemplary conduct of the students. The attendance upon the recitations has been good, although not quite so regular as during last session.

We desire to call the attention of the Board to the necessity of a strenuous effort to increase the Library, as it is still very deficient in many important departments. As we have now a Library-room in which the books may be kept with safety, we hope no pains will be spared to secure a Library adequate to the necessities of the Institution.

We also recommend that much more attention than heretofore be paid to the annual examinations, so that there may be a thorough test of the progress made; and to the attainment of this end, that not less than three days be appropriated to examinations alone at the end of each session.

We also recommend that no student be permitted to pass from one year to the next until he has completed all the studies of that year and passed a satisfactory examination upon each.

We also recommend that the preaching of the students of the fourth year be subject to the supervision and control of the Professors, and that accepting appointments at any time during the session, without their permission, shall be reported accordingly to the Board at their regular meeting.

In addition, we consider it most desirable that an effort should be made to find employment for the students during vacation in some work more germane to that to which their lives are devoted, than those to which they are compelled ordinarily to resort.


Professor Sproull's Report.

In the department of theology the first part of the course came under consideration this session. I wrote out and read a series of lectures, beginning with one on the subject of Theology as a subject of study, as introductory, following it weekly with one on each of the following topics: The existence of God; His Nature; The Trinity; Divine Revelation; The Decrees of God; Creation; Man in his Physical Nature; Man under law to God; Man in his Federal Relation to God; The Holy Angels; The Fallen Angels; The Law of God; Providence; Sin; The Origin and Purpose of Salvation; The Covenant of Grace; The Incarnation; The Humiliation of Christ; His Exaltation; The Offices of Christ; The Atonement; The Intercession. These lectures were read on Monday; and on the following Wednesday the students were examined on the subject of the immediately preceding lecture. It gives me much satisfaction to say, that with but few exceptions these examinations gave evidence of both capacity and diligence on the part of the students.

On Tuesdays the students read essays on church history. Usually three were read each week, and, with but one exception, each student read three essays. We had also, in the latter part of the session, a weekly exercise in tracing the history of the Church of
Scotland, from the first introduction of Christianity into that kingdom, till the close of the seventeenth century. On this part of the history of the church they are prepared for examination. The subjects of Pastoral Theology and Church Government received attention. Of the progress made, the Board will be able to judge after examination.

It has pleased God to grant me such a measure of health, that, with scarcely any interruption from sickness, I have been able to attend to the duties required of me.

Respectfully submitted.

THOMAS STROULL,
ALLEGHENY, March 24, 1874.
Professor of Theology, Church History, &c.

PROF. SLOANE'S REPORT.

To the Board of the Theological Seminary:

In presenting my sixth annual Report to the Board of the Theological Seminary, I have only to say, that we have given as full, careful and conscientious attention to the studies assigned to us, as time and circumstances would permit.

I. Theology. In this study we have continued to use the late work of Dr. Charles Hodge, as a text book. We have had two recitations a week in this branch, and have gone over a little more than five hundred pages of the 2d volume.

II. Hebrew has been pursued as usual. We have read the first twelve chapters of Isaiah, pursuing our usual method; combining, as far as possible, instruction in the language with the exegesis of the portions read.

III. The Greek Testament has been recited once a week. As the students are supposed to be instructed in the Greek language, we are able to give more attention to the exegesis of the text than in the corresponding Hebrew recitation.

IV. Homiletics has occupied us twice a week. One day has been devoted to skeletons, and one to a Lecture on the subject. The sermons delivered before the Board will be the best test of proficiency in this department.

V. Sixteen Lectures have been delivered on Hermeneutics. Systems of interpretation have been passed under review. Latterly, we have been occupied with the discussion of the Rules of Interpretation.

VI. We have continued to give attention to Biblical Criticism. I have given thirteen lectures upon this subject.

I am happy to state, in concluding my Report, that I have no occasion of complaint either of word or act on the part of any student in the Seminary during the entire session.

Respectfully submitted.

J. R. W. SLOANE.

NEW YORK, April 2d, 1874.

MESSRS. EDITORS:—

As will be seen in the report of the closing exercises of the Seminary, I was authorized by the Board of Superintendents to make a collection of the early literature of our church for the Seminary Library. I have already a number of copies of sermons by Dr. J. R. Willson, Dr. Black, and others, for this collection. Several friends have promised valuable additions. Permit me, through your columns, to request any of your readers who can supply any copies of sermons or other pamphlets, the early printed minutes of Synod, numbers of the Evangelical Witness, or the Albany Quarterly, to send them to my address, or communicate with me concerning the same.

It is only necessary to let many of our people know that our Seminary Library is wholly destitute of such a collection of the literature of our church. Indeed, there is none of it whatever in the library. With this fact known, those who have any of these pamphlets will cheerfully give them, to make up as complete a collection as possible.

Truly yours,

D. McALLISTER, 245 West 49th St., New York.
Accession of First Dromara Congregation to R. P. Church, Ireland.

We learn from our esteemed contemporary, The Covenanter, that Dromara Congregation, in County Down, one of the largest country congregations of the Presbyterian Assembly in Ireland, has acceded to our Church there. The original motive was an unexplained and unwarrantable refusal of the Assembly to permit the congregation to exercise its free choice in the election of a pastor, and the passage of an act declaring the young man whom they desired, forever ineligible to a call from them. This act was afterwards repealed by the Commission of Assembly to which the case was referred, but was coupled with a persistent refusal to allow him, though a regular licentiate of the Presbyterian Church, to preach in the congregation or become a candidate for a call.

Feeling aggrieved by this treatment, after careful consideration, the congregation—"some 200 families as against 40,"—resolved to leave the Assembly and join the Reformed Presbyterian Church. In February they made the application to the Eastern Presbytery and "after a careful investigation into all the circumstances of the case, and believing that the people were not actuated by an insubordinate spirit, but that, as Presbyterians, they had a real ground of complaint against the courts of the church in refusing them a hearing of the licentiate on whom they had had set their choice; and inasmuch as they had used every constitutional means for the removal of this grievance, but in vain, it was resolved to accede to the prayer of the memorial. The members of the Presbytery were appointed to preach in Dromara; and a committee of three ministers and two ruling elders was appointed to confer with the people, and to give them all necessary guidance and instruction. The deputies expressed their own preference for the fellowship of the Reformed Presbyterian Church, and their determination, and that of the people, to adhere firmly in all circumstances to the step they had now taken. They were counselled to a prayerful, orderly, and peaceful course of procedure. Every feeling akin to sectarian rivalry or opposition to the General Assembly, in this matter, was strongly disclaimed by the several members of Presbytery."

Second Congregation, N. Y.—New Building.

On the first Sabbath of April, the Second Congregation N. Y. held communion in their new place of worship. Rev. S. O. Wylie preached the action sermon from 1 Pet. 1. 12. "Which things the angels desire to look into." The pastor was so far recovered as to be able to conduct the exercises that followed to the close of the first table service. In the evening, Rev. D. B. Willson preached from Deut. xxxiii. 25, "And as thy days so shall thy strength be."

The new building stands on the north side of Thirty-ninth St., a little west of Seventh Ave. It was built eight or nine years ago by a society of Jews, and used by them as a Synagogue. It is a large, solid, and elaborately finished structure. The front is of pressed brick, with pillars of various width, and large and elegant stained glass windows, presenting a very tasteful appearance. There is a very heavy coping, and on each corner, a small ornamented tower. The building, we judge, is about 60 feet wide, and 95 feet in length.

Passing a low iron rail fence on the line of the side-walk, you reach the doors of the main entrance by a single step. On entering the audience room our first impressions were of liberal space, comfort and elegance. The high roof, and the great columns rising up to meet the pendants from the arches in the ceiling; the hundreds of gas burners; the rich black walnut pews, with their crimson cushions to match the crimson carpet, the large windows, with their richly stained glass; and withal, the elaborate frescoing, give to this church an appearance of elegance surpassing any other building among our people. The frescoing is the most noticeable feature of the interior. The ground work
on the ceiling is blue, and on the walls a soft drab color. There are bright tints here and there, and a profuse amount of gilding. The general effect is very pleasant, and no one's taste is offended.

On the second Sabbath of July, 1873, the congregation worshiped for the last time in the building on Eleventh street; and on the fourth Sabbath of March, 1874, held the first service in this building. To effect this purchase, but one congregational meeting was held, and when the vote was taken it was unanimous.

"Behold how good and how pleasant it is for brethren to dwell together in unity." May our Redeemer rest among these brethren in His love, and make the place of their assembly glorious by His own presence.

MEETING OF SYNOD.

The Synod of the Reformed Presbyterian church will meet in the First church, Philadelphia, on Wednesday, May 27th, at 7½ o'clock P. M., and will be opened with a sermon by the moderator, the Rev. Joseph McCracken of St. Louis.

The members of the last Synod who received copies of the "Rules of Order" are requested either to bring or send them to the coming Synod, as the number in the hands of the clerk is limited.

J. R. THOMPSON. Clerk of Synod.

MISSIONS.

FOREIGN.

The United States Government, through Secretary Fish has instructed the United States Minister at Constantinople to interpose in behalf of the three teachers connected with our Syrian Mission, who were impressed into the Turkish army. Lord Derby, the Foreign Secretary of the British Government, on Feb. 28th, replied to the British Mission Board, which had brought their case before him, "That the matter has already been brought to the notice of the Porte, and that a dispatch has been received from Her Majesty's Charge d'Affairs at Constantinople, reporting that orders have been sent for their immediate release and restoration to their homes."

LETTER FROM MISS MOLLIE E. DODDS.

Latakia, Feb. 17, 1874.

You will be glad to hear that our school is unusually large this winter. There are forty-five in our department. Of course among so many there is a great amount of sickness, and a good part of the time is taken up in hospital duties. There is a reason for the spread of disease among us. The diseased children are all sent to us to receive the benefit of the doctor's treatment. There have been two deaths since the doctor's return. Two little girls died of dysentery. One of them was the youngest child of Yusef, one of the teachers imprisoned at Damascus. She was a very interesting child, and it leaves a great blank in our number to have her taken away. Her poor father, who has not heard of it, is himself lying dangerously ill in the military hospital. Truly Satan seems to be casting all his darts at our mission. We will only have to work the
harder to conquer him. He must feel that his kingdom is coming to an end, and this enrages him so against us all. But all these things are in better hands than ours. We have only to do our work and not trouble ourselves about results.

MOLLIE E. DODDS.

LETTER FROM MRS. METHENY.

LATAKIA, Feb. 18, 1874.

We found the route across the continent much pleasanter than by way of Biscay. The railroad traveling in England and France is nicer than it is in America. The roads are smoother and the dust and noise are not nearly so great.

We spent two days in London, and saw the Westminster Abbey, where the divines met to compose our Shorter Catechism. We saw also the Scottish coronation chair, and the chair upon which Queen Victoria was crowned; they are both made of stone. In Paris we went to the Tuilleries palace and gardens; also to the church of Notre Dame, from whose steeple the signal was given for the destruction of the Hugenots. We visited the Opera-house. It is a noble specimen of architecture. It is said that the building of that house was the beginning of the people’s dissatisfaction with the Emperor.

We reached Latakia in due time, and such a time of rejoicing as we had. As soon as the steamer anchored, Mr. Easson and a crowd of natives made their appearance and almost carried us off to the little boat. Then there was a quarrel among the boatmen to see who should row us to the shore. The first time we went out after coming here, Sterrett, our little boy, wanted to know if we were going in the carriage. He was quite put out when he found there were no carriages or cars here. Mizzie is taking music lessons from a “Pole,” but as he speaks neither Arabic nor English, we have great difficulty in understanding him. The boarding-schools are full. There are forty-seven in the school at B’hamra, and Miss Crawford and Miss Dodds have about the same number in the school here. There has been a great deal of sickness in town this winter, as it has been unusually cold and wet. Provisions are very high, and it is hard on the poor. Dr. Martin has fully recovered from his late illness. At present all the men are from home for a few days.

EMMA GREGG METHENY

REPORT OF THE SECRETARY OF HOME MISSIONS.

ALLEGHENY, March 23, 1874.

At the March meeting of the Central Board of Missions, the Southern Mission was fully considered, and it was resolved to locate the Mission at Selma, Alabama. Mr. Lewis Johnston, Licentiate, who has finished his Seminary course, was recommended to Pittsburgh Presbytery for ordination in view of his conducting the work in the South. Mr. George M. Elliott, (colored) a student of the second year, will go with Mr. Johnston as a Teacher. It was resolved to recommend him for ordination to the eldership in case Mr. Johnston is set apart to the ministry.

D. B. WILLSON, Secretary.

In a later communication Mr. Willson informs us that the Central Board held a special meeting on March 30th, and “reconsidered the resolutions of the stated meeting so far as these referred to recommending ordination. It appeared that Messrs Johnston and Elliott were anxious to leave at once for their work, and that the work can be at present conducted without the ordination of the Missionaries.” Mr. Elliott is only appointed for the five months of the Seminary vacation, at a salary of $50 per month, and will not be hindered from prosecuting his studies for the ministry.
Thus effective steps are taken to prosecute the work of evangelizing the colored people of the South, and answer the Macedonian cry which they send up to their Christian brethren. It remains for the church by prayer and liberality to hold up the hands of these young men, the first ripe fruits of our efforts to educate the colored race, who are going forth to carry the Gospel to their long enslaved people; and soon we shall see our princes come out of them to inscribe "Jehovah Nissi, The Lord is my Banner," upon the altar erected by a nation and church truly loyal to Christ.

THE MONTH.

TEMPERANCE.

The Temperance movement is still the most prominent feature of the Month. The women have met with temporary checks from Mayors and officials who were in the interest of Whiskey Rings, and from brutal mobs which outraged decency and endangered life. Still there is no evidence of any abatement in their effort, but rather the work continues with increasing power, and is extending in modified form and varying phases all over the country.

We have some statistics of the results. Reports published in Cincinnati, the first of March, give the compiled returns from 55 cities and villages in Ohio. During the short month of February, through the efforts of the praying women 336 drinking places had been closed; of which 245 were saloons, and 91 drug-stores where liquor was sold to tipplers. Over 15,000 persons had signed the total abstinence pledge. In the same places 550 dram shops were still open, but their business was greatly reduced or wholly destroyed. The U. S. Internal Revenue Department reports that in 11 Districts in Ohio and Indiana covering the seat of war, the receipts decreased during January and February some $350,000. As 80 per cent of the revenue in these districts is from the tax on liquors, there must have been a very heavy falling off in the manufacture and sale. Of course this takes no account of the immense amount of liquors poured into the street, or remaining unprofitable in the hands of the owners; nor of the still greater disasters which the month of March has wrought upon the illicit traffic. At last accounts 1761 dram shops had been closed in the West, 800 dram sellers had been converted, and tens of thousands had signed the pledge.

How shall this flood-tide of influence be made to accomplish the best results? What is the duty of the Church in view of this uprising against Intemperance? are now the vital and pressing questions. Our own Church is long since committed against the traffic and in favor of total abstinence, but the action of Synod has not been effective in wholly removing the evil of tippling. In many congregations, the principle of total abstinence is not applied in the admission of members. This is the true point of beginning and if faithfully followed up would soon purge the Church of this sin. Youth should be indoctrinated in the family, the Sabbath-school, and from the pulpit in "temperance the fruit of the spirit;" and when they unite with the Church, in this most solemn hour the pledge of entire abstinence from the traffic and use of all intoxicating drinks should be required. But to do this consistently and efficiently, all in the church, who are in any form or degree guilty of the sin, should be affectionately but earnestly dealt with, and the choice between separation from the church or from the sin should
be pressed to a decision. And when God has said, "Woe to him that giveth his neigh­
bor drink, that puttest the bottle to him, &c," and "Drunkards shall not inherit the
kingdom of God," the church should not hesitate to cut off those who persistently
refuse to "shun even the appearance of evil" and impatiently continue to "touch,
taste and handle" this greatest curse of modern times. With the present increased
moral sentiment on the question, it will be easy to find out those who are secretly tam­
pering with the intoxicating cup, and to apply the censures of the church. Every one
should be compelled to show their colors. Temperance Societies should be organized
as an efficient basis in every congregation. The ladies should be encouraged to circulate
pledges among members, adherents and youth, and to canvass every house in their
parish, searching it out as Jerusalem was searched with lighted candles, to remove the
evil leaven from every point of contact.

We had written thus far when the following was received from an earnest elder in
our church, and we gladly give it a place.

"What is our duty?—For years, but especially since the 'woman's crusade'
began in the West, I have thought of the duty of sessions to one, in fair standing in
the church, who is in the habit of using the intoxicating cup. How shall a minister
and elders eradicate this evil from their congregation? Some one says, Go and talk to
him, reason with him, persuade him of his folly and sin. Yes, that is right, but the
trouble is, this vice so degrades the man, so sears the very soul, so blunts all the finer
feelings, so paralyzes the will, that it is almost useless to reason with an inebriate, for
even when sober he has no power over his appetite, but falls before the first temptation.
Nothing but heroic remedies will answer. The church must take a united and decided
stand somewhere. Now the long continued prayers of broken-hearted wives and
mothers are being answered, and God by their effort is drawing the line and compelling
even worldly and irreligious men to stand either with Christians and for total abstinence,
or with drunkards and for the dram-shop. At such a time the church ought to say to
her members who will not or who cannot give up this soul-destroying habit. You must
stand within with untainted breath, or go outside with the unclean. It is sad, when
our dearest friend is the victim, and when he is conscious of his degradation and sin
but cannot control it, to thrust him out as one forsaken of God and Man. But this is the
divine prescription (I. Cor. 5, 5,) and to leave such hopeless cases in the church only
deludes therem and others with a false confidence in their own character, and with the
idea that they can drink and be Christians, until too late they awake in outer darkness.
The church should then say to all moderate drinkers. We are a total abstinence church,
and if exhortations from the pulpit, and entreaties from the session, if your own sense
of responsibility to God will not impel you to stop drinking entirely, why, we must
throw you over, Jonah like, since we cannot ride the storm with you on board, and you
cannot otherwise be saved.

Our Judge will call Ministers and Elders to a strict account for the loss of souls who
unwarned are going to that place where their thirst will be forever growing in intensity.
Our responsibilities, as pastors and elders in the house of our Master, are far greater, I
fear, than most of us realize. We are much in the habit of letting things go on as they
will, or saying to ourselves, some one else can do this better than I. But what will the
Saviour say to such Shepherds? I died for these sheep, and you whom I have placed
over the flocks allow them to wander away and be lost. It is time we took definite
action in this matter; we have dealt in generalities long enough. We must show church
members who are moderate drinkers, where and what they are. They perhaps do not
know, or care, or more probably do not like to think of it. They must be taught that
they are a standing reproach to pastor, congregation, and the whole church—are, like
barnacles on the bottom of a ship, retarding their progress, a weight which they cannot
carry in the Christian race. More than all they must be made to feel that they are
endangering their soul's salvation, bringing dishonor on the Saviour, and whether they
know it or not are standing under the banner of those who despise the cross of Christ,
and crucify the Lord of glory. If they will not give up the dangerous and sinful
habit, we are bound in faithfulness 'In the name of our Lord Jesus Christ, when
ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
to deliver such a one unto Satan for the destruction of the flesh, that the spirit
may be saved in the day of the Lord Jesus.'"
GREAT changes in the moral world are usually preceded by signs which awaken desire and faith among the friends of God and give merciful warning to his foes. Noah preaches before the flood. The Baptist heralds the Messiah. The slumbering virgins are awakened by the cry: "Behold the bridegroom cometh; go ye out to meet him." Sickness, decrepitude, and sometimes presentiments, are customary harbingers of death.

The question, "What shall be the sign of thy coming and of the end of the world?" recognized this law of God's working, and drew a full and explicit answer from the Great Teacher. That his answer refers primarily to the destruction of Jerusalem and the final dispersion of the Jewish people forty years after his death, is plain, because it was his prediction of the overthrow of the temple that elicited their question, and because he warns them, when they see Jerusalem compassed with armies, to flee into the mountains. (Matt. xxiv. 1-3; Luke xxii. 20, 21.) The signs of this event are minutely foretold in the twenty-fourth chapter of Matthew, vs. 5-14. The event itself is described at length in the verses which follow until the twenty-eighth, where, by an easy and natural transition, the Saviour passes on to speak of his final coming to judgment, of which the destruction of Jerusalem was at once a prophecy and type. As in mountain scenery the eye catches at one glance the nearer summits and the more distant peaks that rise beyond, but sees not the valley that lies between, so the vision of the future which Christ discloses to his disciples
displays two judgment scenes, one near, the other far in the future; both administered by the same glorious Person; both proceeding on the same principle and bringing to men the same results; both rising up into view out of the level of the centuries as mountains out of the plain, and both preceded by signs by which men may know of their approach. The signs, therefore, which the Saviour so minutely foretells as preceding the judgment of the ancient people, have a prophetic value for later days. They are specially instructive to us, as they indicate the signs by which the millennium, the most remarkable "coming" of the kingdom of God between Pentecost and the final establishment of the new heavens and the new earth, will probably be ushered in.

These signs were of two classes: 1. Signs in the material world; "famines, and pestilences, and earthquakes, in divers places." 2. Signs in the moral and spiritual world. (a.) Political disturbances. Wars and rumours of wars." (b.) Persecution of Christians, engendering treachery among themselves. (c.) The rise and success of false prophets. (d.) Abounding wickedness and the consequent declension of religion. (e.) Amid all this, the gospel preached for a witness to all nations, before the threatened judgment at last descends. The imperfect historical records which have descended to us of the forty years which intervened between this prophecy and the destruction of Jerusalem, show that these signs preceded that event. Earthquakes, famines and pestilences, barely mentioned by the Saviour, since they were of small significance compared with other signs on which he dwells more fully, still form part of the picture of this period which secular history has preserved.

A great earthquake in Crete, in the year 46 or 47, another at Rome in 51, a third and fourth in Phrygia in 53 and 60, and a fifth in Campania, are recorded by Tacitus. These serious shocks in various places within a few years indicate a general period of earthquakes, many of the gravest of which may have failed of record, or the records may have failed of preservation, while even the lighter disturbances would serve to turn the minds of an expectant community, with Matthew's gospel in their hands, to the event which they foretold. Suetonius speaks of "incessant barrenness" during the same period. Tacitus adds his testimony to the same fact, and the Christian prophet Agabus foretold the "great dearth throughout all the world," which occurred during the reign of Claudius Caesar. (Acts xi. 28.) A pestilence at Rome about A. D. 65 carried off in a single autumn thirty thousand persons. The Parthians waged war with the Romans, and with the Jews as part of the Roman Empire.* The Jews themselves were in a state of chronic and turbulent dissatisfaction with the Roman rule, and three several Emperors, Caligula, Claudius and Nero threatened to invade Judea before the final in-

* Josephus, Antiq. xviii 9. 1.
vasion which culminated in the destruction of Jerusalem. The history of Josephus bears striking testimony to the number of impostors, who, flattering the national aspiration for political independence, assumed the part which popular expectation assigned to the Messiah as a temporal Deliverer, and incited the people to insurrection against Rome. The New Testament contains ample record of the persecutions which assailed the infant church. We need no history to tell us of the wickedness which abounded in times like these, when all virtue was gone out of the old religions, when even in Palestine, the sceptre had passed into the hands of heathen, and the proud, hypocritical and intolerant Jewish world was ripening for judgment. Amid all this, the burning zeal of the apostles and their successors carried the gospel to every land where the Jews had been dispersed, and held out to them the final offer, by the general rejection of which they sealed their doom.

A survey of the present condition of the world by the light of this prophecy affords striking confirmation of that interpretation of prophetic numbers which assigns to the near future the introduction of the millennial kingdom of Christ. We may expect this great event to be heralded by signs in the material world as its predecessors have been in the past. There is nothing strange in this. "Nature is not a dead horse under a living rider." He who sets the stars in their courses and orders the physical history of the earth, can cause great events in the material world to coincide with great events in the realm of morals and religion. It is reasonable that he should do so, if lower agencies can thereby be made subservient to higher ends. The forces that wrestle in the bowels of the earth are so timed and balanced as to shake down a guilty city on its surface at the very hour when the cup of its iniquity is full. The star that led the wise men to Jerusalem, was probably an astronomical prodigy, miraculously timed to announce the hour when the Son of God lay incarnate at Bethlehem, and to guide these devout inquirers to his presence. A thoughtful father seeks the spiritual good of his children, through the very pictures on the walls of his dwelling. It would be strange if God did not seek the same end in all the aspects and vicissitudes, wonted or unwonted, of the wonderful house he has builded for his earthly family. With this principle in mind, and with the words of Christ in view, let us remember that recent years have been marked by physical phenomena, remarkable and calamitous beyond all recorded precedent in human history. The Scientific American said of the year 1868, "This year will be remembered in scientific history as the earthquake year. Many minds will see in these convulsions the fulfilment of prophecy and the precursors of social and moral changes still more momentous." Several of the most disastrous of recent earthquakes have taken place since that date. The famine which almost desolated Persia, and that which now holds millions in India on the verge of starvation, are
vividly before our minds. The cholera has hung for several years over Europe, and last summer two American cities were terribly scourged by yellow fever. The alarming frequency of extraordinary and appalling calamities by fire and flood, on land and sea, has been remarked even by men who have no expectation of coming spiritual events.

In the moral world, the signs of the approaching kingdom of Christ are still more manifest. The nineteenth century, with all its boasted civilization, has been most prolific of destructive wars. If the hostility of men to the cause of Christ does not take the form of persecution, it is not on that account less active, or less deadly in its spirit and designs. The wars between the nations are not now, as of old, mere political, but moral conflicts. Prussia in the old world and America in the new have both been called to maintain the cause of religion and righteousness on the field of blood. No wise observer doubts that the forces of good and evil are gathering, in this country and in Europe, for a conflict of ideas, of law, and perhaps of arms. The anti-Christian errors which find such multitudes of believers are the false Christs of our day, leading the minds of men away from the One Name by which we must be saved. The abounding wickedness of the times, and its influence on the piety of many Christians needs no commentary for sensitive and earnest hearts. One cheering sign breaks through the gloom. The present century is emphatically the age of missions. Since the days of the Apostles, history affords no parallel to modern evangelism. Crowned by this fact, the argument which infers the near approach of great changes in the moral world from the signs of the times, becomes irresistible. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

If these conclusions are correct, the proper attitude of Christian men is that of confident and joyful expectation. An end to all systems of error, of superstition, of tyranny; the overthrow of the Papacy, the downfall of Mohammedanism, the conversion of the heathen world, the gathering of all nations into the church and the elevation of the church to a new plane of light and life and love—can we appreciate the magnitude of the impending change? Must not the apathy with which these momentous issues are regarded be infinitely displeasing to the Saviour? Few were watching for the Star of Bethlehem at its first rising. To-day, again, the wise and foolish virgins are slumbering together. "When the Son of Man cometh shall he find faith on the earth?" An incident related by Edward Everett in his lecture on "Charity," illustrates the proper frame of Christian hearts to-day. At the very crisis of the fate of Lucknow, when the defences, already undermined, were about to be forced by the infuriated natives, and the garrison was on the point of sinking under the toils and anxieties of the protracted defence, the wife of a superior officer had gone to the lines to render such aid as she
could, accompanied by a young woman whom the excitement of the siege had thrown into a fever under which her mind began to wander. Overcome with sickness and fatigue, the young woman threw herself on the ground and fell asleep with her head on the knees of her comrade. Soon both were asleep, in spite of the roar of cannons and the noise of battle. Presently, the young woman sprang to her feet, and her head bent forward in the attitude of intensest listening. A look of wild delight broke over her countenance; she grasped the lady's hand and drew her to her side, exclaiming, "Dinna ye hear it? Dinna ye hear it? I'm na dreaming. Its the slogan o' the Highlanders! We are saved! We are saved!" And it was even so. The noble Havelock was marching to their rescue, and soon the whole garrison were cheering in response to the battle-cry which her acute ears had heard before them. "So ye when ye shall see these things begin to come to pass, then rejoice and lift up your heads for your redemption draweth nigh." The earnest Christian brethren who are looking daily for the visible reappearance of Christ are mistaken, in our judgment, as to the form, but not as to the substance of their hope. Their mistake, as it seems to us to be, is a thousand times to be preferred to the unbelief which says "Where is the promise of his coming?" or the indifference which eats and drinks, marries and gives in marriage, insensible to the greatness of the hour. "Watch, therefore, for ye know not what hour your Lord doth come."

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THE LIFE AND TIMES OF REV. JAMES M'KINNEY.

BY THE REV. SAMUEL CARLISLE, NEWBURG, N. Y.

REV. JAMES M'KINNEY was born in Cookstown, County Tyrone, Ireland, in 1759, and was educated in Glasgow, Scotland, where he also studied medicine and theology. He was, early in life, licensed to preach the gospel, and in 1781, or thereabout, was ordained and installed pastor of Kirkhill or Dervock congregation, County Antrim, where the late Dr. Stavely labored, and where the Church renewed her covenants in 1857. His field embraced the north west of Antrim, and a large portion of the adjacent county of Derry, in which are the congregations of Dervock and Ballymoney, Kilraughts, Coleraine, Ringrash, Ballylaggan, Drumbolg, Newtownlimavady, and, we suppose, Londonderry.

The last quarter of the eighteenth century was distinguished for revolutions in several European nations. The establishment of American independence exerted a powerful influence beyond its own immediate limits; principles of liberty were disseminated; the thrones of princes
were shaken. The war of the Revolution brought no glory to Great Britain. Disaster and defeat awaited her armies here, terminating in the establishment of the Republic, and the increase of dissatisfaction and taxation in the mother country. These, together with the influence of the French Revolution, and the extensive circulation of Paine's "Rights of Man," led to the formation of societies looking to change in England, Scotland and Ireland. One of these was the society of the United Irishmen, composed not of Roman Catholics alone, but of Protestants as well, having its strongest ramifications and main supporters in Ulster, settled by descendants of the Puritans and Covenanters. We have heard it stated that McKinney's departure from his native land was on account of membership in that society. This is a misapprehension. The position of the Church was trying and delicate. She had been the patron and friend of civil and religious liberty. Her sympathies were with the oppressed in every land, especially with those who had gained their independence in this land; but she sought higher and holier objects than those which could be gained by that society. Her aim was to have the Lord Jesus Christ honored as exclusive Head of his own church, and King of nations: hence she testified against the supremacy of the British crown over the Church, and prohibited her members from uniting with Catholics and infidels in secret oath-bound societies. Her position exposed many of her members to reproach and suffering,—among them was the subject of this notice. He was known as a bold and fearless advocate of the rights of God, of Jesus Christ, the exalted Mediator, and of man; a republican in principle; a sympathizer with the colonists in the war of independence; a man of talent, education, prominent position, and capable of influencing others. We have also the testimony of two witnesses that he did not belong to that society; one Dr. McMaster, the other the surviving daughter. While he abhorred the measures that impelled some of the noblest patriots of that or any other land to revolution, yet he did not identify himself with them. The true cause was his sermon on the Rights of God. This was denounced by spies of the crown as treasonable, an indictment was formed against him, and being an object of jealousy and feared by the government, they determined to seize and imprison him. Being providentially absent when the soldiers went to arrest him, knowing that bail in a charge of treason, would not be accepted, and that if he were taken he might be consigned to prison without trial, as many others had been, he escaped to this land in 1793.

The position of the church here, at that period, was perilous. In 1752, Rev. John Cuthbertson was sent, by the Presbytery in Scotland, to labor among the widely scattered members of the church in this land. In 1774, one century ago, the Reformed Presbytery was organized. In the war of independence, the members and ministry took a deep interest,
many of them an active part. Republicans in principle, men that had suffered much from, and testified against the Erastian supremacy of the British Crown; they welcomed, with peculiar satisfaction, the efforts of the colonists, and assisted by their prayers, sympathies, and active cooperation, in asserting their independence. It is to be deplored, however, that they were carried away from their principles by the popular current, and united with the Associate in forming the Associate Reformed church in 1782. In this condition McKinney found the church on his arrival. The Presbytery had been disorganized for eleven years. Many of the members, and all her ministry, excepting Mr. Martin, had seceded from past attainments, while the remainder were without the public ministrations of the sanctuary, yet assembling in their societies for prayer and Christian converse, and fearlessly displaying a banner because of truth.

We do not state too much when we say that he was the real founder of the Reformed Presbyterian Church in the United States, after the secession and backsliding in 1782. While he was preceded and assisted by McGarrahg and King, to him, more than any other, belongs the distinguished honor of collecting and organizing the scattered adherents of a Covenanted Reformation. His labors extended from the Carolinas to Canada, from the Atlantic Coast to the Western extremity of the church, and were prosecuted with great zeal under manifold disadvantages. Capable of enduring great fatigue, active and enterprising, he sought out, with singular assiduity and perseverance, members of the church that were scattered through the wilderness, forming them into societies. Through his instrumentality congregations were organized in Vermont, in West Galway, Duanesburgh, Kortright, and Coldenham, New York, in Philadelphia, Pittsburgh, Canonsburgh, and elsewhere. The first four years of his ministry were spent in travelling as a missionary through the church, visiting the members, and preaching as opportunity served. In forming an estimate of our fathers, and their work, it is requisite that we view the work itself, the circumstances in which it was performed, and the fruits. Each generation has its peculiar work having peculiar difficulties and facilities for its performance. The fathers had no railroad communication; they travelled on horseback, some thousand miles perchance each year, over bad roads, through the forest, visiting and rousing, by their eloquence and clear exhibition of gospel truth, those who had not enjoyed, for years, the preaching of the sanctuary.

In 1797, Mrs. McKinney and five children arrived from their native land. We record, with satisfaction, the statement made by the surviving daughter, that the Dervock congregation paid the salary to his family from the period of his departure to that in which they emigrated, nearly five years; while the elder Stavely, Gamble, &c., supplied the pulpit gratuitously. The year following he accepted a call to West Galway and
Duanesburgh, N. Y. It is said there were only two male members in the congregation when he entered upon his work, but it soon increased into a large and flourishing church, furnishing him a salary of $500 annually. It was here that he became acquainted with a young man who afterwards was famous and influential, Alexander McLeod, a Scotchman, who had immigrated to this land. He was the first fruits of McKinney's ministry. The second sermon he preached was on Ps. xxvii. 4, and, according to his biographer, the since eminent Dr. McLeod was induced thereby to cast in his lot with those advocating the principles of the Covenanted Reformation.

The position of the church on that sum of all villanies, human slavery, is well known. Slaveholders were excluded from communion since the beginning of the century. There is no doubt that while the immediate occasion of the refusal of Dr. McLeod to accept the call from the Wallkill church, was because there were slaveholders among the signers; yet, McKinney's love of liberty and patriotism prepared the way for this important action, and the measure was greatly facilitated, by the active and faithful exertions of McKinney and Wylie, a committee appointed to visit the Southern States and regulate the concerns of the church in that quarter. Entering upon their mission, November, 1800, they made the toilsome overland journey of many hundred miles, and by their wise and faithful counsel and instructions, convinced the members of the church in South Carolina that slavery was a sin, and abolished the practice of holding slaves throughout the church.

About two years after performing this important service to God and humanity, a call was presented to him and accepted, from Chester, South Carolina. Before leaving home misfortune overtook him, in the shape of worldly loss. In the fall of 1802 his barn, filled with the products of his fertile farm, was burned, with its entire contents. The harvest had been gathered, and the men were in the act of being paid, when, through the negligence of a boy in his employ, it was set on fire. The same fate awaited the house two years after, with its entire contents, including a large and valuable library. In the spring of 1803, he left for his new field of labor, and there, worn out with privations, trials and disappointments, he departed this life in August or September, in the 44th or 45th year of his age, leaving a widow and eight children to mourn their sore bereavement. His last words, amid the pains of dissolution, after commending his beloved family to the care of their Heavenly Father, and with the heavenly rest in immediate prospect, were, "Now is the time to have the anchor cast within the vail." Thus in his early manhood, one who under God was instrumental in re-founding the Reformed Presbyterian Church in this land, passed away, and entered upon the rest that remaineth for the people of God. "Being dead, he yet speaketh." It was his distinguished privilege to see the little one becom-
ing a thousand, and the small one a strong nation. He found the church broken, distracted, without an organization; and saw her putting on her beautiful garments. The Presbytery had been reorganized in the spring of 1798; four young men, Messrs. Donnelly, Black, Wylie and McLeod, were licensed in Coldenham in 1799; and pastors were settled in Vermont, Pittsburgh, Philadelphia and New York.

The only published specimen of his sermons extant is on "The Rights of God;" the text, Matthew xxii. 21: "Render unto God the things that are God's." In discussing the theme, first, he explains the text, showing that Christianity has to do with the policy of this world; that God has rights; some things are eminently his; that the Jews were forgetful of God; that while God and his rights are generally forgotten by men, they are not forgotten by God himself. Second. He specifies what these rights are. The liberty, as the All-perfect Jehovah, of arranging his counsels, and forming the example and pattern of all the works which he was to execute; giving laws to his subjects; punishing sin; and the providential right of guiding all the motions in creation, not excepting the most minute, to their final point of destination. In the introduction he says, "Were it not for the persuasion I entertain, that Christianity will purify the rights of man, fond as I am of liberty, I do not believe I would give a shilling to bring about a revolution in any nation on earth." Rev. R. Gibsbn, in the preface, says, "He was an able and fearless advocate of the truth. The style of the author, as to strength of language, is surpassed by no writer of the age in which he lived, while yet there is a grandeur of thought and force of argument sublime and irresistible."

Four other sermons were prepared and ready for publication when he left for South Carolina. Two were on the rights of the Exalted Mediator the Lord Jesus Christ; two on the rights of the Church and humanity. What became of these is not known. They were transmitted from South Carolina, after his decease, to the house of a friend in New York.

It may seem presumptuous to attempt to photograph in a few sentences the distinctive traits of character possessed by a man whom we never saw nor heard, but for whom we entertain sincere respect and esteem, yet our sketch would be imperfect without it. He was distinguished for intelligence, integrity, moral courage, great intrepidity and activity. A man of strong passions and resolute will, thoroughly familiar with the principles of the Second Reformation, and deeply sensible of their importance, he was earnest and devoted in his Master's work.

That he had manifold failings and short-comings is merely to concede that he was human. The times were exciting; the labors exhausting, and the practices which prevailed in that day among christians and ministers exposed them to great temptation and danger. "Tenfold," was his expression, "the amount of grace, which would be requisite to make a
Christian of another man, would be necessary to sanctify me." But with all he was a man of singular kindness and simplicity.

As a preacher he had few superiors, having a fine mind, well cultivated intellectual powers, commanding presence, and being thoroughly conversant with the system of divine truth. The patron and friend of liberty, he was bold and earnest. The eloquent advocate of those grand principles for which our forefathers took cheerfully the spoiling of their goods, he pleaded everywhere the rights of God, and the claim of the Lord Jesus Christ to rule in His own house and among the nations. He nobly vindicated the authority of the Church, her scriptural ordinances and privileges, and was earnest for the deliverance of man from spiritual bondage, and for their establishment in the liberties of the children of God. He was welcomed by the people wherever he went, comparing favorably with the pulpit orators of the past or present century. The Church, in her Testimony, thus speaks: "He possessed an intrepidity of character, which could not be seduced by friendship, or overawed by opposition. An extensive acquaintance with men and books, furnished his mind with various and useful knowledge; and his inventive powers never left him at a loss for arguments to defend the system to which he was attached. The sublimity of his conceptions, the accuracy of his judgment, the fervor of his devotion, and the vehemence of his eloquence qualified him to rouse into the most active exercise those lonely societies which had been so long unaccustomed to the public preaching of the gospel."

THE CHRISTIAN SPHERE OF WOMAN.

BY MRS. K. ETHERIDGE GREGG, NEW YORK.

THE dawn of a new day for woman came with the rising of the Sun of Righteousness upon the plains of Bethlehem. Cradled with the Christ-child in the manger were the new-born hopes of woman; co-existent with Christ and co-extensive with Christianity is cultivated, respected womanhood. Christianity recognized woman's true worth as no other religion ever did. It allowed her to sit at the feet of the Divine Lawgiver, and learn from his lips, the way of life. While even the Jewish Church confined its initiatory rites to man, woman was baptized into the more merciful and gracious Church of Christ. The Jewish religion indeed gave respect and position to woman never accorded to her by any heathen system. Female prophet and judge appear among her inspired ones, and we need only go to the odes of Deborah and Hannah, to be assured of the intellectual potentiali-
ties of women under that economy. But a comparison between Judaism and Christianity, as to the prominence given to women, results strongly in favor of Christianity. Compare the beginning of the two Revelations. The first came through man; Moses was made the medium of the law delivered upon Sinai. Man and angels were the only intelligent agents. But when it came to the greater Revelation woman was chosen. To the Virgin was given the first announcement of Jesus; by woman Jesus was incarnated; woman stood by the infancy of him who was the fulness of the Godhead, guided his childhood days, appreciated the labor of his manhood, and wept for him in his trials as men did not: even the tender John, with Peter and James, went to sleep while his soul was sorrowful unto death. Woman stood by his cross in his expiring hours, brought spices to embalm him in death, and stood first at his grave on the morning of the resurrection. These things are significant at least: they are, if nothing more, a preparative for the announcement of Paul: in Christ, "there is neither male nor female." Christianity acknowledges no sex. There is no sex in a sanctified heart, an enlightened intellect, a renewed will, a devout spirit.

Christ bestowed the greatest possible honor upon woman by impersonating in himself womanly attributes. Robertson says, "His heart had in it the blended qualities of both sexes. Our humanity is a whole made up of two opposite poles of character, the manly and the feminine. In the character of Christ neither was found exclusively, but both in perfect balance. Before Christ, the qualities honored as Divine were peculiarly the virtues of the man: Courage, Wisdom, Truth, Strength. But Christ proclaimed the Divine nature of qualities exactly opposite: Meekness, Obedience, Affection, Purity. He said that the pure in heart should see God. He pronounced the beatitudes of meekness, and lowliness, and poverty of spirit. Now observe, these were all of the order of graces which are distinctively feminine. And it is the peculiar feature of Christianity that it exalts not strength, nor intellect, but gentleness and lovingness and Virgin purity."

If Christ thus in his incarnation honored alike the feminine and the masculine in humanity, our common nature would pass a condemnatory sentence upon either side for its refusal to acknowledge his exalting grace by deeds of love in his service. By the completeness of his humanity he has made man the inspiration of the woman and woman the inspiration of the man. By laying a requirement upon both, he has turned the faithfulness of the one into the condemnation of the infidelity of the other. Woman should not always be the condemned. She has not been when truly blessed with the effusion of the Holy Spirit. In the early movements of Christianity none were more devoted among the followers of the lowly Nazarene than she. Led by the Virgin Mary there follows a goodly line of female disciples. Why did Christ and his apostles
take up their time with the conversion of women? Were they of use to the Church only to fill up the roll of membership? Did they not find in them valuable co-workers? Paul was a bachelor, yet he could appreciate the Christian labor of a Phoebe, and gave her a certificate which inspiration thought worth while to put upon public record. The same apostle so esteemed Priscilla as a helper in the Lord, that in one place he gives her precedence of mention over her husband, Aquila. The precise manner in which the women of the primitive church labored with the apostles we do not know, but probably as they had means and opportunity, they provided for the temporal wants of these gospel pioneers. Olshausen remarks that those women who waited upon the personal ministry of Jesus afforded him support from their private property, and that it is remarkable that it is only they of whom it is said, "Who ministered to him with their substance." Women in those eastern countries, then as to-day, were much secluded from the influence of men, and wide-spread instruction in the gospel among them would have been almost impossible, except those who were already converted had carried it to their benighted sisters—a method of utilizing the female power in the church which only in this century has been revived, and to which the reports of the Zenana Mission in India bear favorable testimony. The gospel itself first started in the Orient. In the land of the natural sunrise the gospel sun first brought daylight out of darkness, and now having left luminous the western horizon, it girts the remaining hemisphere with its glory, and breaks with new sunrise splendor upon the land of its birth. So, too, in that country which first fostered them, we renew the methods by which Christianity was first propagated, and consider ourselves experimenting.

How to utilize all the power of the church is an urgent question to-day, pressed upon us by the proselytism of infidelity and Romanism. The Roman Catholic Church understands better than any other organization how to do this. Give her some forty or fifty of our Covenanter women, and let them give themselves to her as Catholic women give themselves, let her bring to bear upon them the law and regulations of her system and by their latent ability, which does us little or no good, she will build up one of the first parishes in the body. What womanly power does she lose? Does she slight the servant in the kitchen? She knows her value. She knows that in many cases she is worth more to her than the Protestant mistress is worth to her Church. Does she allow the maiden to live unsolicited? She invites her to exclusive religious work for life. Would that Protestantism used its female power as it might and as it ought!

Woman has her sphere and her responsibility in the work of Christianity. It has been demonstrated that she is capable of successfully performing the most difficult part of church labor. She is fitted for the foreign field. She has gone to the lands of the Koran, the Vedas and the Zendavesta,
where women are treated as mere vassals—where the name wife is only a substitute for slave, and she has reaped a bountiful harvest. It is within the remembrance of many, when the question, "Shall we send her?" was negatived, 'midst ardent discussion. Fired with enthusiasm, she broke over the barrier of church distinctions—she went, she labored, and the report of her success came back to hush debate, and to cure the church of its error. Ever afterwards, instead of refusing her request to missionate, it has come with arguments to persuade her to enter the field. This reluctant acceptance of her services calls to mind Dr. Doddridge's saying, that "No doubt the Evangelists made the more frequent mention of the generous and courageous zeal of some pious women in the service of Christ, in order to obviate the haughty and senseless contempt which the pride of man has in all ages affected to throw upon woman." Happily she was "called according to His purpose," to carry the glad tidings of joy into earth's desolate places, and man's decree was annulled.

Home fields, too, are now white to the harvest, and a Ruth is not less beautiful gleaning their fruits. We go to great expense to evangelize foreign countries; yet, when immigrants from these same lands come to us at their own expense, we neglect the inexpensive, but important part of mission work, to give them the Bible and Bible instruction. Italy, China, Japan, Scandinavia, and many other countries to which we send missionaries, and some to which we do not, but who are in heathen darkness, take up their abodes in our lanes and alleys, our garrets and cellars, and can be reached here the same as in their native homes.

From every church organization, as a centre, there are radii of work in all directions. The radius which takes in the minister is too much abandoned to him. There is a false expression current, "That is the minister's place." Outside of the preaching of the gospel, whatever deeds of sympathy, or charity, or love are suitable for him are also suitable for any other member of the household of faith. Rising to this, woman can be more than a mere spectator, an idler or a fault-finder in the congregation. She can be an assistant in the cause in which the ministry are engaged. Many a pastor finds some intelligent enthusiastic woman far more capable of imparting instruction in the way of salvation, and far more a comfort and a help to himself in his Christian labors, than any man. As women relieved so much the hardships of the first and model minister, so to-day, they can be affectionate helpers, soothers and sustainers of those who have been deputed to take up his cause. The reputation and honor of a minister lie more with the women of his congregation than any where else. Half-formed prejudice in man usually goes to woman for her sanction or discouragement, and it is safe to say, if gossip find not its origin or approbation in her, more than one half of it would be crushed in the bud. The minister should be to us in Christ's stead.
The Sabbath-school is an inviting sphere for woman. It is one of the grandest institutions of the church of Christ, and has given it more life than any other since the days of the Apostles. The church records show that the majority of its members have been brought in through the agency of the school. Who can say that its success does not lie in the large proportion of women who have always been its teachers? The motherly spirit yearning and watching for the spark of saving faith in the souls of the boys and girls has carried the work forward.

We believe that women should give vocal testimony to her interest in the social meeting. Shall the church send woman away to work, while by its forms and customs it consigns her to silence and inactivity at home? You may say she is commanded to keep silence in the church. But does she? Uncensured, she takes as much an audible part in the worship of the sanctuary as men do outside of the ministry, and the social meeting would gain much vitality, if her voice were heard there. The results in those denominations where she is not condemned to be mute, might well awaken Presbyterians to their loss of life, yes, and to her personal loss through imposed silence. Wherever participation is allowed, she will find it a help to self-examination and growth in grace to avail herself of it. This being vetoed, recourse can be had to those profitable meetings of women with women which need to be encouraged. We can not afford to lose that stimulus to work, that encouragement and strengthening of the bonds of sympathetic friendship, which come from the relation of experience by a sister similarly circumstanced with ourselves, or from her earnest petitions at the throne of grace. Lydia was converted, as the result of the meeting together of the women by the riverside. They had kept their hearts warm toward God through worshipping together, and were ready to accept the higher revelations brought by Paul and Timothy.

The voices of women in the western church have lately aroused public sentiment throughout the states, and crystallized it into united effort to suppress intemperance. But these crusaders have not done our work for us. What can we do? Are we willing to sacrifice anything? We have been thinking what effect it would produce if women were to band together and determine not to patronize, not only the seller, but the consumer: if the intention were proclaimed to give our custom only to the abstinent; not even to buy the smallest item of household or personal comfort from one who tastes the intoxicating cup. Let us find who are worthy and patronize them. Let intemperance be felt to be most disreputable.

Every congregation ought to have its female organization for some special work, and its members ought to covet for themselves the best gifts: perfect agreement and co-operation; a satisfied abiding by the majority; a loyal minority, something of an anomaly in this age; a
more respectful, courteous, and in-love-preferring-one-another spirit than rules among men even in the Senate chamber; always advocating or opposing principles, but never their mouth-piece or originator, so that it can never be said in the spirit that it was said of Charles Sumner, "There are always those who are ready to combat any movement which he proposes;" business-like directness, not letting incidentals and non-importants crowd out weightier things—profiting by the weaknesses of those in higher places.

Let women give counsel or labor to all departments of church interest open to man. Let them contribute of their taste and sense of fitness to designs for church building, and we will have works of higher religious art and of greater comfort. Let them contribute of their sentiment and play of fancy to our church magazines, and they will be more a recreation for our weary hours, as well as a companion for our studious ones. Let them identify themselves with the distinctive cause of the church, National Reform, and by advocating it in conversation with friends, by their attendance at the Conventions, and by procuring signatures of its adherents, they may greatly increase the force of the movement.

Woman does much toward giving tone to every social gathering. Take woman from the social circle, and you turn it into a wrangling committee, or at best an irritable debating society. She is the center whence go forth elevating and refining influences. Alger says, "There is no way in which women who are able to give the tone, and set the fashion in society can do so much good as by endeavoring to reinstate conversation, and to teach in every company the nobleness of leisure and attention, that each one who speaks shall be inspired to the fullest training of his best powers by the listening expectation of the rest."

Another duty incumbent upon the finest and highest women is the establishing of a standard of good manners. The duty of respect for elders needs to be greatly magnified in the age in which we live. Woman can do much toward helping the youth in their upward efforts, she can foster refined tastes, and inspire a love of truth for its own sake. She can win their confidence, and manifest her appreciation of their worthy aims. She can seek and find some one to whom she may expound the way of God more perfectly. "She may stretch out her hands to the poor; yea, she may reach forth her hands to the needy."

The imagined sympathy of the Virgin Mother does much toward drawing orphaned hearts into the Roman Catholic church; so the warm helpful friends found in the women of the Protestant church should be an inducement to the lonely, the poor and the suffering to flock into its folds. Let woman cultivate a love and capability of doing some church work; for elevating work, outside of the routine of home duties, is the greatest safeguard against the contraction of the mind by the thought of what we shall eat, and what we shall drink, and wherewithal we shall be
clothed. Let us endeavor to make it possible for some Paul to salute us as "Laborers in the Lord," "Succorers of many," "Servants of the church." And a greater than Solomon shall write of us, "She shall rejoice in time to come."

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**HOME READING.**

**THE CROSS OF JESUS.**

We give ourselves to the study of the death of Christ, and thoughts come to us many and strong. But thought grows so rapidly and develops so quickly that it becomes manageless, and we reach the climax of our meditation in emotion too great for language, whose only expression is tears. "They shall look upon me whom they have pierced, and they shall mourn."

In our meditation the cross shines out, the token of Divine affection. Like the love of God of which it is the symbol, it is eternal. It is from everlasting to everlasting. It casts its shadows away back upon the council of eternity in the past; and as we look forward into the eternity of the future we see the rays of its glory flashing amid increasing the splendors of the uncreated throne.

To our reflective minds it stands forth as the grand centre,—the centre of time, the point at which the former and latter dispensations meet. The centre to which Hell directs its forces; its darkened legions sought to crush, in endless death, Him who hung upon it. The centre around which humanity has gathered; Jew and Gentile share the guilt of His murder who from it gave his spirit into the Father's hands. The Jew procured his sentence and mocked him as he died. The Gentile executed it, and as he did, gambled over his garment, whose healing virtue once thrilled through the enfeebled and diseased frame of all who touched it. The centre to which all nature comes to pay tribute to its Lord; the heavens hid their face behind the black mantle of darkness, and the earth quivered as if trembling under the blow of Omnipotence. Are not the rent rocks of Palestine extant memorials of nature's feelings in that hour? The centre to which angels direct their unclouded vision, and stand throbbing with emotions into which man can not enter. The centre to which God himself directs his mind; upon it his purposes are fulfilled, and his glory vindicated.

The cross will continue a centre, and all these will once more gather to Him who made it the instrument of triumph. There is a day before us when Christ shall sit exalted upon his judicial throne in the clouds.
Hell will be there with its hosts to be hurled into its everlasting damnation. Humanity will be there; some to receive their condemnation and some to enter the eternity of their blessedness. Nature will be there; the heavens to pass away with a great noise, the earth with all its elements to dissolve beneath a fervent heat. The inhabitants of the celestial world will be there with all their pageantry and magnificence, to give dignified and becoming grandeur to the awful scene. The Father will be there to receive the kingdom delivered up by the Son. As we have to deal in that future day with Him who made the cross glorious, we should weigh well our duty now, for as we treat the cross in time so shall be our destiny in eternity.

David Gregg.

After the ordination of elders, a grave Scotch pastor delivered the following charge:—"Me bretherin, rule weel, rule weel, but rule sae that nae a mon or bairn i' the kirk will know that they are ruled. Me bretherin, pray God to gie ye common sense. It is aye a chief grace o' an elder."

**EDUCATION ENTIRELY SECULAR—AN INCIDENT.**

A story is told of a schoolmaster who lived in a country the parliament of which had passed a school-bill in which it was enacted that the schoolmasters should stick to mere secular instruction, and abstain from any religious explanations whatever. This bill was carried, on the ground that the population consisted of different religious denominations, owing to which circumstance the government schools were filled with Romanist, Protestant, and Jewish children. Inspectors were appointed to see that the conditions of the bill were faithfully adhered to. Now, it happened one day that an inspector entered one of the schools. Being anxious to know whether the instruction was duly kept within the prescribed limits, he thought it would be as well to examine the children as to their knowledge of the sixteenth century. So, fixing upon an intelligent-looking boy, he asked him who Luther was. Now, the boy happened to be the son of a Jew, a cattle dealer in the place.

"Why," answered little Moses, "Why, Sir, he was a cruel man. He burnt a cow."

"A cow!" the inspector asked; "I never heard of that."

"Aw—aw," said Moses, after a moment's reflection; "I made a mistake, sir; it was a bull belonging to the Pope. He burnt it at the market place."
The inspector passed his hand over his face to conceal a smile.

"How is it," he said to the schoolmaster, in a subdued tone, "how is it that you left that boy under the idea that the papal bull was an animal?"

"Well, sir," answered the schoolmaster, "you see, the law enjoins me 'to abstain from all religious explanations.'"—S. Magazine.

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PRAYER ANSWERED.

Visit the Marquis of Argyle, one of Scotland's noble witnesses for Christ's crown and covenant. It is the forenoon of the day on which his execution takes place. He is engaged in settling certain worldly affairs, a number of persons of rank being present with him. His soul is suddenly visited with such a sense of divine favor, as almost over­whelms him. Why is this? Go to a retired room in another part of the city, you will find the Marchioness and the Rev. John Carstairs wrestling with God on his behalf; their special plea being that the Lord will now seal his charter by saying unto him, "Son, be of good cheer; thy sins be forgiven thee." Turn again to the Marquis. He attempts to conceal his emotions. He goes to the fireplace and stirs the fire; but soon turns round, and melting into tears exclaims, "I see this will not do. I must now declare what the Lord has done for my soul. He has just now, at this very instant of time, sealed my charter in these words, "Son, be of good cheer; thy sins be forgiven thee!'" Follow him to the scaffold, and you will witness the wonderful power of prayer in securing for a man, at such a fearful hour, the most perfect assurance, and a most triumphant calmness.—Woodrow.

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What Paul calls charity is to edify your neighbor, to esteem all men members of the same body, to think all are one in Christ, to rejoice in the Lord at your brother's welfare as if it were your own, to remedy his misfortunes as if they, too, were your own, to correct the erring gently, to instruct the ignorant, to raise the fallen, to comfort the cast-down, to assist them that are in trouble, to succor them that are in want; in fine, to direct all your powers, all your zeal, all your care to this end; to do good in Christ to all to whom you can do good, in order that, as he was neither born, nor lived, nor died to himself, but gave himself wholly for our advantage, so we also may serve our brother's needs and not our own.—Erasmus.
CHILDREN'S BREAD.

THE LAND BEYOND THE MOUNTAINS.

The little child was dying. His weary limbs were racked with pain no more. The blush was fading from his thin cheeks, and the fever that had been for weeks drying up his blood, was now cooling rapidly under the touch of the icy hand of death.

There were sounds and tokens of bitter, but suppressed grief in that dim chamber, for the dying boy was one very near to many hearts; they knew that he was departing, and the thought was hard to bear; but they tried to command their feelings, that they might not disturb the last moments of their darling. The father and mother and the kind physician stood beside dear Eddy's bed, and watched his heavy breathing. He had been silent for some time, and appeared to sleep. They thought it might be thus that he would pass away; but suddenly his blue eyes opened wide and clear, and a beautiful smile broke over his features. He looked upward and forward first, then turning his eyes upon his mother's face, said in a sweet voice, "Mother, what is the name of the beautiful country that I see beyond the mountains—the high mountains?" "I can see nothing, my child," said the mother; "There are no mountains in the sight of our house." "Look there, dear mother," said the child, pointing upward. "Yonder are the mountains, can you not see them now? They are near me now—so large and high, and behind them the country looks so beautiful, and the people are so happy; there are no sick children there! Papa, can you not see behind the mountains? Tell me the name of that land." The parents glanced at each other, and with united voices they replied, "The land you see is heaven—is it not, my child?" "Yes, it is heaven. I thought that must be the name. O, let me go! But how can I cross those mountains? Father, will you carry me? Take me in your arms and carry me, for they call me from the other side, and I must go." There was not a dry eye in that chamber, and upon every heart there fell a solemn awe, as if the curtain which concealed its mysteries was about to be withdrawn. "O mother! O father! do not cry, but come with me and cross the mountains!" and thus he entreated with a strength and earnestness that astonished all. The chamber was filled with wondering, awe-stricken friends. At length he turned to his mother, with a face beaming with rapturous delight, and stretching out his little arms for the last embrace, he cried, "Good-by, mother; I am going, but
do not be afraid, the strong man has come to carry me over the mountains."

These were his parting words. Upon his mother's breast he breathed his last, and they laid the little fair body down again upon the pillow, and closed the lids over the beautiful blue eyes, over which the mists of death had gathered heavily, and by the bedside they prayed with submissive, but bleeding hearts, and said, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Children, you need not fear death, if you love Jesus. He is the strong man who carries the little ones in his arms and brings them into heaven, the better land.

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**SCRIPTURE ART GALLERY.**

**Key to Mental Scene of April.** —The scene is that of Jonah in the storm on his passage to Tarshish.—Jonah i. 4, 5.

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**A Scene.**

In an apartment of a private dwelling a large company are assembled. They are Italians, and some are in the uniform of the Roman army. An officer of rank is leading in a party of strangers, who, although apparently of humble station, are welcomed with every mark of reverence and joy. They are men of another nation—dark-complexioned, grave Asiatics. The countenance of one, who is the principal figure, glows with deep and holy interest as he looks upon the assembly before him, and listens to the animated address of the officer by his side. Key in next number.

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**Key and Proof to the Scripture Character of April Number.** —The character is Esther, who risked her life for the Jews.—Esther iv. 16.

3. T-irzah, daughter of Zelophehad. —Josh. xvii. 3.
5. E-ve, the wife of Adam. —Gen. ii. 21-23.
6. R-uth, the widow of Mahlon. —Ruth i. 8-19.

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**Another Character.**

The initials of the following form an appropriate title applied by an Apostle to our risen Lord.

1. A king of the Philistines in the days of Abraham.
2. One to whom an angel intimated that he was "greatly beloved."
3. The Persian queen who preceded Esther.
4. A giant king of Bashan whose forces were routed by the Israelites.
5. One who received the lofty commendation that "he followed the Lord fully."
6. The residence of the "honorable counsellor" who assisted in the burial of Jesus.
7. The noted Christian to whom the evangelist Luke addressed his Gospel.
8. The name of the short upper linen garment worn by the Hebrew priest.

Key and proof in next number.
A CENTURY’S VINDICATION OF OUR TESTIMONY.

Every organization of the Church should occupy a place where others have not come, or in their platform of principles should maintain and exhibit truth which is vital to the cause of Christ, and has not been declared. In the century of her life in America, has the Reformed Presbyterian Church made a record which justifies her separate standing, and vindicates her from the charge of schism and bigotry?

In common with the evangelical churches of the day, she holds to all the doctrines of grace, and, more than any, to the Reformation attainments of the sixteenth century. One with the great Presbyterian family in maintaining the scriptural form of church government, she adheres, more closely than most, to the divinely instituted worship. Having full accord with the United Presbyterians in the manner of worship, and in the exclusion from her communion of the members of secret orders, and of all who have not come in through the door of a public profession, she has uttered a practical testimony for King Jesus, distinct from theirs. With this testimony we must stand or fall as a church. By these words history will justify or condemn our separation from others. These distinctive points will have the providential condemnation of the Master, "Ye blind guides, which strain out a gnat and swallow a camel;" or will win the gracious approval, "Well done, good and faithful servants, enter ye into the joys of your Lord." Which of these thus far can we claim?

Our testimony was emphatic and distinct against slavery. Probably the first to take strong ground, we were not alone in regarding it as a crime against God and man. But we were singular in maintaining that it was entrenched in the Constitution, and that consistency demanded the refusal of an oath to its unholy compromises, and of all incorporation with the government which executed them. Our utterances were consistent, and waxed louder and stronger as the nation became silent against the wrong, and bold in efforts to extend and perpetuate it: while other churches were in sworn allegiance to the slave-holding government, and became less faithful against, and even partakers of the sin.

In 1833, Garrison made Boston the centre of his anti-slavery labors. Finding our New England pastors already in the field, he learned the position of Covenanters, grasped its truth, and wrote on the banner of his Society, “The United States Constitution is a covenant with death
and an agreement with hell." Congress, by the Fugitive Slave Bill, and
the Repeal of the Missouri Compromise, interpreted the Constitution as
guarantying the right of property in slaves, in every part of the land.
The Dred Scott decision of the Supreme Court affirmed that under the
Constitution "the negro had no rights which white men were bound to
respect." The Republican Party, taking issue against the extension of
slavery, elected Abraham Lincoln President; and that conscientious
man, surrounded by the champions of anti-slavery, fulfilled his oath to
the Constitution by returning fugitive slaves as neither Pierce nor
Buchanan had been able to do. The maddened slave-holders appealing
to the arbitrament of the sword, he freed the slaves by an exercise of the
War Power; justifying himself by the Rebellion which forfeited their
Constitutional rights, and compelled his act. Then Congress, taught on
bloody battle-fields the secret of rebel power, hastened to shear their
locks, and by a Constitutional Amendment abolished slavery: and, amid
the Hosannas of the churches and the shouts of a willing people, the
governmental props and pillars of slavery, against which we had testi-
fied, were overturned in a whirlwind of indignation. Thus, by a chain
of providences, God brought up the nation and church to our position,
set their feet on the rock of human liberty established by Constitutional
law, and made our righteousness to be as the light, and our judgment as
the noon-day.

Another point of our distinctive principles is the Mediatorial Head-
ship of Christ over the Nations. Christians generally accepted the ab-
stract doctrine; but few insisted upon the practical recognition of the
throne of Jesus by the nation; fewer still proclaimed the rebellion and
sin of the nations which rejected his authority; and no church but our
own refused to have fellowship with the throne of iniquity. For nearly
a century we stood alone, amid universal reproach, disowning the Con-
stitution as unchristian, refusing to vote or hold office under it, and
pleading the claims of our King before the church and nation, which said
that He was sufficiently acknowledged in the Supreme Charter. In this,
too, we have had providential sanction, and are gaining the approval of
our contemporaries.

For years Christian people were deluded with the idea that God and
Christianity were recognized in the Constitution, and, Justice Story being
witness, would have been indignant at any attempt to have it otherwise.
A cloud of witnesses have since arisen to expose the defect of the Con-
stitution. The Christian testimonies recently published in The Chris-
tian Statesman were elicited by a series of events which demonstrated
the fact. In the Convention which framed the Constitution, Luther
Martin and Benjamin Franklin sought to secure a recognition of God,
and left on record their protest against the refusal. Ten years later the
treaty of Tripoli interpreted and perfected its infidelity by the declara-
tion, "The U. S. Government is not in any sense founded on the Christian religion." Thomas Jefferson and Andrew Jackson, as Presidents, declared National Fasts and Thanksgivings unwarranted by the Constitution. Congress, in 1829, answered the petitioners who sought the repeal of Sunday Mail laws, that "they were not bound to know there was a God." Various State Legislatures and Courts allowed the Sabbath, marriage, and other Christian laws to lie dead; and others repealed them and enacted unchristian statutes, thus, indirectly, confessing their unconstitutionality. The Supreme Court of Ohio and the Superior Court of N. Y. City decided that Christianity is not even the common law of the land. During the late war, the prevalence of national irreligion alarmed Christians. At their earnest entreaty the lamented Lincoln issued an order for the observance of the Lord's day, proclaimed Fasts and Thanksgivings, and called the Nation to honor Christ. Several State Governors followed his example. Infidelity was in turn aroused; boldly pleaded the Constitution against these acts, and forced our public officials to avoid all mention of Christ's name.

The voice of our church crying out against this defect of the Constitution was now listened to. The Christian Amendment Association was organized on the distinct ground that it failed to recognize God in Christ. Christian men of all denominations came to the front in its favor, some professing new light, others declaring that for years they had taken no part in politics, because of this defect. And now almost the whole United Presbyterian Church, with Professors of Theology, Presidents of Colleges, Ministers and eminent Christian citizens of every denomination, a host of the Lord, stand upon the platform which declares that the Constitution gives nounde niable legal basis for our Christian Laws. Even those Christians who oppose our movement, affirm that it does not recognize God nor Christ. Dr. J. P. Thompson, in his Book, Church and State, declares that the theory of our American Constitution is the entire divorce of religion and the State, and that Christianity is not our common law. Dr. Woolsey said before the Evangelical Alliance, "The Constitution of the U. S. has properly nothing to do with religion." The law has as little to do with Christianity and Christianity with the law as possible." And he asks triumphantly, "What change would be needed if the people should all turn Mohammedans or Mormons?" The whole infidel fraternity unite in the assertion, "The Constitution is without any taint of superstition," (Christianity.) Thus, by the harmonious voice of Christians, secularists and infidels, our testimony against the Constitution is true: viz. "In this remarkable instrument, there is contained no acknowledgment of the being or authority of God, there is no acknowledgment of the Christian religion, or professed submission to King Messiah. It gives support to the enemies of the Re-
deemer, and admits to its honors and emoluments, Jews, Mohammedans, Deists and Atheists."

Even in our practical dissent we have been vindicated by the judgment of both the friends and enemies of Christianity. The Garrisonian abolitionists, among whom were able and patriotic citizens, both Christian and infidel, with one voice declared, that under a pro-slavery Constitution they could not vote nor hold office. The Jews, infidels and secularists oppose the Christian Amendment on the ground that all who did not believe it could not swear to nor vote under it. Francis E. Abbot declares that this conflict can only terminate with the utter subjugation of one party by the other, since a Christian Constitution disfranchises infidels, and an infidel one disfranchises Christians. Surely the Christian's conscience should be as tender as theirs, his loyalty to Jesus as devoted as that which infidels render to Reason. We have strong Christian declarations. Prof. Tayler Lewis, LL.D., writes in the Christian Statesman of March 16, 1868, "The State must be Christian or atheistical. Those who believe in a God, therefore, are contending for citizenship; for they must go out of it, at whatever risk of persecution, when it becomes thus utterly godless in form as well as in spirit. 'Go hence—go hence'—have no participation in the God-deserted temple, will then be a command of conscience, imperative as that super-human voice which is said to have fallen upon all ears when Titus sacked Jerusalem." Dr. A. A. Hodge, on the platform of the last Pittsburgh Convention declared, "If the unbelieving minority prevail, the Christian majority will lose their precious heritage, and will be outlawed. For when the law of man contradicts the law of God, the Christian has no alternative but to obey the law of God, disobey the law of man, and take the consequences."

With such marks of providential approval we cannot doubt the truth of our distinctive principles, the rightfulness of our separate ecclesiastical organization, nor the ultimate triumph of our cause. But our work will not be finished until the church is gathered into one, and all nations submit to the sceptre of Christ. We have gained only a partial concurrence of our fellow Christians; we have but inaugurated the work of national reform. The burden of dissent from the Constitution must be borne a little longer. With no spirit of vain glory or jealousy, and no harsh condemnation of those who do not feel the logical force of our principles, we must welcome their aid and cordially co-operate in the attainment of the desired reformation; cheerfully recognizing the growing harmony in doctrine and practice between us and Christian brethren, and ready to unite with them on a Scriptural basis, we must not falter to the end in the bold, earnest, and consistent maintenance of our whole testimony. And ere long there will be "heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which
accused them before our God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.'"

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**THE POSITION OF THE REFORMED PRESBYTERIAN CHURCH ON TEMPERANCE.**

We give room in this Department to the following timely words of our earnest brothers:

Addressing his disciples, the nucleus of the Christian church, Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid." Is it not strange that the church, after eighteen centuries, has hardly discovered her position on the subject of temperance? Do we believe Solomon when he says, "Wine is a mocker?" Is Paul regarded as authority, who teaches that lest we be the occasion of sin in a brother, we should wholly abstain from wine? How does it happen that Rev. Dr. Crosby dares to say, in his own pulpit, that Jesus made and drank intoxicating wine? And even some members of the Reformed Presbyterian church have never discovered that they belong to a society whose law forbids the occasional use of intoxicants. Of them there are two kinds: first, those who either take an occasional glass, or think they have a right so to do, and are unwilling to come under any promise to totally abstain; second, those who find fault with the church because, in their estimation, she does not take a position sufficiently radical.

Of this second class, I recently found one, an old man, quite intelligent, though not familiar with the history and condition of the church. In conversation I learned that he does not take either of our monthlies. He had formerly taken the R. P. & C., but assigned, as his reason for not continuing to read it, the alleged fact that it was not a temperance journal, and that the church is not a temperance church. He said, "The church is not right on the subject of temperance; she does not require her members to be total abstainers. They may drink as much as they please, provided they don’t get drunk, and yet they are not liable to discipline."

I asked why he made such declarations. He cited two witnesses. The first was a brother, who had written to him that he had met an "old Covenanter," who said he "would as soon buy a barrel of whisky as a barrel of flour." The other witness was an article written by Rev. J. H. Boggs, in the R. P. & C., (June, 1871,) which, he insisted, argues that the church should take a higher position, viz., total abstinence; from which my friend inferred that she had not taken that position. I endeavored to show him that he was mistaken, but think I did not succeed, as I did not then have access to the records.

Now, it is to be feared, that not a few in the church are misinformed as to what is law. Perhaps the position of our church may be vindicated by the following facts: 1. The Bible and our subordinate standards clearly inculcate the duty of total abstinence. 2. Synod, long years ago by positive act, absolutely prohibited the sale of intoxicating drinks; so that no church member has since been permitted to traffic in them for beverages. In 1857 she declared, that "Intemperance is a sin of fearful magnitude in itself and in its disastrous results; the sale and use of intoxicating drinks as a beverage leads to this sin; and when any sin is forbidden in the law of God, all its causes and means
are forbidden also." And after a pointed preamble the following resolutions were passed:
1. "That the sale and use of intoxicating drinks as a beverage, is at this day an offence deserving church discipline."  2. "That sessions be directed to act accordingly."

In 1865, Synod passed an unmistakable testimony. I can extract only a small portion: "Intemperance is alarmingly on the increase." "The causes of the increase of drunkenness are to be found in the sanction which government gives to the manufacture and sale of intoxicating liquors, the increased use of them—both malt and distilled—by physicians, the vicious indulgence in that detestable narcotic, tobacco," &c. * * * "Synod earnestly warns the people under its charge, * * * to abstain entirely from the use of liquors as a beverage, and also to avoid their frequent and unnecessary use as a medicine, and especially all alcoholic medicated nostrums in the shape of bitters, which, under the respectable name of medicine, minister to a depraved appetite. Also, that sessions be directed to give special attention to this matter, and enforce the law of the church against all who manufacture, sell, or use intoxicating liquors as a beverage."

In 1866, Synod again declared, "The use of intoxicating liquors as a beverage is a sin against God, in direct violation of explicit and repeated deliverances of this Synod," &c., and,

Resolved, 1. "That this Synod hereby reiterates its direct and emphatic testimony against selling and using intoxicating liquors as a beverage." 2. "That sessions be directed to make a searching investigation of this sinful practice among the members under their care, and where it is found apply the discipline of the Lord's house."

Is it not manifest that Synod, in all these acts, is directing sessions to exercise discipline upon,—not drunkards, for that would be to stultify itself,—but those who do not practise total abstinence?

And yet as late as 1868 Synod declared, "No new deliverance on this subject is needed. Synod has repeatedly given most clear and positive condemnation of the use of intoxicating drinks. Let sessions be firm and faithful in dealing with those who drink or sell liquors."

It must now be manifest to all, 1. That the church gives no sanction to tippling or occasional drinking, but that she requires all her members to abstain totally from all that intoxicates; i.e. she is a temperance society whose members, unless they violate the law, habitually practise total abstinence. 2. That church members who do not totally abstain are subject to discipline. 3. That if sessions do not exercise discipline against such as are not practical teetotalers, they are false to their trust, and are themselves liable to discipline for breach of vow.

Synod is soon to meet again. She has a standing committee on temperance. Let that committee report such a paper as the wonderful condition of the country indicates should be adopted. Let Synod hear the voice of God saying, "Ye are my witnesses." "Ye are the light of the world." When Christians throughout the country are aroused as never before, and when, in answer to prayer, thousands of liquor shops are being closed, and all warm hearts rejoice in the indications that the hand of God is in this wonderful movement, let Synod utter such a testimony as will evince that she is on the side of God and purity. If we be guilty of inaction now, or if our testimony be in measured or doubtful phrase, the very "stones would immediately cry out."

N. R. J.

ARE WE A TOTAL ABSTINENCE SOCIETY?

The position of the Reformed Presbyterian church on the Temperance Question is just now a subject of practical importance. What is it? Many appeal to Resolutions passed by Synod at different times in which Total Abstinence is enjoined on all the members, and sessions are directed to see that this rule is faithfully observed. This
appears to the earnest friends of Temperance sufficiently explicit, and, it is claimed on this ground that we are a Total Abstinence church.

It looks so on paper. But is it so in fact? What action has Synod ever taken to give practical effect to these Resolutions? Presbyteries have received no special order respecting this new rule of duty, and have given no charge to sessions concerning it. The Resolutions were passed, the clerk recorded them, and then Synod left them. The editors of the Reformed Presbyterian and Covenanter, at their own expense, have published the minutes of Synod, and by a careful examination of the current numbers of this magazine you will find this action of the court. These Resolutions implied a radical change in the discipline of the church, in the matter of alcoholic beverages. They introduce a new Term of Communion, to which some, who were members when these Resolutions were passed, would not subscribe, and to which members who have since applied, had they known it, would not have given their adherence.

It is certain, if this is an imperative rule of Church fellowship in our Communion, that a large part of our membership know nothing of it. Recently, a venerable father, in presenting to Synod a report on Temperance, confessed his ignorance of any such rule. It has no place in our published Testimony. Moderate drinking is not among the evils there condemned. It is not found in our Covenant—the latest exhibition of the distinctive truths of our position. In some congregations Total Abstinence Societies are formed, and the pledge is signed. Fellow-members of the same congregation refuse to join these Societies, and to sign the pledge. With these facts before us we certainly cannot claim to be a Total Abstinence Church. If Synod would make this Christian duty an imperative rule, something more must be done than passing resolutions, and then shutting them up in a Minute book, leaving members or applicants for admission to learn their obligations by searching through a monthly periodical. This is a vital matter, and it should be determined in such a way that it cannot be mistaken, and can never after be questioned.

J. H. B.

OUR PULPIT.

REPRESENTATIVE RESPONSIBILITY.

BY THE REV. D. MCFALL, BOSTON.

Text—And the Lord plagued the people, because they made the calf, which Aaron made.—Ex. xxxii: 35.

The children of Israel sinned against the Lord in making the golden calf, and the Lord declared his intention to destroy them. Moses interceded for them, and the punishment was averted; nevertheless, God said when he would visit he would visit their sin upon them. Of the fulfilment of this threatening our text speaks. We shall not inquire after the particular punishment which befell them on this account, but examine a few of the principles which underlie the text.

I. The principle of representation. We are here told in the same sentence that the people made the calf, and that Aaron made it. Aaron was the workman. He cast the gold into the fire and fashioned the calf. If any of the people helped, it was simply as his employees. And yet, both here and in Ps. cvi., it is distinctly said that the people
made it. In both places the same word is used of the people's act as of Aaron's; hence we cannot accept of the explanation that the people are said to have made the calf because they worshipped it. It might as well be said that Aaron made it because he worshipped it. The true explanation seems to be that, in some sense, Aaron's act was theirs; and the only principle upon which this can be is, that he acted for them—was their instrument in doing it; or, in other words, their representative.

Had Aaron made the calf for a household ornament, there would have been no sin in it. The sin in making it, lay in making it for an object of worship. Had Aaron made it thus for his own private use, it would have been his own personal sin. He alone would have suffered for it. The people never would have been plagued on account of it, unless they had refused to punish him when they found it out, and then through public connivance it would have become a public offence. But when Aaron makes it as a public servant at the request of his constituents, for them to worship, it becomes a different thing altogether. It is no longer a personal affair, but a public deed. His act becomes theirs—they make the calf that Aaron made. That Aaron was their representative is clear from the narrative in the opening of the chapter.

This principle is almost universally operative. It holds a prominent place in the domain of theology. It aids in explaining the fact that Adam's posterity suffer on account of his sin. It is a sad fact that we suffer, and even inherit suffering. Multitudes pay a penalty that they never personally incurred. The child weeps, suffers and dies while as yet it has done neither good nor evil. This is the perplexing problem, all the more perplexing because world-wide. To account for this under a divinely just rule, has driven the wisest to their wit's end. And yet there is but one satisfactory solution, the representative idea. Granting that Adam was our representative, then all is clear. This shows that we suffer not under an iron necessity of fate, nor at the caprice of fortune, nor yet by an inscrutable law of nature, but on the basis of justice and in accordance with the laws of equity. This is the Christian doctrine on this point.

But it is worth while to inquire for how much of their representative's character and conduct the people are accountable. And here it is evident that it is his public character and conduct, not his private personal demeanor. It may not be easy to distinguish between these two, still they are distinct. The representative of a people may have an estate of his own, but the public are in no wise concerned with the management of that estate. He may be enacting, haughty, and even profane among his employees, but the public cannot censure him for that, on the ground that he is their servant. It is with his character and conduct in his official position that they are concerned. If he enters into rings and combinations to deal unjustly, or in any wise embezzles the public money; or if he frequents drinking saloons, gambling rooms, or is addicted to profane swearing, in all this they are concerned, because during all this time he is their representative. And although not elected to do such things, yet being elected he does them, and they thereby become implicated in them and suffer in consequence. Another distinction must be made. The moral baseness of the representative's character and conduct is not entailed upon his constituents. That remains with himself. They may suffer on account of the scandal arising from his immoral conduct, and be burdened with the consequences of his public injustice, and yet their own characters may be pure and their transactions honest. This brings us back to the old distinction between the guilt of sin and its pollution. The word guilt originally signified the fine paid for an offence,—that which the law required as a compensation for the transgression. That is the guilt of sin, while its pollution is its damaging effect on the character of the sinner. It is the former, not the latter, that descends from the representative upon his constituents.

This explains a few points in theology which we briefly mention. 1st. It shows that it was not Adam's moral character that was transferred to or visited upon his posterity,
but merely the penalty of his public wrong-doing. 2d. That while they were under the necessity of suffering the penalty of his transgression, they did not thereby become personal sinners. 3d. That Christ, in becoming our substitute, did not take upon him our moral character, but merely our liability to punishment. He took our debt upon him and he paid it, but did not share in the odium of having contracted it. 4th. That we do not receive his pure moral character, but only the merit of his work. 5th. That the setting of this to our account does not make us inwardly holy, but simply righteous in the eye of the law. Other points might be mentioned, but this is sufficient to show the importance of this principle in theology. It lies at the basis of sin and salvation.

It is almost equally important in politics. Let us look at our government in the light of it. We elect a President, Senators, Congressmen, etc., and they become our representatives, and we share either the glory or the scandal of their public character, and rejoice or suffer on account of their public deeds; because their doings become ours. Hence the language in which their enactments run, "The United States in Congress assembled." The sound of this language would lead us to believe that the inhabitants of the United States were all there. And so they are, not personally of course, but representatively. But though only representatively present, they are as deeply involved in the enactment as if personally present, hence the necessity of having both the system of government and the governors all what they ought to be; for if they are not, you cannot intermeddle with either without partaking of their plagues. "The Lord plagued the people, because they made the calf, which Aaron made."

This explains in one word the attitude of our church to the government of the United States. We believe that the theory of our government is wrong, because it is based on the maxims that religion has nothing to do with politics; that the State knows no God, and law no Bible, and hence our State, as a political structure, is without God—atheistic; and our Constitution framed for the government of that State declares itself to be supreme law, and yet contains no allusion to the will of God, but legislates directly against it as occasion may require, and hence is a disbeliever in the Christian religion. This being the theory of our government, of course it makes no provision for securing governors whose character is up to the scriptural standard. The authoritative voice does not come down from the Constitution,—the fountain head influencing them in their primary elections,—"He that ruleth over men must be just, ruling in the fear of God." The consequence is that the practical voice which influences them in these elections is "He that ruleth over us must be unjust,"—swearing to the law to do one thing, and promising his constituents to do another—"ruling in the fear of the mob." And while such a state of affairs exists at Washington, we dare not as prudent Christian men be represented there. Hence we have taken up our position of dissent, and said that we will neither touch, taste, nor handle until a reform is effected. To this we have lifted our right hand and said, "So help us God," and we mean to stand by it.

But we are told that the way to effect the desired reform is to join in and help by electing good men. Let us look at this in the light of our principle. Our Constitution is infidel. All our rulers swear to support it and the laws made under it faithfully, even when opposed to God's law, as in the case of the fugitive slave law. We dare not swear such an oath ourselves, and to swear it in the person of another would not help the matter; nor could we consistently ask another to do what we would not do ourselves. Again; if we were to join in with the nation, and yet keep carping at it for reform, would it not very properly say to us, First reform yourselves; "Physician, heal thyself." Common sense says, the reformer ought to be reformed. Still further. No important reform has ever been effected either in Church or State by working from within, but always from without. Luther succeeded after he separated from Rome. Our fathers rose to the heights of the second Reformation attainments in the same way. Strong
anti-slavery men refused to vote under the Federal Constitution, until the negro should vote also. And when a reform is to be effected in any of our political parties, it is brought about by a nucleus leaving and forming a new party. Thus, the voice of conscience, common sense and history, testify that in our work of reform the position of dissent is the only tenable one. And yet we stand still in no insipid indifference. We simply wait instruction. Show us a more excellent way.

II. The principle of accountability. The people suffered on account of Aaron's sin. Aaron's was a public sin, and the public suffer. Nations may sin nationally through their representatives, but they cannot suffer nationally through their representatives. It was Pharaoh that sinned, but Egypt that suffered. So, in later days,—it was President Fillmore that signed the fugitive slave law, but the people suffered for it: hardly a house in the land in which there was not one dead. So it is always. When your representatives sin against the Lord, in stealing, or lying, or perverting judgment, or breaking the Sabbath, the Lord will plague you.

And have we not been more than usually plagued of late? What ocean horrors in which we have borne our full share! What railroad collisions more than usually distressing! What fires, including Chicago, Boston, and the desolated North-west! What a grievous murrain upon the cattle: and last, but not least, what a panic! All these things have happened to us. The question is, Why? Does the curse come causeless? No! Under the government of a just and holy God the broad challenge stands good, "Who ever perished, being innocent? or where were the righteous cut off?" It will not do to say that the immediate sufferers were more guilty than those who escaped comparatively unharmed. Luke xiii. 1-5. Luke xiii. 1-5. It will not do to say that Chicago was more wicked than St. Louis, or Boston more corrupt than New York, or the North-west more ungodly than New England. The facts of the case would not justify this, and in the case of the cattle it would entirely fail. "I tell you nay; but except ye repent, ye shall all likewise perish." There is some sin common to all. And perhaps it is not very far different from that on account of which the Lord plagued Israel. If you were to go to Washington, you would find a calf there, not of gold it is true, but of parchment, which "we the people" have sent forth; which is to us a nation in the place of God. By it we are governed. It is our ne plus ultra in politics. Hitherto we may go but no farther. When Senator Seward ventured to affirm that there was a "higher law," he was promptly called to order. And over and over again, by actual decisions and overt acts, such as the expulsion of the Bible from our public schools, the taking of compensation for the life of the murderer, and the trampling under foot of the Sabbath, our Constitution proclaims itself "above all that is called God, or that is worshipped." And still further, there are not a few among us who ascribe to it the praise of our present prosperity. Thus, in regarding it both as our ruler and benefactor, it theoretically and practically occupies the place in the nation that the golden calf did in the camp of Israel. And the Lord says, "Shall I not be avenged on such a nation as this?"

III. The principle of responsibility. The Lord interfered to punish Israel of old when it sinned against him, and he punishes nations to-day when they sin against him, which he would not do if they were not responsible to him. "The Lord plagued the people, because they made the calf, which Aaron made." Rulers are responsible to the people, but both rulers and people are responsible to God. Of each class, in its own measure, he will exact full reparation for the infraction of his law. "Though hand join in hand, the wicked shall not be unpunished."
GLEANINGS AMONG THE SHEAVES.

WORK AND UNITY.

BY REV. S. F. SCOVEL.

Is it not something significant that the discussion of these two subjects should have become prominent at the same time? Before the revival of 1857-58, can any one remember the existence of a single journal consecrated to either? But now how many! And how large a space in long-established sheets, and even in denominational organs, each of these divine twins has won for itself! The philosophy of their common prominence requires no philosopher to perceive it. They are born of the same influences. They are indispensable correlatives. Both alike drop as doctrine from the lips of the Master, and both beat through the Christian veins from the heart of Christ. But just now let us tie the red string on the wrist of Work, and see how Unity must follow it.

1. Movement, which is the result of Work, secures Unity by concentration. Who has failed to notice the wild distraction of a team of balky horses? The traction is sidelong and backward, and even upward, any way but forward, at any time except together. The swiftest team cannot go well, unless they run well up into the bit! An army attacking moves with equal step and front, pressed into dress by the need every man has of his fellow's support. An army sauntering by the roadway, out of sight and hearing of an enemy, straggles. An army on the retreat breaks, if pressed, into a rout—Chickahominy, Swamp-diggings, disorganize and disperse. Unity is, in fact, exactly proportioned to forward movement. It is not otherwise with the army of Christ. The church asleep is melting away. The church retreating from undertakings toward which the Captain's sword points, is broken to fragments. The church charging becomes a serried column, full and fuller of force and fire at every step. Now, as then, if the church is ever to reach the Canaan of Unity, the command must be on the Egyptian side of the Red sea of work and suffering: "Speak to the children of Israel, that they go forward." A brave pastor once said to a congregation almost fainting in its effort to build a house of worship, "Brethren, we are on thin ice; there's only one way out, and that is to go on." The concentration of a thousand eyes upon a single speaker makes the audience one. The work of attention presents them as a single surface for carving some grand outlines upon. Just in proportion as the Church has felt its mission to work for Christ thrilling through its every tissue and tingling in its marrow, has it been united. Motion toward a common centre is motion toward each other certainly. Since the great revival, can any man decide whether we have learned more about working for Christ, or more about working with each other? In the missionary zeal of this century, the Church Universal has found its consciousness of Unity. Work is necessarily and positively productive of Unity.

2. Negatively, it must aid the same result. Working lessens the supposed obstacles to Unity wonderfully. The relative unimportance of the things which are thorns to the indolent, is clearly seen by the diligent church. Even political organization, with its Protean shapes, ever-changing phases and revolving bases, teaches us that work for a common end will make as strange bed-fellows as ever misery did. Work puts back into
a "limbus patrum" all the hindering things that seem so obstinate when we have nothing to do but to look at them. And the forward motion of work secures unity by casting off really useless particles. A wheel in rapid revolution keeps itself clean. Here, in Pittsburgh, we rub the sharp corners off our small castings by throwing them together in a revolving iron box. They brighten each other. Churches and Christians working together soon lose their sharp corners. They are forced along by an influence it is difficult to resist, and it is extremely convenient to have the surfaces polished to uniformity. Each casting, and each Christian, and each church retains essential shape, and loses only the disagreeable property of hitting and hurting others.

The corollary is plain. Let every body continue to work with all his might. He will find himself, before he knows it, brought into such relations with all other working Christians, that he will find the melody of "Blest be the tie that binds," springing spontaneously from his lips. Let the churches join more solidly than ever in the union organizations for Christian work. Something to do, exalts Him for whom it is done, and the great magnet shoots its subtle attractions through every particle alike, and makes each attractive to the other. The greatest unification this country has ever seen was most largely indebted to one of this country's greatest workers. Those who doubted have found that three years of work have rubbed out all the old lines. True Christian work, necessitating deep Christian devotion, practicalizing Christian thought, belittling Christian differences, wearing away unchristian asperities, elevating the only Christian Model, and broadening rare Christian charity, is the only way to Christian Union.—The Working Church.

CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

NATIONAL COVENANTING.

It would seem to us, that the time has fully come when our Synod should inaugurate a measure of progress contemplated in our recent act of covenant renovation. "To gather into one the scattered fragments of the church of Christ" in the glorious work of national reform, is a noble purpose. With this object in view, a draft of a national covenant was drawn up some time since. The object earnestly sought was to give, at least, an imperfect sketch of such a document as would not compromise the position of the most zealous Reformed Presbyterian, and yet, would meet the approbation of all earnest workers among all Christian Evangelical denominations in the United States. This draft has been submitted to most of the ministers of our church. But, as this subject is of the gravest importance, I have privately communicated this matter "to them that were of reputation," rather than openly and promiscuously. The result has been, that general encouragement has been expressed. Only, some say, "It is not the time." Moreover, I have conversed on this subject, as opportunity served, with ministers of various denominations, and have often been told by them plainly, that no one should claim to be considered a Christian at all who cannot cheerfully sign such a document. There may be added to this, experience in preaching in many places outside of our bounds. Some instances of considerable enthusiasm might be given. In the Joy Street Baptist Church, in Boston, last year, a sermon was preached by the writer on the subject, "Ethiopia shall soon stretch out her hands to God." At the close of the service, Rev. Mr. Ellis,
the eloquent and earnest pastor of the congregation, prayed, that they, "as a part of this great nation might be led on in the duty of national covenanteing." Reserving my argument for the future, at the present it is sufficient to suggest some reasons why the Synod should take immediate action on this subject: 1. National covenanting is a divine ordinance, as acknowledged in our Terms of Communion. 2. The Scripture prophecies are full of this subject. The time is at hand when their fulfilment is expected. 3. The National Reform cause would receive a very favorable impetus from this movement. It will soon, we trust, become a "Covenant Reformation." 4. Other denominations look to us to take the initiative step in this grand moral achievement. 5. It most fully accords with the antecedents of the Reformed Presbyterian Church.

We should have the energy and moral courage necessary to undertake this work harmoniously. We have certainly men who, by the blessing of God, can bring this matter before the churches of the land with hope of ultimate success. May the Spirit of God guide the church courts in their deliberations, that those who constitute them may ever realize the infinite majesty of the kingdom of our Lord and Saviour Jesus Christ, and gain his approbation. Let the watch-word be, "God's glory and man's highest good."

J. B. WILLIAMS.

MEETINGS OF PRESbyterIES.

Iowa.—This Presbytery met at the call of the Moderator, pro re nata, in Morning Sun, Iowa, March 31st, 1874, 1. To consider the calls from Sharon and Morning Sun; 2. To settle difficulties in Morning Sun congregation; 3. To change the time of the regular Spring meeting from May 5th to April 1st. Six ministers and seven ruling elders were present. The Moderator's call was sustained. A call from Sharon on Rev. T. P. Robb was sustained, and transferred to the Lakes Presbytery for presentation. The call from Morning Sun on Rev. C. D. Trumbull was sustained and presented. The call was accepted. Rev. C. D. Trumbull was then released from his pastoral charge, Lind Grove, and arrangements were made for his installation in Morning Sun. John M. Wylie was received under the care of Presbytery as a student of Theology. Arrangements were made for the installation of Mr. Elsey as pastor of Rehoboth congregation, in case he accepted the call. Lind Grove congregation was granted the moderation of a call. The time of the regular Spring Meeting was changed from May 5th to April 1st.

Presbytery sat two full days, most of the time being occupied in settling difficulties in Morning Sun congregation. It is hoped that they are, and will remain, settled.

The officers of last year were re-elected, and are, D. H. Coulter, Moderator; Isaiah Faris, Clerk; R. B. Cannon, Assistant Clerk. The next meeting is to be held in Hopkinton, Maquoketa congregation, on the last Wednesday of September, at 10 A.M.

Walnut City, Iowa.

Isaiah Faris, Clerk.

Kansas.—This Presbytery met in the Reformed Presbyterian Church in Winchester, Kan., April 14th, 1874, at 7 o'clock P. M. The opening Sermon was preached by the moderator, Rev. M. Wilkin, from 2 Tim. i. 13.

We notice the following items of public interest. Rev. A. C. Todd accepted a call from Evans congregation. Rev. W. W. McMillan, and Elder James Beattie, were appointed to attend to his installation, at the convenience of the parties. There were two calls for Mr. Wilkin before the Presbytery; one from Sylvania and the other from Pleasant Ridge. As each of these congregations asked only for a part of Mr. Wilkin's time it was agreed to present them to the candidate, with the understanding that he may accept both, on the condition that he divide his time between the congregations in proportion to the amount paid for his labor, at the rate of not less than eight hundred dollars per year. Rev. J. S. T. Milligan, and Elder Thompson Moore, with J. Marvin, alternate, were appointed to install Mr. Wilkin, at the convenience of the parties.

Rev. S. M. Stevenson was appointed to moderate a call in Tabor Congregation when called upon. The congregations were directed to raise and forward to Presbytery, at the rate of twenty-five cents a member, as their quota of Synod's travelling
fund. The interim Committee of Supplies were empowered to grant Moderations of calls, and dispensation of Sacraments in the vacant congregations.

The Visitation of Winchester Congregation presented it in a prosperous condition. The next meeting of Presbytery is to be held at North Cedar, Kan., on Tuesday, Oct. 20th, 1874, at 7½ o'clock, P. M.

D. McKee, Clerk.

Lakes.—Presbytery held its Spring meeting in Geneva Hall, commencing April 14th, at 7 P. M., and adjourning the following evening. The proceedings were unusually interesting. Instead of a sermon by the Moderator, specimens of improvement were delivered by William S. Fulton and Samuel A. George, students of Theology of the first year. These discourses were heard with great interest, and, after criticisms, were heartily sustained.

A committee from the Sidney Presbytery, of the U. P. Church, (which met the same evening in the same village) tendered the greetings of their court, and requested the appointment of a similar committee on our part to confer with them with reference to a time and place for the members of the two Presbyteries to meet together for the discussion of some question of moral or religious interest. This courteous and Christian greeting was received with pleasure, and was responded to in the same spirit by the Moderator. A committee having been appointed, it was arranged to meet in the College Hall on Wednesday at 3 P. M., to consider the bearing of the temperance movement upon religion and the Christian Church. The discussion of this question and the devotional exercises connected therewith were continued nearly two hours; and were distinguished by a holy and enlightened zeal for the glory of Christ and the elevation and emancipation of human society. At the night session of Wednesday, Presbytery passed several resolutions on the subject of temperance, which will appear in the annual report to Synod.

A call on E. G. Elsey, from Rehoboth, and one on P. P. Boyd, from Old Bethel, Ill. were presented and accepted. A petition from some forty members in Belle Centre and vicinity for a new organization was received, discussed, and postponed till the Fall meeting.

After uniting in prayer in behalf of Rev. A. M. Milligan, whose life was understood to be in imminent peril, Presbytery adjourned to meet in Southfield, the first Tuesday of September, 1874, at 7 P. M.

J. R. Hill, Clerk.

Pittsburgh.—This Presbytery met in the Central R. P. Church, Allegheny City, on Tuesday, April 14, 1874, at 7½ o'clock P. M., and in the absence of the moderator was constituted with prayer by Rev. J. Crozier, the oldest ministerial member present. Prof. J. R. W. Sloane was chosen moderator, T. C. Sproull, clerk, and S. J. Crowe, assistant clerk. The first half hour on Wednesday morning was spent in devotional exercises, with special reference to the case of brother A. M. Milligan, who was dangerously ill. The candidates for licensure, T. J. Allen, J. M. Crozier and M. A. Gault, delivered during the session of Presbytery their remaining trials, and on Wednesday evening, after examination in Theology, Church History and Church Government, by Rev. Wm. Slater, and answering the usual queries, were licensed as probationers to preach the Gospel.

A reason for certain members of the Central and Allegheny congregations in reference to the proposed change in the terms of communion was transferred to Synod. Irwin Station on the P. R. R. was taken under the care of Presbytery as a missionary station.

Presbytery donated to the Seminary building fund its college building fund, amounting to $1592.65; and to the Seminary library fund, its library fund, amounting to $192.84. A call from Adamsville congregation on Mr. E. G. Elsey was sustained as a regular gospel call, and directed to be transferred to Lakes Presbytery.

J. F. Crozier declined a call from West Hebron Congregation, N. Y. Presbytery. Two calls, one from Sterling Cong., Rochester Pres., and the other from Parnassus and Manchester Cong., were presented to J. C. McFeeters. The latter was accepted, and arrangements were made for his ordination and installation on June 19, 1875. Much routine business was transacted. After expressing warm sympathy with the temperance movement, Presbytery adjourned to meet at Slippery Rock Church, on the second Tuesday of October, 1874, at 2 P. M.

T. C. Sproull, Clerk.
INSTALLATION OF REV. C. D. TRUMBULL.

The commission of Iowa Presbytery, consisting of Revs. R. Johnson and W. P. Johnston, with elders W. O. Lindsay and H. F. Samson, appointed to install Rev. C. D. Trumbull pastor of Morning Sun congregation, met in Morning Sun church April 14, 1874; Rev. R. Johnson presided, preached the sermon from II. Thes. iii. 1, put the queries to the pastor elect, offered the installation prayer, and gave the charge to the people. The charge to the pastor was given by Rev. W. P. Johnston. Everything passed off agreeably and satisfactorily. May the relations thus constituted be for God's glory and the edification of his church, and be followed by his blessing.

The name of the congregation is characteristic of their rise and prosperity, as well as of the beauty of their location. That their light may increase in strength, and shine more and more, until it becomes like the noonday sun in its brightness, is the prayer of the many friends of both pastor and congregation. H. F. Samson, Clerk.

REMARKABLE ANSWER TO PRAYER.—LETTER FROM THE REV. A. M. MILLIGAN.

Dear Brother: So much interest has been manifested in my case by friends and brethren, that I feel constrained to record what has seemed to be a manifest interposition of Providence, in answer to prayer. I do this the rather because the echoes of Prof. Tyndall's profane banter that a prayer test should be applied to the Almighty, have hardly died away.

During the month of March my bowels became strangely closed, I being otherwise in comparative health. Dr. Hamilton discovered that a tumor in the peloric cavity, pressing the bowel against the sacrum, was the cause. Consulting Dr. John Dixon, whose opinion coincided with his own, they advised me to get the advice of Dr. Van Buren, of New York, who had made that part of the human frame his special study. Dr. Hamilton kindly accompanied me to New York. Dr. Van Buren, Dr. Keys and Dr. Mason, each eminent in that part of their profession pertaining to my case, after separate examinations, agreed with each other, as also with Drs. Dixon and Hamilton, who stand at the head of their profession in Pittsburgh. Dr. Van Buren gave me their opinion in these words: "Regarding you as a man who can bear the truth, we have thought it best to tell you frankly, that it is not a matter of opinion with us but of absolute knowledge, that your bowel is inclosed between two bony substances, as between the jaws of a vice, so that the great sewer of nature is shut. The tumor is immovable, hard as a bone, and probably cartilaginous. It is in so vital a part that surgery dare not interfere with it; no human power can remove it, or give you relief. It is simply a question how long you can live in this condition. There is but one chance for your life, and that is, by colotomy, to open an artificial outlet above the obstruction." I had been in this for three weeks, and had taken the smallest quantity of liquid food that would support life. Every day increased the danger. I consented to colotomy, and Wednesday, April 8th, was appointed for the operation at 3 P.M. The day preceding, the surgeons measured and marked my body for the operation, and kindly informed me that I had better arrange my affairs, as a wise man would on going into battle. I endeavored to "set my house in order," and take leave of my family and flock far away.

In the meantime, some ministerial brethren and I agreed to ask my restoration without the resort to colotomy, and to plead the promise of Matt. xviii. 19. My own congregation met every night for prayer, and pressed the throne with strong crying and tears; other congregations in New York, Philadelphia, Newburgh, Boston, Allegheny and New Alexandria offered special prayer in my behalf. The Evangelical Ministers' association of Pittsburgh spent a half hour in prayer for me. Many witnesses of these exercises felt that a spirit of supplication had been poured out such as precedes the answer.

On Monday evening Elder John A. McKee, having consulted with Dr. Sterrett, arose in the prayer-meeting and said he could not bear that their pastor should endure that dangerous operation away so far from his family and flock, and proposed to have him brought home, and the New York surgeons brought here to perform it, offering to bear the additional expense. Others at once seconded the proposal, and arrangements
were made that Dr. Hamilton and Prof. Sloane should go to New York, and, if possible, bring me home. They reached there Wednesday morning, and at 2 o'clock, within an hour of the time fixed for the operation, the arrangement was made for its transfer to Pittsburgh, Dr. Hamilton assuming the responsibility of my removal and the postponement of the operation till the following Tuesday. In another hour I was on my way home, where I arrived on Thursday. The next morning, without any human instrumentality, an opening was effected, and in thirty-six hours fifteen motions of the bowels carried away the accumulations of three weeks. The next day Drs. Dixon and Hamilton examined and found that the tumor had moved downward an inch and a half, so that though the tumor was as hard and immovable as ever, the curve of the sacrum gave more room to the bowel. This has continued for four weeks; I now can use some solid food and my strength is returning so that on last Sabbath I served a table at our communion. What the future may be is still hidden in the inscrutable arcana of divine wisdom. I can only rest in the infinite goodness of Him who has wrought for me so remarkable a deliverance. Expressing my gratitude to the dear friends who have so kindly remembered me in my affliction, and whose prayers have prevailed, I ask you, dearly beloved, to join me in an offering of praise and thanksgiving to him who has so signally wrought for my help.—Yours, &c., A. M. MILLIGAN.

ALLEGENNY CITY, May 5th, 1874.

LAWS OF NEW YORK RELATING TO REFORMED PRESBYTERIANS.

Until 1866 Reformed Presbyterians in New York were compelled to hold their church property under the general law of 1813 which provided for unordained Trustees, or under the special act of 1822 which made the Consistory of Minister, Elders and Deacons the legal Trustees. Both of these Acts of the New York Legislature for the incorporation of religious societies were felt by many to be contrary to the word of God, and inconsistent with our principles of Church Government, and had been so declared by Synod. In the winter of 1865-6, Mr. Hugh Cheyne, a well-known and esteemed member of the Brooklyn congregation, after years of anxious thought and after consultation with several of our ministers, prepared and secured the passage through the Legislature of a supplemental Act. At a later date, having been frequently applied to for instructions in effecting the incorporation of congregations under this act, Mr. Cheyne at his own expense procured the opinion of the eminent Prof. Theodore W. Dwight in relation thereto.

We gladly lay before our readers the act and opinion in full, and call attention to the following leading features of this Charter of 1866. First. As supplemental to the Acts of 1813 and 1822 it retains all their provisions except as modified by additional safeguards, rights and privileges which it provides for and secures. Second. It secures the rights of the congregation by putting the tenure of their church property and the designation of the Trustees into their hands. Third. It recognizes and honors the Deacon as a distinct officer in the Church of Christ by committing to his management all the temporalities of the House of God. Fourth. It guarantees to the session not only the privilege of giving advice and counsel, but also the full and free exercise of their spiritual control over the congregation and Deacons, since by "the rules &c., of the R. P. Church," this Court determines the standing of every member and officer, and confers or deprives of the enjoyment and exercise of the privileges of the same.

Laws of New York.—Chapter 447.—An Act relating to Reformed Presbyterian Churches or Congregations.—Passed April 7, 1866.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. When any Reformed Presbyterian church or congregation shall, by resolution duly passed at a meeting of the church or congregation, determine that the deacons of such church or congregation shall be the trustees for such church or congregation alone,
then it shall be lawful for the deacons of every such church or congregation now or hereafter to be established in this State to be the trustees of every such church or congregation; provided that they shall have been elected according to the rules, constitution and usages of the Reformed Presbyterian church and are actively engaged in the exercise of their office in said church or congregation. And it shall be lawful for the said trustees, if not already incorporated, to assemble together and proceed to incorporate themselves, in the mode prescribed in and by the act entitled "An act to provide for the incorporation of religious societies," passed April fifth, eighteen hundred and thirteen, and the act entitled "An act supplementary to the act entitled 'An act to provide for the incorporation of religious societies,' passed April fifth, eighteen hundred and thirteen," passed April twelfth, eighteen hundred and twenty-two.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.
I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.
FRANCIS C. BARLOW, Secretary of State.

With a view to incorporation, under the above act, the following questions were addressed to Professor Theodore Dwight, Law Department, Columbia College. That distinguished jurist answered in the annexed note, and gave the concise and clear opinion appended to it.

QUESTION 1st. Must not this Religious Society re-incorporate?

Question 2d. Even if re-incorporated, is the simple reference to the acts of 1822 and 1813 sufficient to confer the powers, &c., of trustees mentioned in those acts?

37 Lafayette Place, New York, Oct. 31, 1872.

My Dear Sir:—I enclose opinion. You will see that I think the corporation already existing, is simply modified by the Act of 1866, and that it is only necessary to be incorporated under the law of 1813, when there is no incorporation. * * * * * As ever, with sincere regards.
Yours very truly,
THEODORE W. DWIGHT.

THE OPINION.—In regard to the questions asked me, my opinion is as follows:

Chapter 60 of the Laws of 1813 (passed April 5th), provides a general mode by which religious societies can be incorporated. The first and second sections refer to the Episcopal and Reformed Dutch Church, while the third section is applicable to religious societies generally. That section would have included the "Reformed Presbyterian Church," had it not been for chap. 187 of the laws of 1822 (passed April 12th), which establishes the board of trustees, but in other respects, leaves the law of 1813 in operation. In other words, previous to chapter 447 of the laws of 1866, the organization of the "Reformed Presbyterian Churches" was governed by the law of 1813, except so far as that law is modified by the law of 1822.

The next inquiry is, what is the effect of the law of 1866? That recognizes both the law of 1813 and 1822, and modifies them in a single respect. Accordingly, the present law of organization of "Reformed Presbyterian Churches" is the old law of 1813, as modified by the law of 1822, and as again modified by the law of 1866.

I now reach the questions put to me, and in order to make my answers clear, I will premise that there are two cases contemplated both by the law of 1822 and 1866. One is where there was already an incorporation under the former law, and the other where, at the time, there was no incorporation, but one might be made at a future day. In regard to the first, it will be seen, on a moment's reflection, that when the law of 1822 was passed, there were cases during the nine years which had elapsed—from 1813 to 1822—in which incorporations had taken place under the law of 1813. Accordingly, these former incorporations were to be modified so as to conform to the new law. This was done under the first portion of the law of 1822. The other case, that of incorporations to be hereafter formed, was provided for in the clause beginning in the ninth line of the law of 1822, with these words, "and it shall be lawful for the said trustees if not already incorporated," &c.—3 Edmond's Statutes, 697.

The law of 1866 bears a close resemblance to that of 1822, and is drawn on the same general plan. It also provides for two cases, one where there are churches already incorporated under the combined effect of the laws of 1813 and 1822, and the other where the corporation is to be formed in future. The former corporations are wholly unaltered, except that deacons may be made to take the place of ministers, elders, &c.

My opinion, therefore, is as follows:—1. If the religious society is already incorpo-
Our Banner. [May 15,

rated, no new corporation is necessary. 2. The simple reference to the acts of 1822 and 1813 is sufficient to confer powers on the trustees. If, however, the society never has been incorporated, the deacons, if the congregation vote that they should be trustees, should draw up a certificate, as stated in the law of 1822, and the third section of the act of 1813, and have it acknowledged and recorded by the county clerk, whereupon the trustees would be incorporated.

This last step would not be necessary if the trustees are already incorporated.

New York, October 30, 1872.

Theodore W. Dwight.

MISSIONS.

FOREIGN.

LETTER FROM MISS CRAWFORD.

Latakia, March j, 1874.

It seems almost impossible to find time to write. The charge of fifty children involves a great many cares; particularly when there is so much sickness among them. Miss Dodds and I have hardly time to do anything for ourselves since my return. I wrote before of the death of one of our smallest lambs. Since then another, Yusef's youngest child, has died of the same disease, dysentery. She was only 4½ years old, and a very bright, interesting girl. Poor Yusef's troubles have been many and severe. He and his companions are still in the hands of the Turks, though there is still hope of their release before long. Sometimes I almost wish the Turks would refuse Earl Granville's demand for their release, so that England might wipe this government out of existence.

Yusef has been very sick lately, and was forced to rise from his bed to go through the drill. We heard last mail that he was better. His betrothed bride is with us in school, is learning rapidly, and seems to have a very good disposition. We have the wife of one of the other teachers, Saleem Halafiee, and her two children also with us; so that their imprisonment gives us an opportunity of teaching their wives the Christian religion, and preparing them to be helps meet for them on their return. So God brings good out of evil.

An incident came to my knowledge yesterday which shows how our work spreads, and gives us hope of a great awakening at some future time among this people. Two girls, one a Greek and the other a Maronite, who learned to read, write and sew with me before I went home, have opened schools for themselves, and are teaching the little girls of their own sects to read, and use the Protestant books for that purpose. The people at home need not be alarmed about the breaking up of our work. It is going to progress, and the more it is opposed the more it will grow, until possibly we may send missionaries to America, as the West is now sending back to the East the knowledge of Christ which was carried from thence.

It is too bad that you can find no female helper for us. Alas, that the missionary spirit should be so weak among the young ladies of the Covenant Church. Mr Beattie intends to send his daughter Lizzie home to America that she may go to school. She will go with Dr. Thompson and family of Beirut who start about the first of April. It has become necessary for Dr. Metheny to begin to make arrangements to get another house, and Miss Dodds and I will then have to go to housekeeping. It is not safe to have a family where there are so many children subject to contagious or epidemic diseases. Mrs. Metheny and her babe both took dysentery and were quite ill while it was so bad in the school. Her health is very good now, as is that of all our Mission Circle except Dr. Martin, who has not yet regained his former strength. Please remember me kindly to all inquiring friends.

Beckie Crawford.

LETTER FROM MRS. METHENY.

Latakia, March 14th, 1874.

Since I wrote we have been much cast down by the news of the removal of our American Consul General of Beyrout. Mr. Hay has always taken a warm interest in
missionaries and their work, and in the case of the arrest of our three teachers has taken an active part, which we feel is the cause of his removal, for our government has removed him at the request of the Turkish government. But what else can we expect of the American government when it is not Christian. His successor is a man from Georgia, and what can we expect from Georgia? But there is no use in borrowing trouble. We learn, from good authority, that an order from Constantinople has reached Damascus for the release of our three teachers, but the officials have not honored the order, and the teachers are still in custody, and our hope for their release is very feeble at present. May our Elder Brother be very near to them and give them strength in this their day of trial. The teachers were well the last word we had from them. The small-pox is prevailing in town, and has made its appearance in the surrounding villages. The school children have been vaccinated several times, but the vaccine is not good and has no effect. Mr. Easson's little Georgie has the varioloid. The doctor has been kept very busy since we came back, as many of the natives who had ailments were waiting for his return to receive advice. He preached his first sermon in Arabic a few weeks ago. Dr. Martin expects to pay a visit to Jerusalem now that we are back again.

Last week was quite cold here. We had ice half an inch thick, and one day we had quite a snow storm. It has never been so cold in Latakia in all the time we have been here. We seldom have cold weather after the middle of February. The winter occasioned much distress among the poor. We all gave something from our private store to relieve them. Dr. Metheny and Mr. Easson made and distributed soup to a great many people; one day they fed nearly four thousand. Such specimens of humanity as some of them were! They were nearly all bare-footed, and but thinly clad. In this good work of feeding the hungry, we are brought very near to Jesus in his work of mercy. Twice he provided food for the multitudes. Give us your prayers that God may bless our words and our works.—Sincerely,

EMMA GREGG METHENY.

OBITUARIES.

Died.—At her residence in Southfield, Michigan, July 12th, 1873, of consumption, Mrs. Elizabeth Grier, wife of Wm. J. Grier, in the 50th year of her age. Her death was a severe trial to her husband, who had already experienced repeated bereavements by the afflictive hand of God. One child, a daughter by his former marriage, deeply mourns the loss of all she remembers of a mother's love and care, and is all that survives to cheer his oft-stricken home.

The deceased was an admirable woman. To become acquainted with her was to admire and love her. From an early age she was a consistent member of the R. P. Church, and her attachment to our principles was worthy of the days when tender maidens and gentle wives and mothers, laid down their lives for the Covenant. Not long before she died she remarked to the writer that there was just one thing she desired to live for, and that was to stand up for Covenanters. She was a woman of exalted faith and piety. During her long illness, she never once faltered in her trust in her precious Redeemer. Her last words were—"Lord Jesus, come quickly." J. R. H.

WILLIAM JOHN DOUGAN.—With deep sorrow and with a keen sense of our loss we write upon the roll of death the name of our departed friend. Our tears and prayers on his behalf were not honored by a prolonged life: for there was one at the right hand of the Eternal Throne interceding with the Father for him, "I will that he whom thou hast given me be with me where I am: that he may behold my glory." Our brother did not attain the fulness of manhood for he was called away in his thirty-fifth year. His life though brief was one of activity and worth. Leaving his native land when a mere youth, he reached New York in 1855, where he afterwards dwelt. Born of godly parents and receiving from them the principles of true religion, he gave evidence that their teachings and prayers were not fruitless. Recognizing the Church as a strong refuge into which a man may come and be secure against the many temptations and corruptions of a city life, he entered the communion of the Third Congregation, New York, and continued a consistent and respected member until death. God ac-
knowledged his act of self-devotion and blessed him both in his religious and business life. While in his native land for a time he died February 16, 1874, in his father's home at Mowhan, Markethill, County Armagh, Ireland. Although his illness was brief, death found him ready. Like a trustful child without a murmur he said "Thy will be done." With the clear eye of faith he readily perceived that the inheritance laid up for him above was more excellent by far than that of earth. To this inheritance he gave his last thoughts, asking his friends to read and re-read to him the 14th chapter of John's Gospel, and Revelation, 22nd chapter. His closing days were days of prayer, and communion at the Throne of Grace. His death was peaceful. He quietly fell asleep. He has gone, and we are left to mourn but not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Died.—In Newburgh, N. Y., March 17, 1874, Mr. James Frazer, aged ninety-three years, eleven months and ten days. The subject of this notice was born in Markethill, county Armagh, Ireland. At the age of fifteen he made a public profession of his faith under the ministry of Rev. Mr. Aikens, and continued a faithful member of the church for nearly seventy-nine years. Perhaps few, if any, in this country could claim the honor of having publicly professed Christ for so long a period—not only living, but also being a member of the Church beyond the "three score and ten" of man's allotted time. About forty years ago he emigrated to America, and after sojourning for a time in Albany, Argyle and Kortright, he settled in Newburgh, when he was chosen an Elder in the Second Ref. Pres. Congregation at its organization in 1854, and continued in the exercise of that office until his death.

In his fidelity to his Master, his personal piety and delight in divine ordinances he gave the best evidence that he "walked with God." Some idea of his inner life may be gathered from loose papers found in his Bible after his death, and from which we make two extracts. They show that he frequently entered into covenant with his God.

"Thursday, September 23, 1858. This morning I have given myself to God, entered again into covenant with him, relying on his grace to enable me to keep it. God, give me grace to pay my vows. J. F."

"October 1st, 1863. This morning I have again sworn to Thee and with uplifted hand have dedicated myself and all I have to be thine, and that for ever. O God of all grace, give me grace and strength to keep this my oath with Thee and never forget it. J. F."

These extracts, and many others which might be given, are a noble testimony to his private character; and his peace of mind and bright hopes at death were a glorious coronation of a long life spent in the service of a faithful Master.

MINUTE ON THE DEATH OF JAMES QUA.

James Qua, Ruling elder in the R. P. Congregation of Rushsylvania, departed this life, March 24th, 1874, in the 58th year of his age. There was in the last years of Mr. Qua a very evident growth in grace, manifested by a very deep interest in divine ordinances, and a great degree of spiritual mindedness. And although very careful not to come to a hasty conclusion that he was in a state of grace, yet, as the result of careful self-examination, he did arrive at the assurance before he died that there had been made with him an everlasting covenant, ordered in all things and sure; and he fixed the time when it was made, to be when he was eight years old. The last sentence that he clearly uttered before his death was: "To depart and be with Christ is far better." In view of his death the session passed the following resolutions:

1. That we tender to his bereaved family our most cordial sympathy; and commend them to the care of him who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

2. That by the death of our esteemed brother, the session feels that in the loss of his counsel and Christian fellowship, there is a void that will not easily be filled.

3. That in his example there is an admonition to us all to labor to arrive at the same high and precious attainments.

The clerk was directed to forward a copy of the above to the Reformed Presbyterian and Covenant and to Our Banner for publication, also to furnish the bereaved family with a copy.

P. H. Wylie, Moderator.

Henry George, Clerk.
MINUTES OF THE SYNOD
OF THE REFORMED PRESBYTERIAN CHURCH,
HELD IN THE FIRST CHURCH, PHILADELPHIA, PA.

May 27, 1874.

The Forty-Fifth Session of the Synod of the Reformed Presbyterian Church met according to adjournment, at half past seven o'clock P. M., and after a sermon by the Moderator, Rev. Jos. McCracken, from I. Sam. vii. 12, "Hitherto hath the Lord helped us," was constituted with prayer. Adjourned, with prayer, to meet to-morrow morning at nine o'clock.

THURSDAY'S PROCEEDINGS.

MORNING SESSION.

May 28, 1874.

The Court met at nine o'clock A. M., and was constituted with prayer by the Moderator. The members were ascertained, and are as follows:

NEW YORK PRESBYTERY:

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<tr>
<th>MINISTERS</th>
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<th>CONGREGATIONS</th>
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<tr>
<td>A. Stevenson,</td>
<td>David Torrens,</td>
<td>2d &quot;</td>
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<td>David Gregg,</td>
<td>A. Bowden,</td>
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<td>James Kennedy,</td>
<td>R. McAfee,</td>
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<td>John H. Boggs,</td>
<td>W. F. Bell,</td>
<td>Brooklyn.</td>
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<td>Samuel Carlisle,</td>
<td>Isaac Cochran,</td>
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NEW YORK PRESBYTERY, (Continued.)

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<th>MINISTERS</th>
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<td>J. R. Thompson,</td>
<td>W. B. Hall,</td>
<td>2d Newburgh.</td>
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<td>W. Graham,</td>
<td>J. Calderwood,</td>
<td>1st Boston.</td>
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<tr>
<td>D. McFall,</td>
<td>John Greer,</td>
<td>2d “</td>
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<td>J. C. Taylor,*</td>
<td></td>
<td>Craftsbury.</td>
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<td>J. M. Beattie,</td>
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<td>Ryegate &amp; Barnet.</td>
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<td>J. O. Bayles,</td>
<td>Samuel Mahaffy,</td>
<td>West Hebron.</td>
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<td>J. B. Williams,</td>
<td>D. G. McDonald,</td>
<td>Bovina.</td>
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<td>D. McAllister,</td>
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<td>A. W. Johnston,</td>
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<td>Coldenham.</td>
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PHILADELPHIA PRESBYTERY.

| T. P. Stevenson, | John Wright, | 1st Philadelphia. |
| S. O. Wylie, | J. Caldwell, | 2d “ |
| R. J. Sharpe, | T. Laughlin, | 3d “ |
| John Lynd,* | H. Smith, | Baltimore. |
| T. S. Lynn, | J. Kennedy, | Conococheague. |
| R. D. Sproull, | W. M. Calvert, | |
| S. Bowden, | | Rochester. |
| W. McFarland, | R. J. Collins, | York. |
| R. Shields, | J. Hargrave, | Lisbon. |
| Joseph Hamilton, | | Ramsay. |
| | | Sterling. |

ROCHESTER PRESBYTERY.

| D. B. Willson, | J. Davidson, | Allegheny. |
| R. Reed, | R. McIsaac, | Bear Run & Mahoning. |
| J. W. Sproull, | R. McCracken, | Brookland. |
| J. A. Black, | R. Akin, | Central Allegheny. |
| N. M. Johnston, | John Acheson, | Clarksburgh. |
| T. C. Sproull, | J. Hunter, | Little Beaver. |
| T. A. Sproull, | J. S. Patterson, | Manchester & Parnassus. |
| S. J. Crowe, | J. C. Steel, | Monongahela. |
| D. Reed, | D. C. Patterson, | N. Alexandria & Greensburg. |
| A. M. Milligan, | W. Magee, | New Castle. |
| | | Oil City. |
| | | Oil Creek. |
| | | Pittsburgh. |

* Ordained since last Synod.
**1874.** Minutes of Reformed Presbyterian Synod.

**PITTSBURGH PRESBYTERY, (Continued.)**

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<th>MINISTERS</th>
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<td>R. J. George,</td>
<td>W. S. Kernohan,</td>
<td>Poland and N. Jackson</td>
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<td>A. J. McFarland,</td>
<td>J. Hill,</td>
<td>Salem</td>
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<td>J. C. Smith,</td>
<td>R. McCaslin,</td>
<td>Slippery Rock</td>
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<td>John Galbraith,</td>
<td>W. Allen,</td>
<td>North Union</td>
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<td>Joseph Hunter,</td>
<td>J. C. Dodds,</td>
<td>South</td>
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<td>T. Sproull,</td>
<td>A. Coulter,</td>
<td>Wilkinsburg</td>
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<td>Prof. of Theology,</td>
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<td>J. R. W. Sloane,</td>
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<td>Prof. of Theology.</td>
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<td>John Crozier,</td>
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<td>T. M. Elder,</td>
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<td>N. R. Johnston,</td>
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<td>J. J. McClurkin,</td>
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**OHIO PRESBYTERY.**

|               |                  |                        |
| H. P. McClurkin, | W. Speer,       | New Concord            |
| J. A. Thompson, | T. J. Blackwood,| Londonderry            |
| J. C. Boyd,     | W. Dunlap,      | Utica                  |

**LAKE PRESBYTERY.**

|                |                  |                        |
| J. L. McCartney, | J. S. Johnston,  | 1st Miami              |
| W. Milroy,     | T. Logan,        | 2d "                   |
| P. H. Wylie,   |                  | \( Rushsylvania \)      |
| J. R. Hill,    | James Morrill,   | Southfield             |
| John French,   | James Speer,     | Cedar Lake             |
| T. P. Robb,    | R. Davidson,     | Lake Eliza             |
| H. H. George,  |                  | Garrison               |
| Pres. of Geneva College. | |                        |
| B. McCullough,  |                  |                        |
| Robert Somerville, |                |                        |

**ILLINOIS PRESBYTERY.**

|          |                  |                        |
| D. S. Faris, | Robert McAfee*  | Bethel                 |
| D. G. Thompson, |                | Elkhorn                |
| J. M. Faris, | J. G. Miller,    | Churchill              |
| J. McCracken, | D. Williamson,   | St. Louis               |
| J. Shaw,     | R. Irvin,        | Staunton                |
| D. C. Martin, |                  | Bethesda                |
| P. P. Boyd,  | John Hunter,     | Princeton               |
| James Wallace, |                | Old Bethel              |

* Not present at the constitution of the Court.
IOWA PRESBYTERY.

MINISTERS.


ELDERS.

J. McIntire,              W. L. Wright,             W. O. Lindsay,   M. Chestnut,   S. Bayles,

CONGREGATIONS.


KANSAS PRESBYTERY.

D. McKee,           Josiah Dodds,         J. S. T. Milligan,  S. M. Stevenson,  M. Wilkin,  A. C. Todd,  J. C. K. Faris,

W. Gilmore,


The rule requiring the election of officers by calling the roll was suspended, and Rev. John Galbraith was chosen Moderator, Rev. J. R. Thompson continued Clerk, and Rev. J. W. Sproull, Assistant Clerk.

The Rev. S. O. Wylie stated that Rev. J. B. Williams, who was present at the constitution of the Court, had received news of sickness in his family, and, therefore, had returned home.

The following persons gave reasons for absence from the last Synod, which were considered satisfactory, viz.: Revs. Joshua Kennedy, J. W. Shaw, S. Bowden, J. J. McClurkin, T. M. Elder, D. S. Faris, S. M. Stevenson, and J. C. K. Faris.

The hours of meeting for the present session were appointed to be from nine to twelve A. M., and from two to five o'clock P. M.

The Rev. T. P. Stevenson, Rev. R. J. Sharpe, and John Caldwell were appointed a Committee on Devotional Exercises.

* Organized since last Synod.  † Ordained since last Synod.
Permission was granted to the several Presbyteries to hold sessions during the present meeting of the Court.

The hearing of Presbyterial Reports was made the second order of the day for to-morrow.

The Committee on Unfinished Business made a partial report, which was accepted, and considered item by item for adoption.

Item 1. "Rules of Order," which was at last Synod made the order of the day for to-morrow morning, was laid on the table for the present.


5. Report of Committee on Memorial Fund. Laid on the table for the present.


7. Report of Committee on Homestead Oath. The Committee was continued, and Rev. D. McAllister made Chairman in place of Rev. A. M. Milligan.


9. Report of Committee on the Memorial of Henry George, presented at last Synod. The report was accepted, and considered item by item for adoption.

The Boards of Missions, and Treasurer of Synod were directed to report to-morrow at three o'clock P. M.

The Court took a recess until two o'clock.

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**AFTERNOON SESSION.**

The Court came to order at two o'clock P. M. In the absence of the Moderator, Rev. J. McCracken was called to the chair. Roll called. Minutes read, amended and approved. The consideration of the report at recess was resumed. The report was amended and adopted, and is as follows:

**REPORT OF THE COMMITTEE ON THE MEMORIAL OF HENRY GEORGE AND OTHERS.**

This memorial raises an important practical question in regard to the duty of members in the Reformed Presbyterian Church to join in, or promote united meetings for prayer and other social exercises with the members of other churches.

In reply to the prayer of the memorial we report,

*First,* That it is only when "walking in the light" that Christians can have fellowship with God and with one another. In anything, in doctrine or worship, contrary to, or inconsistent with, the mind of Christ, there can be no true Christian fellowship, however the influence of religious excitement may stimulate men to attend upon forms of godliness. "If we walk in the light, as He is in the light, we have fellowship one with another." "Therefore love the truth and peace," "that ye may with one mind and one mouth glorify God."
Secondly, Our Church does not teach it to be sinful, or inconsistent with our position, for her members to join with the members of other churches in prayer and other religious exercises, when these are characterized by the following requirements:

1. When they are conducted in agreeableness with the Word of God. To unite with the members of other evangelical bodies in prayer, praise, reading the Scriptures, and the advocacy of any common, public, scriptural cause, has not in the past been considered as inconsistent with our profession, when these exercises have been scripturally conducted, otherwise we could not have lent our aid in the Anti-slavery, or in the Temperance movement nor could we prosecute the work of National Reform, or any other good work affecting society outside of our own ecclesiastical connection. In religious exercises, however, when conducted in a corrupt and unscriptural manner, it has always been regarded as wholly inconsistent for Reformed Presbyterians to join.

2. When joining in such united meetings does not involve members in our Church in anything inconsistent with their own position and testimony. Great caution we think to be necessary in this respect. (1.) That we do not appear to approve of, or acquiesce in, anything in the position or practice of corrupt or backsliding churches against which we have testified as being sinful. This was what gave peculiarity to the practice of the fathers of our Church. They maintained a marked and significant position of separation from other Churches, not because they called in question, or denied the personal Christianity, piety and godliness of their members, but to bear practical testimony against the corrupt and backsliding courses which they had followed. (2.) That we do not accept of any understanding, either expressed or implied, that would bind us to refrain from teaching, at such meetings, any doctrine or truth of Christ. All such understandings and agreements to keep off certain truths for the time being, are sinful and ensnaring, and, as the suppression of the truth has always been regarded as a breach of the ninth commandment, they are very unworthy on the part of witnesses of Christ. (3.) That the members of our Church, at such meetings, be not exposed to the influence of erroneous teaching, contrary to the form of sound words. (4.) That such general meetings do not interfere with, nor be allowed to supersede, our own social worship. To encourage our members to attend such united meetings, to the neglect of our own, always has, and always will, prove disastrous to the interests of our Church. It is both false in principle and mistaken in policy.

Thirdly, The propriety of announcing such meetings from the pulpit in our congregations will depend upon their character, judged by the above requirements. When, therefore, it would be inconsistent, unfaithful, or unsafe for our members to attend, it would be inconsistent and wrong to announce.

In conclusion, the Committee would suggest the importance of increased diligence on the part of ministers, elders and members of our Church in maintaining in a lively and efficient condition our own time-honored practice of social worship, persuaded that, in proportion as our own meetings for prayer and spiritual improvement are kept up with life, diligence and profit, there will be the less tendency exhibited by our people to frequent such promiscuous assemblies as are referred to in the memorial.

Respectfully submitted,

James Kennedy,
Andrew Stevenson,
J. C. K. Milligan,

Committee.

Item 2. The Report of the Committee on Unfinished Business was taken up and the Committee on the Signs of the Times reported. Report amended and adopted, and is as follows:
REPORT OF THE COMMITTEE ON THE SIGNS OF THE TIMES.

Fasting is repeatedly spoken of in the Old Testament Scriptures: in some cases it was private, and in others of a public character. From the time of the giving of the law, an annual fast was observed in Israel; and we are assured by the Master himself, that the duty of fasting was not to be allowed to fall into disuse, for when the disciples of John came to him and inquired, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus said to them, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them; but the days will come, when the bridegroom shall be taken from them, and then shall they fast." It, then, becomes our duty at this time—

I. To confess the sins of the nation; and

1. The nation still refuses to acknowledge the absolute supremacy of God, who has in his providence formed the nations, and, in his word, claims them as his moral subjects." "Be wise now, therefore, O ye kings!"

2. The nation still refuses to place the crown of moral dominion on the head of the Mediator, and virtually says, "We will not have this man to reign over us."

3. The nation still refuses to lay any proper basis in its Constitution, for the purpose of enabling it to give a Scriptural recognition to the Church of Christ, and to make becoming responses to her moral claims. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isaiah lx. 12.

4. The nation still refuses to acknowledge the authority of God's law, not only in making choice of rulers, but in all the departments of government; and, in consequence, men who are not only Sabbath-breakers, but notoriously immoral, are exalted to power; and the influence of their conduct is a moral pestilence in the land, so that Sabbath-breaking and profanity, robbery and bribery, drunkenness and murder, with all manner of immorality, are alarmingly prevalent. Iniquitous "rings" are often formed; the people are in various ways oppressed, and the tone of moral responsibility lowered.

5. The nation still refuses to listen to the admonitions that God is giving in his providence, by means of conflagrations and disasters, both on sea and land.

II. To confess the sins of the church.

1. The ministry do not take hold on God and wrestle with him, as they should, for the out-pouring of his Spirit to accompany their labors; hence, true revivals of religion are seldom heard of.

2. The preaching of the gospel is often of such a kind, that it passes over the people, and is not like the well-directed, and sharp-pointed arrow that pierces to the heart, so as to carry with it conviction; hence, the ministry are seldom met with the question, "What must I do to be saved?"

3. There is far too little faith called into exercise in hearing the word. The people do not feed upon it with that relish that they should, nor do they digest it with sufficient care, so that it might be more abundantly incorporated with their spiritual nature, and that they might become brighter manifestations of its power.

4. Notwithstanding all that has been done by us as a Church, we are far behind the standard of apostolic earnestness in doing the work of Christ.

5. While liberality in the Church, in many instances, is not what it should be, yet much sin consists in giving, often as a kind of necessity, rather than from a sense of duty, and as an act of worship to the Lord.

6. There is far too little missionary effort put forth by congregations, and, hence, there is a great deal of talent in the Church that is in a great measure unemployed, which if properly directed, might be a power for good. Then in other denominations of the Church, we have to mourn over the fact that so little progress is made in reaching the true Scriptural stand-point of doctrine, worship and discipline. In many of the Churches members of secret orders are admitted to sealing ordinances, and also those who neglect
the duty of family religion. And, moreover, in the numerous existing divisions among professing Christians, we have the evidence of the Lord's wrath, "I will divide them in Jacob, and scatter them in Israel."

III. The sins of families.

1. The sins of parents. In many instances there is a forgetfulness of those obligations that they took on them when they presented their children to God in baptism, and in too many cases, there is a forgetfulness of the vitality of that promise, "Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. xxii. 6. In many cases parents do not look narrowly into the religious condition of their families, to see if they are living in a state of fellowship with God, or in forgetfulness of that duty. Besides, many parents do not talk enough on religious subjects to their children, nor do they exemplify religion themselves with sufficient carefulness, so as to become an instrumental power over the minds of their children; and then there is too little wrestling with God, that he would bless all their efforts to his own glory and their children's good. And, moreover, in some cases, at least, if not in many, parents are too long in beginning to impress the minds of their children with the sense of their duty and obligation to God; and in some instances excuse themselves from the work because they have little ability, and so bury their talent in the earth because God gave them one and not two.

2. The sins of children. In many cases children of adult years never call to mind those obligations which their parents took on them when they presented them in baptism, and which descend on them as soon as they reach years of maturity, and so by ignoring these obligations they readily run into the snare of Satan, to be taken captive by him at his will.

For these and other causes, Synod appoints the first Thursday of January, 1875, to be observed as a day of fasting and humiliation.

Causes of Thanksgiving.

Gratitude to God is a Christian duty. The Apostle says, "Thanks be to God for his unspeakable gift," nor is it possible for us even to exhaust this theme; and as the greater gift implies the bestowment of lesser ones, so God is constantly pouring into the lot of his people innumerable blessings. "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand."—Ps. cxxxix. 17.

1. We would desire to remember, with gratitude, the general good health that has prevailed; for although the pestilence has swept over sundry localities, yet it has not caused lamentation and mourning among us.

2. The crops have been generally good, and the toils of the husbandman amply rewarded.

3. Although a panic has very generally prevailed over the country, arresting progress in sundry individual pursuits, and throwing many workmen out of employ, yet no serious suffering, to any great extent, has been the result. God has been kind in sending an unusually moderate winter, so that as large a supply of fuel and clothing was not needed, as would have been necessary if the winter had been more severe.

4. We take pleasure in observing the progress of that movement that has for its object the reformation of the nation. From a small beginning it has rapidly grown to be a power, and is making itself felt very largely throughout the country. The opponents of the movement no longer ridicule it, while its friends are much refreshed and encouraged in view of the progress made during the past year.

5. We look with much interest on the advance made in the cause of temperance, and as the tide-wave of its power rolls onward, prostrating opposition in its march, we are
much encouraged to hope for the success of the movement; and with its success an
impulse will be given to other reformatory measures, so that vice and crime will be
measurably checked, and a vast number, who are now the dregs of the community, will
be socially elevated, the wealth of the country increased, and its industrial pursuits
quickened and better supported.

6. We would remember, with gratitude to God, the encouraging condition of our
foreign mission, and while it has received a severe blow in the confinement of three of
the native teachers, yet we rejoice that the captives have been enabled to stand firm for
the truth, and to bear a noble testimony for their Master and the elevating truths of Chris­tianity.

7. We take pleasure in noting the constant decline of Popish power and influence in
the nations of Europe. The kings of the earth are evidently fulfilling the prediction
made concerning them, in hating the whore.

8. It is with pleasure that we contemplate the evangelistic efforts that are being made
by the more evangelical churches, as well as by the Bible Society in this country, and a
sister society across the sea; and that these societies are so well supported, thus giving
God's blessed Word to those who have heretofore been without it.

9. With gratitude we would remember the prosperous condition of our Church in this
land. God is planting her very generally throughout the country; nor is he rooting up
in order to plant, but while the older congregations are still maintaining themselves, new
ones are rapidly springing up; and we are encouraged to believe that God is doing this,
not only that there may be a consistent testimony lifted up for the royal claims of the
Mediator, but for all the covenanted attainments of our noble ancestors. The prosper­
ous condition of our Theological Seminary calls for gratitude. It is no longer like a
bird of passage, but has obtained a commodious and respectable home, while the number
of its students is on the increase. The prosperous state of our Southern mission is
another cause of gratitude. Our work among the Freedmen has received a new impulse
in our now having colored men actively engaged among their people with every pros­
pect of success under the blessing of God. For these and other reasons Synod appoints
the fourth Thursday of November, or such day as may be appointed as the day of National
Thanksgiving, to be observed as a day of thanksgiving to God by all the congregations
and people under its care.

D. J. Shaw, Chairman.

The Moderator having appeared, took his seat, and announced the
following Standing Committees:

On Presbyterial Reports,—Rev. J. A. Black, Rev. J. H. Boggs, and
S. Bayles.

On Discipline,—Rev. T. Sproull, Rev. J. C. K. Milligan, and J. G.
Miller.

On Theological Seminary,—Rev. R. D. Sproull, J. C. Boyd, and
John Wright.

On Foreign Correspondence,—Rev. T. P. Stevenson, Rev. D. Mc­
Kee, and John Caldwell.

On Missions,—Rev. R. B. Cannon, Rev. S. Carlisle, and William
Dunlap.

On Signs of the Times,—Rev. D. S. Faris, Rev. Joshua Kennedy,
and James Davidson.

On Finance,—Rev. Joseph McCracken, Rev. W. Graham, and David
Torrens.

On Temperance,—Rev. S. Bowden, Rev. W. Milroy, and W. L. Wright.


Rev. D. S. Faris laid on Synod's table $50, being a donation from a member of Old Bethel congregation for an Indian Mission, and in case such a mission be not established, to be appropriated to the Freedman's Mission. Referred to the Committee on Missions.

Rev. J. A. Thompson presented to Synod $20 in gold, being a donation from Mrs. Jane Adams, of Saltfork, to the Foreign Mission Fund. Ordered to the Treasurer of said Fund.

Papers were received, and are as follows:

1. Remonstrance and petition from members of Central and Allegheny congregations on the proposed change in the Terms of Communion. Laid on the table for the present.

2. Remonstrance and petition of the Session of the Coldenham congregation on the change of Terms of Communion. Laid on the table for the present.

3. Remonstrance and petition of the Session of the Second congregation, Philadelphia, on the change of Terms of Communion. Laid on the table for the present.

4. A communication from the General Assembly of the Presbyterian Church in reference to the proposed Ecumenical Council of all Churches holding by the Westminster Standards. Referred to a special Committee, consisting of Prof. Sproull, Rev. D. McAllister, and Elder David Torrens.

5. Complaint of Isaac Taylor against the Trustees of Synod. Referred to Committee on Discipline.

6, 7. Reports of Daniel Euwer, Treasurer of Southern and Domestic Missions. Referred to the Committee on Finance.

8. A reference of the Central Board of Missions, being an application of the Princeton congregation for $150 for said congregation. Referred to the Committee on Finance.
10. Report of Secretary of Synod's Trustees. Referred to the Committee on Finance.
14. Remonstrance and petition of members of the Little Beaver congregation on the change of the Terms of Communion. Laid on the table for the present.

The Clerk of Synod was ordered to draw on Walter T. Miller, the Treasurer of the Library Fund, for $50.

A copy of the retiring Moderator's sermon, preached at the opening of Synod, was requested for publication in Our Banner and in the Reformed Presbyterian and Covenanter.

Messrs. Daniel Euwer and David Gregg were elected Trustees of Synod, in the place of those whose terms of office were about to expire.

The Rev. John Comin, D. D., delegate from the General Assembly of the U. P. Church, was invited to a seat in the Court as a consultative member; and the hearing of Dr. Comin was made the order of the day for to-morrow morning at ten o'clock.

Adjourned with prayer to meet to-morrow at nine o'clock A. M.

FRIDAY'S PROCEEDINGS.

MORNING SESSION.

May 29, 1874.

Synod met at nine o'clock A. M., and was constituted with prayer. All the members were present except McCartney, W. Speer, Caldwell and J. R. Hill, who afterwards appeared.

The order of the day, the consideration of the "Rules of Order," was taken up, and while under consideration the hour for hearing the delegate from the U. P. General Assembly arrived; and Rev. John Comin,
D. D., was introduced to the Court and addressed the Synod. After a brief reply by the Moderator, the following resolutions were adopted:

Resolved, That this Synod have heard, with unusual pleasure, the fraternal address of Dr. Comin, delegate from the General Assembly of the United Presbyterian Church, and heartily reciprocate the kindly salutations expressed.

Resolved, That while we rejoice in the labors of Christians of all denominations in the great and advancing cause of National Reform, we record our appreciation of the peculiarly abounding and effective efforts of the sister Church to whose delegate we have listened, and hereby pledge ourselves to renewed and affectionate co-operation with her in this and every other movement for the honor of God, his Christ, and his law.

Resolved, That a delegate be appointed to bear the regards and salutations of this Synod to the General Assembly of the United Presbyterian Church to meet in 1875.

A letter from the U. P. General Assembly, which failed to reach the last meeting of Synod, was presented to the Court and read. The Rev. D. McAllister, Prof. Sloane his alternate, was appointed delegate to the General Assembly of the United Presbyterian Church.

The Committee on Devotional Exercises reported. The report was accepted and adopted, and is as follows:

The committee on devotional exercises recommends that the last half hour of the morning session be spent in this way; the Moderator, or such person as he may appoint, to preside in the services. As subjects of conference and special prayer, we suggest for to-day, (Friday), our Foreign Mission, with special reference to the case of the imprisoned teachers; for Saturday, the Temperance Reform; for Monday, the Theological Seminary, Geneva College, and the increase of the ministry; for Tuesday, National Reform, and for Wednesday, the Home and Freedmen's Missions.

The Board of Education reported. The report was accepted, and made the order of the day for to-morrow morning.


The Board of Church Extension reported. Report accepted and adopted, and is as follows:

REPORT OF THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension present their seventh annual report. The year has been one of divine judgment on the land, seriously affecting financial prosperity and paralyzing business in every department of industry. It would be strange, under these circumstances, if the interests of the church did not suffer embarrassment. In this Scheme, however, the effect has been felt but little, and that chiefly in delaying contributions. No year has been marked by so many church-building enterprises demanding aid. The number of congregations sending collections is larger than ever before, and
the amount contributed is nearly the average of our annual receipts, though entirely inadequate to meet the need of applicants.

The Treasurer's report, herewith presented, shows that the receipts for the year were $1,513.91. Of this sum $67 was contributed by individuals; $146.04 was from the rent of the Indianapolis church property; and $1,300.87 was contributed by fifty-five congregations. The congregational contributions were as follows: In the New York Presbytery, ten congregations contributed $532.53; in the Philadelphia, three congregations contributed $103.72; in the Rochester, five congregations contributed $115.94; in the Pittsburgh, fourteen congregations contributed $303.05; in the Ohio, four congregations contributed $38.68; in the Lakes, six congregations contributed $39.22; in the Illinois, eight congregations contributed $121.25; in the Iowa, three congregations contributed $27.17; in the Kansas, two congregations contributed $19.30. The following appropriations have been made. To St. Louis congregation, balance from last year $171.86; to Pleasant Ridge congregation, Kansas, $200; to North Cedar congregation, Kansas, $300; and to Jonathan's Creek congregation, Ohio, $200. The Pleasant Ridge church cost $2,500, of which they contributed $1,900. The North Cedar church cost $3,000, the congregation contributing $1,250. The Jonathan's Creek church cost $2,000, of which the congregation have paid $1,400.

The disbursements reported are small, and the balance in the Treasury of $642.04 is large, because action upon some of the applications is not yet perfected, on account of the failure of applicants to furnish the needed information with promptness. The demands made upon us amounted to $4,800, of which $2,700 has had no consideration, and a new application for $500 has been already received. Thus $3,000 will be necessary at all adequately to meet the wants of this scheme.

The Draft of Bond and Mortgage submitted at last Synod has been perfected and printed, and arrangements are made for their execution by the various congregations which have received aid. Grateful to the Head of the Church for his bounty, of which we have been made the almoners, we are encouraged to hope for his continued blessing, and confidently ask his people for their enlarged liberality.

Respectfully submitted,

JAMES WIGGINS, President.

J. C. K. MILLIGAN, Secretary.

The consideration of the "Rules of Order" was resumed, and while under consideration the hour for devotional exercises arrived. The Court took a recess till two o'clock P. M.

AFTERNOON SESSION.

The court came to order at two o'clock P. M. All the members present except Carlisle, Hamilton, A. W. Johnston, W. P. Johnston, John Lynd, and J. McCracken, all of whom soon appeared. Minutes read and approved.

Paper No. 19, a memorial from Rev. J. L. McCartney, on the organization known as "The Grange," was received and referred to a Special Committee, consisting of Rev. J. S. T. Milligan, Rev. J. O. Bayles, and W. F. Bell.

The order of the day, the hearing of Presbyterial Reports, was taken up.
The reports of New York, Philadelphia, Pittsburgh, Lakes, Iowa and Kansas Presbyteries were received, and referred to the Committee on Presbyterial Reports. The report of the Rochester Presbytery was received, and referred to the Committee on Presbyterial Reports, except so much as refers to the Terms of Communion, which was laid on the table for the present. The reports of the Ohio and Illinois Presbyteries were received, and referred to the Committee on Presbyterial Reports, except so much as refers to finance, which was referred to the Committee on Finance.

The Rev. John Lynd was granted leave of absence during the remainder of the sessions of this Court.


The Board of Foreign Missions reported. Report accepted, and referred to Committee on Missions.

The Rev. W. W. Barr, D. D., Chairman of the U. P. Board of Foreign Missions, was invited to a seat in the Court as a consultative member.

The Central Board of Missions reported. Report accepted, and referred to the Committee on Missions.

The Board of Superintendents of the Theological Seminary reported. Report accepted, and referred to Committee on Theological Seminary.

Rev. J. C. K. Milligan stated that Rev. J. McCracken had consented to give a copy of his sermon, preached at the opening of the Synod, for publication in Our Banner, and the Reformed Presbyterian and Covenanter.

The Synod resolved to hold its next meeting in Coulterville, Illinois, on the Wednesday after the fourth Tuesday of May, 1875, at two o'clock P. M.

The Committees on the records of the New York, Lakes, Iowa, Illinois, Philadelphia, Rochester and Kansas Presbyteries reported, that they find in them nothing contrary to the law and order of the Church. The Committee on the records of the Ohio Presbytery report, that they find nothing in them contrary to the law and order of the Church, except that in two instances there is no record that they adjourned with prayer. The Committee on the records of the Pittsburgh Presbytery report, that they find in them nothing contrary to the law and order of the Church, except that on page 377, at marginal note, "Call from Boston," it appears that said Call was presented to the pastor of Oil City Congregation, and there is no mention of the presence of a commissioner from that congregation; nor does it appear from the record that any opportunity was given to the congregation to appear by their commissioner in relation thereto.
Rev. J. McCracken offered a series of resolutions in reference to a new organization of Synod. The resolutions were laid on the table.

Rev. T. P. Stevenson laid on Synod’s table $200 from the estate of William Cochran, of Philadelphia; $100 for the Theological Seminary and $500 for the Foreign Missions.

Adjourned, with prayer, to meet to-morrow at nine o’clock A. M.

SATURDAY’S PROCEEDINGS.

MORNING SESSION.

May 30, 1874.

The Synod met at nine o’clock A. M., and was constituted with prayer. All the members were present except Atcheson, Caldwell, French, Gilmore, W. P. and J. S. Johnston, Kernohan, Magee, McIsaacs, D. McKee, Morrill, Sharpe and Williamson, all of whom soon appeared.

Rev. S. Bowden requested $100 to be drawn from the Central Board for the Rochester Presbytery. The request referred to the Committee on Missions.

The Committee on Discipline reported. Report accepted, and laid on the table for the present.

Paper No. 20, A plan for a Sustentation Fund, was presented by Rev. J. C. K. Milligan, and laid on the table for the present.

A question having arisen as to which Presbytery the Rev. J. C. K. Faris belonged, it was resolved that he be recognized as a member of the Kansas Presbytery.

Leave of absence for this day’s session was granted to Rev. James Kennedy and Rev. A. J. McFarland.

The hearing of the report of the Committee on the Terms of Communion was made the order of the day for Monday afternoon.

The order of the day, the consideration of the report of the Board of Education, was taken up, and while under discussion the hour for devotional services arrived. At the conclusion of these services the rule requiring Synod to meet at two o’clock P. M., was suspended, and Synod adjourned, with prayer, to meet on Monday at nine o’clock A. M.
The Synod met at nine o'clock A. M., and was constituted with prayer. Members all present except McCullough, Todd, J. O. Bayles, Black, Caldwell, Cannon, Calvert, R. Davidson, and A. W. Johnston, all of whom soon appeared. Minutes read and approved.

The Special Committee on Paper No. 4 reported. Report accepted and adopted, and is as follows:

The Committee on paper No. 4 presents the following report:

The paper is a communication from a Committee of the General Assembly of the Presbyterian Church, containing a preamble and resolution of the Assembly, at its meeting in 1873, in regard to calling an "Ecumenical Council of the Churches holding by the Westminster Standards, to consider subjects of common interest to all, and especially to promote harmony of action in the mission fields at home and abroad."

The Assembly, through its committee, asks Synod to take into consideration the expediency of such a council, and if deemed expedient, to appoint a committee to confer with committees of other Presbyterian bodies with regard to the time, place, and manner of holding such council.

In the judgment of your Committee, the ends proposed are important, and harmonious cooperation among the Evangelical churches, as means to secure these ends, wise and proper. The enemies of truth and morality are massing their forces to make a fierce and desperate assault on religion and law, the bulwarks of ecclesiastical and national safety. In the impending conflict, we have, with other Presbyterian bodies, interests large and precious at stake. Concerted action in a common cause, when so much is imperiled, is a dictate of self-preservation.

While our own special work and responsibilities, as the Reformed Presbyterian Church, forbid us, as witnesses for the royal claims of Jesus Christ, as King of nations, to take part in any movement that looks toward organic ecclesiastical union, by compromising any truth maintained in our testimony, we, nevertheless, see no reason why we should not co-operate, so far as consistent with our position, with the friends of Christ in such measures as tend to enlarge and establish his kingdom in the world.

We, therefore, recommend Synod to appoint a Committee for the purpose specified in the paper referred to us.

Prof. J. R. W. Sloane, Rev. S. Bowden, and Elder T. S. Lynd were appointed a Committee to carry out the recommendation in the above report.

A letter from Rev. R. Hutcheson, giving his reasons for absence, was read.

Paper No. 21, Report of the Treasurer of the Literary Fund, referred to the Committee on Finance.
Paper 22, Report of the Treasurer of the Superannuated Minister's Fund, was referred to the Committee on Finance.

The Committee on Temperance reported. Report accepted and laid on the table for the present.

The report of the Board of Education was taken up and adopted, and is as follows:

REPORT OF THE BOARD OF EDUCATION.

The Board of Education respectfully reports that the increasing usefulness and success of Geneva College during the past year call for profound thankfulness to God, and invite to increased effort in its behalf.

The whole number of students in attendance during the year has been one hundred and seventy, against one hundred and twenty-four during the preceding year. More than one third of these are students of other denominations than our own. Seven students having completed the full course of study, received diplomas at the last commencement, and the present Senior or Graduating Class is six in number. The faithful and unremitting labors of the President and Professors, performed not in the spirit of the hireling but with a generous zeal for the success of the Institution, deserve honorable recognition, and they have been met and almost equalled by the interest which the students have taken in the honor and prosperity of the college. This has prompted to diligence and maintained decorum. It has made government easy, and lifted high the standard of attainment. In awakening this true College spirit, the teachers appear to have been eminently successful.

A thorough written examination, extending over three or four days, will be held at the close of the present Academic year. The Rev. Prof. Sproull, D. D., the Rev. S. Bowden and the Rev. S. J. Crowe have been invited and have consented to act as an Examining Committee.

According to the Report of the Treasurer herewith submitted, the Institution has received, from all sources, during the year, the sum of $4,375.56. Of this amount, there have been received from tuition fees, the sum of $2,907.51; from individual donations $136.80; from congregational collections, $1,181.75; from missionary societies, $75.00; from the rent of Seminary building, $75.00. The expenditures have been as follows: for President's salary, $1,500.00; for salaries of other Professors, and incidental expenses, (fuel, light, &c.,) $2,345.51; travelling expenses, $46.31; tuition of beneficiary students, $250.00; support of beneficiaries, (colored) $110.00; advertising, $58.25; repairs of Seminary building, $75.00. The total disbursements have been $4,437.74, leaving the Treasury overdrawn at this date, to the amount of $62.18. This whole amount has been expended under the immediate supervision of the Board, or of an Executive Committee appointed by the Board.

From this statement it will be seen that the receipts from tuition fees were sufficient to pay the salaries of all the Professors, (not including the President's,) to bear all the incidental expenses of the school-room, and to leave a balance of $526.00 in the Treasury of the Board. On the other hand, it will be seen that the collections of the congregations fell far below the amount designated by Synod at its last meeting, and far below the amount necessary to redeem the obligations which the church has assumed toward the Institution. Nothing but the remarkable increase in the number of students, in itself an argument for increased liberality, saved your Board from serious embarrassment.

Turning to consider the prospects and wants of the institution, we find that the increase of the students renders necessary the election of an additional professor. The President,
burdened with the continuous charge of six or seven classes, is withdrawn to an injuri­ous extent from the public labors on which the prosperity of the College so largely de­pends. If the contributions of the church were made adequate to meet the obligations already assumed by Synod, the Board would feel encouraged to add, without delay, another to the staff of laborers in the institution.

Your Board appears, according to the action of Synod, taken at different times, to consist at present of nineteen members. Eleven of these are chosen from the Presbytery of the Lakes, and are named in the order of the appointment, viz., President H. H. George, Rev. P. H. Wylie, Messrs. David Boyd, Josiah Gamble and James Reed, Rev. John French, Messrs. James Wylie and Wm. Reed, and Revs. P. P. Boyd, T. P. Robb and J. R. Hill. The following eight members were added at the last meeting of Synod, and are named in the order of the Presbyteries from which they were appointed, viz., Rev. D. McFall, Rev. T. P. Stevenson, Rev. R. D. Sproull, Rev. S. J. Crowe, Rev. J. A. Thompson, Rev. D. G. Thompson, Rev. C. D. Trumbull, and Rev. J. S. T. Milligan. Of these the Rev. P. P. Boyd is about to remove to the Presbytery of Illinois, and Rev. T. P. Robb to the Presbytery of Iowa, both of which have other representatives in the Board. We recommend the following action in reference to the Constitution of the Board:

1. That the President of the College be ex-officio a member of the Board.
2. That after the coming year the Board shall consist of fifteen members besides the President of the institution. Seven of these, including, according to the charter, five from Logan county, Ohio, shall be chosen from the Presbytery of the Lakes, and one from each of the other Presbyteries.
3. That the seventeen names above recited be divided into three classes: the first of seven members, whose term of office shall expire one year from the present time, and in whose place Synod shall elect five members at its next meeting; the second and third classes of five members each, who shall retire in two and three years respectively.

In view of the encouraging auspices of our mission in the South, we recommend that the Board be instructed to take steps to increase the number of colored students under our care, giving them such pecuniary assistance as their circumstances may require, and the means at our command may justify.

We also recommend that the amount designated by Synod as necessary to be raised by the congregational collections be $2,500. In addition to the salary of the President, this will leave only $1,000 dollars for travelling expenses, advertising, printing, the support of beneficiaries, the enlargement of the Library and Philosophical and Chemical apparatus, and supplementing, as far as may be necessary, the salaries of the Professors. We ask that all congregations be instructed to take up collections for this purpose.

All which is respectfully submitted.\*  

P. P. Boyd, Secretary.

Synod resolved that the Standing Committee on the Theological Seminary be hereafter termed the Committee on the "Theological Seminary and Education," and that the report of the Board of Education be referred to this Committee.

The Committee on Missions reported. While the report was under consideration, the hour for devotional services arrived. After these services the Court took a recess until two o'clock P. M.
AFTERNOON SESSION.

The Court came to order at two o'clock P. M. All the members present except H. Smith, W. Speer, J. A. Thompson, Todd, Trumbull and J. Wright: all of whom soon appeared. Minutes read and approved.

The Committee on the Theological Seminary reported. Report accepted and laid on the table for the present.

The Committee on Finance reported. The report returned to the Committee for amendments.

The report of Committee on Missions under consideration at recess was taken up, amended and adopted, and is as follows:

REPORT OF THE COMMITTEE ON MISSIONS.

The Committee on Missions would respectfully report that we have examined the exhibit made to Synod by the Boards of Missions, setting forth the operations of each of these schemes during the year. We find in them many things that will cheer the hearts of the members of the church. The increased liberality of our people toward the Foreign Mission is worthy of note. The contributions have amounted during the year to almost $14,000, being an increase of nearly $6,000 over any previous year, and demonstrating that the interest awakened in this important work of the church not only remains unabated, but is rapidly increasing. Another fact presented by the Board should be kept prominently before the Church—and that is, the prosperous condition of the Foreign Mission field. Notwithstanding the fierce assault of the devil on our Mission, through the agency of the Turkish authorities, in imprisoning three of our native teachers, and continuing to hold them in the face of all remonstrance, and also the measurable weakening of the mission force by the temporary absence of three of the Missionaries, still both Sacraments have been administered to an encouraging number of new converts during the year. The baptisms of infants and adults have exceeded, with one exception, the number of those baptized in any of our most flourishing congregations at home during the preceding year. That ten adults brought from heathenism to Christianity, and from "the power of Satan to serve the living God," have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, is no small ground of rejoicing.

We must not forget to mention here the steadfastness of our imprisoned brethren to the faith and testimony they have so honorably professed. Although sorely tried, they have not for a moment faltered, but have rejoiced that they were counted worthy to suffer for the cause of Christ.

The increase of our mission territory, by the transference to the mission by Mr. Yates, of a certain property at Suediah, with promise to raise the sum of $1,500 for the support of a native pastor and two native teachers annually is worthy of special mention.

We should therefore most devoutly thank God and take courage. With the missionaries again safely returned to their field of labor, and having resumed their work, and their ministerial force increased by the ordination of Dr. Metheny to the office of the holy ministry, we have no reason to doubt the issue.

We should recommend—1. That on behalf of our brethren who are held as prisoners in Damascus, the Board of Foreign Missions be directed in the name of this Synod, and of
the whole church, to urge the authorities at home, and the representatives of our nation abroad, to use all their influence to obtain their immediate release. And in the meantime we entreat that prayers and supplications be made to God day and night for them.

2. That we express our warmest thanks to the Christian bodies who have showed their sympathy for our suffering brethren, by exerting themselves to obtain their release. And especially to the United Presbyterian Missionaries in Damascus, who have showed them so many acts of substantial kindness. The Board should transmit to them in the name of the Synod the thanks of the whole church.

3. That the property donated by Mr. Yates be accepted, and that the Board of Missions address a note to the donor expressing our gratitude for the noble gift.

4. That the ministers and elders of our church in Syria be constituted a Commission to act in all matters that may come before them with the full powers of a presbytery, and that as such they shall annually report to this Synod. In their first meeting Mr. Beattie, the senior missionary, to preside as Moderator, and that from and after that time they elect their own officers.

5. That the Board endeavor to find two suitable ladies, to be sent out at an early day as additional teachers, if in their judgment it is thought practicable.

6. That the members of the church be entreated not "to grow weary in well-doing," but to increase their liberality in sustaining this great work which we have so auspiciously begun. We would, therefore, recommend that $15,000 be placed at the disposal of the Board for the prosecution of this work during the coming year.

The report of the "Central Board of Missions" is also encouraging. We would recommend to this Board the earnest prosecution of the work in the Southern field, and, if they deem it advisable, that they recommend Mr. Lewis Johnston to the Presbytery nearest to his field of labor, with a request that they ordain him to the office of the ministry. We leave this matter with the Board. We also recommend that the Synod empower the Board to make an appeal to the church for additional funds, to enable them to purchase suitable buildings in Selma, Alabama, for the more successful prosecution of our work there. The strictest economy should be practised, that no unnecessary expenditure be made, or any unprofitable investment, in case we may have to change our field of operations. We also recommend that the sums asked for by the Board be placed at its disposal, viz., $4,000, for the Domestic Mission work, and $1,000 for the Southern Mission.

We would also recommend the Board, that they carefully inquire into the feasibility of establishing a mission among the Indians, at some available point. And if found at all practicable, that they make an earnest appeal to the church and friends of humanity on behalf of the savages, for whose souls scarcely any man cares. It is certainly not very consistent, that we are so much concerned for the heathen abroad, and scarcely ever give a thought or offer a prayer for these heathen at home, who are outcasts from civilization, and are only cared for to be hunted down like some fierce wild beast. We, therefore, recommend that the $50 already donated for this purpose, shall be kept by the Treasurer of Domestic Missions as a nucleus of a fund to establish an Indian mission. To the church we would say, "Cast your bread upon the waters, for ye shall find it not many days hence."

We also recommend that the request of Rochester Presbytery for one hundred dollars, to be appropriated to them from the treasury of the Central Board, to enable them to carry on their missionary work, be granted.

All of which is respectfully submitted.

R. B. CANNON, Chairman.

The following is the report of the Board of Foreign Missions:
REPORT OF THE BOARD OF FOREIGN MISSIONS.

In laying before Synod once more our annual account of the management of the trust committed to us, we feel more than ever that a great burden of responsibility rests upon us. This important arm of the Church's work, with which her history has been so closely interwoven during eighteen years, suffers no abatement in its claims upon her sympathy, prayers and support, and loses nothing of its interest in the hearts of the people. The devotion of the people in its support is tireless and unflagging, and their unwavering constancy in the face of apparently adverse and discouraging providences, indicates a faith in the promise and power of Christ, which places the question of its complete success beyond the sphere of doubt.

Financial Exhibit.

The total receipts and expenditures for the year, and present balance are as follows:
Receipts, $12,717.70; Expenditures, $11,541.73; Balance in Treasury, $5,287.70.

In addition to receipts as given above Dr. Metheny acknowledges $1,094.24, contributed by various parties for the use of the Mission, and to be disbursed at his discretion. Including the balance of this sum not expended by Dr. Metheny and by him covered into the treasury, the grand total of income for the year is $13,457.56.

The Treasurer will lay before Synod a synoptical report, presenting the leading facts in the financial history of the mission during the year. The statement is one of the most satisfactory that we have ever been able to make. In the face of a panic which has palsied nearly every industrial interest of the country, and deranged its whole financial machinery, the contributions of the Church for this object have been not only undiminished,—which was all, and more than could have been expected,—but have actually increased. The ordinary receipts of the past year have been in excess of those of the preceding year, $4,673.01, and including amount received by Dr. Metheny, $5,412.87. In view of the unexpectedly large outlay for the year, the ample gifts of the Church were most opportune, and we feel are due to the power of God, to whom belong the silver and the gold, and who moves the hearts of his people to give with open hand, when the exigencies of His kingdom require it.

Ordination of Dr. Metheny.

Synod at its last meeting authorized the Pittsburgh Presbytery to take upon trial Dr. David Metheny, and in case the way be found clear, to set him apart to the office of the holy ministry, before leaving on his return for Syria. After due examination, Presbytery ordained him, and his name now appears on the roll of ministerial missionaries. The reinforcement of the Mission by one other ministerial member is an element of strength, the necessity and importance of which became apparent in view of the contingency of sickness and death, from which the Mission in two instances has suffered so severely.

Return of Missionaries.

Arrangements having been completed, Dr. Metheny and family, with Miss Crawford, after a detention of a few weeks occasioned by the illness of Mrs. Metheny, left New York early in November for Syria, and arrived out, about the beginning of the present year. By their visit to this country, they were enabled to re-enter their field of labor with health measurably renewed, and their arrival proved a seasonable and very great relief to their fellow-workers, whose energies were taxed almost beyond endurance, by the new and increased labors of the Mission. We ought to say that the presence of the Missionaries in this country, was not without valuable results to the Mission. Their visits to different sections of the Church, and their intercourse with the people, affording them many opportunities for presenting the claims of the Mission, with
an account of the mode of operation and the hopeful prospects of success, which did much to quicken the interest of the Church in the work in Syria, and to secure for its support, an increase in her contributions. Taking advantage of a short delay in Liverpool, Dr. Metheny passed over to Ireland, and in Belfast and other places, presented the cause of the Mission, with an effectiveness which awakened a very lively interest in its behalf. The brethren in Ireland and in Liverpool showed the Missionaries much kindness.

**Missionaries in the Field.**

The force now at work in the field is stronger than at any previous time. The workers in the Mission are the following: Rev. Joseph Beattie and wife, Rev. David Metheny, M.D., and wife, Rev. Henry Easson and wife. Lady teachers: Miss Rebecca Crawford, and Miss Mary E. Dodds.

Rev. Jas. Martin, M.D., appointed and supported by the Reformed Presbyterian Synods in Ireland and Scotland, is an active and very valuable member of the Mission. In addition to the above, there is a staff of native teachers, which varies in numbers according to the circumstances and exigencies of the schools to which they are assigned. While a vast amount of work is undertaken by this large and efficiently organized corps of laborers, it is by no means equal to the demands of the field, and even with its increasing efficiency, arising from a greater facility in the use of the native language by the more recently arrived Missionaries, it does not keep pace with the growth of the work in the new opportunities which are offered, and in the new fields which are constantly opening and inviting cultivation.

**Health of the Mission.**

The health of the Mission during the year has been more than usually favorable. There have been a few cases of sickness, and recently the appearance of varioloid in the Mission families, naturally awakened solicitude as to the result; but at last accounts, the disease had abated, with prospects of speedy disappearance. The families of the native converts have suffered from death among their children, and two Fellahaen children, boarders in the Latakiyeh school, have died. But a very serious calamity has befallen the Mission, in the death of B'shara, its able and accomplished Arabic teacher. B'shara El Haddad was born a Protestant. His father was among the first converts from the corrupt Christian sects in Lebanon. He was a most amiable and exemplary character, and was for many years a native preacher under the direction of the American Mission in Beyrout. B'shara, the son, commenced his life as a teacher in Latakiyeh several years ago, and continued to the last to give much satisfaction. He submitted to an operation for cancer, in the hope of obtaining relief, but the surgeon's skill did not avail. The certainty of death's approach did not move him. He contemplated it with the calm and peaceful composure of the Christian. "He passed away from earth," says Mr. Beattie, "with vision unobscured by any cloud of doubt."

**The Schools.**

The numbers in attendance upon the schools have never been so large as during the past year. In view of the proclaimed hostility of government officials, apprehensions were entertained that parents would be intimidated, and in this way prevented from sending their children to the schools. Contrary to all appearances, and to the manifest intent of the adversary and his fast and faithful friend, the Turkish Government, it turned out otherwise. When the time came for opening the schools, the missionaries were surprised by the number of applications for admission. In the two boarding schools at Latakiyeh and B'hamra alone, there are one hundred scholars—fifty-five (42 girls and 13 boys) in the former, and forty-five boys in the latter. The day school in Latakiyeh has an attendance of about forty, making ninety-five in all under instruction in this one
building. Miss Crawford and Miss Dodds are in charge here, and their labors are on-
eous in the extreme. The brethren on the ground unite in the statement that these de-
voted young ladies, have performed during the winter the work of four persons, and that
they have performed it well. The studies are mainly of a religious kind, and such class
books as the New Testament, Peep of Day, Guide to the Scriptures, Shorter Catechism,
Brown's Catechism, &c., are in use. The Lord's prayer, the ten commandments, Ca-
techism with proofs, portions of the Bible, &c., are carefully committed. All the new
scholars have learned the 23d and 67th Psalms, and most of them the 1st, 2d, 3d, 6th,
15th, 34th, 61st, and 146th. The rule is, that such children as are able to read commit
to memory daily one question in the Shorter Catechism, and at least one verse of Scrip-
ture. Many of them do more, and those who cannot read are required to learn some-
thing every day, a question, a verse, or a Bible story. The children are also taught
writing, arithmetic, and other secular branches, but the great and controlling object is
to instil into the mind the elements of religious knowledge. The good seed of the
word sown in this manner, in toil, and tears, and prayers, comes by the operation of an
inexorable law, to fruit in the kingdom of Christ.

The schools in the mountain stations have been carried on as heretofore, but we are
unable to furnish the statistics of attendance and other particulars, owing to a failure of
the teacher in charge to report the facts to the missionaries in time for transmission.

Religious Services.

The ordinance of preaching is the great means ordained of God for the enlargement
and establishment of his kingdom, in the conversion and sanctification of the souls of
his elect. The preaching of the word is accordingly maintained with regularity on the
Sabbath, and, as far as possible, other opportunities are embraced for making known
in this way the Gospel of the Son of God. At Latakiyeh, at B'hamra, at Bahluliyeh,
at Gendariyeh, at Eldany, and at other localities in the mountains, where the door has
been opened by Providence, the Gospel has been proclaimed in the ears of those perish-
ing for lack of the knowledge of Christ. Prayer-meetings are also statedly observed,
and are well attended by the converts, who find in them a valuable means of instruction
and edification to their own souls, and a source of favorable influence upon strangers
who, in many cases, are induced to be present. The interest felt in these meetings and
the attention which is given to them, is one among many other satisfactory proofs that
the Gospel has come to the people, not in word only, but in power and in the Holy
Ghost and in much assurance.

Baptisms.

The sacrament of baptism was dispensed during the year to eighteen persons—eight
children and ten adults. It is an interesting fact, and one that must awaken joy in the
presence of the angels of God, that among the people who but a little while ago were
strangers to the very name of Jesus, Christian families are now organized, children are
born in Zion, and their names are registered in the roll of the kingdom, as the
successors and heirs of those who by the grace of God have come into the possession of
its heritage of privilege and blessing. Great caution is exercised in the admission of
adult applicants to the initiatory seal of the covenant. The purity and sincerity of
motives are as thoroughly proved as can be done by human tests. Acting on this rule,
applications for baptism are generally deferred by the brethren for a time, to await the
results of a longer period of probation. The wisdom of this course is justified by the
almost unexceptionable constancy of the baptized in their profession. Only one instance
doefection has occurred, and that a temporary one—the wanderer having returned to
the fellowship of the church upon public confession and submission to the discipline
appointed by Christ for the erring subjects of his kingdom.
The sacrament of the Lord's Supper has been dispensed three times during the course of the year, once in B'hamra and twice in Latakiah. For a considerable time, it had been thought desirable by the Mission, that Christ crucified should be set forth in this ordinance before the eyes of the Fellaheen, and that they might have the opportunity of seeing their own children in this way confess the Lord Jesus. Arrangements were accordingly made for dispensing the ordinance on Sabbath, April 20th, 1873. It was a grand occasion, and of such moral and spiritual sublimity as has not been witnessed in these parts for many centuries at least,—not perhaps since the days when in Antioch, a little further to the north, the disciples were first called Christians. B'hamra, far up in the mountains, became for the time the city of Zion's greatest solenality. On Friday, appointed as a day of fasting and humiliation, an audience of about eighty persons assembled in the house of God—the humble Mission building, but made the house of God by the fact that God was present in it. Mr. Beattie preached, taking as his text the fifth petition of the Lord's prayer, and the word was with power, for some of the brethren who had been at variance were convicted in their heart and immediately sought opportunity for reconciliation,—one hearer saying that every word burned into his conscience like a coal of fire. On Saturday too, the attendance was large and the attention unflagging. On Sabbath the interest culminated. It was the great day of the feast. The table was spread with the sacramental bread and cup in their place. The house was full to repletion. Around the doors and windows crowded a strangely promiscuous assembly. Fierce and rugged mountaineers were there, armed with guns and swords, and some with hawks trained for hunting perched on their arms. All looked on in silent wonder as the man of God first told of divine love and of redemption through blood, and then lifted up Christ crucified in the symbols of Atonement that all might look unto Him and be saved. On Monday, after an appropriate discourse from Numbers 10: 29, and the baptism of four children, the assembly was dismissed and the services brought to a close. The Omniscient only knows what impressions may have been produced by the unwonted spectacle, and what results will come of it in nearer and in remoter days, but looking at the matter in the aspects under which it presents itself to us we would set down the Communion at B'harara as marking one of the most important incidents in the history of the Mission. The ordinance of the supper was also dispensed in Latakiah on the 7th of December, and the usual interest was shown in it by the native converts, and by other parties present in the character of spectators.

The dispensation of the ordinance the third time took place on Sabbath, April 19th. The occasion was made memorable by showers of blessings which came down upon the people, reviving the Lord's work and adding new names to the roll of the saved. There were nine accessions by baptism, two males and seven females. Of the former one was the brother of the lamented B'shara, whose sudden death greatly affected him, and appears to have been the means, under God's blessing, of leading him to faith in Christ. Of the females two were women of sixty years of age. One of them, the mother of the sainted Miriam, who died glorifying God, and whose younger sister Nayouf, since her own enlightenment three years ago, had been wrestling with much entreaty for the salvation of her mother. The many prayers of the ransomed and saved sisters, and which have all along been kept in remembrance before God, have prevailed at length, and the lost one has come to honor in the kingdom. The heart of Nayouf, upon witnessing the baptism of her mother, overflowed with joy; it was the joy of harvest, like the joy of the reaper when he comes back with the sheaves in his arms. The other aged woman was the mother of a young man who, some time since, was under instruction with Dr. Metheny as a student of medicine. Of the others, one was the wife of one of the captive teachers in Damascus, who in the hour of her
sorrow, and possibly as the result of it, was led to seek consolation in Christ, and four were pupils from the boarding-school. Including the members of the mission families, except Dr. Martin who was absent, forty-eight communicants sat around the table of the Lord, and did eat bread and drink new wine with Him in His kingdom. It was a glad day in Latakiyeh, for the brethren rejoiced in all the wonderful things which the Lord had wrought, and "did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church such as should be saved." The total addition for the year was fourteen, a larger number than some of our congregations at home will be able to report, and all these are clear loss to Satan and clear gain to Christ.

Theological Students.

The large and promising theological class under instruction a year ago with Mr. Beattie, and so well provided for by a special contribution of Mr. Henry Martin, of Cincinnati, has been in a measure for the present disorganized. The result is due to the seizure by the Government and the military impressment of one of the young men, the drafting of another, and the apprehension and alarm excited in consequence. Only one, Hassan Hamadan, has been pursuing his studies in this direction during the winter. The others, though not in Latakiyeh, have been occupied in the meanwhile in the work of the Mission. A school has been carried forward by two of them in Gendariyeh, their native village. Another, Kasim, for whom a demand has been made by the Government as a conscript for the army, has been assisting Saleem Saleh, in Suadiah. Perplexed by the uncertainty which overhangs their future, the young men are anxiously waiting the issue of the pending case. Hassam Hamadan, who has been prosecuting his studies during the winter, has made excellent progress. "We have just returned," the Missionaries say, "from hearing a piece of trial delivered by him in our chapel, which evinced ability and promise of future usefulness. The discourse would have been favorably regarded anywhere. When we think of what he was a little while ago, and of what he has come to be now, we can scarcely realize the change."

Hostile Measures against the Mission.

About one year ago a bitter opposition to the Mission and its work began to develop among the Government officials. The Governor of Latakiyeh and of the surrounding districts was especially active and forward in the matter. In a short time the hostility became open and avowed, and as if to counteract and avenge the damaging blow which his kingdom had received from the Communion at B'hamra, the devil instigated the Governor to order the closing of the mountain schools in which the children of the Fel-laheen were receiving instruction. Remonstrance against this high-handed and unparalleled procedure, procured a promise of the removal of the order closing the schools, but the promise was not fulfilled. The schools were not opened until the time for actively resuming the Mission work in the ensuing Autumn. In the meanwhile, the spirit of opposition increased in bitterness and rancor, until it culminated in the

Arrest of Three of the Native Converts.

On Sabbath, the 7th of September, Yusef Jedeed, Daoud Suleiman and Saleem Khalaiify, with some others had been engaged in prayers, in the village of Roais-el-kikan. They received a message from the Governor by the hands of a soldier, requesting their presence. With their knowledge of Turkish perfidy, the young men were naturally distrustful, but on receiving assurances of the friendly intentions of the Governor, they consented to appear. They were seized, placed under a guard of soldiers, handcuffed and sent off to Jebili, and after an imprisonment of some days, were hurried on to Tripoli, and thence to Damascus, as recruits for the Turkish army. They are still
in Damascus, where Paul once was in the same character, prisoners of the Government. The case of these beloved brethren in Christ is one of peculiar hardship, and of persecution as positive as that which in former days bound men at the stake, drowned women in the estuaries of the sea, and hurled infants down the precipitous and rocky steeps of the Alps. With a view of forcing them to recant their Christian faith, they have been subjected to bonds and imprisonment, to hunger and thirst, to the mockery of trial, to the terrors of conscription, and worst of all, perhaps, to the companionship of filthy and wicked men, whereby their very souls are vexed from day to day. But all efforts have failed to shake their constancy. By the grace and power of Christ they continue to stand steadfast and immovable, and with the heroism of true martyrs proclaim their readiness to accept death rather than renounce their confidence in the Lord Jesus. If the days of persecution have not gone by, neither has the martyr spirit disappeared. What a proof is furnished in the case of these devoted young men of the saving power with which the Gospel has come to the hearts of the outcast, degraded and despised Nusairees! The religion which leads men to suffer for the Lord Jesus is real.

Statement of the Case.

By Turkish law, Christians are not received into the army, and as the price of their involuntary exemption, they are required to pay a heavy tax. The theory is that the army like the Government is Mohammedan, and that Moslems must not be degraded by contact with Christians. But the Nusairees, whose religious belief is a heterogeneous mixture of Paganism, Mohammedanism and a corrupted Christianity, are looked upon as pure pagans, and for military service they are held the same as Mohammedans. The Government refuses to recognize Christianity among them to the extent even of an existing fact, or to concede to converts to the Protestant faith, the rights accorded to other Christians. The plea put forward in justification of the seizure and imprisonment of the three teachers rests upon a denial of the presence of Christianity among the tribes to which they belong. This of course is not the real reason, and the shallowness and duplicity of the excuse, are apparent in the fact that the Christian citizenship of some of the young men has been officially recognized, and the payment of the exemption tax, as shown by documentary evidence, accepted by the Government. Heart-hatred of the Christian religion appears plainly enough to be the instigating motive; and the devil, feeling that his time is short in the Ottoman Empire, where he has long ruled with unchallenged right, is making a last and desperate effort to bolster up the effete system of Mohammedanism, already rotten through and through from rind to core and from core to rind, and emitting a moral stench such as pervades and fills with disgust every civilized and Christian kingdom on the face of the earth. A Government which tolerates, not to say perpetrates, an atrocity so causeless, so lawless and unmitigated, has no right to exist, except as a criminal for the day of execution, and the nearer the hour of execution, the better for all the interests of the human race. Mohammedanism is doomed to destruction, and its history when written will be briefly this: It has “gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

Efforts for their Release.

The Missionaries, who, from their intimate relation to the parties, looking upon them as spiritual children, have endured special affliction on their account, have been untiring in their efforts to procure their release. The Consuls of the United States and Great Britain have been indefatigable in looking after their case, and in endeavoring to press it to a favorable issue. We regret to say that the Government of our own country has not, so far as we can see, supported its officials in pursuing the matter with the readiness, interest and decision, which have been shown by the Government of Great Britain.
The latter has pressed the case in such positive terms upon the authorities at Constanti-
nople as to secure an order for the release of the captives and their return home, but
the order though forwarded to Damascus has thus far received no attention. Turkey,
by treaty obligations entered into with the European Powers after the Crimean war,
guarantees to all her subjects liberty in the exercise of religion. But the traditional per-
fidy of the Government to its own promises, its intrinsic weakness, and the spirit of law-
lessness which rules throughout the empire, leaves the case wholly uncertain as to the
future.

Interest in the Case.

The seizure of the teachers, with the harsh and cruel treatment to which they have
been subjected, has awakened a profound and wide-spread interest. It has been the
theme of discussion in the public journals, the subject of remonstrance by ecclesiastical
bodies—notably by the Commission of the General Assembly Presbyterian Church in
Ireland, the occasion of diplomatic correspondence, and the ground of earnest protest
by all the friends of liberty and the gospel. There is a strong feeling among those on
the ground and conversant with the facts, that the case is felt to be a test one by the
Moslem Government. If it should prove able to stand its ground against the pressure
brought to bear for their release and retain them in bondage, they are likely to suffer
death, unless they recant, and this will be considered as establishing a precedent for
dealing with other apostates from the Mohammedan faith. On the other hand, if
the Government is forced to yield to the demand for their liberation and restore them
to the exercise of Christian liberty, it will almost certainly operate as a powerful encour-
gagement to others to abandon the faith of Islam and espouse that of Christ. The whole
affair is a strange and yet a mysterious dispensation of Providence, and is undoubtedly
an important factor in the process by which the Mediator is working out to solution
some great moral problem, which is not yet fully developed. In the meanwhile one
valuable result is obtained in the demonstration which it furnishes of the unquestion-
able success and power of the gospel in Syria. These suffering young men are sprung
of a class, regarded as the vilest and most degraded in the country. But see what a
transformation the Gospel has wrought. None of the things which have befallen them,
can move them from their steadfastness in the faith. It is given unto them in the be-
half of Christ, not only to believe but also to suffer for his sake.

Encouragement to Prosecute the Work.

While the past year has been one of great discouragement in the closing of the
schools, the arrest of the teachers, and the manifest purpose of the Moslem authorities
to disorganize and destroy the Mission, hope has been inspired and nourished by coun-
tervailing considerations. At times we have been perplexed, but never in despair. The
unshaken constancy of the three captives amid the fiery trial which they have been
called to endure, hardly less conspicuous than that of the three Hebrew captives in
olden times, the unlooked for and very large increase in the schools, the additions made
to the number of converts, the increased strength of the Mission with the unwonted
liberality of the people in their gifts for its support are tokens for good, in which the
wise will see a beneficent purpose of God in the trials which have befallen the Mission
and some good result soon to be accomplished. The testimony of an enemy is always
valuable, and in this case, the enemy being judge, the future of the Mission promises to
be a success beyond what its most sanguine friends would have ventured to anticipate.
The Governor of Latakiyeh in a Conference with Consul General Hay in reference to
the closing of the schools declared, "that if their operations were permitted to continue,
it will not take more than twenty years to make all the Ansyriyeh Christians." It has
been a striking feature in the history of the Mission since the abortive attempt to locate
in Zahleh that periods of seeming adversity have been followed by increased prosperity, and the determined efforts of the enemy in his rage to arrest and turn back the progress of the work, have resulted in giving to it a quickened impulse in a forward direction. With faith in the promise that all things shall work for good under the administration of the enthroned Redeemer, we look for the same result again. Pre-intimation of this it would seem is already given in the unexpected offer of a new field to be controlled by our Mission without additional expense to our people at least for the present.

Mission at Suediah.

Dr. and Mrs. William Holt Yates of London, as we gather from a brief statement, which has come to hand within a few days, have been supporting, as Mr. Lyde did among the Nusariyeh, a mission largely from their private funds, at the mouth of the Orontes, below Antioch and a few hours travel north from Latakiyeh. Mr. and Mrs. Reid, the missionaries in charge, having sought and obtained permission to return to England, Dr. Yates wrote Mr. Beattie requesting him to assume the oversight and management of the Mission, and to send a competent teacher at once, and mentioned Selim Saleh, one of our members in Latakiyeh. In the meanwhile Dr. Yates was unexpectedly removed by death. After the death of her husband Mrs. Yates writes to Mr. Beattie transferring the Mission at Suediah with premises to his control, and offers £300 annually (§1500 in gold) which sum she thinks will be sufficient to support a missionary staff of a native pastor and two native teachers, one male and one female. Mrs. Yates writes, "We leave it in your hands to form a nice place of, and if we can get money for building, we shall send it to you, as we have full confidence in your judgment and missionary spirit. We wish to give you full power over the pastor and teachers, and to do with the dilapidations what you please. In your hands it may become a very glorious mission with God's blessing, for the people are ready for something better than what they now have. We have established the fact that a Mission can prosper there if it is in good hands." We cannot but feel that there is a strange significance in the providence of God which we cannot at present fully interpret, but unquestionably we ought to hear in it a voice from the throne of the Messiah Jesus calling upon us to lift up our eyes and look upon the whitening fields and to send forth furnished reapers, that they may gather the harvest. Selim Seleh with Kassim as an assistant, has been sent and is now in charge of the work at Suediah.

Matters Referred to the Board.

Synod at its last meeting impressed upon us the duty of carrying into effect several recommendations which we had submitted for its consideration and approval. 1. The method suggested with a view to the education of the children of the missionaries. We have failed up till this time to secure a competent lady teacher who was willing to go to Syria for the purpose of teaching in the mission families, while there would have been little difficulty in securing one or more to go out with a view of engaging directly in proper missionary work. In view of this fact we have reached the conclusion that the only method of gaining the end will be to re-enforce the mission staff by at least two lady teachers, and then extend the department of teaching, so as to embrace the children of the mission families. 2. The increase and proper graduation of the salaries of the missionaries. We found upon an examination of the usages of other missionary bodies that the principle of graduation was in nearly all cases the increase of the family. Accordingly the following scale was adopted. An increase of £2 at the birth of a child, with an additional pound for each succeeding year, until the child reaches the age of eighteen, when the allowance ceases. In case of the lady teachers, the salary has been increased to $500 per annum. 3. The enlargement of the mission building in Latakiyeh.
After careful consideration the missionaries have agreed to recommend the erection of a house on the mission grounds for the residence of the families, leaving the whole mission building to be appropriated to the use of the school, the entire domestic administration to be under the immediate oversight and direction of Miss Crawford and Miss Dodds, who will reside in the building. An estimate of the cost of proposed edifice will be forwarded to the board for its inspection and approval, at an early day. 4. The provision of suitable buildings for schools and teachers in the mountain villages. Something has been done in this matter. A special contribution of $300 in gold, to be expended under the direction of Mr. Beattie, was used for the purpose in question. The buildings at Eldany have been enlarged and the requisite appurtenances, provided, making it a complete station, and well nigh equal to B'hamra for mission uses.

**Measures Recommended.**

We submit to Synod for its favorable consideration the following recommendations:

1. **Remembering our brethren who are still in bonds, as bound with them, that every practicable effort be made to procure their release and especially that the church continue in prayer to God on their behalf, and give him no rest day nor night until his providence shall bring the matter to a favorable issue.**
2. That Synod in the name of the whole church give expression to its appreciation of the active sympathy and efforts of other Christian bodies in the interest of their suffering brethren, and particularly of the United Presbyterian Mission in Damascus, whose care for them has been unceasing and abundant.
3. That in view of the rapid growth, and consequent increasing exigencies of the Mission and the necessity of some provision for the education of the children of the mission families, that it be reinforced by two additional lady teachers.
4. That in order to meet the necessities arising in Suediah, and in other places, that the Mission be clothed with full Presbyterial power either as a Presbytery, or as a committee acting under an appointment from this Court.
5. That the church be urged to advance beyond all previous effort in the endeavor to keep abreast in some measure of the enlarging sphere of opportunities, and of the increasing urgency of demand in Syria, that it may not be in vain that the imploring cry comes to her across seas and continents, from the swelling multitudes who are beginning to awaken to the terrible realities of their condition: **Come over and help us.**

**Estimate for the Current Year.**

No definite sum can be named as the amount which will be needed for carrying forward the work during the year upon which we have entered. Twelve thousand dollars ($12,000) was indicated as the smallest sum that would be required for the last year. The church exceeded the amount in her gifts, and if she would contribute double the sum for the present year it would not suffice for the cost of the work which needs to be done, and which there is opportunity for doing. The question is no longer, How much does the mission need? but How much can and will the church give for the need of the mission?

**Conclusion.**

In closing this summary rehearsal of the events of another year, we are like men that dreamed. Who could have anticipated the events which have been evolved, and which are still coming into light with every revolution of the mighty wheels of Providence. Let the church gird herself with new purpose for work, and be encouraged more than ever to cast her bread upon the waters in hope that it will come back to her again with full recompense of reward. Let her lift up her eyes and look, and, in the great events which are already looming into view, and which, before the cycle of another year has
Our Banner.  

been completed, may invite and fix the attention of the world, see what God hath wrought.  

Signed by all the Board,  

S. O. Wylie, Chairman,  
T. P. Stevenson, Secretary,  
J. R. W. Sloane,  
William Brown,  
John Caldwell,  
Henry O'Neill,  
Walter T. Miller, Treasurer.  

The following is the report of the Central Board of Missions:  

REPORT OF THE CENTRAL BOARD OF MISSIONS.  

To the Synod of the Reformed Presbyterian Church.—The Central Board of Missions would respectfully report:  

That the stations now under their charge are the same as in our last report, with the exception of North Cedar Congregation, Kansas Presbytery, which has become self-supporting. A grant of $103, was made to it for the last year, and with this it ceases to be under our care, and for its statistics reference must be made to the Report of Kansas Presbytery. This congregation built a church during the past year, and their prospects are most encouraging.  

An application was received from Negunda, Nebraska, in January, for assistance in securing preaching. We have assured the applicants that help will be given, when we learn definitely as to their number, and what they can do towards the maintenance of the ordinances.  

Kansas Presbytery asked for for $100, on the 22d of Dec., to explore the Western and Southern part of the State, where there are some scattered members of our Church. This sum was granted. We have no report as to the results of this work.  

As to the present stations, we are glad to say, that we have been able to keep them very well supplied with preaching, and that in the main they are growing in numbers and in liberality.  

In Minnesota, the prospects of our Church have decidedly improved during the past year. The severe winter of 1872–3 discouraged many. There was considerable talk of migrating, but the people now see that that winter was an unusual one, and are not inclined to move. At the time of our last report, Rev. R. Hutcheson was laboring at Lake Reno and Round Prairie. We were gratified by receiving in September petitions from both of these congregations, asking for the appointment of a missionary for eighteen months, Mr. Hutcheson being named, and Round Prairie promising $100 per annum, and Reno at least $260. The desired appointment was made, and Mr. Hutcheson has been steadily engaged in this field, except during the time of a visit to his home in Iowa, giving two-thirds of his time to Reno, and one-third to Round Prairie. Besides the Sabbath-school there is a class in each station taught by Mr. Hutcheson, which he instructs in the Bible, our standards, and church history.  

Rev. N. R. Johnston was sent to Elliot after the meeting of Synod. His family went with him, and he has been laboring there ever since. This congregation has met the requirement as to contributions, and has gone beyond it. At the beginning of the year, they resolved to raise $400 for the support of the missionary. The youth of the congregation, who have not made a profession of religion, are gathered into a class, taught by Mr. Johnston. The report shows thirty communicants, five Sabbath-school teachers, and fifty-five scholars. They have paid $340.50, in all, since our last report.
We have paid $350 to Mr. Johnston, including travelling expenses. There has full pastoral work been done in Minnesota congregations for the year.

We have one mission-field in Nebraska, Fremont and Wahoo. These places are twenty miles apart, and though Fremont is on the rail-road, Wahoo is the stronger of the two. It is now the county seat of Saunders County, and is a growing place. A church 24 x 40 has been built at Wahoo during the past season by our brethren, the first one in the town. Mr. J. A. Speer, in his fourth year in the seminary, who was laboring there at the time of the last report, returned to his studies in September, and Rev. James Wallace took his place. He reached Nebraska in October, and preached during the entire winter, leaving in April. We shall supply this place without delay. This station has paid in $161.

The congregation referred to in our former report as Republican City, has been divided by Kansas Presbytery, and there are now two, known as Republican City and Tabor congregations. They are about twelve miles apart. They called the Rev. S. M. Stevenson to be their pastor, but he declined their call at the Fall meeting of Presbytery. He still labors among them as our missionary. We paid in 1873, three-fourths of Mr. Stevenson's salary, leaving $195 for them to pay, and though we endeavored to bring them up to the scale of contribution directed by Synod, we could not obtain the quota, and we are now giving them aid to the amount of three-fourths of the salary, by a resolution passed in March, "Inasmuch as there is evidence to the Board that the congregations of Republican City and Tabor are unable to pay their quotas." We expect to make them no longer the exception, but that after this year they will meet the demand. The reports show a large growth in numbers. The statistics are: Republican City, communicants, 48; Sabbath-school teachers, 6; scholars, 37; increase, 20; decrease, 1 in membership. Tabor: communicants, 28; increase, 7; decrease, 2.

In our last report, Sylvania congregation in Missouri it was stated, had called Mr. J. C. Taylor. This call he declined, and at the request of the congregation, Rev. M. Wilkin, the missionary who was there at the time of Synod, was re-appointed. He has been with them all this year. On the 6th of October, they made out a call for him, with partial support. Pleasant Ridge congregation made a call also upon him for part time. Mr. Wilkin has accepted these calls, with the liberty of dividing his time proportionally to the contributions, at the rate of $800 a year. The report shows a membership of fifty. We have paid out for aid to Sylvania $295, with the account for the present year unsettled.

Thus except through loss of time in change of laborers, we have given full supply to the places under our care. In addition to these facts, we have to report, that we granted $100. to Rochester Presbytery for supplies at Toronto.

In concluding this portion of our Report, we call the attention of Synod to the matter of a mission among the Indians, brought forward by Rev. James Wallace, in a letter from Wahoo. He had visited during the winter the Pawnee tribe, ninety miles west of Wahoo. They number between 2,500 and 3,000, the Government provides liberally for their education, and grants them an annuity. This is the policy pursued with the other tribes, and we submit to Synod the question whether the Church should make any effort to enter the Indian Mission field. The salary of the Missionary would be the only consideration, as the Government provides the buildings, apparatus, etc.

The Treasurer of the Board reports, that he has received in all for the Domestic Mission Fund, $2,388.06. The expenditures have been $2,747.15. We were compelled to draw on our balance of last year of $796.01, reducing it to $436.02. If the accounts now out standing were settled, we should have no balance, but be short. We need $4,000 for the coming year.

We desire that our Ministry make note of these places where we employ laborers, to
direct any who may be migrating to the West, and we request that definite information be furnished us as to any of our members scattered in the newly-settled sections of the country, that we may communicate with them.

We report secondly as to the Southern mission. At the time of the last meeting of Synod, the Board had sent Mr. Lewis Johnston, then in his fourth year in the Seminary, to visit the South, with a view of locating the Mission. Mr. Johnston went by way of Washington through Southern Virginia, into North Carolina, thence into Georgia, and as far as Alabama. He found a great deal of religious zeal, but much of it was zeal without knowledge. He preached to large audiences, and was welcomed at every place. He returned to the Seminary in September. When he had completed his course in March, he was again sent South, but this time not alone. Mr. George M. Elliott, who entered the Seminary last fall, a colored student, and a graduate of Geneva College, was sent with Mr. Johnston, under appointment as a teacher. Selma, Alabama, was fixed upon as the location of the Mission. It is a town in Central Alabama, containing a large colored population.

There are in it four churches for the colored people. What renders it worth cultivating, is that the town is the commercial centre for a dense colored population. In that district there are fewer influences against our principles, tending to draw the colored people away, than are found in the East and in the Southern ports.

Messrs. Johnston and Elliott reached Selma on the 24th of April, and during the following week they rented a room, in which to conduct the work of teaching and preaching. They opened the school on the 11th of May, and there were fourteen scholars in attendance on the first day, and twenty-four by the end of the first week: Monday, the 18th, there were forty, Saturday, fifty-two. They find many unable to read or write.

On Sabbath the room is used for Sabbath-school and preaching. It will seat about fifty. On the tenth of May, the Sabbath-school was organized with twenty-seven scholars, and on the 17th there were thirty-seven. About half of them cannot read at all. The missionaries are glad to be able to reach this element.

Mr. Elliott will remain till the opening of the Seminary, and will return again in the Spring. Mr. Johnston will therefore have the burden of the whole work to bear during the winter season, till Mr. Elliott finishes his course. We refer to Synod the question of the advisability of ordaining Mr. Johnston to the ministry, that Synod may, if it deem it wise, recommend him to the Presbytery, which has charge of him.

The Board has reason to be thankful for the amount that has been contributed for this work. We make mention of the bequest of W. Brown, Jr. of Philadelphia, netting $906.25. This came into our hands last Summer, and is to be used for current expenses. We have, in hands of D. Gregg, a loan on call, $827.92, in hands of W. Wills, also a loan on call, $2,044.97. The cash in the treasury reported at the May meeting was $82.85. The expenditures to date of May 12, were $751.99. The expenses have been so light because Mr. Johnston was only employed for part of the year. His whole time is now to be taken up. It will at once be seen that our treasury has the above balance, as the accumulation of some years, during which, of necessity, we had no one constantly employed.

In connection with this mission, we may state that in March we granted a supply of catechisms and psalm books to a Sabbath-school in Missouri, taught by D. W. Boxley, a colored man, educated in Geneva College, and one of our church members. We were glad to aid him in his work, as he finds great need of religious teaching in the community where he is located.

We solicit for our mission at Selma, a series of maps, globes, slates, readers, (new), arithmetics, (new), Sabbath-school books, and light clothing for boys and girls, as there will be suffering among the colored people in cold weather.
We gather up the matters needing consideration. They are the advisability of an Indian Mission, and the question of the ordination of Mr. Lewis Johnston, and we ask a grant of $4,000 to our Domestic Mission work, and of $1,000 to our Southern Mission, with the endorsement by Synod of an application by us to the Church for funds for the purchase of property in Selma, which we may deem it best to make before another Synod. We have $1,000 on hand for this from the sale of the Washington property, and we would need about as much more. All of which is respectfully submitted on behalf of the Board.

Allegheny City, May 25, 1874.

D. B. Willson, Secretary.

The Committee on "The Grange" reported. Report accepted and adopted, and is as follows:

REPORT OF THE COMMITTEE ON "THE GRANGE."

The Committee on the order known as "The Patrons of Husbandry," or "Grange," would respectfully report, that having made inquiry, they have ascertained the following facts:

1. That this Order was originated by Freemasons and Odd Fellows: is modelled after their forms in its rites, ceremonies and offices; is largely under their control, and, as a matter of fact, furnishes recruits for these detestable Orders.

2. That it is itself a secret and substantially oath-bound society; the candidate for admission being required to pledge his sacred word and honor, in the presence of God, to keep secrets, obey laws, and assume responsibilities wholly unknown to him and utterly incompatible with Christian integrity and simplicity.

3. That the Order, in its Constitution, assumes the false and impossible position of neutrality both with respect to religion and politics, and, as a consequence of this, its religious services are conducted indiscriminately in a Christian, or anti-Christian and Pagan manner; and instead of being neutral in politics, it is practically a political party.

We, therefore, emphatically and unequivocally condemn this and all other secret Orders as ensnaring, deceptive and sinful in themselves; as prejudicial to the best interests of society; and as a lawless and inefficient way of obtaining redress of grievances. We also recommend that Synod enjoin it upon all sessions not to fellowship members of this or any other secret Order, and to warn all under their care to beware of the ensnaring influences of such organizations. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Respectfully submitted.

J. S. T. Milligan, Chairman.

Rev. Matthew Gailey, a delegate from the General Synod of the Reformed Presbyterian Church, (N. S.,) was invited to a seat as a consultative member; and the hearing of Rev. Mr. Gailey was made the order of the day for to-morrow morning at ten o'clock.

The Committee on the Travelling Fund reported. Report accepted and adopted, and is as follows:

REPORT OF THE COMMITTEE ON THE TRAVELLING FUND.

The Committee on the Travelling Fund report:—The whole amount due from all the Presbyteries is $2,825.90. The amount paid is $2,733.00. All the Presbyteries, except Philadelphia, Iowa, and Ohio have paid their full quotas. The total amount of the deficits of these Presbyteries is only $92.90. This is the most gratifying exhibit of
this fund since the adoption of the present plan. The rate per cent. is 8 in 7-10. This rate is paid in full to New York, Lakes, Rochester, Pittsburgh, Illinois, and Kansas Presbyteries, and to the remaining Presbyteries, less the amount of their respective deficits.

The following tabular statement presents the present condition of this Fund:

<table>
<thead>
<tr>
<th>PRESBYTERIES</th>
<th>Quota.</th>
<th>Received</th>
<th>Expenses</th>
<th>21-7-10 per cent.</th>
<th>Diff.</th>
<th>Apportionment</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York</td>
<td>$ 764.10</td>
<td>$ 764.10</td>
<td>$ 299.70</td>
<td>$ 244.85</td>
<td>$......</td>
<td>$ 244.85</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>$ 216.00</td>
<td>$ 216.00</td>
<td>$ 75.65</td>
<td>$ 61.80</td>
<td>$ 61.80</td>
<td>$......</td>
</tr>
<tr>
<td>Lakes</td>
<td>$ 200.70</td>
<td>$ 200.70</td>
<td>$ 420.50</td>
<td>$ 343.55</td>
<td>$......</td>
<td>$ 343.55</td>
</tr>
<tr>
<td>Rochester</td>
<td>$ 171.00</td>
<td>$ 171.00</td>
<td>$ 184.94</td>
<td>$ 151.10</td>
<td>$......</td>
<td>$ 151.10</td>
</tr>
<tr>
<td>Ohio</td>
<td>$ 142.50</td>
<td>$ 142.50</td>
<td>$ 233.30</td>
<td>$ 205.74</td>
<td>$ 13.00</td>
<td>$ 95.74</td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>$ 666.30</td>
<td>$ 666.30</td>
<td>$ 666.30</td>
<td>$ 666.30</td>
<td>$......</td>
<td>$ 590.47</td>
</tr>
<tr>
<td>Illinois</td>
<td>$ 225.60</td>
<td>$ 225.60</td>
<td>$ 610.50</td>
<td>$ 498.78</td>
<td>$ 12.18</td>
<td>$ 408.78</td>
</tr>
<tr>
<td>Iowa</td>
<td>$ 239.00</td>
<td>$ 239.00</td>
<td>$ 497.95</td>
<td>$ 402.85</td>
<td>$ 18.00</td>
<td>$ 366.72</td>
</tr>
<tr>
<td>Kansas</td>
<td>$ 200.70</td>
<td>$ 200.70</td>
<td>$ 566.85</td>
<td>$ 458.21</td>
<td>$......</td>
<td>$ 458.21</td>
</tr>
<tr>
<td>Totals</td>
<td>$ 2,825.90</td>
<td>$ 2,733.00</td>
<td>$ 3,456.90</td>
<td>$ 2,824.32</td>
<td>$ 92.00</td>
<td>$ 2,731.42</td>
</tr>
</tbody>
</table>

We recommend that the fractional balance ($1.58) be handed over to the Clerk of Pittsburgh Presbytery, to be paid to an elder of that Presbytery who failed to report the full amount of his expenses.

It will be observed that while nearly the whole quota of the Travelling Fund has been paid, the expenses of delegates to Synod far exceed the receipts. This is owing to the increase of the number of members of Synod by the ordination of licentiates and organization of new congregations, and also to the full attendance at the present meeting.

We therefore recommend that Presbyteries be directed to see to it, that all the congregations under their care furnish their full quota to this Fund.

Respectfully submitted,

T. A. Sproull, Chairman.

The Committee on the Terms of Communion reported. In connection with this report Papers Nos. 1, 2, 3, 4 were taken up, and while under discussion the Court adjourned, with prayer, to meet to-morrow morning at nine o'clock.

**TUESDAY'S PROCEEDINGS.**

**MORNING SESSION.**

_June 2, 1874._

Synod met at nine o'clock A. M., and was constituted with prayer. All the members present except Black, A. C. Coulter, W. P. Johnston, McAllister, McIsaac, Sharpe, T. C. Sproull and Williamson, all of whom soon appeared.

A letter from the Reformed Presbyterian Church in Ireland was received, and referred to the Committee on Foreign Correspondence.
Rev. R. J. George was appointed the Moderator's alternate to preach the opening sermon at next Synod.

The Committee on Finance again reported. Report adopted, and is as follows:

REPORT OF THE COMMITTEE ON FINANCE.

Your Committee on Finance respectfully report that we have examined with care the papers put into our hands. We note with pleasure the accurate and orderly statements of the various Funds presented in the reports of their respective treasurers.

We have had under our observation the following papers:
No. 8. Request of Princeton congregation for supplement.
No. 9. Report of Walter T. Miller, Treasurer of Board of Church Extension.
No. 10. Report of D. Chestnut, Secretary of Synod's Trustees.
No. 11. Report of Wm. Wills, Treasurer of Synod's Trustees.
No. 12. Report of Committee to build a Theological Seminary.
No. 17. Report of D. Boyd, Treasurer of Board of Education.
No. 22. Report of Wm. Brown, Treasurer of Superannuated Minister's Fund, (old.)

Also, Bequest of $200, by Wm. Cochran of Philadelphia.

We present the following summary of the financial operations of the past year:

SEMINARY ENDowment.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand as per last Report, .... $269.10</td>
<td>Invested in Mortgage, $1,000.00</td>
</tr>
<tr>
<td>Cash receipts, 1,623.10</td>
<td>Cash Balance on hand, 892.20</td>
</tr>
<tr>
<td><strong>Total,</strong> $1,892.20</td>
<td><strong>Total,</strong> $1,892.20</td>
</tr>
</tbody>
</table>

SEMINARY CURRENT FUNDS.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on investments, $3,780.70</td>
<td>Professors' Salaries and incidentals, $5,854.79</td>
</tr>
<tr>
<td>Collections, 2,110.48</td>
<td>Balance on hand, 36.39</td>
</tr>
<tr>
<td><strong>Total,</strong> $5,891.18</td>
<td><strong>Total,</strong> $5,891.18</td>
</tr>
</tbody>
</table>

SUPERANNUATED FUND, (OLD).

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand as per last Report, .... $515.58</td>
<td>Expended for aid to Beneficiary, $73.48</td>
</tr>
<tr>
<td>Interest on Balance, 7.82</td>
<td>Balance on hand, 135.92</td>
</tr>
<tr>
<td><strong>Total,</strong> $599.40</td>
<td><strong>Total,</strong> $599.40</td>
</tr>
</tbody>
</table>

STUDENTS' FUND.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income, $1,400.83</td>
<td>To reimburse former overdraft, $346.22</td>
</tr>
<tr>
<td>Balance overdrawn, 105.39</td>
<td>Paid to Students, 960.00</td>
</tr>
<tr>
<td><strong>Total,</strong> $1,506.22</td>
<td><strong>Total,</strong> $1,506.22</td>
</tr>
</tbody>
</table>
### SUPERANNUATED MINISTERS' FUND

**Receipts.**
- Balance on hand last year: $435.50
- Receipts: $1,300.60
- **Total:** $1,736.10

**Expenditures.**
- Paid to Mrs. Buck: $206.63
- Invested in bonds: $1,507.78
- Balance on hand: $23.69
- **Total:** $1,736.10

### MCKINNEY FUND

**Receipts.**
- Balance on hand last year: $11.28
- Receipts: $256.71
- **Total:** $267.99

**Expenditures.**
- Expended for benefit of Miss McKinney: $173.46
- Balance on hand: $94.53
- **Total:** $267.99

### CHURCH EXTENSION FUND

**Receipts.**
- Receipts: $1,513.91
- **Total:** $1,513.91

**Expenditures.**
- To St. Louis, balance of appropriation: $171.86
- Pleasant Ridge: $200.00
- North Cedar: $300.00
- Jonathan’s Creek: $200.00
- Balance on hand: $642.05
- **Total:** $1,513.91

### DOMESTIC MISSION

**Receipts.**
- Cash on hand per last Report: $756.01
- Receipts: $2,388.06
- **Total:** $3,144.07

**Expenditures.**
- Support of Missionaries: $2,747.15
- Balance on hand: $396.92
- **Total:** $3,144.07

### SOUTHERN MISSION

**Receipts.**
- On hand as per last Report: $888.22
- Receipts: $2,819.51
- **Total:** $3,707.73

**Expenditures.**
- Support of the mission: $751.59
- Invested on Call Loans: $2,872.89
- Balance on hand: $82.85
- **Total:** $3,707.73

### LITERARY FUND

**Receipts.**
- Balance on hand as per last Report: $354.45
- Amount received from volumes sold: $184.70
- Overdrawn: $43.80
- **Total:** $874.47

**Expenditures.**
- To Synod’s clerk: $30.00
- For Printing Memorial volume: $419.10
- For Printing Documents: $35.37
- **Total:** $874.47

### LIBRARY FUND

**Receipts.**
- Balance on hand last year: $17.40
- Received: $254.00
- **Total:** $271.40

**Expenditures.**
- Expended: $35.75
- Balance on hand: $239.75
- **Total:** $271.40
EDUCATIONAL FUND.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Collections, $1,181.25</td>
<td>Paid for travelling expenses, $46.31</td>
</tr>
<tr>
<td>Missionary Societies, 75.00</td>
<td>Tuition of beneficiaries, 250.00</td>
</tr>
<tr>
<td>Donations, 136.80</td>
<td>Support of beneficiaries, 110.00</td>
</tr>
<tr>
<td>Tuition in College, 2,977.51</td>
<td>Advertising, 58.25</td>
</tr>
<tr>
<td>Rent of Seminary Building, 75.00</td>
<td>Repairs on Seminary building, 75.00</td>
</tr>
<tr>
<td>Amount overdrawn, 64.18</td>
<td>President's salary, 1,500.00</td>
</tr>
<tr>
<td></td>
<td>Professors' salaries and incidental, 2,345.57</td>
</tr>
<tr>
<td>Total, $4,437.74</td>
<td>Balance overdrawn last year, 55.67</td>
</tr>
</tbody>
</table>

EXPENDITURES.

Paid for travelling expenses, $46.31
Tuition of beneficiaries, 250.00
Support of beneficiaries, 110.00
Advertising, 58.25
Repairs on Seminary building, 75.00
President's salary, 1,500.00
Professors' salaries and incidental, 2,345.57
Balance overdrawn last year, 55.67

Total, $4,437.74

MEMORIAL FUND.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand as per last Report, $5,000.13</td>
<td>Paid on Seminary building, $9,442.26</td>
</tr>
<tr>
<td>Received by Treasurer, 5,063.85</td>
<td>Paid for taxes, 277.47</td>
</tr>
<tr>
<td>Received by Trustees, 2,681.63</td>
<td>Paid for architect's plans last year, 362.50</td>
</tr>
<tr>
<td></td>
<td>Paid for sundries, 119.25</td>
</tr>
<tr>
<td></td>
<td>Paid for interest on loans, 1,337.10</td>
</tr>
<tr>
<td></td>
<td>Improvements, 1,207.03</td>
</tr>
<tr>
<td>Total, $12,745.61</td>
<td>Total, $12,745.61</td>
</tr>
</tbody>
</table>

The whole amount to be paid for the building, is $25,000.00
Add taxes, interest, improvements, &c., as above, 3,393.35
Total, $28,433.35

There has been paid on the building, 9,442.26
And on account of sundries, 3,393.35
Balance unpaid and due in March, 1875, 15,557.74
Total, $28,303.35

FOREIGN MISSION.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand as per last Report, $4,711.73</td>
<td>Salaries of Missionaries, $4,096.97</td>
</tr>
<tr>
<td>Interest on various investments, 1,181.59</td>
<td>Salaries of teachers, supporting pupils,</td>
</tr>
<tr>
<td>Collections of Congregations, 4,968.53</td>
<td>and general expenses of mission, 5,359.50</td>
</tr>
<tr>
<td>From Sabbath-schools and Missionary Societies,</td>
<td>Special gold donation to be expended</td>
</tr>
<tr>
<td></td>
<td>by Mr. Beattie, 300.00</td>
</tr>
<tr>
<td>Interest on Balance, 363.00</td>
<td>Expenses of return of Missionaries, 1,008.38</td>
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<tr>
<td>Donation of Mrs. Nancy Wright, 2,000.00</td>
<td>Freight on goods for Mission, 220.00</td>
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<tr>
<td>Donations of various persons, 1,983.06</td>
<td>Balance of Bill of Medicines, 548.72</td>
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<tr>
<td>Donation of one person in gold, 300.00</td>
<td>Balance in hands of Treasurer, 5,287.70</td>
</tr>
<tr>
<td>Total, $16,821.27</td>
<td>Total, $16,821.27</td>
</tr>
</tbody>
</table>

THE TOTAL AMOUNT OF INVESTED FUNDS IS AS FOLLOWS:

| For Seminary Endowment, $30,957.82            |
| For Students fund, 10,602.12                  |
| For Domestic Mission, 6,290.66                |
| For Southern Mission, $1,000.00               |
| do temporary, 2,254.57                        |
| For Superannuated Ministers fund, 3,700.00    |
| For Foreign Mission, 900.00                   |
| Fund entrusted to Dr. Sproull, 13,720.64      |
| Total, $65,225.21                             |
| Tennant fund, 8,000.00                        |
| Total cash balances on hand, 3,026.8          |
| Grand Total, $80,252.02                       |
Your Committee make the following recommendations:

1. In consideration of Mr. Gregg's health, we recommend that his resignation be accepted, and that Wm. Wills be appointed Treasurer of the Memorial Fund, Seminary Endowment Fund, Seminary Current Fund, the Library Fund, and Students' Fund; that the Board of Trustees be authorized to provide him such clerical assistance as may be deemed necessary; and that this Synod return its sincere and heartfelt thanks to Mr. Gregg for his long and faithful services as its Treasurer, and that a letter of thanks, signed by the Moderator and Clerk, be forwarded to Mr. Gregg.

2. We recommend Synod to adopt the recommendations of the Board of Trustees in regard to the funds of the church now in the possession of James Campbell, and that the following instructions and authority be given to the Board.

Resolved, That the Synod of the Reformed Presbyterian Church in North America does hereby revoke the authority appointing James Campbell Trustee of all the notes, bonds, mortgages, cash, or other property of said Synod held by him in trust, or in any way whatever, for the use and benefit of said Church; be it further

Resolved, That said Synod does hereby constitute and appoint the Trustees of the Synod of the Reformed Presbyterian Church in North America, a corporation created by the General Assembly of the Commonwealth of Pennsylvania, the custodian and trustee of all trust funds of said Synod of the Reformed Presbyterian Church in North America, and does hereby authorize and direct the Board of Trustees of said corporation, known as the Trustees of the Synod of the Reformed Presbyterian Church of North America, to take charge of all trust funds and property held by said James Campbell, and to hold the same in trust for the use and benefit of said Synod.

Resolved, That James Campbell, of Rochester, N. Y., be and he is hereby directed to pay over, or deliver to the Trustees of the Synod of the Reformed Presbyterian Church of North America, Wm. Wills, Treasurer, or order, such sum or sums of money, notes, bonds, mortgages, or other property as he has held, or now holds in trust for this Synod, with a full and correct statement in detail of his account of the same.

Resolved, That the Trustees aforesaid are hereby fully empowered to take such action to secure the collection from James Campbell, of such cash, bonds, notes, stocks, or other property held by him and belonging to this Synod, as may by them be deemed necessary, and that the Moderator and Clerk of Synod shall furnish such attested copies of this action of Synod, bearing on the case, as may be applied for by the Board of Trustees.

We do not find in the papers before us any reasonable ground of the claim against the Board of Trustees in the communication of D. Gregg to the Board; and, reposing entire confidence in the Board, we recommend Synod to authorize the Trustees to pursue such a course as in their best judgment will secure the benefits of this bequest to the church.

We recommend that the Board of Trustees be fully authorized and empowered to make such a disposition of the George Tennant funds as shall seem to them just and honorable.

We recommend the Board of Domestic Missions to appropriate one hundred dollars to Princeton congregation, and that, in future, sustentation aid be granted only to Presbyteries, and through them to congregations.

We recommend that the $200 bequeathed by Mr. Cochran of Philadelphia, be divided equally between the Foreign Mission and the Theological Seminary Endowment Fund.

We recommend that the Treasurers' reports be put on file.

Finally we recommend the following appropriations:

National Reform, 1st July; Southern Mission, 1st August $1,000; Board of Education, 1st Sept. $2,500; Theological Seminary, 1st October, $3,000; Domestic Mission, 1st
Minutes of Reformed Presbyterian Synod.

Nov., $4,000; Foreign Mission, 1st Dec., $15,000; Church Extension, 1st Jan., $3,000; Library Fund, 1st Feb.; Aged Ministers' Fund, 1st March; McKinney Fund, 1st April; and that the Central Board of Missions have leave, in case it becomes necessary to build mission premises, to appeal to the church for a special collection to the amount of $1,000.

Signed, J. McCracken, William Graham, David Torrens, Committee.

The order of the day, the hearing of the Delegate of the General Synod of the Reformed Presbyterian Church, (N. S.,) arrived, and Rev. M. Gailey addressed the Court. After the Moderator's reply, a resolution, reciprocating the fraternal greetings of the Synod which Mr. Gailey represents, and appointing Rev. J. C. Smith a Delegate to said Synod, was adopted.

The consideration of the report of the Committee on Terms of Communion, under discussion at the hour of adjournment last evening, was resumed. While the subject was still before the Court the hour for devotional services arrived, after which the Court took a recess until two o'clock P. M.

AFTERNOON SESSION.

After recess the Court came to order at two o'clock P. M. All the members present, except S. Bayles, A. Bowden, Caldwell, J. Dodds, Greer, W. P. Johnston, and H. Smith. Minutes read and approved.

A letter from the Reformed Presbyterian Church in Scotland was received, and referred to the Committee on Foreign Correspondence.

The Committee on Presbyterial Reports reported. Report accepted and adopted, and is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

The Committee on Presbyterial Reports respectfully reports, that Reports and Statistical Tables from all the Presbyteries have been placed in our hands. An examination of these affords encouraging evidence of the continued growth and prosperity of the Church.

During the past Synodical year four new congregations have been organized, and one,—Ainsworth, in Iowa Presbytery,—has been disorganized, making the entire number of our congregations one hundred and five. Of these, thirty-one are vacancies. It is proper, however, to remark that some of them are small and unable to support a pastor. Since last meeting of Synod three licentiates have been ordained and installed in charges, increasing the names of the ministerial members on our roll to ninety-five. The number of our settled ministers is now seventy, leaving twenty-five who are without any pastoral charge. Of these, seven are engaged in the special work of the Church, two are about to be installed as Pastors, three are disabled from preaching by ill-health or the infirmities of age, and thirteen act as stated or occasional supplies to our vacancies. We have also six licentiates, two of whom are soon to be ordained and installed, and
four students of theology who have received provisional licensure, and whose labors will be available for the Summer.

The interest taken by the Church in the work of striving to save souls is shown by a report of 5,256 Sabbath School scholars, and 601 teachers; an increase of 596 scholars and 51 teachers over the number as reported last year. The additions by profession to the Church Membership during the year are 548, and the net gain 267, making the total number of Communicants, so far as returned in statistical tables, 9,725.

In the matter of contributions your Committee is unable to institute a comparison with last year, as, owing to the circumstance of one of the Presbyteries being unreported, no summary was prepared. But that the schemes of the Church are still supported with wonted liberality, the following tabular statement will serve to show:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Mission</td>
<td>$9,354.89</td>
</tr>
<tr>
<td>Home Mission</td>
<td>$3,629.46</td>
</tr>
<tr>
<td>Southern Mission</td>
<td>$2,680.73</td>
</tr>
<tr>
<td>National Reform</td>
<td>$5,929.52</td>
</tr>
<tr>
<td>Seminary Fund</td>
<td>$7,449.70</td>
</tr>
<tr>
<td>Education Fund</td>
<td>$2,187.25</td>
</tr>
<tr>
<td>Southern Mission</td>
<td>$20,823.88</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$28,126.31</td>
</tr>
<tr>
<td>Total</td>
<td>$99,683.40</td>
</tr>
</tbody>
</table>

Flattering as this exhibit undoubtedly is, especially when we take into the account the financial panic from which all parts of our country suffered during the past year, there is still room for a much larger liberality. The proof of this will appear from the fact that less than one half of our one hundred and five congregations contributed to all the Schemes of the Church.

Your Committee desire to notice the improvement which has been made in the new statistical blanks for Presbyteries; but beg leave to call attention to two mistakes which they contain; viz., the column which should be Southern is headed Freedmen's Mission, and that which should be Seminary Fund is marked Theological Seminary.

We have also to complain of the careless manner in which some of the Clerks of Presbyteries prepare their statistical tables. In many instances the figures are so ill-formed, or so badly blurred and irregularly placed, as to render them undistinguishable, and to make the labor of adding them vexatious.

We offer the following recommendations:

1. That the request of Rev. John Wallace, coming to us with the approval of Pittsburgh Presbytery, to be placed on the Superannuated Ministers' list, be granted, and that he be authorized to draw to the amount of $300 from the Superannuated Ministers Fund for one year, said amount to be made up of the interest on the amount invested, and of collections to be taken up.

2. That Clerks of Presbyteries be directed to report, if any, the Mission Stations which are under the care of their respective Presbyteries.

3. That the accompanying statistical tables be published with the Minutes of Synod.

4. That the following distribution of laborers be made for the ensuing year.


**Philadelphia Presbytery.—** Hamilton, June; J. F. Crozier, Aug.


**Ohio Presbytery.—** McClurkin, Oct. Nov.; Farris, April, May.

**Lakes Presbytery,** Wylie, June; S. R. Wallace, Oct.—Dec.; Speer, Aug. Sep.; Farris, Jan.—March; Rev. B. M. Cullough, June—May.


Respectfully submitted.

J. A. BLACK, Chairman.
The following are the reports of the various Presbyteries:

REPORT OF THE NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report:—During the past Synodical year two regular meetings have been held. We number nineteen constituent members, three of whom are without a pastoral charge, viz.: Rev. Joseph Beattie, Missionary to Syria, Rev. D. McAllister, Secretary of the National Reform Association, and Rev. A. W. Johnston, whose time is at the disposal of Synod. We have under our care nineteen congregations and two mission stations. Last Summer Rev. David McFall was installed pastor of the Second Congregation, Boston, and Rev. D. C. Faris was ordained and installed pastor of the Barnet Congregation. During the winter Rev. J. C. Taylor received and accepted a call from the Congregation of Craftsbury. He was ordained and installed pastor, December 17, 1873.

Three of our congregations are yet without pastors, praying for one to take the oversight of them in the Lord. These are Walton, West Hebron, and Topsham. Presbytery, at the request of some members residing at Newark, N. J., appointed a commission to organize a congregation in that city on the 17th of June.

After careful deliberation we inaugurated a Presbyterial Home Mission and Sustentation Scheme. This Scheme will appear in the published report of our Spring meeting.

The Presbytery would gratefully acknowledge God's goodness in sparing its ministry unbroken, and in giving a goodly degree of prosperity to its congregations. Though we have passed through a financial crisis which has made many feel the uncertainty of riches, the people under our charge have not denied the Lord the offerings which He claimed. In finance we are able to report an amount expended in God's service, not only equal to, but exceeding that expended the previous year. Three of our congregations, the second and fourth New York and first Boston, have secured for themselves new houses of worship which are a credit to the Church as a body, and to the energy, taste and liberality of the congregations themselves.

The usual forms of worship have been duly honored and the days of thanksgiving and fasting have been generally observed. In view of securing pastors for our vacancies, we ask Synod for the full time of three laborers.

The following facts taken from our statistical tables will exhibit the state of religion among us. Last year our membership was 2,480; our total increase was 216; our decrease 120; our net gain 96; and our contributions $65,268.97. This year our total membership is 2,637; our total increase 244; our decrease 162; our net gain 82; and our contributions $81,640.25. The discrepancy in the report of members between this year and last, is accounted for by the omission in last year's statistics of Walton Congregation, 67 members, and West Galway Mission, 8 members. Our contributions are a gain over last year of $16,371.22. The gain in membership and liberality is quite general, and has been shared by nearly all our congregations. Our Statistical Report in full is herewith presented.

D. Gregg, Clerk.

REPORT OF PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery would respectfully report, that since last meeting of Synod two regular and four special meetings have been held. We have five congregations under our care, one of which, Conococheague, is yet a vacancy, and has been supplied with preaching as far as practicable during the past year. The Baltimore Congregation was vacated, during the year, by the removal of Rev. W. P. Johnston to Washington Congregation, in Iowa Presbytery. A Call was made out by said congregation in favor of Mr. John Lynd, licentiate of New York Presbytery, and at a meeting of Presby-
tery in Baltimore, in December, 1873, Mr. Lynd was ordained and installed, under very auspicious circumstances, in the pastorate of the Baltimore Congregation.

The days of fasting and thanksgiving have been observed by our Congregations, and the Schemes of the Church have been liberally sustained, considering the financial stringency of the times. Our Statistical Report is herewith submitted.

Respectfully submitted,

Robert J. Sharpe, Clerk.

REPORT OF THE ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report, that during the past Synodical year we have held one pro re nata and two regular meetings. We have six constituent members, two of whom are at present unsettled. At his own request, Mr. Armour has been released from the pastoral charge of the Congregation of Syracuse. We have under our care four settled and four vacant congregations. During the past year, owing to the fewness of laborers at our disposal, we have been unable to meet the requirements of our vacancies for preaching. We request during the coming year the full time of two laborers. The time of Mr. J. Hamilton is at Synod’s disposal. Collections ordered by Synod have been very generally taken up. Days of fasting and thanksgiving have been observed.

At its last meeting Presbytery resolved unanimously that “in our judgment any change in the terms of communion would be at present inexpedient.”

R. D. Sproull, Clerk.

REPORT OF PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully report, that during the past Synodical year, one special and two regular meetings have been held. In accordance with the recommendation of Synod at its last meeting, Presbytery, at a special meeting held in Pittsburgh, in September last, ordained Dr. David Metheny to the office of the holy ministry, as a missionary to Syria. At our spring meeting in Allegheny city, T. J. Allen, M. A. Gault and J. M. Crozier were licensed to preach the Gospel.

We now have twenty-five ministerial members, sixteen of whom are pastors of congregations. J. J. McClurkin was, at his own request, released from the pastoral charge of Springfield, &c., congregation. Messrs. T. Sproull and Sloane are professors in the Theological Seminary. Messrs. Metheny and Easson, are laboring in the foreign field. N. R. Johnston is laboring in Minnesota under the direction of the Central Board. Two of the five remaining unsettled, are laboring in the bounds of Presbytery. We have twenty-four congregations under our care, Adamsville, a branch of Springfield, having been organized since last meeting of Synod. Eight of these are now vacant. A call from Parnassus and Manchester has been accepted by Mr. J. C. McFeeters, and arrangements are made for his ordination and installation at an early day. Moderations of calls have been granted to most of the other vacancies. Lewis Johnston, J. C. McFeeters, and J. A. Speer have completed their Seminary course.

Mr. Johnston is laboring among the Freedmen in Selma, Alabama, under the direction of the Central Board of Missions.


T. M. Elder, on account of continued ill health, is unable to preach and has been excused by Presbytery from active duty. J. Wallace being infirm in health, and advanced in years, has been excused from active labors, and is recommended to Synod for the
benefits of the Superannuated Ministers' Fund. John Newell, D.D., was received by certificate from the R. P. Church in Ireland, and his name added to our roll of constituent members. Presbytery asks the full time of two laborers for one year.

Fast and thanksgiving days have been duly observed. Much interest is manifested in the schemes of the church, and the collections are generally liberal. There is peace in all our borders.

Presbytery donated to the Seminary Building Fund, its College Building Fund, amounting to $1,592.65, and to the Seminary Library Fund, its Library Fund, amounting to $192.84. We add our statistical report. Respectfully submitted.

T. C. Sproull, Clerk.

REPORT OF THE OHIO PRESBYTERY.

Ohio Presbytery respectfully report:—We have held two meetings the past year. We have four settled congregations and four vacant, Middle Wheeling, Brownsville, Muskingum and Tomika, and Sandusky; these, together with preaching stations, we have endeavored to supply, chiefly by the labors of the settled pastors. Days of fasting and thanksgiving were observed, and the week of prayer by some of our people. S. R. Wallace, licentiate under our care, has completed his theological course, and is now at the disposal of Synod. The Temperance cause has been much revived within our bounds, and, so far as we know, none of our people are engaged in the manufacture, sale, or use of intoxicating liquors as a common beverage. The subject of National Reform has been prosecuted with increased vigor and success. From our statistical report you will learn that our increase has been very slight. This is a matter of deep regret. Many causes, no doubt, contribute to produce this; but, perhaps, no one cause more than the neglect of the proper parental care. It is to be feared that too many parents leave this matter to the Sabbath school, or the public instruction of the sanctuary, and, generally, such reap the fruit of their own ways. Few, if any, of their children come to Christ, or make a public profession of his name. Presbytery asks Synod for ten days' supply and one hundred dollars. Respectfully submitted. J. C. Boyd, Clerk.

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes respectfully reports: Two regular meetings have been held during the year, and a high degree of peace, harmony, and prosperity prevails in all our borders.

We have seven settled ministers, and one unsettled, B. McCullough, whose time is at Synod's disposal. In addition, we have two other constituent members: H. H. George, President of Geneva College, and R. Somerville who is continued as stated supply to the congregation of Cincinnati. P. P. Boyd, having accepted a call from Old Bethel, and T. P. Robb, one from Sharon, are certified, the one to Illinois, the other to Iowa Presbytery. This leaves Cedarville and Garrison vacancies to be supplied with preaching by Synod. E. G. Elsey, licentiate, having received and accepted a call from Rehoboth, Iowa, is also dismissed to Iowa Presbytery. We ask Synod to give us half the time of one laborer.

We have four theological students under our care; J. M. Foster, of the second year; Samuel A. George, J. R. Wylie, and Wm. S. Fulton, of the first year. A specimen of improvement has been delivered by each of these, with the exception of Mr. Wylie, who has been teaching in Pennsylvania.

The days of thanksgiving and fasting were observed by all our congregations. The public ordinances of religion are regularly observed among us, with ordinary interest. We feel encouraged on account of the increasing interest and zeal in the cause of National Reform; and, especially, on account of the wonderful progress of the re-
markable Temperance movement in our bounds. We hail with delight the deep and wide-spread opposition to intemperance in our country. (a) Thousands of drinking saloons have been closed; (b) most men of heart have been driven out of the traffic; (c) it is becoming more difficult every day to secure a place for the sale of intoxicating drinks; (d) public indignation is aroused against the making, selling, or drinking of spirituous liquors of any kind, as a beverage; (e) more stringent legislation has been secured; (f) more rigid scrutiny of the violation of law, and a higher tone of public sentiment for the execution of laws already enacted; (g) multitudes hitherto indifferent have acceded to the temperance ranks—hundreds of thousands have been pledged to total abstinence; (h) religious bodies have renewed, and with more decided utterance, their testimony against this great national vice; (i) its use in fashionable society is regarded with increasing disapprobation, and thousands of young men hitherto endangered, are fortified against the destroyer.

In all this, while Presbytery does not ignore the noble services of all true temperance people, yet we recognize, most of all, under God, the efficient, self-denying labors of earnest Christian women, encouraged, strengthened, and fortified by the more decided and uncompromising tone of the Christian ministry in their pulpit utterances on this evil.

It gives us great pleasure to record that Geneva College continues to enjoy a high degree of prosperity, as will be seen from the report of the Board of Education. We add our Statistical Report. Respectfully submitted. P. H. Wylie, Moderator.

J. R. Hill, Clerk.

REPORT OF ILLINOIS PRESBYTERY.

Illinois Presbytery respectfully reports, that it has held two regular and two called meetings during the past year. We now number eight ministerial members, seven of whom are settled pastors. Rev. J. M. Faris has been installed pastor of Churchill Congregation, and Rev. P. P. Boyd has accepted a call from Old Bethel, which leaves us without a vacancy. The congregations of Churchill and Princeton have sworn the covenant, which completes the work of covenanting in our bounds. The days of thanksgiving and fasting, appointed by Synod, have been observed by all our congregations. Peace and prosperity generally prevail among us. The congregation of Churchill has erected a commodious house of worship. Bethel is engaging in a similar enterprise. St. Louis has extinguished its debt. Princeton needs the fostering care of the Church. We request Synod to continue the supplement of $150 to the pastor’s salary for another year, and recommend the congregation to the Board of Church Extension for aid in erecting a house of worship. We have under our care three students of theology, Mr. R. C. Wylie, of the fourth year, who was licensed at our Spring meeting. Mr. S. R. McClurkin, of third year, has been assigned subjects of trial, and Mr. J. R. Latimore is ready to enter the Seminary. Rev. James Wallace and Mr. R. C. Wylie are at the disposal of your Committee of Supplies. We append a statistical report.

Respectfully submitted.

D. G. Thompson, Clerk.

REPORT OF IOWA PRESBYTERY.

The Iowa Presbytery respectfully report, that since the last meeting of Synod we have held two regular and one special meeting. We have nine constituent members, two of whom are without pastoral charge, viz., Revs. R. Hutcheson and Jas. Neil. The former is at present employed by the Board of Domestic Missions, and the latter is entirely disabled from any active ministerial labor by long-continued bodily infirmity.

Rev. W. P. Johnston having accepted a call to Washington congregation, and having come to us certified from Philadelphia Presbytery, was duly installed as pastor. A call
being made on E. G. Elsey by Rehoboth congregation, and having been accepted, steps have been taken for his ordination and installation. A call has also been made on Rev. T. P. Robb, by Sharon congregation, and transmitted to the Lakes Presbytery.

A congregation has been organized in Morning Sun, Iowa, and has made a call on Rev. C. D. Trumbull, which he has accepted, and has been duly installed as past, the pastoral relation between him and Lind Grove congregation having been dissolved. The latter is the only vacant congregation in our bounds which has not a prospect of immediate settlement, except the missionary congregations, which are still under the care of Synod's Board.

The congregation of Ainsworth has been disorganized, and the members certified to Washington congregation. The days of fasting and thanksgiving have been observed by the congregations under our care. We ask the half time of one laborer during the year. We herewith submit our statistical report.

D. H. COULTER, Moderator.

ISAIAH FARIS, Clerk.

REPORT OF THE KANSAS PRESBYTERY.

To the Synod of the Reformed Presbyterian Church, to meet in Philadelphia, on the fourth Wednesday of May, 1874, Kansas Presbytery would respectfully report, that since last meeting of Synod two regular meetings of Presbytery have been held. We have seven constituent members and five settled and five vacant congregations. At our fall meeting of Presbytery, in October, 1873, the congregation of Republican City and Eagle Bend was divided into two congregations, one to be known by the name of Republican City, and the other by that of Tabor. Mr. Wilkin has been laboring in the congregations of Sylvania and Pleasant Ridge. Mr. Stevenson in the congregation of Republican City and Tabor, and Mr. Todd in Evans congregation, since last meeting of Synod. Mr. J. A. Speer, during last Summer, and Mr. J. Wallace during the past Winter, have been acceptably employed in the congregation of Fremont and Wahoo, under the supervision of the Board of Home Missions. Mr. M. Wilkin has been installed for part of his time in the Pleasant Ridge congregation, and arrangements have been made for his installation in the Sylvania congregation for the remainder of his time. Mr. Todd has accepted a call from the Evans congregation, and a commission has been appointed to attend to his installation. The days of thanksgiving and fasting have been observed in our congregations. We gratefully record the aid given by the Board of Home Missions to our vacant congregations. Under their fostering care, many of these will soon become self-sustaining; while new stations spring into existence, shortly to become organized congregations.

Deeply impressed with the importance of cultivating our extensive field of labor, Presbytery asked and received one hundred dollars from the Board of Home Missions, to enable it to visit and recommend promising stations to the Board. Settled pastors can visit, for the first time, new places at a less expense to the Board than persons unacquainted with the people and country. Our statistical table will show the numbers and contributions of our congregations. Submitted by order of the Presbytery.

D. MCKEE, Clerk.

The Board of Education presented a supplementary report, which was accepted and adopted, and is as follows:

The Board of Education requests leave to present a supplementary report, requesting Synod to proceed to the election of a Professor in Geneva College, and nominating the Rev. J. McCracken for that position.

T. P. STEVENSON, President.

S. J. CROWE, Secretary.
In accordance with the above request Synod appointed Rev. J. McCracken Professor in Geneva College, at a salary of $1,000 per annum.

The Committee on National Reform reported. Report accepted, and while under discussion the Rev. D. McAllister, agent of the Synod in the cause of National Reform, presented his report, and addressed the court. The report of the committee was then adopted, and is as follows:

REPORT OF THE COMMITTEE ON NATIONAL REFORM.

The Committee on National Reform records the continued progress of the cause during the year.

The General Secretary has continued his labors under the direction of the National Association. His report will be submitted in this connection, and we recommend its publication in the minutes of Synod. In no previous year have so many able men been won to the support of the cause. The last National convention surpassed all before it in numbers and influence. The number of laborers, from all Christian churches, who have been enlisted in active work during the year is many times greater than ever before. Vigorous public discussions have contributed powerfully to the diffusion of the truth. These manifold labors and the liberality with which the whole work has been sustained, are even less cheering than the spirit of fervent prayer with which the movement is pervaded.

Sixty-nine of our own congregations have taken up collections for the treasury of the National Association, amounting to $1,544.99. The balance in the hands of your committee, as previously reported, has been applied according to your direction, to the publication of the tract entitled, "Political Dissent." The pages have been stereotyped, and orders can be filled by the Secretary of the Committee.

The Christian Statesman having successfully closed the first year of its publication under its new management, was last autumn installed in an office, with a complete outfit of printing materials—a step which will greatly reduce the expense of the enterprise.

We report the following resolutions:

1. That it is becoming more and more manifest that the aim of this movement is no mere change of words in a written instrument, but a thorough reformation of the national life, through an intelligent and sincere submission to the authority of Jesus Christ, and that the Religious Amendment of the National Constitution is the proper means to this end.

2. That the growth of sentiment in favor of this measure and the increasing boldness and activity of the enemies of national religion, are encouraging tokens of success.

3. That our congregations be exhorted to continued and increasing liberality and fervent prayer in this behalf.

J. R. W. Sloane, Chairman.

T. P. Stevenson, Sec.

The following is the report of Synod's agent on National Reform:

REPORT OF SYNOD'S AGENT ON NATIONAL REFORM.

The progress of the cause of National Reform is now so rapid that it is difficult to present, within the limits of a report, any adequate view of the onward and expanding movement. A few points of special interest may be selected, simply to indicate the work of the past year and its results, and show the great reason we have for gratitude to God, and for encouragement and confidence in future labors.

For details of the work of the last National Convention, reference may be had to the report submitted to that body. Though the year's campaign practically ended with the
Convention, in which the interest and efforts of the friends of the cause culminated for the winter, many meetings have since been held, and new organizations have been effected. Twenty-five thousand copies of the proceedings of the Convention have been circulated, besides other documents and discourses have been delivered on the proposed amendment in the pulpits of various Christian denominations. A State Convention was held at Dayton, Ohio, specially to secure suitable religious acknowledgments in the fundamental law of the State, but with a view also to the amendment of the National Constitution. At this Convention a State Association, auxiliary to the National Association, was formed. Much as has been done by the distribution of documents, public meetings, and debates, it may still be said that in no way has more been effected than by extended and patient conversations with prominent men, in which objections have been kindly met, difficulties obviated, and indifference overcome.

The wisdom of directing efforts specially toward enlisting the co-operation of men of high standing has been demonstrated. The accessions from this class during the past year have been exceedingly numerous. And in every case the falling into line of a leader has been the signal for a host of recruits. With new help from the pulpit and on the platform, has come also new help from the press. Lawyers and judges, of high culture and standing, are contributing to the literature of the movement. Contributions are coming from new and unexpected sources. The opposition of Christians is gradually giving way, while the hostility of the enemies of Christianity is becoming fiercer as the movement progresses, and the true issue involved more distinctly appears.

Notwithstanding the financial embarrassments of the past year, the friends of the Religious Amendment Cause have contributed more generously than ever before. Seeing the opportunity for work, the need of increased pecuniary resources, and in all this the fruit of former efforts and the answer to their prayers, they nobly responded. At the Pittsburgh Convention, the Fourth of last February, the Treasurer's report showed a total of receipts for the year then ending, of $5,655.56, with expenditures amounting to $5,681.27, leaving a balance due the treasury, of $25.71. The expenses of the Pittsburgh Convention including the outlay in connection with numerous local meetings preceding it, were unusually heavy. To these must be added the cost of stereotyping tracts and circulating them with the proceedings of the Convention. But notwithstanding all those heavy disbursements the finances of the National Association are in a satisfactory condition. The cash receipts at, and since the Convention have been $203.95. This with the time subscriptions, gives a total at the disposal of the Association of $3,294.85. The total of receipts in cash and subscriptions as good as cash, at and since the Pittsburgh Convention, is $5,844.96. The contributions from our own congregations will swell this sum to more than $7,000.

All this and more will be needed. Whatever special form the coming autumn and winter may take, there must be an advance all along the line of former operations, and our gathering forces must be thrown forward into heretofore unoccupied territory. The work so auspiciously inaugurated must go forward or suffer repulse and disgrace. To secure what has been gained, and to be ready to take advantage of every opening opportunity, every advance of position must be attended with an increase of forces and supplies. There can be no safe nor honorable retreat. There is no discharge in this war. Having raised the banner for Christ's crown in this land, we have no choice of duty. May it be the joy of every one of us to follow the Master in this conflict for his rights. Our assured confidence is that the Captain of our Salvation, the Lord of hosts, strong and mighty in battle, leads us to certain and complete victory.

Respectfully submitted,

D. McALLISTER.
Rev. S. O. Wylie offered the following resolutions, which were adopted:

RESOLUTIONS OF REV. S. O. WYLIE.

Resolved, 1. That this Synod and the whole Church in whose interest it is met, regard with the liveliest interest all efforts to reform our nation, and to bring it in its Constitution and administration into conformity with the revealed will and written word of God.

2. That a distinct constitutional recognition of Jesus Christ, the Mediator between God and man, as the legislative Head and Ruler of nations, is the indispensable duty of this nation, and that any proposed form of amendment to the National Constitution, or State Constitutions, in which such recognition is omitted, is and will be held by this Church as fundamentally defective.

3. That we will pray and labor for the reformation of our nation, nor cease our efforts until we see it a Christian State, administering its authority in subserviency to the kingdom of Christ, in suppressing blasphemy, idolatry, licentiousness, and every other form of public hindrance to its progress, and in giving positive countenance, encouragement and support to the Christian Church throughout the Commonwealth, as the great repository and conservator of the true religion, which, as a leaf of the tree of life, restores and heals the nations.

Leave of absence for the remainder of the session was granted to A. C. Coulter, Rev. Josiah Dodds, Rev. H. H. George and Rev. T. P. Robb.

The consideration of the Terms of Communion was resumed. After discussion of the subject the first part of the report was postponed until next Synod; and in regard to the second part it was

Resolved: That Synod deems it inexpedient to enter upon any general revision of the Terms of Communion, until they can be reduced to a definite and permanent form by the completion of the whole system of ecclesiastical order designed by the founders of the Covenanting Church in this country.

The report of the Committee on Discipline was made the order of the day for to-morrow morning.

Adjourned, with prayer, to meet to-morrow morning at nine o'clock.

WEDNESDAY'S PROCEEDINGS

MORNING SESSION.

June 3, 1874.

Synod met at nine o'clock A. M., and was constituted with prayer. Minutes read and approved.

Mr. John Caldwell, a member of this Court, was appointed a delegate to the Reformed Presbyterian Synods in Scotland and Ireland.

Rev. T. P. Stevenson laid on Synod's table $50, from the estate of William Frazer, late of Philadelphia, presented through Andrew Young,
Executor, the said sum to go to the Theological Seminary. Synod accepted the same, and appropriated it to the Endowment Fund of the Theological Seminary.

The report of the Committee on the Theological Seminary was taken up, amended and adopted, and is as follows:

REPORT OF THE COMMITTEE ON THE THEOLOGICAL SEMINARY.

The Committee on Theological Seminary respectfully report that we have examined the report of the Board of Superintendents, and learn from it that during the past year the Seminary has been in a most prosperous condition. There has been a larger number of students in attendance than at any previous session, and the Board testify to the diligence and devotion of both professors and students in the discharge of their duties.

In accordance with the suggestions of the Board, we recommend—
1. That congregations be directed to take up a collection for the increase of the Library of the Seminary on the third Sabbath of June, and that the sum thus raised be disbursed under the direction of the Professors.
2. That no student be permitted to pass from one year to the next until he has completed all the studies of that year, and passed a satisfactory examination on each.
3. That the preaching of the students of the fourth year be subject to the supervision and control of the Professors; and that accepting appointments, at any time during the session, without their permission, shall be reported accordingly to the Board at their regular meeting.
4. That Synod proceed to elect two members of the Board of Superintendents, in the room of S. O. Wylie and D. Boyd, whose term of office will expire at the present meeting of Synod.

R. D. Sproull, Chairman.

The following is the report of the Board of Superintendents of the Theological Seminary:

REPORT OF THE BOARD OF SUPERINTENDENTS.

Shortly after the commencement of the session last fall, the new building purchased by Synod's Committee was put in a fit condition for occupancy, and taken possession of by the Seminary. In this commodious edifice ample accommodations are furnished for recitations, for the library, and for all other necessary purposes, and the arrangements and appointments of the place are convenient and satisfactory. The purchase and occupancy of this fine building mark a new era in the history of the Seminary, to be followed, we hope, by new and increased prosperity, and still larger usefulness in supplying the church with an able and well instructed ministry.

The number of students in attendance during the year was most encouraging—larger than that of any previous year. There were nineteen in all—five of the fourth year, four of the third, three of the second, and seven of the first. They are classified as follows:

Fourth year—E. G. Elsey, L. Johnson, J. C. McFeeters, J. A. Speer and S. R. Wallace. Mr. John Lynd, a licentiate was present as a student for some time, during the early part of the term.

Discourses were delivered in the presence of the Superintendents and Professors by all the young men, and examinations, partly oral and partly written, on the various subjects of study, were conducted during the sessions of the Board. The following resolution was passed as an expression of judgment in regard to the results of the examination:

"That having heard discourses from all the students, and having carefully noted the results of examination, written and oral, in their various studies, we record our sense of the manifest diligence and devotion of the Professors and students, and our great satisfaction in the present prosperous condition of the Seminary."

The students of the third and fourth years were certified according to their standing to their respective Presbyteries. It was agreed that in future the whole time of unnec-
necessary absence from the Seminary, during their course, shall be specified in the certificates furnished to the students, that the Presbyteries, under whose charge they are, may have full knowledge of all the facts. It was also agreed that at the close of the next session, the examinations in Theology, Ecclesiastical History, Church government, Hebrew and Greek, shall be written; that three evenings shall be given to hearing of discourses, and two entire days devoted to examinations.

We found the library in a condition as satisfactory as under the circumstances could be expected. In the new building the facilities for keeping the books in good order and having them properly classified, are greatly increased. Professor Sloane was appointed librarian, an arrangement which it is believed will be of great advantage, and fixes responsibility for the careful handling of books and their return at the proper time to the shelves. Our attention was called by the Professor to the necessity of a strenuous effort to increase the library, as it is deficient in many important departments. We ask the special attention of Synod to this matter, and recommend that some measure be adopted to replenish the library, and bring it up as nearly as can be done to the requirements of an efficient Theological school.

We call attention to the two following recommendations of the Professors: 1. That no student be permitted to pass from one year to the next until he has completed all the studies of that year, and passed a satisfactory examination upon each. 2. That the preaching of the students of the fourth year be subject to the supervision and control of the Professors, and that accepting appointments at any time during the session, without permission, shall be reported accordingly to the Board at their regular meeting.

We refer to the minutes of the Board, and to the joint and separate reports of the Professors, for all particulars relating to the studies and exercises of last session.

The term for which S. O. Wylie and D. Boyd were elected superintendents expires at this meeting of Synod.

The rule requiring the election by ballot of Superintendents of the Theological Seminary was suspended for the present, and Rev. S. O. Wylie and David Boyd were re-elected to fill the places now vacant in the Board.

The order of the day, the report of the Committee on Discipline, was taken up and adopted, and is as follows:

REPORT OF COMMITTEE ON DISCIPLINE.

The Committee on Discipline respectfully report, that paper No. 5 is a complaint of Isaac Taylor against the Synod's Board of Trustees. We find no word among the papers of the action complained of, nor is there anything to show that the Board received any notice of the complaint. The complaint is therefore not in a proper form to be tried by Synod. Inasmuch, however, as we find in the paper matters of grave importance, involving character, we recommend Synod to inquire into the facts of the case presented in it.

The complaint of Isaac Taylor against the Board of Trustees of Synod was taken up, the parties heard, removed, and the complaint dismissed.

The Committee on the Memorial Fund reported. Report accepted and adopted, and is as follows:

REPORT OF THE COMMITTEE ON THE MEMORIAL FUND.

The Committee on the Memorial Fund, respectfully report, that the contributions to this fund, as given in the report of the treasurer, are $10,063.98; reported by the Board of Trustees, $2,681.63; in hands of chairman of your Committee, $1,002.36; total receipts, $13,747.97. The first cost of the seminary building, $25,000; alterations, interest, taxes, etc., $3,303.35; whole cost to date, $28,303.35. It will be seen from
this exhibit that the debt on the building is $14,555.38. From this, however, are to be deducted the proceeds of the Allegheny Seminary building, sold by the Pittsburgh Presbytery and donated to this fund, reducing the debt to the amount of $6,000, and leaving an unpaid balance of $8,555.38. Very few contributions have been made to this fund from the large cities. The great monetary panic is one chief reason of this. Nothing has been done in New York City, except by the Second Congregation; nothing in Pittsburgh and Allegheny Congregations, except a small sum from First Congregation. These congregations nearly all hope to make their contributions during the Fall, and as far as your Committee can judge, $6,000 may be expected from these congregations, leaving about $2,500 to be made up by the rest of the church. It is hoped that pastors and sessions, especially where nothing has been done, will give diligent attention to this matter, so that by the next meeting of Synod your Committee may be able to report the whole work completed. The members of this Committee from the several Presbyteries, are urged to do all they can to collect the balances on unpaid subscriptions at an early date

Respectfully submitted, S. Bowden, Chairman.

The report of the Committee on the Memorial from the Sharon Congregation was presented and accepted, and while under discussion the Court took a recess until two o'clock P. M.

AFTERNOON SESSION.

The Court came to order at two o'clock P. M. Minutes read and approved. The report on the Memorial from the Sharon Congregation, which was before the Court at recess, was taken up, and postponed until next Synod.

The Committee on Collection and Digest of Laws reported. Report accepted and adopted, and is as follows:

REPORT OF COMMITTEE ON COLLECTION AND DIGEST OF LAWS.

The Committee on Collection and Digest of Laws, report, that they have made a full and careful examination of authentic records, and are of the opinion, that any collection and digest of laws, as found scattered over the Minutes of 72 years, would be wholly unsatisfactory to the Church. Many of the laws have long been forgotten, and are become utterly obsolete, and the reproduction of them would answer no purpose, but to provoke unprofitable discussion. We find also acts passed at a time when partisan feeling was strong in the Church, and which cannot be harmonized with one another, and yet the later acts contain in them no clause repealing the former. We find further, a small amount of local and special legislation, and declarations and resolutions of one form and another, underlying which are general principles of law, not clearly stated, and in regard to which there would be endless interpretations. In view of these and other considerations, the Committee are of the opinion, that a collection and digest of laws, as found upon the records, is not desirable, and with these views will not undertake the labor, unless Synod, after having its attention called to the real state of the case, re-affirms its order. There are many things found in the records, both in the earlier and later periods of the Church, which might be profitably collected and included in a book of statistics, and a good work might be accomplished, if it was left with a Committee to complete and arrange a body of laws guided by the acts, reports, resolutions, declarations, and various forms of legislation found in the judicial record of the Church. The object sought for in the resolution raising our Committee might in this way be gained, and a benefit thereby accrue to the Church, but any other method, in our opinion would fail to reach the end desired. We accordingly recommend Synod to adopt this course in preference to a mere codification of laws, as now found upon the records.

The Committee on the Collection and Digest of Laws was continued, in order to carry out the recommendation in the above report.

The consideration of the Rules of Order was resumed, and after various amendments they were adopted, and the Rev. S. O. Wylie, Rev. T. P. Stevenson, and Rev. R. J. Sharpe appointed a committee for their publication in connection with the Book of Discipline; and the Committee ordered to publish an additional number of the Rules of Order in a separate form.

A collection for the Literary Fund was ordered to be taken up in the various congregations at an early day.

Additional copies of the Testimony were ordered published, and, in connection with the same, the Covenant of 1871.

The report of the Committee on Temperance was taken up, amended and adopted, and is as follows:

REPORT OF THE COMMITTEE ON TEMPERANCE.

Intemperance is the monster evil of our time. It inflicts more misery and produces more crime than any other agency which the enemy of our race has employed. There is no crime in the catalogue for which man is not fitted and to which he is not impelled by the intoxicating bowl. Every good disposition is quenched, and every vicious and malignant disposition of fallen humanity is engendered and inflamed by its influence.

One of its most dangerous characteristics is its insidious and deceptive character. It comes to us as the social glass, and claims to give zest to society and sweeten solitude and there is no other agency that excites more broils, intensifies more quarrels, or induces more solitary horrors. It claims to be a panacea for every disease—a soother of every sorrow, and yet it is the prolific cause of more disease and anguish than all other agencies combined. "At the last it biteth like a serpent and stineth like an adder."

The power of its deception is in the fact that in its incipient influences it seems to be all that it claims, and it is not until its victim is firmly secured in its grasp, that the delusion is dispelled, and its true character appears. So potent is its spell, that argument seems unavailing. Its deluded votary says, "Don't you see that my eyes are enlightened, my strength increased, and all my intellectual and physical powers intensified. Do not I feel that my pain has disappeared, and my sorrow has fled?" And when you point him to the power it is gaining over him, he laughs you to scorn.

And yet see its terrible ravages! One Hundred Thousand of its victims are hurried yearly into untimely graves. Our poor houses are filled with paupers, our prisons with criminals, our hospitals with those diseased both in mind and body—victims of the maddening bowl, and hell itself is moved to meet it at its coming. The souls of its victims perish eternally. "No drunkard shall inherit the kingdom of God."

Such being the results of its ravages, it matters not though there may be some fancied or real benefit derived from the use of alcoholic drinks, the evil so far overbalances the good, as to leave comparison out of the question, and give the patriot and Christian no alternative but to wage exterminating warfare against it. Too long have our efforts been put forth to restrain and limit, and we are driven to the alternative of destroying it or being destroyed by it. No wise man will try whether or not a torch may be carried through a powder magazine. But the question is, shall so dangerous an experiment be tried. So it has been demonstrated to be too desperate an experiment to be tried, whether our precious sons shall be left exposed in the presence of this terrible destroyer.

The position which we as a church occupy on the question of temperance is too plain and palpable to need reiteration. This Synod has repeatedly declared the sale and use of intoxicating liquors as a beverage to be sinful, and directed sessions to make a searching investigation of this sinful practice among the members under their care, and where it is found, apply the discipline of the Lord's house. This plainly rolls the responsibility over upon pastors and sessions, upon whose skirts must rest the blood of souls, if they suffer any to perish without using the earliest and most efficient means in their power to snatch them as brands out of the burning.
The time has certainly come when drugged and intoxicating poisons should be banished from our communion tables, as there is now no difficulty in obtaining the pure and unfermented juice of the grape for that purpose. While much of the wretched stuff that pollutes our sacraments has not one drop of the juice of the grape in it, and nothing is plainer than that our Saviour instituted new wine to be the symbol of his blood and of the grace of the New Testament, and that red wine is the symbol of wrath.

The first lesson that the grace of God which bringeth salvation, teaches, is to live soberly; and we have now in progress in our country a great revival of religion—a movement begotten in the hearts of the women of our land, evidently by the power of the Holy Ghost, through the instrumentality of prayer. This movement has already accomplished almost incredible results for good, and its power is still gathering strength and efficiency as it moves on. Already it has evoked the fiercest persecuting hatred of those who hesitate not to jeopardize our country, and destroy men, soul and body, for the sake of increasing their gains. Some of the purest and noblest and most Christian women in our cities have been arrested and thrust into prison, as the vilest criminals, for obeying Christ's direction, and going into the highways, and with entreaties, prayers and tears beseeching men to abandon their wicked practices, and fly to the pardoning blood of Christ. Without undertaking to decide upon the question as to what are the wisest and best means to be employed in the work, we hail with glad welcome this outpouring of the Spirit of God, and bid a hearty Godspeed to the noble women who, moved by that blessed Spirit, are doing what they can to put down a giant evil, save precious souls, and redeem our land from a worse than African bondage. And we urge our people, men and women, to embrace this auspicious opportunity and put forth their efforts in every proper way to help forward this glorious work of the Lord. No doubt Satan already has, and certainly will again use every art of cunning to bring reproach and lay a snare for those who would help forward the cause of temperance. Of this character do we consider the various oath-bound secret brotherhoods, who float at their mast-head the flag of temperance, but which have within the death's-head and marrow-bones of the pirate crafts that infest our seas and endanger our liberties. They come not to the light, lest their true character should be exposed and their dark deeds reproved. "Let us walk honestly, as in the day, not in rioting and drunkenness, but put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

We recommend the adoption of the following resolutions:

Resolved I. That we recommend to the sessions of all our congregations not to use intoxicating wine in the celebration of the Lord's Supper.

2. That we affectionately but earnestly warn our members to beware of all secret temperance associations as ensnaring in their tendency, and as being largely under the control of men who are in the interest of those orders which we emphatically condemn.

3. We urge upon our pastors and people earnest co-operation in all proper ways with the great temperance movement now in progress in our country.

A. M. MILLIGAN, Chairman.

The report of the Committee on Unfinished Business was then adopted, and is as follows:

REPORT OF THE COMMITTEE ON UNFINISHED BUSINESS.

The Committee on Unfinished Business report, that they have examined the minutes and find them accurately transcribed. The following are the items of unfinished business:


5. Report of Committee on Memorial Fund, p. 269, and in minutes of 1872, p. 211. Rev. S. Bowden, Chairman.


J. W. SPROULL, Chairman.
Paper 20, a plan for a Synodical Sustentation Scheme, was laid on the table until next Synod.

The Committee on Foreign Correspondence reported drafts of letters to the Synods in Ireland and Scotland, which were adopted, and ordered to be signed by the Moderator and Clerk, and forwarded.

LETTER FROM THE SYNOD IN IRELAND.

To the Synod of the Reformed Presbyterian church in the United States of North America:

Dear Brethren:—Since we last had the pleasure of addressing you, we have had to mourn the removal of two of our ministers by death. One of these, the Rev. Thomas Cleland, was only in the 29th year of his age, and had been settled in the congregation left vacant by the removal of the Rev. James Kennedy to New York, but for two years and two months. In that brief space of time he had won the affections of his people in no ordinary degree by his labors among them. All seemed happy and full of promise. Yet it pleased God to take him to Himself on the 8th of August last, after an illness of a few days. Such a dispensation of Divine Providence seems mysterious to us, but God knows how to bring good out of what appears to us only evil. The other was the Rev. James A. Smyth, of Drumbolg, who had attained the advanced age of 73 years, and had been engaged in preaching the Gospel for nearly half a century. He came to the grave like a shock of corn fully ripe, on the 29th of December. One minister has been installed during the past year, in a congregation which never had a pastor of its own before.

For the first time in the 20 years it has been in existence, our Theological Hall has been without a student. It is to be feared that young men are deterred from contemplating the ministry by the apprehension of the want of a competent support, especially since the cost of living has been so much enhanced of late years. A spirit of greater self-sacrifice on the part of our young men, and of increased liberality on the part of the people, will, it is hoped, effectually counteract this fear: and, in any case, we may well confide that our Covenant God will never leave himself without witnesses.

Dr. Metheny's presence and addresses excited great interest in the few places he was able to visit, and were productive of much good. Had it been compatible with his duties and engagements to visit a number of other places, it would doubtless have stimulated a missionary spirit and led to good results in these also. We are happy to know that the whole missionary party have reached the sphere of their labors in safety and with recruited energies. You are aware, we presume, that Dr. Martin, after a severe illness, has been travelling of late southward in Palestine, by advice. We hope to hear shortly of his return to Latakia, greatly re-invigorated in health and strength.

The case of the three persecuted teachers has moved the Church here very strongly. While it is sad to think of the suffering which they and their families have been subjected, it is exceedingly gratifying on the other hand, to find that the Divine grace has sustained them hitherto amid all their fiery trials, and enabled them to witness a good confession. Surely the prayers of many on both sides of the Atlantic will be heard on their behalf. In any event, we may trust that this ebullition of Moslem fanaticism and hatred of the truth will be over-ruled for the furtherance of the Gospel in that benighted region where our Missionaries are laboring.

We are most happy to hear of the prosperity of Geneva College, and of your success in other departments of work.

An earnest disposition to inquire respecting our distinctive principles and position has been manifested in some unexpected quarters of late. As "the time of the end" draws nearer, we may expect that a more decided stand will be taken for and against the grand doctrine of Messiah's Headship over the nations, and its counterpart and corollary, the duty of nations to acknowledge His claims upon their subjection to Him and obedience to His revealed will, as the Supreme standard by which all the relations of men should be regulated. The choice must be made by men, on which side they shall be. But great is the truth, and it must at last prevail, for the God of truth is on its side and He has declared that so it shall be.

With fraternal greetings—On behalf of Synod,

R. NEVIN, Clerk.

LONDONDEREY, 20th May, 1874.
REPLY TO THE LETTER FROM THE SYNOD IN IRELAND.

Dear Brethren: Your letter of the 20th ultimo has been heard by us with great pleasure, and we assure you of the high value which we attach to this annual interchange of greetings and prayers. The two deaths which have occurred during the year in your ministry have already remarked, with especial regret for the loss of the young brother so unexpectedly cut down in the beginning of his usefulness. We share your regret in the temporary suspension of your Theological Hall, and join our prayers with yours that the vacant seats may be speedily occupied by earnest and able men, aspiring to the peculiar privileges, honors and rewards of the ministry of the gospel. We are deeply moved by the assurance which you give that your prayers ascend without ceasing on behalf of the suffering prisoners connected with the mission in Syria. No single event in the history of the mission has ever called forth such fervent and prolonged supplication among us, and these prayers, joined together with yours, encourage us to hope for their speedy deliverance, and that, in any event, it will fall out to the furtherance of the gospel. We are sincerely thankful that it is our privilege to work together in this interesting field. Our missionaries bear emphatic testimony to the pleasure which they find in Dr. Martin's society, and to the benefits which this fellowship in labor has already yielded. Surely the promise which secures an answer to prayers in which two disciples agree, can be pleaded with especial confidence when two churches in distant lands unite their gifts, labors and supplications in behalf of the same benighted and perishing people.

We have much to record concerning the past year which is ground for profound thankfulness to God. No death has occurred in the ministry. Three licentiates have been ordained and installed in pastoral charges, and Dr. David Metheny, medical missionary to Syria, has been ordained to the work of the ministry, increasing the number of our ministers to ninety-five. Four students of theology have been licensed to preach, and three new congregations have been organized, which, accounting for one which has been disorganized, increases the whole number of congregations to one hundred and five. No general or remarkable revival of religion has taken place among us, but we have evidence of the presence of the Spirit with us in all our labors. All the enterprises of the church have been sustained with increased liberality. The sojourn of Dr. Metheny and family and Miss Crawford among us has deepened the interest felt in our Foreign Mission, and the Board has been instructed to secure and send out two additional female teachers at an early day. The late Dr. Wm. H. Yates, of London, and his wife, have placed under our care a mission station, privately sustained for many years, at the mouth of the Orontes, and Mrs. Yates proposes to contribute £300 per annum for the support of teachers and a native pastor in that place.

Our Theological Seminary has been installed, during the past year, in a spacious and commodious building, the fruit of our thank-offerings in connection with our recent act of covenanting. Nineteen students have been in attendance during the last term. Geneva College, our literary institution, has prospered beyond the expectation of its friends. The whole number of students during the present academic year has been one hundred and seventy. This large increase has rendered necessary the appointment of an additional Professor, and Synod has just chosen the late Moderator, Rev. J. McCracken, for that position.

Two educated men of color, Mr. G. M. Elliott, a student of theology, and Mr. Lewis Johnson, who has finished his studies, and is now recommended for ordination, are laboring at Selma, Alabama, among the Freedmen. An earnest desire has been expressed at this meeting of Synod for the establishment of a mission among the Indians, and special opportunities are afforded for work in this field under the present distinctly Christian policy of our government toward this injured race. The Board of Home Missions is directed to take the proposal into consideration.

The work of National Reform progresses with steadily increasing power. The Rev. D. McAllister, of this Synod, has labored in the cause throughout the year, and a great multitude of earnest helpers, from all Christian churches, has been enlisted in the work. Many of these are men of great ability and high social position. The last National Convention numbered over one thousand members, and most of these were delegates from auxiliary societies or public assemblies gathered in promotion of the movement.

In all these things we acknowledge the good hand of our God upon us, and pray that he would enable us with genuine humility to ascribe the praise to Him. "The Lord hath done great things for us, whereof we are glad." We are reminded that it is now just one hundred years since the Rev. Messrs. Cuthbertson, Linn, and Dobbin united in forming the first Reformed Presbytery on American soil. These ministers, a few years later, united with ministers of the Associate Church
in forming the Associate Reformed Presbyterian Church, and we were left, in consequence, without a Presbyterial organization for twenty-four years. Although this year is, therefore, the centenary of our first organization, it is only the seventy-sixth year of our continuous existence.

A proposal to modify our fourth Term of Communion, so as to include an acknowledgment of our recent act of Covenant Renovation, has been before the present meeting of Synod. While the propriety and necessity of this change have been distinctly recognized, it has been deemed advisable to postpone it until the next meeting of Synod.

The most remarkable religious event in our country during the past year has been the revival of sentiment and conviction in behalf of Temperance. The spontaneous and simultaneous character of the movement, the means by which, in the main, it has been promoted, and the gratifying success which has attended it, indicate the presence and working of the Spirit of God.

Synod has appointed Mr. John Caldwell, ruling elder, a delegate to your Synod at its approaching session.

Wishing, dear Brethren, that peace may be within the walls and prosperity in all the palaces of your Zion, we remain, as ever, your companions in the Covenants of the Church and the fellowship of our Lord Jesus Christ.

T. P. Stevenson, Chairman.

LETTER FROM THE SYNOD IN SCOTLAND.

To the Synod of the Reformed Presbyterian Church in the United States of America.

Glasgow, May 14th, 1874.

Dear Brethren in the Lord:—To the privilege of maintaining a regular correspondence with you by letter we attach very great importance indeed. Your annual communications not only put us in possession of many interesting and important facts connected with your labors and success in the Lord's work; but are also calculated greatly to cheer and encourage us in our feeble efforts to maintain and diffuse the principles of a Covenanted Testimony in this land. We give God thanks for the wide door that is opened for you to disseminate these principles, for your continued firm attachment to them, and for your zeal and activity in their still wider diffusion.

Your letter of 10th June, 1873, was duly received, and has been read in our meeting of Synod. We are glad to learn from it that you have a literary institution under the control of Synod, for preparing candidates for the ministry, and already doing its work with a high degree of efficiency. To possess such an institution, furnished with Professors from among your own ministers, will be of incalculable value to you as a Church, standing in need, as you do, of large reinforcements annually to the ministry, in order to meet the growing necessities of the Church, both in fields already occupied by you, and in the numerous places of the West to which the tide of emigration is constantly and rapidly flowing. Your literary institution will serve as a feeder to your Theological Seminary, while it will protect the young men who attend it from those influences that in other circumstances not unfrequently operate in turning away young men from the ministry, or that expose them to temptation to withdraw from the Church of their fathers to the fellowship of other sections of the Church. We have no doubt that the influence of West Geneva College will tell powerfully for good upon candidates for the ministry, and through them upon the entire Church. Next to your Theological Seminary now permanently located in a handsome and suitable edifice, and otherwise so well appointed and equipped, the literary institution demands and deserves your fostering care. We wish you all manner of success in your labors in connexion with both institutions.

That you are now in circumstances to carry on the work of Missions among the Freedmen with increased vigor, and that too by means of some of their own race, who have been trained for the work by yourselves, is to us a source of sincere satisfaction. It is only becoming and proper that a Church that was still a friend of the slave—that testified against his oppression, and the wrongs inflicted upon him—that prayed and labored for his emancipation from bondage to man—should no less earnestly pray and assiduously labor for his deliverance from slavery to sin and Satan, and his introduction into the glorious liberty wherewith Christ makes his people free. In this work, as well as in all your other efforts for advancing the cause and kingdom of the Redeemer, we bid you a hearty God-speed. In training some of the colored race for mission work among their brethren, we believe you have taken the proper course. It is only natural to expect that those belonging to the race would have more influence over their
brethren, owing to their intimate knowledge of their habits and modes of life, as well as for other reasons, than those of a different race, and whose habits and even modes of thought may be very different. Other things being equal we would expect that the colored man would be the best and most successful missionary to the colored race.

We are encouraged, and, might we say, rebuked, by the zeal and energy displayed by you in the prosecution of the Foreign Mission work in Syria. Notwithstanding the many discouragements you have had in the death of Missionaries, and otherwise, your hands have not become slack in this work, but, instead, the zeal and liberality of the Church seem to be steadily on the increase in this direction. We would desire, along with brethren in Ireland, to be fellow-workers with you in this interesting field, and in the important work in which you are there engaged. In both Churches some steps have been taken to provide means for enabling our Missionary, Dr. Martin, to extend the system of Scriptural schools that you have established in and around Latakia; and we hope that very soon remittances may be sent out to enable him to take immediate action in regard to this matter. We have only to express the hope and desire that the Missionaries may be enabled to co-operate in this good work with the utmost harmony and cordiality; and that their efforts for the ingathering of the ignorant heathen to the fold of the good Shepherd may be greatly blessed and prospered.

We agree with you that it is likely to be some time before the American nation is prepared to adopt and carry out the proposals of the friends of National Reform. There is too much political corruption in existence—too much indifference to the claims of Christ, and open hostility to these claims, to expect that your nation will readily acknowledge the Lord's Anointed, either in its Constitution or administration. But even suppose that the proposed Amendment to the Constitution were adopted to-morrow, we presume that the government of your country would still be very far from being what the genuine sons of the Covenant would desire it be—far from being what they could cordially approve of, so as to incorporate themselves with it, or take any active part in carrying on its administration. While entertaining these views, we, nevertheless, rejoice in the growing strength and importance of the National Reform movement. We look upon it as an important movement in the right direction, one well worthy your best efforts, and a movement that shall undoubtedly be ultimately successful; because the kingdoms of this world shall assuredly yet become the "Kingdoms of our Lord and of his Christ."

In this country we have had such changes within the last few months as almost amount to a political revolution. The Gladstone ministry has been driven from place and power, and a Conservative ministry, supported by a considerable majority in the House of Commons, now holds the reins of government. While the late government was unquestionably favorable to Popery, and inclined readily to concede the demands of the adherents of that system; and while, in the case of the Episcopal and Presbyterian Churches, its patronage was exercised almost exclusively in favor of the Broad Church party in these churches, we do not suppose that the cause of truth will gain much by the accession to power of the present ministry. Both political parties are influenced by motives of worldly policy, and act from the low principle of worldly expediency, instead of taking the Word of God as their standard, and having respect to the claims of the Redeemer, and the interests of his kingdom. Such being the state of matters, our duty as covenantal witnesses is doubtless to consistently maintain the ground so long held by the Church in relation to political society in this country.

We are still enjoying a measure of outward, and we trust also a degree of spiritual prosperity. In general, fidelity, and attachment to principle, characterize the members of our church; while in proportion to their numbers, and worldly means, they set an example to most churches in the matter of Christian liberality, both in the support of the ministry, and in regard to other schemes of the church.

The vacancy in Penpont, caused by the translation of Rev. T. Boyd to a congregation in Ireland, has been filled since we last wrote by the ordination of Rev. John McKee, a licentiate of the Reformed Presbyterian Church in Ireland.

Our father, the Rev. David Henderson, is still laid aside from public work, and his physical condition is such as to call forth on his behalf our deepest sympathies, and our earnest prayers.

Circumstances have arisen to prevent those brethren from being present with you on this occasion, whom we commissioned as a deputation to your Synod at our last annual meeting. They entertain hopes of being able to attend your Synodical meeting next year.

The present position of former Covenant brethren, to which you make allusion in your letter, is painful and humiliating in the extreme, and furnishes a lesson of solemn warn-
ing to us all to beware of the first step of defection from Scriptural Covenanted attainments.

In conclusion, dear brethren, we wish you "Grace mercy and peace from God our Father and Jesus Christ our Lord."

By order of the Synod of the Reformed Presbyterian Church of Scotland.

PETER CARMICHAEL, Moderator.

REPLY TO THE LETTER FROM THE SYNOD IN SCOTLAND.

To the Synod of the Reformed Presbyterian Church in Scotland.

DEAR BRETHREN: We have received with pleasure your annual letter of greeting, and reciprocate in the Lord the friendly salutations and prayers which it contains. We would have welcomed gladly to our assembly at this time the brethren whom you commissioned last year as a deputation to the Church in America, and shall cherish the hope which your letter extends that they will meet with us next year. We hear with interest and thankfulness the report your letter conveys of the continued faithfulness of your ministers and people to the principles of our Covenanted Reformation.

The political changes in your country, to which your letter refers, we have not failed, in common with all friends of Christ's kingdom in this land, to observe with interest. We feel that the cause of national religion in all lands is one, but especially in nations so closely united as yours and our own. You are passing through the same conflict in behalf of the Christian elements of public education which now agitates our own country, and every victory gained on either side beyond the sea powerfully affects the issue of the struggle here.

We are reminded that it is now just one hundred years since the Rev. Messrs. Cuthbertson, Linn and Dobbin united in forming the first Reformed Presbytery on American soil. These ministers, a few years later, united with ministers of the Associate Church in forming the Associate Reformed Presbyterian Church, and we were left, in consequence, without a Presbyterial organization for twenty-four years. Although this year is, therefore, the centenary of our first organization, it is only the seventy-sixth year of our continuous existence.

We have much to record as evidence of the Lord's continued goodness to us as a Church. No death has occurred in our ministry during the past year. Three licentiates have been ordained and installed in pastoral charges, and Dr. David Metheny, medical missionary to Syria, has been ordained to the ministry, increasing the number of the ministers on our roll to ninety-five. Four students of theology have been licensed to preach, and three new congregations have been organized, which, accounting for one which has been disorganized, increases the number of congregations to one hundred and five.

We are grateful for your words of encouragement concerning the work which the Lord has put into our hands in the distant land of Syria. To the desire which you express to be fellow-workers with us in that field, we respond, with a hearty invitation, to "come over and help us." Co-operation with our brethren in Ireland has been so pleasant and so helpful to the mission, that we shall welcome you gladly to the same blessed fellowship of work and of success. We do this all the more heartily because our mission territory has recently been enlarged by the act of the late Dr. William H. Yates, of London, and his wife, who have transferred to our care a mission station, privately sustained for many years at the mouth of the Orontes. Mrs. Yates proposes to give £300 a year for the support of teachers and a native pastor at that place.

Our Theological Seminary has, during the past year, been installed in a spacious and commodious building, the fruit of our thank offerings in connection with our recent act of Covenant renovation. Geneva College, to which you were pleased to refer in so kindly terms, has prospered beyond the expectations of its most sanguine friends. The whole number of students during the present academic year has been one hundred and seventy. This large increase has rendered necessary the appointment of an additional Professor, and Synod has just chosen the late Moderator, Rev. J. McCracken, for that position.

Two educated colored men, Mr. G. M. Elliott, a student of theology, and Mr. Lewis Johnson, who, having completed his studies, is now recommended for ordination, are laboring at Selma, Alabama, among the Freedmen. A great desire has been expressed at this meeting for the establishment of a mission among the Indians, and special opportunities are afforded for this work under the present distinctly Christian policy of our government toward this injured race. The Board of Home Missions is instructed to take this matter into consideration.
The work of National Reform moves forward with increasing power and the most gratifying success. The last National Convention surpassed all before it in numbers and influence. Large numbers of the ablest and most influential men are rallying to its standard, and actively engaging in the work. It is being more and more distinctly seen that the struggle now going on is no mere dispute over a form of words in a written instrument, but a contest to preserve the very life of the nation, by bringing it to an intelligent and sincere acknowledgment of Jesus Christ, and the obligation of the written law of God. The fear which has sometimes been expressed that even the adoption of the amendment might fail to secure the Christian character of the nation, arises from the failure to perceive that, under our institutions, no such amendment is possible until it expresses the conviction and deliberate purpose of the nation. Besides, the final struggle will doubtless turn, not on the proposed amendment, but on some practical question of public policy in which the nation will be compelled to declare itself for Christ or against him, in full view of the significance of the decision. The insertion of such words in the Constitution as shall suitably declare the Christian purpose of the nation, and legally maintain, against future assault, the Christian features of the government, will only be the ratification of a victory which will then have been actually secured. It has been from the first our conviction, that the deliberate and intelligent adoption of this amendment by the nation,—the only manner in which it can ever be adopted—will make our Constitution, what it is not now, a Christian Constitution.

A proposal has been before Synod to change the Fourth Term of Communion, so as to include an acknowledgment of our recent act of Covenant Renovation. While the propriety and necessity of this change have been distinctly recognized, it has been thought best to defer action upon it till the next meeting of Synod.

The most remarkable religious event in our country during the past year, has been the revival of sentiment and conviction in favor of Temperance. Simultaneously, in all parts of the country, with a fervency of emotion and a resolute purpose unknown before, Christian people have arisen for the reformation of the drinking customs of society, and for the suppression of the traffic in intoxicating drinks. Christian women have borne a leading part in the work, and all these efforts have been followed with wonderful success.

This Synod has appointed Mr. John Caldwell, ruling elder, a delegate to your Synod soon to be in session.

Wishing you grace, mercy and peace from God our Father, and the Lord Jesus Christ, we remain,

Yours in covenant bonds,

T. P. Stevenson, Chairman.

Rev. T. P. Stevenson announced that Rev. J. McCracken had accepted the Professorship in Geneva College, to which he was chosen by Synod.

Prof. T. Sproull, Rev. J. C. Smith, and Elder Speer, of Newcastle, were appointed a Committee to report at next Synod on the Completion of the whole System of Ecclesiastical Order, as contemplated in the resolution of yesterday.

Rev. D. S. Faris, James Martin, of St. Louis, and D. Chestnut, of Pittsburgh, were appointed a Committee to make arrangements with railroads for a reduction of fares for members of next Synod.

The thanks of the Synod were cordially returned to the friends in this city for so handsomely entertaining the members of the Court during its present sessions; to the railroad companies that gave excursion tickets; to the reporters of the daily press; and especially to the committee of arrangements in the several congregations of the brethren in the city.

The Synod adjourned with prayer, singing Psalm 133, and the benediction, to meet in Coultersville, Illinois, on the Wednesday after the fourth Tuesday of May, 1875, at two o'clock P. M.

John Galbraith, Moderator.
## Statistics of the Reformed Presbyterian Church.

### NEW YORK PRESBYTERY.

<table>
<thead>
<tr>
<th>CONGREGATIONS</th>
<th>PASTORS</th>
<th>F. O. ADDRESS</th>
<th>No. of Congs.</th>
<th>No. of Ministers</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>First New York</td>
<td>J. C. K. Milligan</td>
<td>309 W. 53d St., N. Y.</td>
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<td>8</td>
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<td>214 W. 33d St., N. Y.</td>
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<td>David Gregg</td>
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<td>187,290,271 $151.10</td>
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<td>J. H. Begg</td>
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<td>4</td>
<td>3</td>
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<td>Newburgh, N. Y.</td>
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<td>2</td>
<td>196,128,913 $281.16</td>
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<td>First Boston</td>
<td>Wm. Graham</td>
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<td>3</td>
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<td>Crosby</td>
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<td>Barnet</td>
<td>D. C. Fair</td>
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<td>Bovina</td>
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<td>Walton</td>
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<td>Galway Mission</td>
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<td>Ballina Mission</td>
<td>David Mcallister</td>
<td>240 W. 49th St., N. Y.</td>
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<td>Syrian Mission</td>
<td>A. W. Johnston</td>
<td>1025 Morgan St., Phila.</td>
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### PHILADELPHIA PRESBYTERY.

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<th>CONGREGATIONS</th>
<th>PASTORS</th>
<th>F. O. ADDRESS</th>
<th>No. of Congs.</th>
<th>No. of Ministers</th>
<th>Totals</th>
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<td>1st Philadelphia</td>
<td>T. P. Stevenson</td>
<td>1627 Brown St. Phila.</td>
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<td>20,197 $100.00</td>
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<td>2d Philadelphia</td>
<td>S. O. Wykle, R. &amp; J. Sharpe</td>
<td>465 E. Mory Ave, Phila.</td>
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<td>3d Philadelphia</td>
<td>John Lynd</td>
<td>39 N. Eden St., Phila.</td>
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<td>4th Philadelphia</td>
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<td>500 S. 40th St., Phila.</td>
<td>5</td>
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### Notes:
- **One adult.**
- **Memorial and Current Expense.**
- **Raised to $3,000.00.**
- **Erection of new church.**
- **Raised to $2,000.00.**
- **Two adults.**
- **For ten months.**
- **For six months.**
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<th>Phone</th>
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<th>No. of Congs.</th>
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<td>Bear's &amp; Mah's</td>
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<td>Central Allegheny</td>
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<td>Monongahela</td>
<td>T. C. Sproull</td>
<td>McKeeport, Pa.</td>
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<td>Poland &amp; Jackson</td>
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<td>Canfield, Mah C o O.,</td>
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<td>North Union</td>
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<td>J. Hunter</td>
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<td>Plan of Theology</td>
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<td>Syrian Mission</td>
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<th>CONGREGATIONS</th>
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<th>P. O. ADDRESS</th>
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<td>Middle Wheeling,</td>
<td>Kory Point, W. Va.</td>
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<td>Muskingum,</td>
<td>A. McFarland,</td>
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<td>Sandusky,</td>
<td>J. C. Boyd,</td>
<td>Utica,</td>
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<td>J. C. Boyd,</td>
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<td>Jonathan's Creek,</td>
<td>A. McFarland,</td>
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<td>New Concord,</td>
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<td>Bethesda,</td>
<td>D. J. Shaw,</td>
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<tr>
<td>Bloomington, Ind.</td>
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| TOTALS |  |
|--------|  |
| No. of Congs.  | 386148  |
| No. of Ministers | 688411  |
| Total | 2712628 |

| OHIO PRESBYTERY |  |
|-----------------|  |
| No. of Congs.  | 28  |
| No. of Ministers | 45  |
| Total | 587  |

| LAKES PRESBYTERY |  |
|-----------------|  |
| No. of Congs.  | 11  |
| No. of Ministers | 11  |
| Total | 108  |

<p>| ILLINOIS PRESBYTERY |  |
|------------------|  |
| No. of Congs.  | 28  |
| No. of Ministers | 45  |
| Total | 587  |</p>
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**GENERAL STATISTICAL STATEMENT.**

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* Organized July 9, 1872, with 46 members.  
  A. F. Carithers, Clerk.  
  H. F. Sampson, Clerk.  
  John Logan, Clerk.  
  Henry Dean, Clerk.  
  David Campbell, Clerk.  
  Wm. Russell, Clerk.  
  One by restoration.  
  For supplies.  
  For building new Church.  
  Paid for supplies.  

KANSAS PRESBYTERY.
MEETING OF THE NEW YORK PRESBYTERY.

The New York Presbytery met in the Fourth Church, May 26, 1874. All the constituent members were present, and all the congregations were represented except Topsham. A petition from several members of the Reformed Presbyterian Church, residing in Newark, N. J., asking for the organization of a congregation in that city, was carefully considered, and the prayer of the petitioners was granted.

An important discussion took place on the subject of ministerial support and the following Home Mission and Sustentation Scheme was inaugurated:

ARTICLE I.—Presbytery hereby inaugurates a Home Mission and Sustentation Scheme, whose object shall be to enable weak congregations to enjoy the stated ministrations of the Gospel, and to secure to licentiates and ministers an adequate support.

ARTICLE II.—The Raising of Funds.
1. We recommend the adoption of the system of giving the tenth of their income by all our members and congregations, and enjoin Pastors and Sessions to inculcate upon the people this rule as the lowest measure of liberality taught in God's Word to guide the Christian in contributing "as God has prospered him." "And I perceived that the portions of the Levites had not been given them; for the Levites and the singers that did the work were fled every one to his field. Then contended I with the rulers and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn, and the new wine and the oil unto the treasuries."—Neh. xiii. 10-12.
2. The Mission stations and congregations desiring aid, are exhorted to the utmost liberality in providing for the support of the Gospel among themselves.
3. An annual collection, for this purpose, shall be taken up in all our congregations, "that now, at this time, your abundance may be a supply for their want, that their abundance also may be a supply for their want; that there may be an equality." 4. A call shall be made for donations and bequests to this Scheme.

ARTICLE III.—The Distribution of Funds.
1. If possible a minimum salary shall be secured to every pastor of $1,000 in country, and of $2,000 in city congregations, in addition to a suitable dwelling, or its equivalent in money; and travelling ministers and licentiates shall receive $20 for every day's preaching.
2. Congregations and Mission Stations which have complied with the prescribed conditions, shall receive, by order upon the Treasurer, the sum requisite to enable them to give this amount of salary or remuneration if the funds on hand will allow this; otherwise the amount in the Treasury shall be divided so as to bring up the smaller salaries as near as possible to the larger and to the minimum.

ARTICLE IV. The conditions of receiving from the Fund.
1. Help shall be given only to such congregations and Mission Stations as give promise that the expenditure will be profitably made, and which in the judgment of Presbytery, after careful examination, are unable to support the Gospel without it.
2. Every Congregation or Mission Station receiving aid will be required to give an annual collection to every scheme of the Church, and to pay for Pulpit supply or Pastor's salary a sum equal to $10, per member.
3. A full report of the condition and prospects of the Society or congregation shall be made to the Presbytery every six months, specifying particularly the amount of preaching enjoyed, the average attendance upon ordinances, the amount contributed for gospel support, and the means employed for giving efficiency to the means of grace.

ARTICLE V. A call shall not be considered a regular gospel call unless the amount promised by the congregation, with the sum reasonably expected from the Sustentation Fund, shall be at least $800 in country places, $1200 in large towns, and $1600 in cities.

ARTICLE VI. Presbytery will appoint Commissions to visit every congregation and Mission Station, and these shall use the most efficient means they can employ to enlist them heartily in the support of this Scheme and to increase their liberality and zeal in advancing the Lord's cause.

Commissions were appointed to attend to Presbyterial visitation in the several congregations at their Fall communions. These will be announced in our next issue.
"HITHERTO HATH THE LORD HELPED US."

A Sermon delivered at the opening of the Synod of the Reformed Presbyterian Church, Wednesday, May 27, 1874.

BY THE RETIRING MODERATOR, THE REV. J. M'CRAKEN.

Text.—Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.—I. Samuel vii. 12.

Fathers and Brethren, Pastors of the Flock of Christ:

In opening this meeting of Synod, I ask your attention to this passage of scripture and the action which it records. It was a simple thing to do, to erect a plain stone pillar, probably roughly hewn, for it was not the age, and Samuel was not the man, to lay great stress on mere ornament or polish. This stone was a witness that a covenant God was true to his promises, that his people trusted in him, and were grateful for his speedy and timely help.

Many years of oppression had broken the courage of Israel and induced habits of timidity and fearfulness, until the sight or voice of a Philistine struck terror into the heart of an Israelite. For a long period after the disastrous defeat at Aphek, when the ark was taken, the tribes had sunk in a deep lethargy. Twenty years the ark lay in Kirjath-Jearim, until all the house of Israel lamented after the Lord. This was the beginning of a great revival of religion and of patriotism. The vigilant conquerors recognized the movements of the free spirit, and prepared for the inevitable conflict. It came,—not as in Aphek,—a rush as of the swooping eagle and a fell carnage of a demoralized mob, who had vilely cast away their shield and buckler, and had forsaken the God of their fathers: but now the Lord marched in the fore-front of the battle, and thundered with a great thunder against the Philistines, and his people won a glorious vic-
It was on this battle-field, in the midst of a disenthralled and victorious nation, that Samuel set up the stone of help, and inscribed on the banners of a grateful people this legend of gratitude and confidence:—

"Hitherto hath the Lord helped us."

I see in this memorable event not a mere incident of ancient history, but the type of the believer who records with gratitude God's helping hand, and receives in the act new courage for new victories. God is always helping the church. To bring the Ebenezer from the plains of Mispeh, and set it up in the presence of the elders, the heads of the people, shall be my aim, with this purpose and prayer that we all may be filled with gratitude and strengthened in the Lord by the review of his mercies.

In the formal discussion of the text, I conceive it not unprofitable to study,—

I. The conditions of Divine help.

II. The properties of God's help.

III. The obligations that rest on those whom God has helped:

and then to improve the occasion by a review of the mercies of God in which we may clearly see that he has helped us hitherto.

I cannot doubt that God makes all things to work together for good to them who are the called according to his purpose; that God is always and by all his dealings helping his people; that the true attitude of a believing soul is realized in the words of Job: "Though he slay me yet will I trust in him." During the darkest night and the coldest winter and the fiercest storms, God is working beneficently in nature, and preparing his reward for the waiting husbandman: yet his beneficence is not apparent to us until the beautiful spring arrives, or the glowing summer; until the ripe grain, and fruit, and fat herds, fill our hearts with food and gladness. So in grace God is continually doing good, and his whole providence toward the heirs of grace is beneficent and saving; but we only see the riches and fulness of his mercy in periods of spiritual growth and prosperity.

God's help is conditioned in the first place by our sense of need. He helps those who feel that they need his help. "Blessed are the poor in spirit for theirs is the kingdom of heaven." He always respects the constitution of nature that he has given. The proud scorner despises the grace of God. He needs it not. Self-contained and confident he relies on the resources of his own nature, and refuses the freely-offered aid of God. God will not force it upon him. He leaves him to himself; nay, he declares that when he has been overtaken by his sins and ensnared in his own net, he will laugh at his calamity and mock when his fear cometh. The Bethesda paralytic, waiting the moving of the waters, the blind, the deaf, the helpless and miserable, command his sympathy; their prostrate and pitiable helplessness appeals irresistibly to his pity. "Wilt thou be made whole?" "What wilt thou that I should do unto thee?" are the touch-stones that reveal the sense of utter need, the soul's emptiness of all resource, and its readiness to receive divine help. To such a soul God's help is welcome. When heart and flesh faint and fail—when every cable parts and every anchor shifts—and we are drifting out into the dark and stormy sea, that is the hour God is waiting for. "Man's extremity is God's opportunity."

2. God helps those who cry to him. He answers prayer. The cry of the destitute he surely will regard. It is a fixed principle of his provi-
Hitherto hath the Lord helped us." 247
dence, that "he that asketh receiveth." Peter cries, and Christ reaches forth and takes him by the hand. Peter's friends cry, and an angel opens the doors of the prison and leads him out safely. The disciples in the storm and in the midst of the sea, cry to the sleeping Jesus, and immediately the ship is at the land whither they go. Why is it that prayer has such power? Is it because the soul of prayer is faith, and faith is the bond of union with God, so that it were like willing against his own will for God not to answer prayer? The necessity lies in the very nature of prayer and of faith. Prayer without faith is dead, being alone. So plain, indeed, is this point, that further illustrations would but cumber it, as arguments are not needed by Bible Christians to convince them that God helps them who cry earnestly to him.

3. God helps the repentant, as repentance is a condition of his help. None are without the tokens of his love, unless they have turned from him. The light of his countenance shines clearly upon those who look reverently toward him. Sin is a turning from God, and suffering and shame and need are its necessary consequences. The bitter waters must continue and increase so long as the fountain is not closed; but as soon as the sinner turns again to God with full purpose of and endeavor after new obedience, the Holy Spirit helps his infirmities, and because repentance, too, springs from faith. The omnipotence of God takes the full measure of his want, and supplies it all in Christ Jesus. This thought is beautifully presented in Solomon's prayer, (1 Kings 8: 46, 47.) "If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy far or near. Yet if they shall bethink themselves in the land whether they were carried captives and repent, and make supplication unto thee, in the land of them that carried them captive, saying, we have sinned and done perversely, we have committed wickedness, and so return unto thee with all their heart, and with all their soul, then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause and forgive thy people."

4. God's help is conditioned on our helping ourselves. When Israel stood irresolute and almost panic stricken at the Red Sea, and Moses was pleading in an agony of soul for them, he received this answer: "Why criest thou unto me. Speak unto the children of Israel that they go forward." The active, diligent, and independent are successful; the indolent, careless, and hangers-on, are the failures. Nothing ever has been done, nothing ever will be done, without corresponding effort. The astonishing progress of the followers of John Wesley is the result, under God, of their indefatigable industry, persevering courage and sublime confidence in success. The sluggard that will not plow by reason of the cold, shall beg in harvest and have nothing. While "it is not of him that soweth nor of him that watereth, but of God that giveth the increase," yet unless there is both plowing and sowing and watering, there shall be no increase. The results in the moral world that excite our gratitude are the fruits of a diligent spiritual husbandry, blessed in the springing of the blade, in the growth of the ear, and ripened by the bright sunshine of God's covenanted favor.

II. I ask your attention to these properties of God's help: 1. To its sufficiency. It is sufficient. No extremity is too great, no emergency too sudden, no difficulty too arduous for Omnipotence. Is it a sea, wide,
Our Banner, July 16,

deep, and turbulent? Moses smites it, and at once the firm walls of the most unstable element stand high on either side and hold the sea in check, while through the broad open way the hosts of Israel march dry-shod. Is it hunger that assails the great army in the desolate wilderness? Behold the manna! About the camp on every side, sweet, nutritious food falls in copious abundance. Is it thirst, consuming thirst—that like a wild beast has seized its helpless panting victims? Is there no lake, or river, or fountain near, to quench its burnings? Does the glaring sun pour down her scorching rays on the desert of sand? God's help is still sufficient. The flinty rock pours forth "streams and waters great," and the glad tidings echo throughout the camp, "Ho, every one that thirsteth, come to the waters." Is Jerusalem, the last refuge, beleaguered by a great veteran army, flushed with successive victories, ready as a swarm of locusts to overspread and devour the feeble remnant of God's people? Hezekiah prays, and, in the morning, silence reigns over the vast host of the terrible ones, and chariot and horse are cast into the sleep of death.

Has the Church grown cold and lost its first love, as the students of science tell us of the natural world, that its fertile valleys and broad plains became in process of ages, chilled and cold, and filled from mountain wall to mountain wall with the ice-ocean. So a dreadful glacial period came upon Christ's heritage, until frost and ice and snow ruled all but the mountain tops, and high Waldensian valleys where the Sun of righteousness warmed the hearts of men. God's help is still sufficient. "He sendeth out his word and melteth them; he causeth his wind to blow and the waters flow."

2. God's help is opportune, just when needed. There are no chances in God's providence. He knows the end from the beginning. All that ever was, or is, or will be, is at once embraced in the scope of his omniscient vision. He knows how much his people can bear, how much they need to bear, how far to suffer the enemy to prosper, when to put the bit in his mouth and the bridle in his jaws, and turn him back in the way whence he came. There are no mistakes in God's providence. His wisdom is infinite: as he knows the time, so he knows the way, the best way, to interpose his aid for them that trust him. God makes no failures. His power serves his wisdom, no one can baffle his purpose, no one can disarrange his plans. Were it possible that God could not do his will, then there would be a stronger than he, and that mightier one God. These three Divine perfections, infinite knowledge, infinite wisdom, and infinite power, form the three-fold argument to assure us that whom God helps he helps "right early."

3. God's help is promised help. Hope must have a foundation. Prayer must have a reason and argument. Diligence and effort must have assurance. But the case of man is so hopeless, the moral distance of man from God so great, and the uselessness of his own unaided efforts so manifest, that he could not neither work, nor hope, nor pray, without the Covenant of Grace. Grace lights up the darkness of his soul. Grace puts arguments in his mouth. Grace nerves his arm for burdens and struggles. All this grace flows through that covenant. Christ has purchased it, and the Father has promised to bestow it on the heirs of salvation. And, that they might have the more glad expectation and more confident assurance, "God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might
have a strong consolation who have fled for refuge to the hope set before us." There is no peradventure in trusting to God's help. It is as sure as the word and oath of God, and the everlasting covenant can make it.

III. The obligations that rest upon those whom God helps.

1. They should thank and praise Him. We should not be ashamed to own our need and our weakness, nor to own the sufficient help we have received. It is glorious to have such a Helper, to be the objects of Divine compassion and Divine protection. As our need is great, our deliverances are glorious. We have a theme worthy to employ the tongues of men and angels. A theme that will inspire the anthems of the heavenly host through the eternal ages; and shall we with cold unmoved hearts be silent when the golden harps are strung, and Cherubim and Seraphim are waiting to join in the salvation song of the church on earth? "Bless the Lord, O my soul, and not forget all his benefits."

2. They should trust God. This is the great lesson of the book of providence. We must combat on the one hand impatience, crying, "Why should we wait for the Lord any longer?" and listlessness on the other, with the sure promises of God. The church must be prepared to trust God. It is not the hasty preparation of cable and anchor and storm-reefs in the moment of sudden alarm, when the darkening sky and the brooding clouds and the swiftly falling barometer herald the cyclone, that saves the ship; but the thoughtful preparation of many quiet and serene days, the testing of anchor and cable and sails and cordage, and thorough drill in their use, in every emergency, giving calmness in the hour of peril and ensuring safety amid the fury of the storm. We have seen the well-appointed ship amply provided with means of safety, deserted and lost on the high seas, because her crew were not prepared for danger, were not familiarized with the means of overcoming it, and were without confidence in their commander. When the ship sprang a leak, and the storm beat and tossed her with its terrible might, like cravens they fled and left her to her fate. We have seen a crew of brave men who had learned to trust and to be ready for storm and shipwreck, obey their captain, discharge calmly every duty, hold their faith, and win deliverance out of the jaws of death, because their hope never faltered, and reliant courage was never driven from their true hearts by pallid fear. Shall the church not learn that her safety as well as her duty lies in perfect trust in the Captain of her salvation; that no storm can wreck, no danger imperil her, while Christ is with her and his everlasting arms underneath and around her? "They that trust in the Lord are like Mount Zion, which can never be removed, but standeth forever."

3. They should go forward with determination, energy and perseverance. Sometimes it is the duty of the church to stand still and see the salvation of God, but these moments of waiting expectation and inactivity are infrequent. She is by nature aggressive. A great rebellion has overthrown the symbols of God's authority, and cast down and trampled his law in the dust. God has sent forth his Son to reduce this rebellion, to restore his authority, and re-establish his kingdom over men. The church is Christ's army of subjugation and occupation. She is commanded to attack every strong-hold of sin, carry them by assault and hold them for her king against the principalities and powers of darkness and spiritual wickedness in high places. She may pause to study the salient points of attack, and the dispositions of the enemy, but her success lies in her audacity, in her faith in her leader, in her steady
advance, her irresistible onset, and her holding every foot of vantage, every attainment of the past ages.

The object of the church is the conquest of the world, and every day brings us nearer its accomplishment. Let the world deride our puny efforts and feeble instrumentalities. Our answer is ready, "Who art thou? Before Zerubbabel thou shalt become a plain." Our mighty weapon is faith: "All things are possible to him that believeth." Why should not the sacramental host advance in its victorious march? Is it not clothed in Divine panoply? "No weapon that is formed against thee shall prosper." Let infidelity forge and publish its glittering delusions. Let it cunningly try to pierce the corselet of the Christian with the Tyndall stiletto of suggestive blasphemy, or let it boldly strike at the effulgent glory of the person and being of the divine Saviour. Let it deny his authority, revile his law, and malign his proclamation of mercy. Let Antichrist arrogate God's glory and mumble out its bloody threatenings against his people. Let heathenism wind its snaky folds about its writhing victims, and beslime and devour them. Blessed be God, the time is short, the night is far spent, the day is at hand. Let us put on the armor of light, and leaving the things that are behind, let us press toward the mark for the prize of the high calling of God in Christ Jesus. With glad expectancy let us look for his glorious appearing, when strife and controversy and confusion shall be hushed, and the redeemed earth shall shout to the heavens, and the heavens shall re-echo the cry as the voice of many waters, and as the voice of mighty thunderings, Alleluia! for the Lord God Omnipotent reigneth.

Let us come to the practical use of our theme. One hundred years ago the first Reformed Presbytery was organized in this country, and the scattered and feeble societies became united under its care. To-day the Presbytery of three ministers has become a large Synod, and the few societies have expanded into more than a hundred congregations. The early growth of the church was very slow. The great care used in admitting members, and the high measure of attainments required both of members and ministers, combined to make the increase of the Reformed Presbyterian church exceptionally small. Another and still greater obstacle to her progress, was her conscientious testimony against the immoral Constitution of the Civil Government of the United States, and against the great national crime of slavery, so long fostered by the nation and defended by the government. Her early and uncompromising condemnation of American slavery, and her utter refusal to hold any fellowship with those who gave it their countenance, was an element of intense unpopularity. Even that right have been forgiven, and accessions made to her membership, had she not felt that allegiance to her Anointed King demanded the relinquishment of all civil offices and the elective franchise,—two privileges more highly prized and more greedily sought than anything else, save money, in this land of manhood suffrage.

The dawn of 1774 was overcast,—two years afterward the whole country was involved in the war of the Revolution. The agitations and efforts for union of that exciting period resulted after a few years in disbanding the Presbytery. In 1798, twenty-four years from the first organization, and seventy-six years ago, here in Philadelphia, the Reformed Presbytery was re-organized as at the first with three constituent members, Messrs. McKinney, King and Gibson, and has continued to meet in regular and orderly succession until the present time. This is the real beginning of
our Church organization in the United States. Leaving the thread of history, which would require too minute detail of the vicissitudes through which the Church has passed, I proceed to notice the substantial tokens of God's favoring providence toward us.

1. **In our increase.**—While, for reasons already indicated, we cannot expect such a rate of increase as those churches record whose doctrinal teaching is more agreeable to natural men, whose creed is less positive and exact, and whose discipline is more flexible and accommodating; yet we are not without some signs of Divine favor in this respect. The little one has become a strong people, the half dozen members of the court of '98, has become the large Synodical Assembly of to-day. Our record shows 102 congregations, 89 ministers, 650 office-holders and 9,000 communicants.* During the same period we have increased largely in material resources, and are able to undertake efforts involving expenditures of money that a few years since would have seemed impossible and almost chimerical.

2. Observe the contrast between the present and the past position of the Reformed Presbyterian Church in point of moral influence.—Then her voice was scarcely heard. She had able ministers; there were giants in those days, men who were peers of any other in the land, in eloquence, energy, learning, talent and personal character. We can point proudly to our clerical ancestry, and successfully challenge the churches to produce their superiors. Yet they were so few, so over-taxed with labor, so poorly supported, that the world scarcely knew of their existence; few appreciated their worth, and still fewer the importance of their testimony. To-day we lack not the audience of men. They are ready to hear. Whoever feels the divine impulse and power of speech, that confidence to handle worthily the great themes of our distinctive principles, most of all that grand central theme of the Mediator's royal prerogative; I say, whoever feels that confidence that gives a right to ask men to wait on his utterance, who has the power to speak the truth in fitting words, shall find almost everywhere the hearing ear, for which the fathers prayed and longed. Their persistent, prayerful, hopeful seeding has begun to yield a harvest; the first ripe sheaves have been gathered, and the fields are visibly whitening for the reapers. Thanks to a Covenant God, there are those among us who know how to wield the sickle, and some whose blessed work it is to fill their bosom with sheaves. The progress and providence of the Christian National Reformation is one of the cheering signs of the day, and a chief reason for gratitude among those who have so long contended for Immanuel's kingly honor.

We are apt to feel our impotence, to think that the work is so great and we are so scattered on the wall, that another century must pass ere it can be built. Let us remember that we serve a Master with whom a thousand years are as one day. That we live in a period when great principles are discussed, when many are searching for first truths, when the philosophical as opposed to the mechanical spirit is not confined to a few thinkers in cloisters, but has gone forth into the whole world, and that a true real thought, though not yet as current as shams and pretenses and platitudes, yet finds some takers who know the genuine ring of truth, and appreciate its value. There was a time for the desolate moor and the moss-hag and the cleft in the rock, a time to fly the face of man, a time to keep silence. Now the time has come to go into the

* These numbers are from the tables of last year.—Ebs.
forum, into the arena, into the thronged avenues of the busy world, and boldly display our banners, in the name of Jehovah, shaking out the ancient folds, that every man may read:

"FOR CHRIST'S CROWN AND COVENANT"

3. **On our Ebenezer, in bold characters, let us inscribe "PEACE."** Who can recall the years that bore the sad fruit of the disruption of '32, the bitter acrimonious controversies that alienated brother from brother, and culminated in the excision and subsequent disintegration of one-half of the church?—who can recall the meetings of Synod for ten years preceding the establishment of our Foreign Mission, during the period of the deacon controversy, and contrast them with the meetings of the last fifteen years, without a feeling of gratitude to the God of Peace, who has guided our counsels, presided over our deliberations, restored our threatened unity, and so largely developed our brotherly affection; until year by year the grace and sense of peace has fallen on our souls like a divine benediction, and we have felt in our Synodical meetings, as Peter in the Mount,—"It is good for us to be here?"

4. **The Lord has given us a precious treasure in our Foreign Mission.** It was just what we needed; something for all to love; something for all to pray for; something to unlock hearts and purses and closets, to take hold on every heart, and constrain us to be one and obey the Master's command, "Go disciple all nations." Verily, we have found that in keeping his commandments there is great reward. Our reward is two-fold, First, Direct, or in the line of our hopes and expectations. We have a mission well manned and notably successful. A large central mission school in Latakiyeh, and numerous branches in and near the neighboring mountains. A mission church, whose members are converted from one of the oldest, most inveterate and inaccessible of heathen people. With what interest have we watched the recent dreadful trial of the faith of our Ansairiyeh brethren under the Moslem persecution, and how their patience and piety has refreshed our souls, and made us strong to suffer for Christ! For their Christianity, the true apostolic religion that bears the fire and wastes not in the very furnace, I thank God; yea, even for their sufferings, I thank God, for they prove that an Ansairiyeh can be a Christian, that the fruits of our dear brethren's husbandry is not chaff and tares, but the very finest of the wheat.

Our second reward is reflex, as in the education of the church in liberality, in public spirit, in all the humanities and philanthropies, in a greatly enlarged sympathy and catholic Christian fellowship. As already intimated, I regard our foreign mission as the means in God's hand of inaugurating an era of peace and love, and earnest striving together for the faith. Let us inscribe in golden letters on the stone of help, The Syrian Mission.

5. **I read again upon the Pillar of Memorial, The Theological Seminary.** It was an early hope of the church to have a seminary for the education of ministers. It was her first public enterprise, and was felt to be of imperative necessity. A church such as our fathers founded could not continue without an educated ministry. The motto of their purpose was Paul's instruction to Timothy, "The things that thou hast heard of me the same commit thou to faithful men, who shall be able to teach others also." According to their ability they obeyed the apostle, but the Seminary seemed incapable of taking root, either in a fixed locality or
in the unanimity of the church. It wandered from place to place. It was
buffeted about and had no certain dwelling-place. Now it was in Phila-
delphia, now in Coldenham, now in Allegheny, then in Cincinnati, next
in Northwood, and for a while it was lost to human sight. Its motions
were fitful, and its results necessarily greatly curtailed. Its reproach has
been taken away. Honorably maintained, permanently located, installed
in an ample, suitable and elegant home, under the care of Professors who
command the confidence of the church, filled with a large class of pro-
mising students, it furnishes its fruits in their season, and its leaf is always
green. May it long continue to be an honor and a blessing to the church,
and may future generations rise up and call it blessed!

6. I read again on the record of God's gracious providence, the act of
Covenanting. What memories awake at that word! Sinai,—where the
multitude of fugitives fleeing from slavery knelt before the fiery mount
and heard the voice of God, and rose up a nation of freemen, entering
into that solemn oath, "All that the Lord hath said will we do and be
obedient." Shechem,—where the aged Joshua led the great assembly of
Israel in the oath of God, "The Lord our God will we serve, and his voice
will we obey." The grand covenanting epochs in the revivals under Heze-
kieh, and Josiah, and Ezra, of all of which we would fail to speak suffi-
ciently. That memorable day when the parchment was spread on the broad
flagstones over the sepulchres of the dead at Greyfriar, and the holy men
of the second reformation took their lives in their hands and signed (many
of them in their own blood) the Covenant which they had just sworn with
uplifted hands. A deep conviction of duty, a high appreciation of the
covenanters' privilege, and a desire to give glory to God were the con-
spiring causes that produced our act of covenanting. Many times were
our hopes baffled. Here in 1855 we hoped to have entered into cove-
nant; again in Allegheny in 1859, the very time was set, and the prepa-
ratory service performed, and again Satan had power to divide the holy
people; but in 1871 every cloud had vanished, every difficulty was re-
moved, and we were enabled as a covenanting church joyfully to sing,
"Hitherto has the Lord helped us."

Seventy-four years ago our fathers purged the church from all com-
plicity with slavery, and thenceforward for sixty years we were engaged
in determined conflict with that system of malignant inhumanity. Few
rejoiced at its overthrow with such intelligent joy as Covenanters. We
felt "that God had done great things for us, whence joy to us was
brought." The poor slave was made free. Our principles were vindi-
cated; our isolated and advanced position overtaken and occupied by
the nation, and our testimony on this point incorporated in the Consti-
tution of our country.

I feel tempted to leave our land and notice God's helping hand to the
church in the heavy strokes that have fallen on antichrist, and the open-
ing up of all nations to the preaching of the gospel; but time forbids and
I abstain, and in the most cursory way note three remaining grounds of
encouragement. I find these in the organisation of a system of home evan-
gelisation, comprehending the appointment and support of missionaries in
the frontier settlements and in the South, and the erection of houses of
worship for weak congregations, a most important part of the work of
the church, on which we have now entered in a systematic and intelli-
gent manner. In the enlargement of our influence by the press. We have
three periodicals conducted by ministers of our church, two of which are
devoted to the promotion of her general interests, and the third to the advocacy of her great distinctive doctrine of the Redeemer’s Headship over the nations. Ably and faithfully conducted, these publications cannot fail to speed the day when the dominion of this world shall become the dominion of our Lord Jesus Christ. Finally, I conceive there is ground of encouragement *in the revival of our educational enterprise*. I cast the mantle of charity and oblivion over the past, and ask you only to consider the vast possibilities of blessing that are embosomed in such an enterprise, when commanding the confidence and affection of the church, and sustained strongly as our ability warrants, and generously as gratitude to Christ and love for the witnessing church demand at our hands.

But few words remain to be said. It seems to me that we should advance along the whole line; that every enterprise of the church should be sustained, and new enterprises planned; that our energies and resources should be taxed to keep pace with the great providential opportunities opening to us. The ordinary work of pastor, elders and deacons in gathering disciples, edifying and ruling the church, and promoting her material interests, should receive a new impulse. We should thank God and take courage. It becomes us more carefully to study a wise adaptation of means and instruments to emergent circumstances of time and place in the great work of saving souls and honoring Christ.

As a Synod we resolved to commemorate the act of Covenanting by the erection of a noble Theological Seminary. In the providence of God we have come into possession of an edifice in all respects worthy of the generous design of the church, and adapted to the uses for which we need such a building. If there remains any incumbrance, we should now complete the work so happily begun, and by removing the shadow of debt, fulfil our pledge to our Covenant Head, and cement more firmly the bonds of mutual confidence.

Fathers and brethren,—It is in no spirit of vanity or weak boasting that I have chosen the topic of this evening; but because I felt that we had reason to praise God in the assembly of the elders, and that a consideration of what God had done for us, and a view of the progress, position, material and moral power, opportunities and obligations of our beloved church, would be a fit preparation for the deliberations of the Synod, and a great encouragement for us to devise liberal things, that by liberal things we may stand. May the presence of God be felt in all our counsels; his approval be the consummation of all our desires, and his blessing rest on all our labors!—Amen.

“Christianity requires men. David’s royal band of worthies was the type of the forces of the Church, all valiant men, and able to encounter with thousands. Doth but a hard word or a frown scare thee from Christ? Doth the loss of a little land or silver disquiet thee? Doth but the sight of the Midianites in the valley strike thee? Home then—home to the world! thou art not for the conquering band of Christ. If thou canst not resolve to follow him through infamy, prisons, racks, gibbets, flames, depart to thy house and save thy life to thy loss!”

—Bishop Hall.
HOME READING.

RELIGIOUS RIGHTS OF CHILDREN.

Christ in consecrating children, consecrated childhood; which is a state not to be lost in general Christian sentiment, but having a peculiar place and individual rights. If we believe that Christ redeemed man's whole nature, if we really think baptism to be anything else than a social ceremony, we ought to recognize that the admission of the little one by it, into the visible Church entails on both parents and pastors certain responsibilities, gives the child certain rights, and acknowledges in it certain capabilities for improving those rights.

Yet how seldom is this position used in the religious training of a child; for the incentives generally used to induce it to well-doing are a sweet-meat, a toy, a book, etc., instead of the love of God, the pleasing of the Saviour, the higher moral principles susceptible of cultivation in the youngest child. And yet we say that children are Christ's, bought by his blood, graciously gathered to his arms, heirs by right and favor of that kingdom we are to win through much tribulation. Is it not reasonable and natural that this state of grace ought to be more distinctly evident, and more sensitive to cultivation in early years than the state of nature?

While I am far from disparaging the frequency and the genuineness of childish conversion, still ought there to be such a marked necessity for them? Surely they ought from babyhood to be taught to consider themselves as lambs of Christ's fold, from which they never need wander, their privilege being to follow the Good Shepherd from strength to strength, without knowing any of that bitter experience—

"That dreary space
Between their present selves and past;
But the full graces of their prime
May, in their weak beginnings, be
Lost in an unremembered time
Of holy infancy."

Yet it is evident, that if children are not brought up in this way, but allowed to cultivate every evil desire and passionate temper, there must be penitential sorrow before radical reform.

The great axiom in bringing up children is, that they should "learn
to do right before they learn to do good.” Consider how that child called “Wonderful,” grew up for thirty years in absolute domestic seclusion, learning in silence and obedience the great lessons which he afterward taught for all ages!

But neither, if their daily Christian duties lie in the home, must we forget that children have received a genuine Christian call in their place and degree, and that we are often mistaken in our perception of their wants and rights. For example, how common it is to imagine that children require a diluted Scripture, a Bible made easy, and so Bible stories told in one or two syllables, and in all stages of weak incapacity, are prepared for them. Such condescension is needless and impertinent. Children love books “into which they can enter and yet seem to have much more besides;” words that suggest more than they express, fill them with vague and wonderful longings, and raise them out of the sensible into the spiritual world. “God moving on the face of the water,” the old mysterious world before the flood, the idyls of patriarchal life, the touching story of the man of Uz, may not be fully understood, but they are fully appreciated. Indeed, the sublime, sonorous utterances of the Old Testament, are like seeds of wondrous power cast into a child’s heart; they bring forth fruit after many days. This was the Bible Jesus read when a child; in my opinion, it is presumptuous to try to add either to its simplicity or instructiveness.

In the Church the rights of children are not sufficiently recognized. They certainly have a place there. What is it, and why do they not fill it? Out of the mouth of babes and sucklings, God ordained praise; and I am sure a canticle by infant voices, or a Te Deum sung by children, would partake infinitely more of the true elements of praise, than our present arrangements often do.

How few sermons are preached for children! How seldom are the lessons chosen on their behalf. Yet Christ told Peter first of all to feed his lambs. If it were not for Sabbath-schools, well might the children complain, “No man careth for our souls.”

I am very sorry that catechising has lost in most churches its old gracious prominence. Nothing in all the Scotch Church economy, struck me as so thoroughly beautiful and instructive, as their system of regular and particular catechising. Once at least every month, every family was invited, and parents, children and servants, carefully examined in the Shorter Catechism. These examinations were often very fruitful in earnest instructive conversations, and once every three months, all met together in the Church for the same purpose. Religious questions directly addressed to the children, compel an intelligent attention, and it is impossible but that the parents must also take an interest in their children’s excellence and attention. Indeed, as Herbert in his “country pastor” says: “at sermons and praying, men may sleep or
wander, but when one is asked a question, he must discover where he is."

These duties, at least, children should have a participation in; so would their religious faith and enthusiasm be nourished, and yet their proper subordinate position be maintained. For both experience and observation have taught me one fact in regard to children’s religious development; their good deeds must be done at home, and their public religious actions must be in connection with, and in obedience to the Church.—Christian at work.

THE TREE AND ITS BRANCH.

"The righteous flourish as a branch." They lean not on their own stem, and live not on their own root. From the beginning the same Jesus to whom we look was made known to faith. The manner and measure of making known the truth to the understanding were in those days widely different; but the nature and source of spiritual life were the same. They stood "afar off," but they looked unto Jesus. The medium of vision was diverse, but the object was identical. As to knowledge, the ancient disciples were children, whereas disciples now are grown men, but life was as true and vigorous in the church’s infancy as it is in the church’s age. There was in those ancient times a medium of union to the Redeemer, and blessed are all they that trust in him. The branch will flourish when it is in the living tree.

But though all the real branches live, all do not equally flourish. Whatever girds the branch too tightly round, impedes the flow of sap from the stem, and leaves the extremities to wither. Many cares and vanities and passions wrap themselves round a soul, and cause the life even of the living to pine away. When the world in any of its forms lays its grasp round the life, the stricture chokes the sacred channels between the disciple and his Lord, and the fruit of righteousness drops unripe. It is only as a branch that Christians can flourish in the wilderness; they have no independent source of life and growth. It becomes them, therefore, to be careful above all things to keep clear the communication between themselves and the root of their new life in the Lord. Ivy has climbed from the ground, and gracefully coiled itself round a majestic bough. Beautiful ornament! You say, it would be barbarous to cut it through and tear it off. We dispute not the beauty of the parasite, and we have no enmity to elegance. We only desire to keep everything in its own place. According to the order which the Scripture prescribes, let us have first the kingdom of God and his righteousness; and then, if we can get them, other things. Whether is its own life or the elegance of its
ornament the chief thing for the branch? Let us not hear of any addition to its beauty which may endanger its life. Granted that this adjunct adorns; the question remains, does it kill? If it strangles the living, I would ruthlessly tear off its tendrils; without compunction I would cast its green mantle in the dust. Let me have a flourishing and fruitful branch, although its stalk should seem bare, rather than a sapless stick within a wrapping of treacherous ornament.

By this short process should many questions be settled, which become the weapons of this world's god, and wound the consciences of incautious Christians. Gain, honors, accomplishments, company, are bought too dear, when they obstruct the flow of grace from its fountain. We speak not against the refinements of society, but for the preservation of the soul's life. When bodily interests are in the balance, we generally judge rightly between rival claims. The order of arrangement is first life, next health, and last adornment. The same principle faithfully applied to higher issues would carry us safely through. Life spiritual as an independent tree, is not possible; and seeing that we can have life only as a branch has it, the first care is to be in the living tree; the second is to let nothing wrap round the branch which would diminish its freshness, and then ornaments hung loosely on may be allowed to take their place. The first thing is to be "found in Him," the next is to cast off everything that hinders us from receiving "out of his fulness," and when these two are satisfied, let the embellishments that pertain to the world be content with the fragments that remain.—Arnot.

**WHAT IS IT TO DIE.**

What is it to die? To believers, it is to drop the body of this death, and to put on a joyous immortality, to pass from darkness to everlasting sunlight, to cease dreaming, and commence a waking existence; yes, to awake in the likeness of God—satisfied, fully and forever satisfied. What is it to die? To feel the last pang, to shed the last tear, to raise the shield of faith against Satan's last dart. It is to go home to God; to open the eyes on the enthroned Mediator; to close the ears upon all discords, all sounds of woe, all the falsehoods, the maledictions, the blasphemies of earth, and open them to the harmonies of heaven. What is it to die? It is to stop sinning, to cease grieving the Spirit and grieving the Saviour, to close up the inconsistencies of terrestrial profession, and commence a forever blameless life in bliss. What is it to die? To lean on the Almighty for a few steps down a narrow valley, to step out of Jordan upon the borders of the better land; to pass up to the new Jerusalem;
to enter by one of those gates of pearl into the city; to have ten thousand angels come and utter their cordial welcome; to see—O, let me die the death of the righteous!—to see the Saviour smile benignantly, and to hear him say, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord!’ That is to die.

But, in order to that, there needs to be an “anchor to the soul, both sure and steadfast,” a most earnest “looking unto Jesus, the author and finisher of our faith.” It was not in the hour of martyrdom that Stephen first beheld the Lamb of God. The religion that is good for nothing in life is good for nothing in death. The time will come when we shall need a strong arm near, and a firm faith to grasp it. The sentimentals of fading flowers, and falling leaves, and of moonlight musing; all the prettinesses of poetry, all natural amabilities, and mere natural charities, however cultivated, will avail nothing in the day when God shall require the soul—in the day when we stand at his bar. Faith alone will suffice, an appropriating, justifying faith; an operative, vitalizing faith; a hearty, adoring faith in the Lord Jesus Christ, who stands as Redeemer and advocate at the right hand of God.—Better Land.

CHILDREN’S BREAD.

THE CHILD’S FORTUNE TOLD.

The Bible assures us that the child’s fortune can be told. The wise man in the Book of Proverbs says “even a child may be known by his doings,” Prov. xx. 11. There are some wicked people who pretend to be fortune-tellers, and to be able to find out, in various ways, all about what will happen to anybody for years to come. And many foolish ones believe them. These people mean by fortune, the things which they suppose will happen to them, as if it were by chance. But there is no such thing as fortune in this sense. Our word “fortune” comes from the name of the idol that used to be worshipped by the Romans. This idol was called Fortuna, and was represented as a female, blindfolded, and holding a horn of plenty, out of which she scattered blessings among the people at random, without any knowledge or discrimination. Now we all know, that this is a heathen idea. There is no such person or thing as Fortuna, in this sense. And it is just as well to avoid the use of the word, or at least avoid attaching any such idea to it. The blessings we receive are not given to us by blind chance. The Bible tells us that “every good gift, and every perfect gift, is from above and cometh down from the “Father of lights.” Again it tells us that it is
God who gives us "life and breath, and all things." But God does not bestow his blessings blindfold. His eyes are in every place, beholding the evil and the good. He knows what he gives, and he knows to whom he gives it. And he gives the best things to those who love him most. I do not mean by this that he gives the most money or the largest proportion of the good things of this life to those who love him. O, no; for these are not by any means the best things God has to give. His Grace and His Spirit are the things that belong to Salvation,—these are God's best gifts. These are his really good things. And these he has promised to give to those who love him.

But you may ask. What has all this to do with telling a child's fortune? And how can this be told by his doings? Why, it has a good deal to do with it; and let me show you how. God has commanded us to do certain things. If we do them, he has promised to bless us and make us happy. It is only the blessing of God that will give us good fortune. If we fail to obtain his blessing we shall have bad fortune. And if you want to find out whether any person is likely to receive God's blessing, you must inquire whether he is doing what God commands him to do. And how can we tell this? By looking at his doings.

Now show me a child who is cross, and fretful, and selfish in his temper; who is idle and careless and dilatory in his habits; and who keeps company with persons like himself, or worse; and I will tell you what that child's fortune is likely to be. Unless that child's heart be changed by the Grace of God he will grow up to be poor, and miserable and good for nothing in this world; and in the world to come, he will be unhappy forever. But show me a child who is striving by the help of God to be kind and patient and generous in his temper; industrious, and careful, and prompt in his habits; and who keeps company with those who love and fear God, and is striving to become like them; and I will tell you that child's fortune just as easily as in the other case.

You can tell what the farmers fortune will be, when you see him rising early and working late, ploughing and sowing, and tilling his grounds with untiring care and industry. You can tell what the merchant's fortune will be, whom you see always in his place. Solomon says, "Seest thou a man diligent in business? He shall stand before kings." That means, he will be sure to succeed.

Bear in mind, my dear children, that you are making your fortune now every day. You have read in story-books of persons "going off to seek their fortunes." You can do this just as well by staying at home, and a great deal better too. You are all busy now in making your fortunes. The tempers you are indulging, the habits you are forming, and the company you are keeping, are all helping to make them. What kind of tempers, habits, company are they? What an important question this is? How careful we should be to find out what is wrong and
correct it now. It is easier to do it now than it will be by-and-by. When you find out a bad temper or habit, attack it at once. Do not wait till it grows so strong and fierce that you can do nothing with it. But do not try to do this in your own strength; if you wish to succeed you must pray to Jesus for help. Without him we can do nothing; but by his help we can do all things.

R. N.

THE CRIPPLLED ORPHAN OF THE ALPS.

A soldier's widow lived in a little hut, near a mountain village of the Alps. Her only child was a poor cripple. At the age of fifteen years he felt keenly the fact that he was useless to his mother and the world. It was at this period that Napoleon decreed that the Tyrol should belong to Bavaria, and not to Austria. Before his army the Austrians retreated. The Tyrolese resisted valiantly. Men, women and children were filled with zeal in defence of their homes. On one occasion 10,000 French and Bavarian troops were destroyed in a single mountain pass, by an immense avalanche of rocks hurled upon them by an unseen foe. A secret arrangement existed among the Tyrolese, by which the approach of the enemy was to be communicated by signal fires, and combustible materials were laid ready to give an instant alarm.

The village, in which Hans, the crippled boy, lived, was in a line with the route which Napoleon's army took, and all were active and anxious with respect to the coming struggle. His mother said to him "Ah, Hans! it is well for us now that you can be of little use, else they would make a soldier of you." This struck a tender chord. The tears rolled from his cheek. "Mother, I am useless," he cried in bitter grief. "My boy, my kind dear boy, you are not useless to me." "Oh, why was I made, mother?" "Hush, Hans," said his mother, "you know these repining thoughts are wrong: you will live to find the truth of our old proverb, God has his plan for every man." Little did Hans think, that ere a few weeks had passed, this truth would be verified.

Easter holidays, the festive season of Switzerland, came. The people lost their fears of invasion in the sports of the season: all were busy in the merry making—all but Hans. Toward the close of Easter-day, after his usual evening prayer, he fell into a deep sleep. He awoke in the night as if from a dream, under a strong impression that the French and Bavarian army was approaching. He could not shake the impression off; but, with the hope of being rid of it, he arose hastily, dressed himself, and strolled up the mountain path. The cool air did him good, and he continued his walk until he climbed up to the signal pile; but where were the watchers? They were nowhere to be seen,
they were in the village busied with its festivities. Near the pile was an old pine-tree, and in its hollow stem the tinder was laid ready. As Hans passed the ancient tree, he heard a slow and stealthy tread, then the click of muskets, and two soldiers crept along the cliff. Seeing no one, for Hans was hidden by the old tree, they gave the signal to some comrades in the distance. Hans saw instantly the plot and the danger. The secret of the signal pile had been revealed to the enemy; a party had been sent out to destroy it; the army was marching on the village. With no thought of his own peril, and perhaps recalling the proverb of his mother, he seized the tinder, struck the light, and flung the blazing turpentine brand into the pile. The two soldiers whose backs were then turned to the pile, waiting the arrival of their comrades, were seized with fear; but they soon saw there were no foes in ambush; only a single youth running down the mountain side. They fired, and lodged a bullet in the boy's shoulder. Yet the signal fire was blazing high, and the whole country would be aroused. It was already aroused from mountain top to mountain top. The plan of the advancing army was defeated, and a hasty retreat followed.

Hans, faint and bleeding, made his way to the village. The people with their arms were mustering thick and fast, and the inquiry was everywhere asked. "Who lighted the pile?" "It was I," said at last a faint voice. Poor Hans tottered among them, saying, "The French were there." He faltered and sank upon the ground. "Take me to my mother," said he, at last: "I have not been useless." They stooped to lift him up. "What is this?" they cried; "he has been shot! It is true; Hans, the cripple, has saved us." They carried him to his mother and laid him before her. As she bowed in anguish over his pale face, Hans opened his eyes and said, "It is not now, dear mother, you should weep over me. I am happy now. Yes it is true, God has his plan for every man; he had a plan for me."

Hans did not recover, but he lived long enough to know that he had been of use to his village; he lived to see grateful mothers embrace his mother; to hear that she would be revered and honored in the community which her son had preserved at the cost of his own life.

Great emergencies, like these which Hans met, cannot exist in the history of all. To all, however, the Tyrolese motto may speak, and all will experience its truth. None need stand useless members of God's great family. There is work for every one to do, if he will but look out for it. You, my young readers, need not be drones in the hive, nor idlers in the Master's vineyard.
SCRIPTURE ART GALLERY.

KEY TO MENTAL SCENE OF MAY.—The scene is that of Peter in the house of Cornelius.—Acts x.

A SCENE.

It is early morning, and the first rays of an eastern sun fall on the glancing spears of a small but noble army, led forth to battle by their warrior king. They are preceded by a band of musicians, whose skilful playing on martial and sacred instruments, accompanied by a full choir of voices, makes the wilderness resound with anthems of praise. They press on bravely, unconscious that the terrific armies they have come out to repulse are already smitten, and lie dead on the field.

Key in next number.

KEY AND PROOF TO THE SCRIPTURE CHARACTER OF MAY NUMBER.—The initials form this title ascribed to our Lord—Advocate.


Correct answer forwarded by Jennie McWilliam.

ANOTHER SCENE.

The initials of the following form the name of a loyal and attached subject of a fugitive king.

1. The meeting place of a king and patriarch.
2. The favorite child—the leader of a revolt.
3. A people whose obedience was the subject of divine commendation.
4. The person whose daughters were the first female inheritors of land in Palestine.
5. One of the grandsons of Eli.
6. The city where a king of Judah met with a violent death.
7. What tribe was prohibited from having any possessions in the land of Israel?
8. The prince and great warrior killed in revenge.
9. The faith of a son proved by the faith of a father.

Key and proof in next number.

Our question drawer is open to all. Send us Scripture questions, accompanying them with their answers. In this way you may incite others to a study of God's word.

We solicit incidents, and short articles upon important themes, from Sabbath-school teachers, and from all who love to entertain our youth.
EDITORIAL.

THE MEETING OF SYNOD.

DWELING TOGETHER IN UNITY.

In the complete and accurate copy of the Minutes of Synod, published in our last issue, we have laid before the readers of Our Banner the proceedings of our supreme judicatory. It would afford us pleasure, and it would call forth special thanksgiving throughout the whole church, if we could as faithfully put on record the earnest Christian spirit in which the entire business of Synod was transacted. Our act of covenanting is bearing precious fruit. Harmony, peace, and brotherly kindness, abide in the assembly of the elders. It was good to be there. An humble and pious member of the church, who some years ago attended a meeting of the court, remarked, on returning home, "If the meeting of Synod is an ordinance of God, I do not see how it can prove a means of grace." We believe we speak the mind of our brethren when we say, that our recent meeting was a season of refreshing from the gracious presence of the Master of assemblies. Surely He was in the midst of us with his benediction, "Peace be unto you."

The social intercourse of brethren in the house and by the way was kindly and cheering. Candor and courtesy ruled in every discussion. In the course of debate, once or twice, remarks were made that were meant to be personal, but as the words were not spoken in anger, they were not answered again in wrath. However much members differed in judgment, they manifested no lack of confidence in each other. The prevailing feeling on every question was, we must harmonize. Zealous as some were in advocating their views, and even with a majority on their side, they were unwilling to press the vote until all had an opportunity for further investigation. Hence, Synod's action on some important matters discussed, was deferred until next meeting. So fully was the prayer of the church for "one mind and one heart" answered, that only in a single instance, and that of minor importance, was a division called for and the votes counted. In no case, not even in the election of the Moderator, was it found necessary to call the roll to learn the mind of the court. The Philadelphia correspondent of the New York Evangelist, who was present during the greater part of our meeting, and who in a captious spirit has noted our proceedings, in a letter to his jour-
nal is constrained to make this admission: "Of the meeting of the Synod as a whole, it may be said that it presented an array of talent, devotional spirit, and kindness in discussion, which would honor any body of the kind."

Our concluding song of praise, the 133 Psalm, was on this occasion most appropriate, as it truly expressed the comforting experience of the assembly. Encouraged and refreshed by Christian fellowship, brethren parted to their widely separated fields of labor, stronger to endure the toils and bear the burdens waiting for them. May Jesus abide with each faithful servant according to his own promise, "Lo, I am with you al­way, even unto the end of the world."

WORK DONE.

The Minutes present an unusual amount of important synodical action. All the routine work connected with the conduct of our schemes was carefully performed; and many questions which vitally affect the being and well-being of the church were met with Christian fidelity, and answered fully, clearly, and, we are persuaded, according to the mind of Christ. There were much admirable statement and able argument upon numerous points in the position of the Church. We regret that they were not heard by all our members, as they must have awakened a more hearty appreciation and earnest maintenance of our testimony. The Spirit of God evidently rested upon the Synod, and gave fidelity in upholding and applying our time-honored principles, and in lengthening the cords and strengthening the stakes for their wider dissemination. We can only briefly notice the leading points as they appear in the Minutes:

1. Report of the Committee on Union Prayer-Meetings. The question of participation in these came before the Synod of 1873, in a memorial which was referred to the Committee that brought in this report. The case involved the whole subject of our relations to Christians of other denominations. A well-considered and thorough digest of the matter was prepared, and presented by the chairman of the Committee, which, with slight modification, was unanimously adopted. This action gives no countenance to the High Church notion that we are The Church, and that all others are to be disowned as profane heretics and schismatics; neither does it go to the other extreme, and make nothing of our distinct denominational position and scriptural worship, but it lays down principles which should be well weighed by every Covenanter, and should check the Athenian spirit which leads men to run after every novelty in religion, regardless of its unauthorized character and corrupting influence. It recognizes the brotherhood of faith as wider than any church organization. It accepts the privilege and duty of co-operating with brethren of other denominations in the worship of God, and in
every moral effort, where these are scriptural in matter and manner. It obligates to maintain our own institutions as a first duty. And it warns against corrupt and backsliding ways, and forbids us to give aid and comfort in their sinful courses to those who err and are out of the way.

2. The Report of the Special Committee on an Ecumenical Council of the Presbyterian Churches. The Report recognizes the fact that we, in common with sister churches, are menaced by the organized and persistent assaults of Infidel and Anti-Christian enemies, and that concerted action is imperatively required to sustain the cause of Christ against their encroachments; pledges the Synod to the practical carrying out of the Fourth Section of our Covenant; but distinctly affirms that we will do nothing toward union on any basis which would deny our honored attainments, or divert us from our own special ecclesiastical work. The proposed council does not contemplate organic union, but only co-operation in mission effort, and united action on the great moral questions which agitate society. If this can be secured on a true basis, it will be a great gain, and may prove in ecclesiastical relations what National Reform is in civil affairs, a platform for united and harmonious Christian effort. Hitherto opposing counsels and denominational rivalry have neutralized the influence of the churches, and given power to the enemies of Christianity. Just now the Turkish Government in Syria imprisons our dear brethren, the three teachers, and cruelly entreats them, while the great Christian Powers only feebly remonstrate; and, if this be permitted without resistance, more high-handed measures will likely be undertaken, as the recent edict against the circulation of the Bible in Turkey shows. The power of the Evangelical Alliance was recently felt in a similar case by the great Russian Autocrat, and to-day such a Council, by bringing a united influence to bear on their respective governments, might speedily secure the humble submission of the Sultan to Christian demands.

3. Geneva College. The Report of the Board of Education shows this Institution to be in a very promising condition. The number of students is large and increasing. The standard of education is high, considering its limited means, and already finds an increase in the candidates for the ministry from the graduates. Synod unanimously elected the Rev. Joseph McCracken to a Professorship, and devoted $2,500 toward the expenses of the Institution. Every Pastor and Session should see to it that this pledge of Synod be made good. Let us pray for an outpouring of the Spirit upon professors and students, and by word and deed sustain the college; and soon we may hope to see our ministry largely increased, thoroughly educated, well grounded in our principles and with a Christian character all the more perfect and rounded by the religious influences which will be exerted upon them there.
4. The Grange. This secret association, appealing to the selfish heart, and exciting party and class feelings which are so easily fanned into a flame, has rapidly extended its organization during the past few months. Synod promptly inquired into the character of its organization, and gave a clear deliverance in condemnation of its secrecy, worldly policy, and unchristian religion.

5. National Reform. Synod took no new action except to pledge its members to more earnest efforts for the attainment of the whole platform, as all along contended for by our Church. There was less discussion than usual, but it was not because of want of interest or growing weariness in the cause. It was rather the result of greater unity in the measures to be employed in its behalf, the consciousness that all were earnest and needed no stirring up, and of the fact, abundantly, evident that this civil reformation, as formulated in the Christian Amendment to the Constitution, is rapidly ceasing to be a denominational peculiarity, and is receiving the hearty endorsement of Christians of every name. There is now a twofold danger to be guarded against. The prominence to be given to the name of Jesus, the Christ, has been secured, so that it is not likely to be opposed in the future, but there are other vital points which may be forgotten or disregarded, if we are not watchful and earnest in holding them up; and there are phases of the subject which we need to examine carefully and develop clearly in the light of Scripture. Again; the growing popularity of the cause, and the rallying of many who hitherto have done nothing while we were bearing the burden and heat of the day, will tend to induce in us a desire to rest and leave the work to others. Satan will suggest this, the flesh will clamor for it, and mistaken policy may consent. But let us never forget that this is our distinctive work, and that we shall be judged faithless if we neglect one point of our testimony, or falter for any cause, until our glorious King is enthroned in the highest place of the Nation and receives the crown of universal homage.

6. The Theological Seminary.—The special action upon this will be found in the reports of the Committees on the Theological Seminary and the Memorial Fund. It aimed to remove the debt on the building, increase the library, and raise the standard of qualification for the ministry, by providing the means of culture and making the examinations more thorough. A balance of $8,555.38 remains to be paid on the building. The New York, Rochester, and Pittsburgh Presbyteries have only begun to contribute. Let every congregation in the Church which has failed to act, now arise at once and fulfil its obligations. No excuse should hinder the attempt, and if there be first a willing mind, it shall be accepted according to what they have; and next, Synod will have a report of the complete extinction of this debt. The collection for the library should be liberal, and be taken up by all our congregations without exception.
The rich should give of their abundance, and the poor must not withhold their mite.

7. Temperance.—The resolutions adopted urge to co-operation in all proper ways with the temperance effort, warn against secret temperance societies, and recommend the use of unintoxicating wines in the Lord's Supper. This last is a timely step in advance. Most of the so-called wines hitherto used are only in the smallest part composed of the juice of the grape, and often are innocent of the least drop; but are miserable adulterations, poisonous and intoxicating in a high degree. Some hopefully reclaimed from the vice of intemperance, have been seduced by these sacramental wines (?) and have gone back to drunkenness and ruin. A number of sessions have already refused to set this intoxicating cup before communicants, and have provided the unfermented fruit of the vine; while others, without thought, have continued its use. Synod's action will, we trust, be at once regarded by every pastor and session, and our members will no longer be compelled to "look upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright," and which "at the last biteth like a serpent and stingeth like an adder." Pure, unfermented wine can be had with very little trouble and no greater expense than the other. Let no superstitious prejudice lead us to put a stumbling block in our brother's way as he goes to the table of the Lord, lest thereby the blood of souls be found on our skirts.

8. The Terms of Communion.—The report of the committee on this matter was published in Our Banner for April, page 131. As presented to Synod, however, they had slightly changed the Fourth Term, making it to read as follows: "An acknowledgment of the Scriptural character of the National Covenant of Scotland, and of the Solemn League and Covenant of England, Scotland and Ireland; and of the perpetual obligation of these Covenants; and especially of that obligation upon such in this land as were represented in taking them, as it is exhibited in the Act of Covenant Renovation by the Reformed Presbyterian Church in 1871." The Synod, with one accord, declined to remodel any of the Terms but the Fourth, not because of any doubt as to the propriety or need of revision, but on account of the incompleteness of our system of Ecclesiastical Order, which would prevent our making them definite and permanent. This want was referred to a committee, to be considered and reported on at next meeting. The committee report on the Fourth Term was postponed for a year. It is thus formally left open with a desire to act deliberately, and with a spirit of forbearance towards the few who have not sworn the Covenant and object to a change in the Term. There was a long and valuable discussion upon the nature and design of Terms of Communion, and the present and prospective relation of our recent Covenant to these. The views presented were clear and convincing, and though the speakers took up different aspects of the matter, they
agreed together and mutually supplemented each other. At next Synod we shall expect wise and unanimous action. In all this we see "the Lord's doing, and it is marvellous in our eyes."

PUBLIC MEETINGS.

It has been customary during the sitting of our Synod, to hold public meetings upon the evenings after the session of the day. Those who have had the privilege of attending these, will bear witness with us that oftentimes they afford the greatest pleasure and profit. They are consultation meetings, at which we exchange our thoughts upon the leading events and issues of the day both in Church and State. At them we are instructed and filled with enthusiasm by the clear logic, gathered experience, and burning ardor of brethren in God's cause. During the sitting at Philadelphia, two important evening meetings were held, both of which left impressions upon all in attendance that cannot be erased. One was held in the interest of Temperance, and the other, in behalf of Education.

Upon the evening of the temperance meeting, a large audience of the friends was assembled, and expressed the deepest interest in this great reform of the hour. The meeting was addressed by eminent speakers among the members of Synod. The vice of intemperance was exposed in its hideous deformities, in its appalling destructiveness, and in its widely extended reign. The duty of the hour was pointed out in connection with the importance of the church's faithfully entering upon that duty. The vice was reviewed both from a scientific and religious standpoint, and the conclusion reached from both was, that in its incipient steps it should be resisted and denounced. Speakers who were witnesses of the work carried forward by the women of the West, presented the most encouraging reports. Without committing themselves to any method that has been adopted by the reformers, they made prominent these points: The movement in behalf of temperance,—1. Calls upon the manufacturer and seller of intoxicating liquors to make the defence. 2. Requires the public to take their stand for or against the liquor-traffic, and thus defines what the public sentiment of the land is. 3. Proclaims who are the real sufferers from the vice of drunkenness. They are the wives and children, mothers and sisters. 4. Reveals the power and influence of women, or the conscience of the public. The united power of women alone could, if it would, banish the sin from our land. The grand result of the meeting was the impression that it left upon all, that no instrumentality can with safety be allowed to remain unused.

The meeting in behalf of education called to the floor many of our earnest workers. The importance of giving our sons and our daughters the most liberal advantages was undeniably established. Such was the interest manifested in the discussion of this topic, that the adjournment
was kept off until a late hour. Geneva College, whose noble work is appreciated by the church, was warmly commended, and its honored President and worthy Professors, some of whom were present, must have felt encouraged by the kindly feeling manifested toward them. There were present at this meeting some of the prominent lay-members of New York and Philadelphia, who were invited to give their views upon the best financial method of supporting a Literary Institution, such as our church demands, and must have, in order creditably to sustain herself. It was suggested that an endowment fund would be proper,—an endowment so large that by the interest accruing from it, together with the amount paid for tuition, all expenses would be covered. If such an amount could be raised, it would make the college self-sustaining, and the endowment would so grow that its halls would be opened free to the sons and daughters of the church. Is this not so? Our man of wealth would remember it in his last testament, for there is scarcely any man of accumulated riches in our age, who does not seek to perpetuate his name, and show to the world his sympathy with progress, by endowing a chair in some worthy university or seminary. If we, as a church, are destined to accomplish the mission we have undertaken, we ought now to awaken to the necessity of having all educational facilities within ourselves, and we ought now to determine that our seminary and college shall stand in such repute among ourselves and others, that our men of wealth will feel honored by the acceptance of their gifts. If God means to make us a power in this intellectual age, the hour is not far distant.

We give the following communication a place, for, as the writer says in a private note, "Though Our Banner is exceedingly careful not to praise itself, no objection can be made to an outsider doing so;" and the highest authority says, "Let another man praise thee." We have received many letters of commendation, which have excited our gratitude and given us courage. These might have been made public, but though we are never displeased at praise when it is deserved, we wish rather to deserve the credit of well-doing by doing better and merit more, than to proclaim and boast of our attainments. Much of the credit we have received is due to our printers, who have given us their best dress; still more belongs to generous friends, whose patronage enables us to provide the best material and to employ the highest style of art in our magazine; but our valued correspondents deserve the most, who have given us the full benefit of their culture and thought. We have not nearly exhausted the list of these, as our readers will see month by month. Thankful to God for our past success, we desire to consecrate ourselves and our work to the advancement of His Church, and to the glory of His thrice Holy Name.
For a long time there has been a wide-spread desire in our church for additional religious literature. To supply this want, many were under the necessity of taking papers and magazines published outside of our denomination; and therefore the Christian Weekly, the Intelligencer, Presbyterian, and other publications found a place in our families, which would not have been the case had our church employed her own talent and pecuniary means in furnishing suitable religious literature. The announcement, therefore, of the proposed publication of Our Banner, in addition to the other publications of the church, was hailed with delight; and the large number of subscribers that was at once obtained, attested the urgent demand for such a magazine, and the readiness of the people to sustain a periodical that will keep abreast of the growing wants of the church.

The character of Our Banner fully meets the high expectations of its many subscribers. Its general appearance makes at once an exceedingly favorable impression. The remarkable neatness and elegance of its mechanical execution is highly creditable to the Christian Statesman Association, by which it is printed. The ability of its editorials and of the timely articles so generously furnished by a large corps of correspondents, and the variety of the matter in each issue, stamp it with a character which is a pledge of success, and make it a welcome visitor in many Christian homes. Besides being an outspoken advocate of the principles of our church, and a repertory of general religious news, it contains two departments devoted to the family and to children, which give to it a peculiar charm, that will open to it a way into hundreds of families that have long felt the need of just such religious instruction. The improved form, too, in which the Minutes of Synod appear on its pages, deserves special attention, and shows that it will take a front rank as a live magazine.

It is not in the spirit of flattery, but as a just tribute to deserved merit, that these words of encouragement are given to those who had the perspicacity to see the need of such a periodical, and the courage to provide the church with it.

Subscriber.

CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

EXTRACT FROM MINUTES OF BOARD OF EDUCATION.

This Board met pursuant to adjournment, in the first Reformed Presbyterian Church, Philadelphia, Pa., on Wednesday, May 27th, 1874, at two P. M., and was opened with prayer by the Chairman. In the absence of the Secretary, S. J. Crowe was chosen Secretary pro tem.

The Treasurer's report was read and referred to an auditing Committee, composed of Rev. P. H. Wylie and Rev. D. G. Thompson, for examination. President H. H. George was called upon and made a statement of the success and wants of the College. After hearing the great measure of success that the College has had during the past year, the Board proceeded to consider the propriety of electing additional Professors. After careful deliberation, Rev. J. McCracken was unanimously nominated as Prof. of Mathematics. This nomination was with the greatest unanimity confirmed by Synod. A Committee of examination, consisting of Prof. T. Sproull, D.D., Rev. Samuel Bowden, and Rev. S. J. Crowe, was appointed to attend the closing examination, and commencement
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exercises of the College. The auditing Committee reported the Treasurer's book correct. The Chairman and Secretary were appointed a Committee to prepare a circular to be sent to each pastor and vacant congregation in the church, before the first Sabbath of September, which is the time fixed by Synod for the annual collection for the Education Fund.

Prof. J. L. McCartney was recommended to the church for aid in enlarging the chemical and philosophical apparatus of the College. An executive Committee, consisting of Rev. P. H. Wylie, David Boyd, Pres. H. H. George, Jas. Wylie and Wm. Reed, was appointed, with power to act for the Board in the interim. This Committee is required to keep a strict account of all disbursements of moneys, as well as of all work done in the interest and name of the Board; all of which is to be subject to the consideration and approval of the Board. The Executive Committee was empowered to fill any vacancy that may occur in the faculty during the year.

A Committee, consisting of Rev. T. P. Stevenson and Rev. H. H. George, from the Board, and Revs. J. McCracken and D. McAllister, with elders D. Torrens, Jno. A. McKee, and Walter T. Miller, was appointed in reference to the propriety of raising an endowment for Geneva College. On motion, adjourned to meet at ten o'clock, on the morning of the day that Synod meets at Coultersville, Illinois, on the Wednesday after the last Tuesday of May, 1875. T. P. Stevenson, Pres.

S. J. Crowe, Sec.

GENEVA COLLEGE COMMENCEMENT.

Messrs. Editors: Can you give place to a brief sketch of what I saw and heard at Geneva College, during examination and commencement exercises. Reaching College Hall on Friday morning, June 12th, I found the senior class already engaged with their examination, which was conducted by written papers. This continued for over eight hours, and was designed to be thorough. The Rev. Alexander Smith and the Faculty assisted in this examination. On Sabbath the two congregations united in worship, and in the afternoon listened to the "Baccalaureate Sermon," delivered by Pres. H. H. George, to the graduating class, in his usual happy and impressive manner. On Monday a written examination of the remaining classes was continued for a session often hours. During the evening of this day we were favored with an able and eloquent address by the Rev. W. H. French, of Cincinnati, on "The duty of the State to educate in Religion and Morality." This address was in the interest of the Adelphic Literary Society, and was admirably suited to the occasion.

On Tuesday the examination was continued, and we had the pleasure of the presence and assistance of the Rev. Jno. Williamson, "County Examiner," from Bellefontaine, and the Revs. P. H. Wylie, and A. Smith. The Executive Committee of the Board of Education met this afternoon at two o'clock, and by the authority of that Board, conferred the degree of A. B., on three gentlemen who had completed a classical course and the degree of B. S., on two ladies who had completed a scientific course. At this meeting, after careful and prayerful consideration it was unanimously agreed to ask Mr. J. K. McClurkin, A. B., Instructor in Latin in Westminster College, to accept the Greek department in Geneva College. He has signified his acceptance and will enter on his labors in the coming autumn.

We are thus permitted to see our beloved College manned with five efficient Professors. Let me say to the members of the church, that none can do better than to send their sons and daughters to West Geneva for an education.

The first annual contest between the Adelphic and Aletheorian Literary Societies took place on Tuesday evening, and was a grand success. In fact the judges, the com-
Community in general, and even the Societies were surprised at the ability and culture evinced by the performers. In the language of one of the judges, "It is beyond anything I had anticipated." Commencement day passed off with a great deal of pleasure and profit. The speeches were of a high moral tone, and did credit to the speakers. Thus ended a happy school-year at West Geneva.

S. J. Crowe.

A NEW CHURCH EDIFICE.

The late meeting of the New York Presbytery was held in the commodious and beautiful building recently erected by the Fourth Congregation, New York. The accommodations were so agreeable as to ventilation, light, comfortable seats, ease in speaking and hearing, that the fatigue usually attending protracted sessions was much relieved.

The building stands on Forty-eighth street, north side, between Eighth and Ninth avenues. It is constructed in the most substantial manner; heavy brickwork, with massive abutments and slated roof. The front is of fine pressed brick, panelled and indented, and liberally trimmed with light freestone, presenting a very elegant and attractive appearance. It is a large building, measuring 86 feet in depth, 62 feet in width, with an elevation of about 80 feet in front. The main audience room is 69 by 55 feet, and 38 feet in height.

The basement is on a level with the street, and is very comfortable; well ventilated and well lighted. There is one large room here, capable of seating 400 persons. Smaller rooms on either side afford facilities for Sabbath School work.

The Auditorium is reached through a very liberal vestibule and by platform stairs of easy ascent. In the upper vestibule, which is also very wide, three large double doors opposite the aisles give entrance to the auditorium. The visitor is at once impressed with the air of elegance and comfort. The walls are finished in a soft gray color, and the woodwork in black walnut. The windows are filled with rich stained glass in beautiful and harmonious colors. The greater portion of the timbers in the main ceiling are left exposed, and filled in with graceful tracery, and painted in parti-colors, so that the whole effect is very pleasing to the eye.

The pews are arranged in semi-circular form, and every one in the audience fronts the platform. There is accommodation on the main floor for nearly 600 persons, and the gallery, over the vestibule, will seat about 150.

In the rear of the platform is a recess which is ornamented by handsome columns, surmounted by heavy arched mouldings, all of which is tastefully tinted and decorated. On the platform stands one of the most chaste and elegant desks we have seen in any church. It is rich black walnut, of unique design, and skilful workmanship. The building is lighted at night by two large reflectors in the ceiling. This we found not only very comfortable for the eyes, but agreeable as an aid to ventilation.

The ladies of the congregation have shown good taste, and commendable liberality, in the elegant upholstery and carpets, with which the Church is so richly furnished.

This congregation, organized in February 1870, has manifested unusual spirit and energy from the beginning. They were but little over a year organized when they purchased the lots and part of the building they have now completed. By the terms of their contract they were under the necessity of finishing the building at a specified time.

This involved at once a very large expenditure of money. With a right good will they went to work, in the midst of mechanic strikes, high prices of material, and in the very face of the late financial panic completed their work, and on Sabbath May 10th, under the most comfortable circumstances, worshipped in their new building. The opening services were appropriate and impressive. Large audiences filled the church,

This Church edifice on Forty-eighth street, stands as a monument to the liberality, persevering energy, and unwavering faith of this congregation. The pastor, Rev. James Kennedy, has labored most assiduously, since his settlement among these people, and there is evidence that his work has not been in vain. May he be long spared as a good under shepherd with his flock.

ORGANIZATION OF NEWARK CONGREGATION.

The Commission appointed by the New York Presbytery to organize a congregation in the city of Newark, N. J., met in Irving Hall, on Wednesday, June 17, 1874, at half past 7 P. M. There were present Revs. James Kennedy and J. C. K. Milligan, with elders John Kennedy and S. K. McGuire. Rev. A. Stevenson, the Moderator, not being present, Rev. James Kennedy was appointed Moderator, and, after preaching an appropriate discourse from Ps. lxxxvii. 2, constituted the Commission with prayer. J. C. K. Milligan was appointed clerk.

Fourteen members were received on certificate, and four, certified from the Presbyterian church, after examination upon our distinctive principles, were admitted to full privileges in the church. Two others, since received by the session, were present, but, not having certificates, were not enrolled among those desiring to be organized.

It was then determined to proceed to organize the congregation of Newark, and Rev. J. C. K. Milligan was called upon by the Moderator to carry out this purpose by prayer, in the name and by the authority of the Lord Jesus Christ. Two elders and two deacons were chosen by the congregation, and June 25th was appointed for their ordination and installation. At the appointed time, the candidates having accepted the offices to which they had been chosen respectively, and one elder and one deacon being already ordained, the other two were examined and ordained, and all were installed in due form. The ordination sermon was preached by Rev. J. C. K. Milligan; the charge to the officers was given by Dr. Stevenson, who was now present; and the charge to the people by Rev. J. Kennedy.

This new organization is the first and only one we have in the State of New Jersey. It is in a city of about 125,000 inhabitants, one of the first manufacturing cities in the Union, is about twelve miles from New York, and can be reached from New York City Hall in about thirty minutes by any one of four railroads. Fifteen members united in asking the organization, and subscribed $1,100.00 for its support the first year. There are now twenty members in full standing and others are expected soon to join them. David Houston, 62 William Street, New York, and William J. Douglas, 67 Market Street, Newark, N. J., are the elders, and may be addressed by any one desiring information.

With cheap rents, large manufacturing establishments giving employment and the best wages, and now the gospel provided, it must be an attractive place to many families who are looking for a location, and is a promising field for the new congregation. It is intended at an early day to take steps to secure a pastor. The sacrament of the Lord's Supper will be dispensed on the second Sabbath of September by Revs. J. C. K. Milligan and J. H. Boggs. Regular supplies are furnished, so that through the summer every Sabbath is provided for; and a providential token for good has been given them in that from the first day they opened their Hall for worship, January last, the gospel has been preached every Sabbath to them by some of ours ministers or licentiates. God grant that their eyes may soon see their teacher, that this "little one shall become a thousand," the Lord hastening it in his time.

J. C. K. MILLIGAN, Clerk of Com.
George Kennedy, only surviving son of the Rev. James Kennedy, of New York, received the degree of A. B. from Columbia College, in this city, at the recent commencement. From a letter of the President published in the *N. Y. Tribune*, we learn that according to the rule of the Faculty, adopted in 1872, there are three classes of honor. All who obtain 90 per cent. of the maximum of marks and upward are in the first class of honor. Mr. Kennedy obtained 93.1 per cent., only five having a higher standing than he, and the highest receiving only 98.8. In Latin he received 100 and in Greek 95. This is a worthy record, and, as our young brother expects to enter the Seminary this Fall, we shall anticipate for him an honorable and useful career in the ministry, if God spare his life and give him health and grace.

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OTHER CHURCHES.

The General Assembly of the Presbyterian Church.

This assembly met in St. Louis on May 21st. The Rev. S. J. Wilson, D. D., Professor in the Western Theological Seminary, Alleghany, Pa., was chosen moderator. There were 504 delegates enrolled, 264 ministers and 240 elders.

On motion of Dr. Crosby the clerks were directed in making up the roll, to omit all academic and civic titles. The attention of the Assembly was mainly occupied in considering a proposition to consolidate the different boards of the Church. The discussion on this subject day after day was able and earnest. The result was against consolidation. The only changes effected were to put the sustentation scheme under the care of the Home Mission Board, and to provide that after five years the Freedmen's Mission shall be placed under the same care. The "General Committee of Benevolence and Finance" was discontinued. The question of Rotary Eldership was again before the Assembly, and final action was taken to this effect: "If any church prefer to elect Elders for a limited time they are at liberty to do so, provided they are elected for a term of not less than three years. Elders once ordained shall not be divested of the office when not re-elected, but shall be entitled to represent that particular church in the higher courts when appointed by the session."

Woman's right to pray and speak in public was introduced by the following question from a Western Presbytery, "Does this Assembly mean to enjoin that in the regular weekly prayer-meeting no woman shall speak or lead in prayer?" After an animated discussion this answer was returned, *Resolved*, "That this Assembly expresses no opinion as to the scriptural view of woman's right to speak or pray in the social meeting, and commits the whole subject to the discretion of the pastor and elders of the church."

From the Reports of Committees of Conference with kindred religious bodies, it appears that but little progress has been made towards organic union. In the case of the Reformed (Dutch) Church, it was agreed that it was premature to propose any scheme of union in any form; yet the hope was expressed that time and mature judgment would shortly secure the desired result. The Committee was continued.

The Cumberland Presbyterian Church proposed that both confessions of faith remain as they are, and be regarded as of equal authority, and that candidates for ordination be allowed to choose between them. This the assembly could not accept, but agreed to appoint a new committee and continue the conference for another year.

In the case of the United Presbyterian church there was nothing to report, as no conference was held.

On the Temperance question the following action was taken, *Resolved*, "That, in view of the prevalence of the terrible sin of Intemperance, this Assembly cordially ap-
proves and earnestly recommends the practice of Total Abstinence from the use of intoxicating liquors as a beverage, and, rejoicing in the recent progress made in abating the use, manufacture, and sale of the same, exhorts all to persevere in earnest efforts and prayer to diminish and extirpate this crying evil."

An overture asking if it is proper for deacons to assist in the distribution of the elements of the Lord’s Supper was answered in the affirmative, though not without earnest opposition.

Several subjects came up for discussion which revealed the fact that it would not be safe to test too severely the strength of the united body by any doctrinal statement, or too close application of the recognized order and discipline of the Church. It is evident that just at the point where this union was effected the parts are not yet healed, nor are matters likely soon to mend if this irritation, as in the Chicago case, is permitted to go on.

The Assembly will meet next year in Cleveland, O.

REFORMED CHURCH.

The General Synod of this church met in Poughkeepsie, N. Y., June 3rd. There were 75 ministerial, and 44 lay delegates enrolled. These represented 4 Particular Synods, 34 Classes, and about 65,000 communicants.

The question of union with other bodies occupied the greater part of the time of this Synod. During the year three committees have been in conference with three separate branches of the church with a view to organic union or closer relations. A very strong party opposed the basis reported by the Committee of Conference with the General Assembly of the Presbyterian Church (North), and after a protracted and tumultuous debate, the Synod declined to continue this conference. With the Presbyterian Church South, the Synod showed a desire to co-operate, and resolved to continue the committee. With the Reformed Church (German) the conference was continued for another year.

This Synod was not in the humor to listen to any terms for organic union. A strong majority pleaded with ancestral pride for the independence of their cherished organization.

The next question of importance was the adoption of the Revised Liturgy. This, although carried, was ably opposed. The tendency toward Ritualism was clearly pointed out, yet the feeling for forms ran high. It is to be regretted that this honored evangelical church, in this action, took a step away from Protestantism. A very warm sympathy was expressed for the Reformed Episcopal church, and it was resolved to open a correspondence with this body, and a delegate was appointed to meet with them at their next convention.

This Synod gave a very mild endorsement to the Temperance Movement.

In an editorial review of the meeting the Christian Intelligencer says, “The discussion of the chief questions was marked by unusual animation, and sometimes by a degree of excitement and confusion which indicated the strong convictions, and deep feeling of the opposing parties, and which the amiable president could not always control.”
MISSIONS.

As a branch of Christ's church we have two reasons to rejoice in the work of Missions. **First,** Our people have responded liberally in sustaining our laborers and missionary institutions. **Second,** Our efforts, under the divine blessing, have produced visible results. We take these reasons from the past year. Notwithstanding the financial crash which shook our republic from the eastern to the western coast, our people have not forgotten the cause of evangelization. Over fifteen thousand dollars have been contributed to Home and Foreign Mission work. This is speaking with emphasis.

The work performed by those in the actual service justifies, and does more than justify, the liberality of the church. Look up upon the field. At home the work has been renewed in the South. We have not lost our friendship for those whose cause we espoused in the dark days of slavery. Our ears have been opened to their fresh cry for emancipation from the bonds of ignorance and moral darkness. Two active young men are now in Salem, central Alabama, laboring under the direction of our Central Board. These are Lewis Johnston, the first colored licentiate of the Reformed Presbyterian Church, and Geo. M. Elliott, a colored Theological student.

In the West and North-west an able corps of workmen are active, and the reports from Lake Reno, Round Prairie, Fremont and Wahoo, Republican City, Sylvania, Pleasant Ridge, Negunda, and other like places, show us that the Bread of life is dispensed to the nourishment of immortal souls.

Our special encouragement we take from the mission in Syria. This is the golden day, so far, for our work there. During the last year the mission had a total increase of fourteen members. Can we say as much for our congregations in America. We have examined the statistics for the year ending last April, and are able to find only ten congregations out of one hundred and five, that have equalled the increase of Latakia. The autumn there is drawing near, and our friends are beginning to reap the first fruits. Let us give them continued support, and they will reap in the midst of fully ripened fields. The words of the Governor of Latakia are significant: "If the operations of these missionaries are permitted to go on, it will not take twenty years to make the Ansairiyeh Christians." Syria sends us these special reasons for encouragement:

1. Our converts there are established in the faith. Even the children adhere to the instructions of their teachers, despite the cruelty of their unbelieving parents; and no one in the church fails to admire the heroism and fidelity of Yusef, Daoud and Saleem, the Reformed Presbyterian prisoners at Damascus.

2. Some of the natives are so developing under their tuition, that they will shortly be able to take advanced positions in the church. We refer to those who are studying medicine and theology. We cannot over-estimate missionary medical practice. It has opened to us the doors of many homes. It has introduced us not to the poor simply, but to the rich and influential. It makes us Christ-like in our mission work. He healed the sick, and attended to the wants of the soul. We cannot overlook the importance of having a native church. Let religion be propagated by natives, and in time it loses its character for being a foreign importation. It becomes native. The first prejudice awakened against it is destroyed.

3. The unexampled enlargement of the mission field. At Suedea, in the valley of
the Orontes, a mission station was organized some years ago by Dr. and Mrs. Wm. Holt Yates of London. The doctor himself chose this valley as a missionary site while travelling in Syria, and denominated it the "Switzerland of the East." He supported the mission from his own private funds. Having confidence in our corps of workers at Latakia, he requested that it should be taken under our care. Since making his request in December last, he has died. His widow, carrying out his desire, has transferred the mission to us, at the same time promising the munificent gift of $1,500 per annum to support a native pastor and two teachers. As soon as the transfer was made, Salim Saleh, with Kassim as an assistant, were immediately sent to Suedea. Rev. H. Easson and his wife have since gone to take charge. This mission has all the appliances necessary to its success. Without publishing in full the correspondence relative to the transfer of this mission, we thus give the salient points, 'Verily God is saying to us: Stop not your work in the mission field. I have yet greater work for you to do.'

The steamship Brittanica arrived from Liverpool, on Saturday, July 4th, having made the passage in seven days and twenty hours. She brought as a passenger, Miss Lizzie Beattie, daughter of our esteemed missionary in Syria, Rev. Joseph Beattie. The voyage was a speedy and pleasant one from the beginning, and Miss Beattie has come among us in good health and spirits. She is a young lady of some seventeen years of age, and has come to this land to obtain an education, from many of the advantages of which her father has been compelled to deprive his family, while carrying the highest education to other families. May the Father of mercies have him and his family under his gracious care, and give his special blessing and protection to this beloved daughter, committed to His fatherly care. Rev. J. Martin came as far as Liverpool with Miss Beattie; his health is much impaired, and he is none too soon seeking the invigorating climate of his native land. Let us pray the Shepherd of Israel to watch over our mission like a flock, and to have every member of it in his loving arms. The three teachers are still in prison, one of them it is feared is in a decline. "Let the sighing of the prisoner come before thee." Dr. Wylie and Mr. Miller have called upon Secretary Fish in behalf of these brethren in bonds. The results are yet to appear.

LETTER FROM MRS. METHENY.

LATAKIA, May 21, 1874.

The Lord has prospered the work here far beyond our expectations. We had an addition to our little church of nine persons, all on profession. Of these two were children of protestant parents, viz., Muallim, B'Shara's brother, and a young man, the son of our servant. One, a woman, was an Armenian. One, a woman also, was a Fellah. I must give you a little of this woman's history. She is the mother of Miriam, Yusef's wife, who died some time ago. Her only remaining child, Nayouf, has been a member of the church for a long time. About two years ago, the girls, who were members of the church, agreed each to take one of their friends who was still in darkness, and present them at the Throne of Grace, both in secret and in their weekly prayer-meetings. Nayouf chose her mother, and she has at last professed the name of Christ. We noticed a great change in her for a long time, but she seemed to lack the courage to come forward. During the time her daughter Miriam lived with us, when she made her a visit, she always came from the mountains in the beginning of the week, so as to avoid being with us over Sabbath. Miriam tried hard to have her attend church, but with no success. How glad we are to receive her into our communion, as a sister in Christ Jesus! We look upon her conversion as remarkable, because she is quite aged. It is God's work, and a work which he has wrought by his Spirit in answer to prayer.

The wife of Saleem, one of our teachers imprisoned in Damascus, joined us also. She
has been in the boarding school in this place during the winter. The five others that
joined are Fellaheen girls. They have been under the tuition and influence of Miss
Crawford and Miss Dodds. Hassan Hamadan, one of the Theological students,
preached his first sermon. He did splendidly. There was no breaking down, or halt­
ing, or looking at notes. He is a very smart young man, and has made rapid advances
since he entered our Theological Hall of Syria.

Lizzie Beattie expects to leave here for America next week. Her father will take­
er to Beyrut, and leave her in care of Mr. Eddy and family, who are returning to
America to recruit their health. Dr. Martin will leave at the same time for Ireland.
He expects to come back early in winter, if his health is better. I must tell you an in­
stance of Arab impudence. We had two sheep, one of which disappeared. To save
the other I told the servant to kill it. He went down to obey orders, but could not find the
sheep, although it had been seen but a few minutes before. We thought it could not be
far away, and so made an effort to obtain it. The servant went into the next garden and
inquired about it, but without success. Then the teacher went into the same garden,
and when the man found that he could not screen himself, he owned that his wife had
simply put it in their house. The teacher bore away the sheep in triumph, and shortly
afterwards the man appeared, and claimed the liver as a reward for his honesty, in
giving up what he had stolen. In this man, you see the general character of the people
for truth and honesty.

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**THE MONTH.**

Our valued correspondent in Scotland sends us the two following notes. The first is
of special interest to every Covenanter, giving new evidence that “Truth crushed to
earth will rise again,” and assuring the witnesses for Christ’s Crown and Covenant that
they shall, “through faith and patience, inherit the promises,” and that the day of their
redemption is near.

**PATRONAGE (SCOTLAND) BILL.**

The new Government has at length taken a bold and unexpected step. On the even­
ing of May 18th, the Duke of Richmond introduced a Bill to surrender the Crown
Rights of Patronage in the Established Church of Scotland. In the preamble to the bill
it is intimated that Her Majesty has placed at the disposal of Parliament her interests
in the several rights of advocation, donation, and patronage of churches and parishes
in Scotland, belonging to her.” The bill proposes to repeal the Act of Queen Anne “to
restore to patrons their ancient rights of presenting ministers to the vacant churches in
that part of Great Britain called Scotland,” and proceeds to enact that “the right of
electing and appointing ministers to vacant churches and parishes in Scotland shall be
vested in the communicants of the Scotch vacant churches and parishes, subject to such
regulations as may from time to time be framed by the General Assembly of the Church
of Scotland.” In removing the rights of private patronage and vesting them in the
people, it is enacted that the compensation to which the patron is entitled shall not ex­
ced one year’s stipend—the stipend to be made up by the contributions of the people
generally. This is looked upon as a wonderful measure from a Conservative Govern­
ment. Church establishments are regarded “as the Ark of the Covenant to the Tory
Party,” yet the first distinctive work of the party is in the direction of Disestablishment.
It was on this rock of lay patronage that the Established Church split this month thirty­
one years ago. Had this measure been proposed then, instead of Lord Aberdeen’s
Act, Dr. Chalmers and his followers had not gone to Tanfield Hall. After the lapse of
scarcely a generation the Government proposes a measure which practically declares
that the Claim of the Free Church party was right; that the disruption of '43 was de­
fensible; that the Act of Lord Aberdeen was not sufficient; and that now reparation
must be made without delay. It is well known that many of the leaders of the Estab­
lished Church have been eagerly urging the introduction of such a measure, and this
being the case, what a commentary is it upon the arguments and eloquent utterances
used repeatedly by the Establishmenterians to palliate and defend Patronage. What a
commentary on Dr. McLeod’s assertion that the Established Church was “as free as any
Church in the land, yea, as free as any Church in existence”? The United Presbyterian
Church, speaking through the Synod looks on the Bill with alarm, regards it as an ef­
deavor to perpetuate the church as an Establishment, an aim which must be met with
the most resolute opposition. "Let the plausibilities be what they may," says Dr.
Harper, "if the object is to strengthen and perpetuate the Church of Scotland, holding
the view we do on questions of that nature, that all civil establishments of religion are
impolitic, unscriptural, and injurious, it is enough for us to say that it is in direct antag­
onism to the principle universally held and universally acted upon in this Church."

The Free Church, especially the majority of her members who are hankering after reli­
gious equality and voluntaryism, do not hail the measure with that satisfaction and
pleasure that right be anticipated. Rather than envy or grudge at the good of one's
neighbor, should not the professed friends of the right of people to choose their own
ministers, and of the union of all Presbyterian churches, rejoice that the unscriptural
dogma of patronage is receiving a fatal blow, and that one barrier is being taken out of
the way of a Pan-Presbyterian union in Scotland? Though the motives prompting the
measure may not be entitled to unqualified approbation, (the Duke of Richmond dis­
avows principle as his motive, and distinctly asserts that expediency is his guide) yet it
is in the direction of Scriptural principle, a virtual recognition of a portion of truth
successfully defended at the time of the Reformation, and a practical affirmation of the
scriptural conduct, notwithstanding Hetherington's notions, of the followers of the Re­
formers and Martyrs in standing aloof from the Revolution Church.

Greenock, May 21, 1874.

BRITISH LEGISLATION ON RELIGIOUS QUESTIONS.

On May 20th, Mr. Peter Taylor, one of the members for the borough of Leicester
submitted his motion in favor of opening public parks, museums, libraries, &c., on the
Lord's Day. Two Scotch members supported the motion,—Mr. Anderson, one of the
members for Glasgow, and Sir W. S. Maxwell, member for Perthshire. These, with
twenty-six Irish and forty English members, composed the minority of sixty-eight. Nine
conservative members voted for the motion. Among them was Sir R. Wallace, representa­
 tive for Lisburn, Ireland, of whom it was said by Mr. Taylor, that when his new gallery
at Hertfield House, Manchester Square, was completed, he could ask ten thousand of
the elite of society to visit it on the Sabbath, when the National Gallery will be closed
against the working classes. Mr. Gladstone, the Ex-Premier, voted for the motion. The
majority of two hundred and seventy-one was made up of two hundred and nine
English, forty Scotch, and twenty-two Irish members.

Sir Robert Anstruther, member for Fife, has introduced a measure for the purpose,
chiefly, of restricting the granting of "Spirit License" to grocers. His Bill is entitled,"Spirituous Liquor (Scotland) Bill." It is likely to pass into law. In the course of
discussion on the proposal, some interesting yet painful information in statistics was
presented. During the past year the consumption of spirits in Scotland amounted to
6,832,487 gallons, being 2½ gallons to every man, woman and child in the kingdom.
In Edinburgh the proportion of publicans' houses to the population is one to 200; in
Glasgow one to 258; in Aberdeen one to 154; in Dingwall one to 96. Taking all the
publicans' houses and the whole population, the proportion is one for every 278 per­
sons—one for every 55 families. And this in the most Christian nation on the face of
the earth! "Tell it not in Gath, publish it not in the streets of Askelon; lest the
daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

As the law at present stands, publicans' houses cannot be opened in Scotland for the
unrestricted sale of intoxicating drink on the Lord's Day, but in England and Ireland
they may be, and are opened after canonical hours on that day. To remedy this evil,
so far as Ireland was concerned, Rev. Richard Smyth, an Irish Presbyterian minister,
Professor in Magee College, Derry, and one of the Parliamentary representatives for
the county of Derry, introduced a measure entitled, "The Sunday Closing (Ireland)
Bill," and moved "That in the opinion of this House, the law which prohibits the sale
of intoxicating liquor on Sunday in Scotland, should be extended to Ireland." (By the
way, is it not a shame that a Presbyterian minister so deliberately bows his neck to that
Paganism of Sunday?) By a majority of ninety-one the bill was rejected—112 for and
203 against. The majority was principally composed of English members. To have
passed such a measure was surely the true policy toward the promotion of good order
and the increased prosperity of Ireland. But no! The enlightened statesmanship of
the nineteenth century will countenance and encourage that nation in one of the most
daring forms of Sabbath profanation. "Shall I not visit for these things, saith the
Lord?"

Greenock, Scotland, June 15, 1874.

J. KERR.
INSTRUMENTAL MUSIC IN GOD'S WORSHIP.

BY THE REV. W. SOMERVILLE, NOVA SCOTIA.

THE lawfulness of using instruments of music in the service of God, under the present Dispensation, is still discussed, and is still unsettled. There is little prospect of an early and harmonious deliverance in the churches on the subject. Those who are opposed to instruments, have to meet the most unanswerable of all arguments: "We must have, we will have, we shall have instruments in the celebration of praise." For the present we might as well hope to dam up the falls of Niagara by a cart-load of gravel, as successfully to resist the invasion of organs or other instruments in the churches. By almost all denominations—all except the smaller ones—instruments are justified, or accepted, or tolerated. Even those who are professedly opposed to them in public worship, countenance by their presence such as use them. By their introduction into Sabbath schools, Lecture-rooms, and associations for the improvement of the rising generation, our youth are educated in the use of them, and if no revolution of public sentiment intervene, their universal use in the sanctuary is only a question of time, and there is a loud call to anti-instrumentalists to be instant in season and out of season.

However, the word of God is a constant quantity; and it shall not return unto him void. In all places, and among all persons, it shall accomplish that which He pleases. Truth will ultimately prevail, although for a season the world wonder after the beast and accept his mark. What think you? Has not Heb. xiii. 15, a bearing on the determination of the form of praise which has the divine approval? "By him (Jesus) let us offer the sacrifice of praise to God continually, that is the fruit of lips
giving thanks to his name.” The supplement, our, before lips is omitted, because it is worse than useless, and would lead the reader to connect the phrase, “giving thanks to (rather, confessing) his name,” with the former part of the verse, whereas it is immediately connected with lips. The sacrifice of praise is the fruit of lips which confess his name.

The demand made on Christians is to offer this sacrifice continually, and, of course has equal respect to all persons, at all times, in the closet, in the family, in the public assembly. There is one law for private worship and social. The same sacrifice is to be offered everywhere, whether statedly or only occasionally.

This sacrifice is to be offered through Jesus Christ. “By him let us offer.” The way into the Holiest is now made manifest, and believers have boldness to enter into it by the blood of Jesus. During the Old Testament economy, it was otherwise. God is approached by a typical representative, in the whole of the temple services. The necessity of coming before God by a medium, or as we commonly say, by a Mediator, and that Mediator not yet fully revealed, must be kept before the minds of all who come to worship, and is, in adaptation to the childhood of the church, by sensible symbols. The worshipper is to bring his sacrifice to the altar, but cannot lay it on the altar. The priest offers it for him. The worshipper brings his incense, but the priest alone burns it on the altar of incense. The worshipper comes to the temple to give praise in a song, but he is not at liberty to open his lips. In that service, he is represented by the Levitical choir, with the instruments of God (1 Chron. xvi. 4,) prepared by the ministry of David, and which he had no more right to imitate (Amos vi. 5,) than to prepare and use the ointment appropriated to the sanctuary, or a perfume for their own gratification, similar to that before the testimony. (Ex. xxx. 22–28.) The whole of the ceremonial belongs to the Temple and is swept away with the Temple,—Priests, Levites, altars, sacrifices, incense, and instruments.

Jerusalem was the place where God was pleased to record his name. The Temple was his place of habitation. But although that house has been demolished, God has still a Temple, and in that Temple he is still worshipped. It is often said why stickle about a word? Yet there is often much in a word. A single word correctly applied, or perverted, may change the whole current of a man’s thoughts, and his whole character. Paul found the one word, “to-day,” (Heb. 4: 7,) extensively suggestive, and the word, “once,” (Heb. 15: 26,) inferring important issues. We speak of the place of worship, as the temple, the house of God, the Church, and, as Solomon dedicated the temple of old, we must have our dedicatory services, scarcely less imposing, when the building is ready for occupation. What follows more naturally and necessarily than that this Temple or Church should be splendidly and sumptuously erected and ornamented?—that the services in this material temple
should be as impressive as possible, highly ritualistic, the more ritualistic and sensuous, the better. Let the house of worship be the house of God, the Church, and you will struggle in vain against organs, or any other appliances that will meet the demands of sense. Believers are the Temple now, the house of God, the Church. "Whose house are we;" "ye are built up a spiritual house;" "ye are the temple of the living God as God has said, I will dwell in them, and walk in them." In this temple there is no room for a sensuous apparatus. We have an altar, but it is one of which they have no right to eat who serve the tabernacle. We are required to present our "bodies a living sacrifice." Our incense is prayer, presented before the throne by the angel who offers the prayers of all saints,—incense burning without ceasing, everywhere. What is the sacrifice of praise? Let the Apostle answer. It is the fruit of lips which confess Christ. Directed by the Spirit, he informs us definitely that the sacrifice which we offer by Christ is the fruit of the lips. Will not every one who approaches the subject of praise, under the guidance of the same Spirit, say with Paul that the praise acceptable to God is the fruit of the lips? not of the fingers, not of the feet, not of feet and fingers combined, not of instruments without understanding, heart, conscience, sense, filled not by the Spirit, but by a bellows. The utterance of consecrated lips proceeds from the heart, and we have both the song and the divine instrument, when saints sing, and make melody in their hearts to the Lord. The instrument gives forth no sound but as it is acted upon. Neither does melody to the Lord issue from the heart but by the inspiration of the Spirit. But by his power who imparts the things of Christ, the word of Christ dwells richly in the renovated one, and his lips give it forth in songs of joyfulness. What is the conclusion of the whole matter? No man, speaking by the Spirit, pleads for instrumental music in the worship of God,—regulated by that Spirit, approves,—sustained by that Spirit, countenances. When the Son of Man comes, he may find plenty of instruments. Will he find faith on the earth?

Remember, it is not thy hold of Christ that saves thee, it is Christ; it is not thy joy in Christ that saves thee, it is Christ; it is not thy faith in Christ, though that is the instrument; it is Christ's blood and merit. Therefore, look not so much to thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness looking at our prayers, our doings, or our feelings; it is what Jesus is, not what we are, that gives rest to our souls. If we would at once overcome Satan, and have peace with God, it must be by "looking unto Jesus."
THE SCOTCH ASSEMBLIES.

BY THE REV. J. KERR, GREENOCK, SCOTLAND.

The Supreme Courts of the Established and Free Churches have just concluded their annual sittings. They met in Edinburgh, on the 21st of May, at that season partly, if not chiefly, because it is the Anniversary of Her Majesty's Birthday. One of the peers of the Realm is always appointed, as a representative of Royalty, under the title of "Her Majesty's Lord High Commissioner," to attend in State.

THE ESTABLISHED ASSEMBLY.

This honorable office was intrusted to the Earl of Rosslyn, a distinguished Scotch Nobleman. At twelve o'clock of the day on which the Assembly met, His Grace held the customary Levee in the Picture Gallery of the famous Palace of Holyrood. Soon after, "The Procession," one of the most attractive features of the opening ceremonies, consisting of the Commissioner in a State Carriage and Six," accompanied by Provosts, Magistrates, Councillors, Trumpeters, Dragoons, &c., started from Holyrood and proceeded by a circuitous route to St. Giles' Cathedral. There, Mr. Gillan, the retiring Moderator, delivered a sermon on "The house of God, which is the Church of the living God, the pillar and ground of the truth." From St. Giles', after the service, the procession is continued to the Assembly Hall, Castlehill. On entering, the Lord High Commissioner "sits down on the Throne." The Assembly is constituted by prayer, and the retiring Moderator nominates a successor. His nomination meets with favor from all parts of the House. Dr. Traill, Professor of Divinity in the University of Aberdeen, a man of excellent culture, an eminent scholar, and profound Theologian, is then formally introduced to the Court and installed in the Moderatorship of the Established Assembly of 1874. The Clerk of Assembly reads the Commission of the Earl of Rosslyn, after which, "His Grace" addresses the house, in the course of which he states that "Her Majesty has commanded me to assure you that it is her determination to maintain the Presbyterian faith and form of Government in this country," and to present to you her royal gift of £2000 for the promotion of religious instruction in the Highlands and Islands.

The first matter of importance brought before the Assembly concerned what has been called the "Baird Trust." James Baird, a member of the
Church and a very successful iron-master, executed a trust deed on July, 24th, 1873, in which he bequeathes the munificent sum of half a million of pounds, (£500,000,) for the purpose of "mitigating the spiritual destitution" of the country, and promoting the religious interests of society by means of the National Church. The money, however, is not to be handed over to the General Assembly, or any courts of the Church to be by them distributed as they shall see cause, but is to be intrusted to a certain number of gentlemen as Trustees, who are appointed to act independently of all ecclesiastical courts. These trustees are to apportion the money, from time to time, in grants to ministers of the Church who furnish to them a statement annually of their labors and of the progress they are making in their several parishes; no grant in any case to be made to any minister who "does not sincerely believe and faithfully preach" certain doctrines specified in the deed, all of which are contained in the Church's standards. It would appear that one chief reason why Mr. Baird preferred such a Board of Trustees to any Church Court was that he feared lest the "Broad Church" party in the Establishment might, at some time, by a majority succeed in obtaining a portion of the fund for the extension of Broad Churchism. That party very soon discovered reasons in the arrangement why the Church Courts should seriously consider the whole question. Dr. Wallace, Dr. Lees, Dr. Story, and others, argued that it was improper that a body of trustees, officially unknown to the constituted Courts of the Church, should be allowed to exercise a superintendence of the ministerial conduct of the clergy in discharge of the duties of their office, and unfair that these trustees should be permitted to assume to themselves the right, as they did, of refusing any minister a grant, of whose soundness in the faith they had any doubt, without judicial inquiry. With the object of having these conditions of their trust modified so as to be in keeping with the Constitution of the Church, overtures had been presented to the Committee on Bills from two Presbyteries, but by that committee their transmission was rejected, and on appeal from their decision, the subject came before Assembly in this form: Sustain or not sustain the decision of Committee on Bills. After a lengthened discussion, it was resolved, professedly on mere technical grounds, but really out of respect for the donor, that the decision be sustained. Thereby the Assembly denied itself the pleasure and privilege of formally thanking Mr. Baird for the princely gift. "I do not believe," said Dr. Cook, "that since the Christian religion was introduced into the world, there has been so noble a benefaction for carrying out the purposes for which it is assigned, made by any man as has been made by Mr. Baird." In one sum, from one man, comes a contribution twelve times larger than the total revenue for a whole year for all the schemes of his Church from more than thirteen hundred congregations!
The Established Church numbers about 450,000 communicants, and represents 1,300,000 of the population. Its revenue for the Church schemes proper amounted to £44,120; being an increase of £3,000 over the revenue of the preceding year. To missionary objects, beyond Scotland, the contribution has risen above £20,000. Sent out and supported by the Church, there are now eleven European missionaries and teachers, and fourteen native ministers and licentiates preaching the Gospel in India. In the Church's educational institutions there, there are now about eighteen hundred young men, from seventeen to twenty years of age. Under her fostering care there is growing up the "native Church of India." "It is," said Dr. Cumming, "through the native Christians that we must look for the conversion of that great country; and I have no doubt that God will, in his own time, raise up an Indian Luther or a John Knox." Referring to the general increase of the Christian Churches, Rev. Mr. Gillian, Umballah, India, said, "There are now 322,000 members, including some 4,000 missionaries and agents. If the progress continues at the rate it has done, the total number of members will, in eighty years, amount to 11,000,000. I wish more could be done. Wherever you can get money, take it; but do send us out men. Why should there be such unwillingness to go to India?"

The most important question with which the Assembly had to deal—the all-absorbing theme in both political and ecclesiastical circles—was Patronage. The Duke of Richmond recently introduced a bill into the House of Lords which proposes the surrender of all Crown Patronages, and the committal of the right of the election of their own ministers into the hands of the people. This bill was presented just in time for the United Presbyterian Synod to express its judgment on it before its adjournment. That judgment has been, as might have been expected from the madness of its Voluntary idolatry, that the bill deserves the most vigorous opposition; one reason on which this judgment was based being that it is intended thereby to "perpetuate and popularize the National Church." That is to say, the Established Church, as an establishment is, in the opinion of United Presbyterians, diseased—leprous legs, leprous arms, and a leprous body. A physician proposes to take away the leprosy of the arms and make them whole. No, says the United Presbyterian, such an attempt to perpetuate this person's life must be resisted "earnestly and immediately"! When the subject came before the Established Assembly there was indeed a small minority who were desirous of maintaining the old state of things; the backbone of their arguments being a veneration for antiquity rather than an enlightened attachment to principle, but an overwhelming majority declared in favor of the proposed legislation. The "Broad Church" party endeavored to get the Assembly to request Parliament to alter the measure so as to extend the privilege of electing the parish minister to the "Protestant Christians"
of the several parishes in common with the communicants of the Established Church. This would have been a very unwarrantable course, indeed, to commit the interests, so far, of the national church to those who are the enemies of the very principle of an Establishment, who sneer at creeds and confessions, who profess the rankest Socinianism, &c. The proposal was negatived by a large majority. One important "instruction" to be submitted to the promoters of the measure is, that the right of election be extended to the female communicants as well as the male. The Assembly resolved unanimously to petition in favor of the bill. There is every likelihood that it will pass, without any formal opposition, both Houses of Legislature. It is generally believed that the effect of the Act will be most salutary toward the Establishment. Without doubt, Patronage is regarded by the people generally as the greatest, if not the only, ground of separation from the "Auld Kirk." Viewed in connection with the blind opposition to the bill on the part of the United Presbyterian Church, and the motion for disestablishment recently adopted by the Free, her liberation from the yoke of Patronage will tend to lead back many to her fold. It ought to be matter of gratitude that one unscriptural element in the Constitution of that church is to be overthrown, though one may not be able to approve of the policy dictating the change, and that one great barrier to the healing of Reuben's divisions is being taken out of the way.

The formal dissolution of the Assembly took place on the 1st of June; the most encouraging and successful meeting that has been held for many years. The closing address of the Moderator was pointed and masterly. It contained a concise summary of the Church's history, a clear exposure of the Voluntary Theory, and a stirring appeal to greater life and energy in the work of Christ, and was attentively listened to by a numerous audience.

One of the most note-worthy meetings held by members of the Assembly, during the Assembly's session, was that of the "Church Service Society." The very designation will prepare the reader for learning that the society is chiefly composed of the leaders of the "Broad Church" section and their followers, all of whom, it would appear, have a strong hankering after Ritualistic practices. They have framed a Book of Prayer, which has arrived at a third edition. The special work they are setting before them is, it would seem, to reform the modes of worship in the Church, and to persevere till they have succeeded in introducing a "beautiful Liturgy." One of the ministers present at the meeting said, "I think the present times demand a liturgy. They should draw up forms of prayer for such occasions as the opening of Kirk-sessions, Presbyteries, Synods, and, I would even go the length of saying, General Assemblies, and the laying of foundation stones of churches and charitable institutions." Such aping after Ritualism and Rome should not be contem-
plated with lightness. It is a shame for a Presbyterian Church to be silent when men within her own pale are endeavoring to violate the spirit and the letter of her standards, and are giving the "enemy occasion to blaspheme." It was stated at the meeting that, "in Canada, the necessity for the Liturgy was even greater than in Scotland!"

(Concluded in next number.—Ed.)

MASONIC BAPTISM.

BY PROF. C. A. BLANCHARD.

Among the many proofs that Masonry is supplanting, so far as it is able, the Christian religion, perhaps none is more convincing than the baptisms lately performed in several of our cities. Thinking that the readers of Our Banner may be interested in a description of the ceremony, it is subjoined.

This service can be performed either by a lodge of three or fourteen degrees—a lodge of perfection or a symbolic lodge.

Any boy less than twelve, and any girl less than eighteen years of age, whose father is, or was at death, a Mason in good standing, is entitled to the ceremony. Those older can receive it on certain conditions, and if the father is not a Mason, while the mother is a daughter of one, the children may receive the rite as if the father were a member of the order. No vote of the lodge is necessary for the service; those who are within the conditions are entitled to it on application.

When children are to be baptized, the lodge selects god-fathers and god-mothers for them, and if either father or mother are unable, unfit or unwilling to appear, the lodge supplies their place.

The ceremony is public; an audience is gathered; the lodge meets near by and marches in due order into the hall. The members are seated, and listen to an address from the Master, which explains the object of the gathering.

Those having charge of the children then approach the hall, and after the long and foolish parley common to such (masonic) occasions, are admitted.

The master of ceremonies comes first, bearing a drawn sword. Then a man with a three branch candlestick, holding three lighted candles of equal size and different colors, white, black and rose color.

After him, two and two, as many brethren as there are infant children, each carrying a child upon a cushion covered with light blue silk, and behind in procession the fathers and mothers or those chosen in their places.
They then march three times around the lodge room, while lessons are read and chants are sung, and finally being brought to the front, the master makes an address to the parents. A father responds. The master and orator then speak to the god-fathers and god-mothers, after which a Christless prayer is offered.

The little ones are then taken to the altar one by one. The master baptizes each, saying, "I wash thee in this pure water. May God give and maintain thee in that innocence and purity of which this is a symbol." After all are baptized, he goes to them with a vase of perfumed oil, and with his little finger traces upon the forehead of each a Delta, saying, "With this oil of anointment * * * * * I set upon thy forehead the Delta, the symbol of the wisdom, love and might of the Deity," etc. He then offers another Christless prayer, after which the children are brought to the altar, the brethren kneel, place the left hand on the heart, and raising the right to heaven, solemnly vow to care for the children. The Worshipful Master then takes a dish of salt, and putting a little on his tongue, says, "With this salt I confirm my vow." All brethren do the same. Aprons with three corners, and jewels, are then given to the children, with a large amount of very small talk, when the Master says: "In the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree, I proclaim these children to be purified by Masonic Baptism, and anointed with the Oil of Consecration to Masonic duty."

After a few more foolish and wicked things are done, the assembly disperses, some to wonder how, in the face of such things as this, Christians can be silent while heathen like Albert Pike are administering heathen ceremonies like this.

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SABBATH REST.

BY THE REV. J. O. BAYLES, KORTRIGHT, N. Y.

THE disregard of the Sabbath effectually and speedily brings decadence upon all religion and morality. This holds good both in a total rejection of the day and in its profanation. The proper observance of the Sabbath, therefore, becomes to us a matter of great importance. With one aspect of it, we now propose to deal. What prominence is to be given to spiritual exercises; and what to the physical rest of rational creatures? As such is it a day for bodily and mental recuperation?

The Westminster Divines gave no uncertain sound. They said, "It is to be sanctified by a holy resting from all such worldly employments and recreations as are lawful on other days, and spending the whole time in
the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." "The omission or careless performance of the duties required, and the profaning the day by idleness," are forbidden. They evidently regarded the Sabbath as a day to be wholly devoted to high spiritual service. God does not require over-exertion on any day, yet in no sense is man warranted in excusing himself from an earnest and diligent Christian service, by considering it a day of bodily or mental rest. We generally find more or less rest on Sabbath, from the change and nature of the service, just as men find relaxation in certain classes of amusements; but physical rest is not to be sought directly and for its own sake on the Sabbath, and, except in extraordinary cases, the need of it must not prevent the diligent attendance upon the ordinances of religion. This we show to be so,

1. From the nature of God's rest. Gen. i. 2: "And he rested on the seventh day from all his work." On this text is based the vague idea that the Sabbath is prominently a day of bodily rest. But from this example we learn nothing confirmatory of this. God has no need of recuperation, nor did his holy emotions and energies cease for an instant. All we can understand by it is, that he ceased his outer work of creation. Indeed, the example pointedly teaches the duty of the highest spiritual energy on the Lord's day, since "the Creator of the ends of the earth fainteth not, neither is weary," and "worketh hitherto" in all divine ways except creation.

The word rest does not necessarily mean inactivity. The Septuagint uses the same word in Deut. xi. 9, where the rest in Canaan is spoken of, and yet there, diligence was demanded of Israel in observing public rites, as well as labor and toil in cultivating that inheritance. In the connection it can only mean rest from weary wanderings, and the fixed occupancy of their inheritance with all its duties and privileges. The same Greek word is used in Heb. iv. in describing the rest of heaven; yet, elsewhere we are told the living creatures "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

2. From the fact that it is a sanctified and holy rest. "And God blessed the seventh day and hallowed it." "Keep the Sabbath to sanctify it." Lange says, "to hallow is to take an object out of its worldly relation and to devote it to God." Certainly we do not sanctify it by mere bodily rest, for recuperation from the weariness of seeking the world on the past week, or for preparation for the labors of the week to come. But the Sabbath is sanctified by resting from all unnecessary occupation, agreeably to God's command, and honestly devoting the time to His service.

In Isaiah lvi. 13, the manner of its sanctification is stated. "If thou
turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words." We are utterly forbidden to make it a day of pleasure or ease, to employ it in any way in a carnal sense, but are enjoined to keep it holy to the Lord in the spirit of Deut. x. 12. "Serve the Lord thy God with all thy heart, and with all thy soul."

3. From the duties enjoined on this day. It was a day especially devoted to the worship and service of God throughout the Old and New Testament dispensations. It is predicted, Isaiah lxvi. 23. "And from one Sabbath to another shall all flesh come to worship before me, saith the Lord." On the Sabbath, the work was increased about the sanctuary. The show-bread was changed only on this day. Lev. xxiv. 8.

The offerings were also doubled, as we learn from Num. xxviii, and from 2 Kings, iv. 23, that it was a day on which the prophets ministered to the wants of the people.

Many have sought refuge from the exertions of body requisite in waiting upon God in his ordinances and otherwise, from what the Jews regarded as a Sabbath day's journey. As to the length of it, there is great uncertainty. Bishop Hopkins probably approximates it when he says "It was any distance from the place of their abode to the next synagogue, which commonly not being above a mile or two, that distance was called a Sabbath day's journey."

Our Saviour passed, apparently, busy Sabbaths. From Matt. 12th and 13th chapters, we learn that in one day he preached, at least, two sermons, healed a number of diseased persons, and reasoned with the people. It was evidently embraced by the Apostles to press earnestly the cause of their Master. We find Paul continuing his discourse until midnight. If the Sabbath is the day in which man should directly find physical recuperation, why is the opposite required of the priests, Levites, Apostles and ministry, for we find their labors increased and more arduous?

4. From the nature of Sabbath service. Men claim the right to seek bodily rest, primarily, on God's holy day, on the ground that it is demanded by the body. But what is the import of this? That we should take time which God has solemnly consecrated to himself and to the interests of our immortal souls and devote it to worldly interests? That the work of other days is of more importance than the worship of God and efforts on behalf of the soul? The day, hallowed and honored by God, exalted above all days of the week by dedication and the character of its service, is thus reduced to a mere appendage of other days. On six days man is called to activity, but on this to a drone's life that he may dignify those succeeding with manly action. Such a Sabbath be-
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comes a burden to the world. Spent in torpor, it is wearisome and conducive to neither health nor happiness. But Satan always finds work for idlers. It is a well known fact that where the day is regarded merely as a day of recuperation, Monday morning finds men weary from debauchery and excess in eating and drinking.

Man requires just such high spiritual service as God has appointed for this day. Without it he sinks toward barbarism. He needs the lofty inspiration and elevation that is obtained in feeding on the truths of heaven and in communion with God. He requires it for his cheer here and that he may find holy rest above. But it is asked, when are we to find rest? Certainly not in appropriating the sacred hours of the Sabbath. God gives us six days out of every seven for attending to temporal interests and the wants of the body. He divides the day into darkness and light, "the evening and the morning," and thus provides a bodily Sabbath every twenty-four hours, and compels the taking of physical rest. In the inaction which belongs to night and sleep our wasted powers are restored, and our animal necessities are ministered unto. Thus in the lawful pursuit of worldly interests, under this divine limitation, our physical need of rest is amply provided for. But if undue worldliness or unholy coveting of earth's riches, prompt us to neglect this daily provision, and to ply the "muck rake" through the day and into the night of every week day, until the body is unfitted for Sabbath effort and demands physical repose, in yielding we complete the perversion of God's arrangement of our time, and re-arrange to ensure the ruin of both body and soul.

If our view of the Sabbath were entertained, certainly many pews now vacant would be occupied to the spiritual advantage of church members. Neither would the exertion requisite to rise early, perform all personal and family duties, etc., perhaps travel far to attend upon ordinances, result in any injury to the body or estate of those who in faith should undergo it. For it is to such Christian activity in consecration of the body and mind to God that the promise is given: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken it."

When the heart is right with God—calm, sweet, peaceful, heavenly,—everything goes right. In this happy, joyful, composed frame of mind, laborers, printers, mechanics, husbandmen, doctors, lawyers, ministers, editors,—all, great and small—can accomplish tenfold more, walking in wisdom's ways, God-fearing, strengthened with might in the inner man. A man rich in faith, full of the Holy Spirit, is a giant.
There is not any department of providence in which the hand of God is more frequently or more visibly displayed, than in maintaining before the world the good name of those who, before himself, maintained a good conscience. A small parenthesis of two words in the Evangelical history serves, like a magnetic needle, to point out in this matter the way of the Lord. Among the twelve, there was a Judas, besides the betrayer, and he was faithful to the Lord. His fellow-disciple, John, (xiv. 22,) having occasion in the course of his history to record a question which this Judas addressed to the Master adds to his name the significant notandum, "Not Iscariot." "The shields of the earth belong unto God," and he is ever ready to throw one round the reputation of a true disciple, when danger is near. The Master knows who betrays him, and who proves faithful; he will not permit the two to be confounded. Eli made a mistake when he reckoned Hannah among the drunkards, but her righteousness came out as light. There will be no confusion in the current accounts of the world, for its Governor is wise and powerful. He will not spare the sins of his servant. Now by stern rebuke, "Get thee behind me Satan," and now by the silent look that melts the fickle denier's heart, he will take vengeance on their inventions; but he will encircle themselves in his own everlasting arms.

An interesting example of particular providence in this department has been recently brought to light. A brief entry was discovered in an authentic record, which seems to leave a stain on the memory of Patrick Hamilton, the herald and first martyr of the Scottish Reformation. In the household accounts of the Royal Treasurer, for the year 1543, a sum is entered for a gown to Isabel Hamilton, a lady of the Queen's household, "daughter of Patrick, Abbot of Ferne." This was evidently the martyr's daughter, in all probability a posthumous child. He died young. Hitherto no mention had ever been made of his marriage. In the silence of history it was assumed that he had not been married. Could it be that this youth, whom we have all along considered in every sense a holy martyr of Christ, had imitated in his life the licentiousness of the Romish dignitaries whom he denounced? Almost as soon as the question was raised, an answer was provided. Evidence the most incidental, un-
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designed, and certain, appears in time to shield the confessor's good name at the threatened point. The writings of Alexander Alesius, a contemporary Scotchman, a witness of Hamilton's death, and a convert of his ministry, have lately been brought to light on the continent. The affectionate pupil, all unconscious of the use that would afterwards be found for his testimony, records in a treatise, written while he was in exile for the truth, in Germany, that Hamilton had married a lady of noble rank, in the interval between his return from the continent and his trial at St. Andrews. The letters of a true disciple's name were beginning to appear very like those of the traitor, and forthwith the writing, "not Iscariot," beamed from the wall, as if emblazoned there by an angel's hand.—Arnot.

RELIGION AT HOME.

One of the best securities for the growth and prosperity of a church, is to be sought in a faithful exhibition of religion in families. Here is a law of increase, which God has incorporated in his church, and by which he designs to give it strength and encouragement. But why is it—I ask the question with grief and pain—why is it that so many children, so many servants, are seen to grow up, or to live many years in Christian families, without any regard, or even respect for religion? It is because parents, guardians, or masters have that sort of piety which can flourish only like Peter's sword, on great occasions. Then, perhaps, they are exceedingly full of piety, and put forth many awkward efforts to do good in their families; enough it may be to give them a permanent disgust for religious things. But when the great occasion is past, their work is done up. A spirit of worldliness now rolls in again, a want of conscience begins to appear, a light and carnal conversation to show itself. The preaching of the gospel is very critically and somewhat wilily canvassed on the Sabbath. The day itself, in the mean time, fares scarcely better than the preacher. It is shortened by degrees at both ends, or again by a newspaper or some trifling conversation, in the middle. There is no instructive remark at the family prayers, and perhaps no family instruction anywhere. There is no effort to point the rising family toward a better world, and apparently no living for such a world. Bad tempers are manifest in government and in business. Arts are practised below dignity and wide of integrity. How is it possible that the children and youth of a family should not learn to despise such a religion? How different would be the result if there were a simple unostentatious piety kept up with constancy, and the fear of God were seen to be a controlling principle, in all the daily conduct and plans of life! I have heard of many striking
cases of conversion, which were produced, under God, by simply seeing the godly life of a Christian in his family without a word of direct address, and in a time of general inattention to religious things. In such a family every child and inmate will certainly respect religion. And the church, in fact, may count on receiving a constant and certain flow of increase from the bosom of such families.—Bushnell.

AM I BORN OF THE SPIRIT.

What inquiry so important to each of us as this, "Can I discern in my character and life the signs of the Spirit's presence—the visible proofs of this mighty Agent's invisible operation?" Unseen He may come; unfelt and imperceptible in His working, as it blends with the secret springs of thought and feeling within the breast, but wherever he does work, sooner or later, the result will be manifest and unequivocal. The external change that indicates His presence may be, to all but the closest inspection, unapparent. For there is a formal and conventional propriety which may spring from many motives short of religious principle—from natural amiableness, from the absence of strong temptations, from the influence of circumstances, from regard to the opinions of men; and the transition from that outward morality which is the product of such motives, to that holiness which is the fruit of the Spirit's work, may, in form at least, be but slightly observable. But slight or marked to the inspection of others, to the inward consciousness of the renewed mind itself the results of the divine agency will, I repeat, sooner or later be obvious and unmistakable; for that result will not be formal but real, not outward reformation merely, but a change of heart; not surface goodness, but spirituality of mind and motive flowing out into holiness of life.

Would you discover whether you have the spirit of Christ—whether yours is the destiny of those who have been born of the Spirit? Then let not the question be, "Am I leading such a life as to escape the censure or win the commendation of the world?" for the stream may ride as high as its source, and the world itself may supply you with motives sufficient to reach its own standard of moral elevation. Let it not even suffice to ask, "Am I not now a wiser and better man than I once was? have I not abandoned many former irregularities of conduct, and ceased to gratify many passions to which in other days I yielded?" For it needs not the interposition of the Spirit of God to dry up the passions of youth, and extinguish the fires of sensuality within us; the inevitable influence of years will serve well enough for that; and the transforma-
tion of the heedless, or even vicious youth, into the sober and penitent man may come as independently of principle, as much irrespectively of a change of heart, as the silverying of the hair or the whitening of the cheek. But the inquiry must be, “Am I leading a holy life from real heartfelt devotion to Christ? Are my inward principles, feelings, motives, such as will approve themselves to the eye of Him who seeth in secret? Do I not only outwardly abstain from what is wrong, but do I hate and shrink from sin in my inmost heart, pained when I am betrayed into it, glad when I gain the victory over it? Am I exercising a control, not over my outward conduct merely, but over my thoughts and affections, over my secret habits, disposition, temper? Is God so reverenced and loved in the inmost shrine of my being, that I strive to expel thence every evil thought, every vain, impure, selfish feeling, and to keep the temple of a pure heart sacred to Him alone?” By the response which an honest heart yields to such questions as these may we elicit the true answer to that other and most momentous question which involves and comprehends them all, “Have I been born of the Spirit of God?”—Caird.

CHILDREN’S BREAD.

CHURCH PIC-NIC EXCURSION.

We know what a pic-nic excursion is. It is a party of friends who go into the grove or woods for enjoyment, and take with them baskets of refreshments to satisfy the appetites which are sharpened by exercise and fresh air. A church pic-nic is a party composed of church people, old and young; minister, elders, deacons, members, the Sabbath-school, the adherents and those who are friendly to the church. In some congregations it is customary to have one annually, and when any occurrence prevents it there are many disappointed hearts among our young friends. Last month I had the privilege of attending an excursion given by two of the New York churches to Sunnyside Grove upon the bank of the Hudson river. The day was faultless and old age and youth were filled with joy. The boat was crowded with happy faces. Grandpa with his cane and baby with its dimpled face were there. The house at home was locked up and father had the key in his pocket. Every one meant to make a good day of it, and all started as though they expected to crowd a sufficient amount of pleasure into the day to keep them in good humor for months to come. All pronounced the excursion a success. The boys had their game of ball, the girls their game of jacks, the young men and maidens their sail upon
the river, and the older people their stroll among the trees. Providence had around us a guardian arm, and our morning prayer "that no accident might befall us" was answered.

Now that we have been to a church pic-nic excursion, we ask ourselves, Is it worth while to expend the energy necessary for making these excursions a success? I do not ask if you children enjoy them, for you would all answer yes, before I could get my question fairly asked. But I ask are they beneficial? Some people deny that they result in any good whatever. They say, "Oh, what a worry it is to bake and to make things for them! The whole day before mothers must perspire over a hot stove on a hot day. What a worry it is to watch over the children! Last year a boy pushed over our little Lina, and she carried a bruised face for a week. Several children fell, and several ran against each other, and carried long the marks of their falls." We must admit that work and care are required to make a pic-nic party safe and pleasant, and we must try and answer those who are unfavorable to excursions. We say to them: Dear friends, your little Lina has been knocked down many a time by her brother at home, and has carried a black and blue spot on her forehead a great deal longer than a week. You have to keep a constant watch over her, no matter where she is. Of course there is much trouble in making preparations, but there is much pleasure as a result. If you could only enter with the children into the spirit of their childish sport, you would not grudge ten times the labor of preparation. They transport one, as he looks upon them in their glee, back to childhood, and those tender innocent feelings that are known only then steal back upon him. His mind is unburdened for the moment of all care; his heart is softened, and his soul is filled with thoughts of purity. The Saviour puts a child before us as our model for simplicity and faith, and we never get so near to this model as when the happiness of the children about us transports us back to our own childhood. Dear friends, the more I think of your objection, the more I see of your selfishness. How does your complaint read when put into plain English? It reads, "I do not want to have any worry or any care, although the children do enjoy themselves." You do not wish to lose the affection of the children. Truly not. Yet your course predicts that you will. My words to you are, in dealing with children throw away the thoughts of your worry, your care, and become young again. Use all lawful means to gain the hearts of the young; for having their hearts, you will be able to wield an influence over them that will lead them to love Jesus and his church.

But why, you ask me, have you written these words to us? We children are heartily in favor of excursions. Let me tell you why. I have written them to you that you may read them to all who have objections, and I have put words into your mouth for which I shall, no doubt, have your thanks. I will come back to the original question which we have already
Can church pic-nic excursions be made beneficial? We answer, like all lawful things, they may be made to result in good.

First, they give us an opportunity to enjoy nature. Do we see nothing in the works of nature to give us better and nobler thoughts? Are we not led to think of God when in the midst of nature? Who is it that fills the Hudson with water, so that our boats sail upon it? It is God. He draws up the water from the ocean into the clouds, and carries it in these through the skies to fall upon the mountain tops and the valleys, thence to flow into the river. Who is it that makes the trees to grow under whose shade we spread our table and eat and talk together? It is God. Any boy or girl of a year old could hold in their hand the seed from which the largest tree in the grove has sprung. God so made the little seed that it unfolds itself and sprouts and keeps on increasing year after year until it is so large that all the men in the excursion could not carry it, though it were cut down. Who makes the grass and the moss to grow? It is God. Yes, think of it. God is at work in every root of grass, be it ever so small, giving color and beauty and life to all the blades which we thoughtlessly trample under foot. If an excursion does nothing else, it ought to lead us to say, when we reach home, Oh, how great God is! How active he is! How good He is! He is everywhere working to give man a beautiful earth, and to make him happy by its fruits.

Secondly.—Our excursions give us an opportunity to contradict those who say Christians are a gloomy and long-faced people. How do people get this idea of us? Perhaps in this way. When we come to church, we try to behave ourselves. We are not giddy, and thoughtless, and light; we do not laugh loudly, nor engage in worldly conversation, but "remember the Sabbath-day to keep it holy." There are some people who have no religion, they do not make any difference between the Sabbath and other days, between the church and a common lecture-room; they say that we are gloomy and long-faced, because we strive to live as God's word bids us. Let these people look upon us on excursion day, and they will learn that "there is a time to laugh," as the Bible says; and when that time comes, God's people can enter into the spirit of it as none other can, for they have his approbation with them. Religion is not gloomy, it is joyful, and none have a better right to wear a smiling face than those who enjoy its blessings.

Thirdly.—Our excursions give us an opportunity to be social with one another. I leave it with you to say if you do not feel better acquainted with all the church people the Sabbath after the excursion than you did the Sabbath before. None of them seem as strangers any longer. The people's faces are more familiar, and you know them better. They are more willing to shake hands with you, and you make it a point to speak with them. Every one has the feeling that he is among a congregation
of friends, and this very thing is worth much, small as it may appear. It is the realization of the command given by the Apostle John, "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God." I cannot tell you of all the ways in which you may exercise sociality upon an excursion-day set apart for friendship, so you must be contented if by a story of a young girl you receive one or two hints. The girl to whom we refer was called Lucy Taylor. She was a member of Rev. Dr. Houghton's church. You may judge of her for yourselves when you hear what Deacon Pleased-not said of her. When the minister gave notice of the excursion from the pulpit, he immediately dissented saying, "The world's pleasures are coming up into the churches just as the frogs came up into the kneeding troughs of the Egyptians and pic-nics can do nothing but harm. How can Christians expect to enjoy a spiritual heaven when they cannot live on earth a few years without wasting their time in pleasures that appeal only to the senses? That gay foolish girl, Lucy Taylor, with her worldly little bonnet and her whole dying body covered with lace and bows, will only be made more gay and foolish." Lucy entered into the spirit of the occasion, not to promote her foolishness, but for the good of others. She at once set herself to make a plan by which one of the poor old ladies of the church who was imprisoned in a little room by her rheumatism, might be present with the rest, and she succeeded, calling out a heartfelt of love from the poor old creature. She gave herself much trouble in devising a way by which Peter Brady, a poor boy in her neighborhood, might also go. The boy was a bad one and was shunned by others. She gave her spending money to buy him clothes, and this, together with what he earned during the week, was enough. He went, entered into the pleasures of the day, and was so overcome by the kindness of the good church people whom he had always hated, that he began to love them. Next Sabbath, to the surprise of every one, he was at Sabbath-school and at church, and this was not the last time. I will let Deacon Pleased-not give the rest of his history. "It's a plain case," said he to himself, "that that pic-nic was a means of grace to Peter Brady. Indeed, I did not think that Lucy Taylor had so much in her. I do not know what to think, but I do believe I shall go myself to the next excursion." What boy or girl is there that cannot do what this little girl did, and in ways as simple as hers, warm some poor heart into a new love, or wean some poor soul from the world to the Sabbath-school and the church by means of our annual excursions? We may use our pic-nics for ourselves; we may think nothing of others, and in this way the occasions may pass without much benefit, but is it right that we should do so? I think not. Our excursions are church pic-nic excursions, and we should determine to make them accomplish much good for the church through our personal effort. Plan for the good of others. Begin early: plan, and work
under the assurance that if you are sincere, your very pleasures will be made profitable to God and your friends.—Ed.

SHE TOOK OUT THE "IF!"

A little girl was awakened to anxiety about her soul at a meeting where the story of the leper was told.

One day a poor leper came to Jesus and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean." And Jesus put forth his hand and touched him, saying, "I will; be thou clean;" and immediately his leprosy was cleansed.

Well, this dear little girl who was anxious, said, "I noticed there was an 'if' in what the man said, but there was no 'if' in what Jesus said; so I went home and took out the 'if' by my granny's fireside; and I knelt down, and I said, 'Lord Jesus, thou canst, thou wilt make me clean: I give myself to thee.'

My beloved little reader, have you thus come to Jesus? Oh! do come to him! He can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than leprosy. Nothing can take it away but the blood of Jesus. Come to him this very minute. For "Behold, now is the accepted time; behold, now is the day of salvation!"—The Working Church.

SCRIPTURE ART GALLERY.

KEY TO MENTAL SCENE OF JULY.—Jehoshaphat's army.—II Chron. xx. 20–24.

KEY AND PROOF TO SCRIPTURE CHARACTER OF JULY NUMBER.—The initials form the name of Barzillai.—II Sam. xvii. 27.

2. A–bsalom, II Sam. xv. 10.
5. I–chabed, I. Sam. xiv. 3.
8. A–bner, II. Sam. iii. 30, 38.


ANOTHER SCENE.

In a vineyard, in the midst of a waste and desolated country, a young Hebrew is engaged in harvest work. He is of humble station, yet his noble form and princely
bearing seem to mark him as one destined for command. He pauses in his work and under the shade of a spreading oak tree, is engaged in earnest conversation with one who sits near him, and whose benign dignity seems to inspire reverence and trust. The interview appears to be one of importance and deep interest. Key in next number.

**ANOTHER CHARACTER.**

The initials of the following form the name of an idolatrous "son of Nimshi," noted for the rapidity of his travels:

1. An illustrious descendant of Abraham, who predicted the advent of the Messiah.
2. An eminent prophet prior to Moses.
3. A sacred mountain, famed for the abundance and beauty of its dew.
4. A king smitten with the leprosy for usurping the functions of the priesthood.

Key and proof in next number.

*Miriam, 1st R. P. C., Philadelphia.*

We solicit incidents, questions and short articles, upon important themes, from Sabbath-school teachers, and from all who love to entertain our youth. We request parents to put *Our Banner* into the hands of their children and read to them, or have them read the departments intended for them.

The following illustration of the freedom of salvation and of the terms of its application was used by Mr. Spurgeon: "I was told by a young man who had been in Scotland, that he came one day to a gate, when the gatekeeper's little girl ran down and shut it, saying, 'You have not to pay anything to pass; you have only to say, Please allow me to go through.' The young man did as he was directed, and the gate was immediately opened. The owner just wished to preserve the right of entrance; that was all. So simply 'ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'

**REGISTER OF BAPTISMS.**

"And of Zion it shall be said that this man and that man was born in her."—Ps. lxxxvii. 1.

<table>
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<tr>
<th>NAME</th>
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<td>Archibald &amp; Elizabeth</td>
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<td>Elizabeth Jane Dobson</td>
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EDITORIAL.

THE CHURCH SCHEMES.

We must have accurate knowledge of the Church if we would wisely pray and labor for her welfare and prosperity. Her schemes will quickly fail to receive the prayerful liberality of ministers and members if they are not kept before our minds, so as to reveal their need, and the evidences that they are yielding fruit commensurate with the outlay. The Statistical Tables give this information. They are a condensed summary of the Church's evangelistic work, and show, as in a glass, the image of our inner life, the body as affected by a year of effort, the gathered fruits of our annual harvest. Any one who will take the pains to examine these for themselves, will find ample reward. We know a case in which a private member of the Church, with Our Banner in his hand, gave his prayer-meeting a rich treat in facts and lessons, taken from the clear and beautifully printed Statistical Tables. But there are many whose limited time, or distaste for figures, prevent their gaining this information. We shall therefore attempt to give our readers the benefit of a careful examination.

1. The Foreign Mission. The full Report of the Foreign Mission Board, and the letters published from time to time, leave little valuable information untold concerning the Mission itself. The Synod directed the Board to procure, and send out two additional lady teachers, directing our ministers and elders in Syria to constitute a Commission, with the full powers of a Presbytery, for the better ordering of the Mission, and called for $15,000 from the contributions of the Church for the prosecution of this work. The Statistical Tables give only $9,447.64 as the amount contributed by the congregations. But from the financial exhibit of the Board, and the Report of the Finance Committee, we find that the Church has contributed to this scheme, $13,803.78. All of this except $1,545.59 interest, was directly contributed during the year, as follows: Collected by Dr. Metheny, $1,094.24; by Sabbath-schools, $1,913.36; by congregations, $4,968.53; from donations, $4,283.06. Had all this been reported in the Statistics, $2,810.55 would have been added to this item of liberality, and to our total contributions. Ninety congregations contributed to this scheme, including every congregation in the New York, Philadelphia and Illinois Presbyteries; all but one in Ohio; all but two each in Pittsburgh, Lakes, and Kansas; and all but
three each in Rochester and Iowa. Only two failures occur where there was a Pastor, and these in very weak congregations. Truly the Church hears the voice of Jesus, saying, "Go ye into all the world, and preach the gospel to every creature."

2. Home Missions. The Central Board employed six laborers in the North Western Mission field. They had eight Stations which have developed under their care into Congregations. One of these, North Cedar, Kansas, has a pastor, and has now become a self-supporting Congregation. Another one, Sylvania, Mo., has joined with the Pleasant Ridge Congregation in calling a pastor, but still needs help. Still another one has been divided within the year into two, Republican City, and Tabor, both of which are seeking regular pastoral care. The others show the results of efficient ministrations. The Board received $2388.06 contributed by the Church, and drew upon their former balance, expending $747.15; but gave of this sum $200 to the Kansas and Rochester Presbyteries. Thus all but $2,500 requisite for the support of six laborers in this field was contributed by those enjoying their ministrations, and only one of the Stations failed to give at least at the rate of $7.30 per member. This is surely an encouraging record. And when we consider that those to whom the gospel is thus brought are in our own country, of our own race and language, and with so small an outlay promise soon to sustain the gospel and become centres of evangelization, the church should endeavor to do more for them than hitherto.

This scheme also includes Presbyterial Missions. But comparing the Statistical Columns with the Report of the Board, we find that only $641.46, have been raised for this purpose. Scarcely a reference to Home Mission work is made in the Presbyterial Reports, and only two Mission Stations are named, though Synod has directed that hereafter all of these be given in the Statistical Report. However, in all the Presbyteries there are congregations which are properly mission fields, and should be so regarded. But the limited demands of the Presbyteries for laborers indicate an utterly inadequate care. There are not enough laborers to supply the need, but there are too many for the demand. About eighteen congregations must be every Sabbath-day without gospel ministrations, and yet some ministers do not receive full appointments. This is chiefly due to the want of means and the unwillingness of Presbyteries to assume responsibility. The vacancies, as nearly as can be ascertained from the statistics, have contributed to pulpit supplies for the year about $7,500, or at the rate of $7.52 per member, which is about the average of the church, for Pastor's salary. But the whole Home Mission contributions of the Church are only $3,069.51, or thirty-one cents per member; less than one-third of what is given for Foreign Missions. Only sixty-nine congregations contributed to Home Missions, and many of these gave only a mere trifle.
There ought to be a 'new departure' in this Home Mission work, and a great increase of our liberality in sustaining it. The results give encouragement for greater effort. The statistics of the Missions for the Central Board show for the year, $2,550 expended, six Ministers employed, thirty-five Baptisms, twenty received into the church by profession and forty-two by certificate; while the vacant congregations, with very irregular waterings, and a mere pittance added to their own contributions, show a result of forty-nine Baptisms, fifty-one additions by profession and thirty by certificate. These fruits, in proportion to the outlay, compare favorably with the Foreign Mission; and the strengthening and enlargement of the Home Church by this means is essential to the efficient maintenance of the Foreign, which we so highly prize and so liberally cherish. The increase of candidates for the ministry obligates us to open up fields for them to cultivate. In the scarcity of Ministers, the weak congregations grew weaker by neglect, mission fields were not occupied, and effort to raise funds was relaxed. But now with a prosperous Seminary filling up the ranks of the Ministry, money must be raised, Mission Stations must be occupied, and every congregation must be furnished with the fullest supply possible. Christ demands this, saying to us, "Occupy till I come." The hungry and thirsty churches and people have long been crying, "Come over and help us," and show by their liberality and ready profession of Christ, that they are in earnest, and that our work will not be in vain. It is due to the young men who stand waiting at the gates of the vineyard, that we say to them in good faith in the name of Christ, "Go ye into the vineyard, and whatsoever is right I will give you," and assign them a place of labor. We have now thirteen Ministers and six Licentiates for this field. Their support will require $14,820 a year. More than half of this will readily be given by those to whom they are sent, and a little effort on the part of the Presbyteries will secure the remainder. The New York Presbytery adopted a Home Mission and Sustentation Scheme, published in Our Banner, page 244. Some such plan would enable every Presbytery to efficiently cultivate their own territory, and constantly employ every laborer assigned them. Let us take to heart the Saviour's words, "Repentance and remission of sins shall be preached in my name among all nations, beginning at Jerusalem."

3. Southern Mission.—This revived scheme received the sum of $2,718.44, as given in the statistics, sixty-six congregations contributing to it. This is only an average of 27 cents per member for the church, and in most of the Presbyteries the average is far below this. The Treasurer's report gives the receipts as $2,819.51, but the excess is probably interest, and of the remainder, at least $906.25, was a bequest, which swells the contribution of Philadelphia Presbytery to $1.49 per member. Synod arranged for the ordination of Mr. Johnston, if found advisable, asked for the very
modest sum of $1,000 for current expenses, but empowered the Board to ask for special contributions to purchase suitable buildings. Now that the mission is again in successful operation, our congregations will heartily respond to the call for means, and next year will show a much more general and liberal interest in the evangelization of our colored brethren in the South. The interesting letter of Mr. Elliott, on another page, clearly shows to our readers "the great door and effectual" which God is opening up in and around Selma for our mission. Let our church take heart, encourage our missionaries by their prayerful liberality, select more colored youth of piety and talent to be educated for this field; and the children of Ethiopia in this land will rally around our Covenanted Banner, and through us be given to Christ as his chosen portion.

4. Church Extension.—As our pages have shown, the year has been one of large church building effort. The Church Extension Board received $1,513.91, or about 16 cents per member. With this small sum three congregations have been enabled to erect suitable church buildings, one has been relieved from a burdensome debt, and all have been greatly strengthened. There is urgent need for greater liberality to this scheme. More than half the congregations give nothing. Will not these Pastors and Sessions consider its claims, "and so fulfil the law of Christ?" In the column of Church Erection $45,816.42 are reported. This includes what was received by the Board, some $3,000 or $4,000 contributed privately for the same purpose, and what has been done by congregations in their own behalf. First, Boston, gave $8,604.78; Fourth, New York, $12,061.27; Walton, $2,410.50; First, Philadelphia, $1,500; Central Allegheny, $3,896.75; Jonathan's Creek, $1,250; Churchill, $2,540.65; North Cedar, $989.55; Evans, $1,000; Fremont and Wahoo, $700, and many others smaller sums. Seventy-three congregations gave for this purpose, and the church has expended an average of $4.70 per member. New York Presbytery gives $10.64 per member; Kansas, a mission Presbytery rapidly advancing to self-sustaining maturity, gives $4.48 per member; and Illinois, which has outgrown its early structures, gives $4.02. This is not a wasteful, but a wise expenditure, and is obedience to the divine direction, "Spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall * * make the desolate cities to be inhabited." This is not a time to dwell in ceiled houses and leave the house of God to lie waste. Costly adorning, for mere show or to rival anti-christian temples, should be avoided, and especially when so much is needed for the spread of the gospel; but every dollar expended in erecting a commodious and attractive church building, in multiplying the number of pews, and in providing comfortable sittings for gospel hearers, is a direct contribution to the conversion of the world. This enlarging of the house should always be accompanied with increased evangelizing effort, to fill it; and then it
an evidence of spiritual life in a congregation, and becomes a means of grace to a whole community. New England owes its greatness and power to the red school-house and to the white spire-crowned church; but mostly to the latter, which sanctifies the former by giving it the Bible, and perfects what it begins by gathering young and old to its Sabbath-school and gospel instructions. If we would become a power in the land, and secure the triumph of our distinctive principles, we must not neglect this element of strength.

5. National Reform.—Our Church is thoroughly alive to this scheme, as was shown in the liberal collections reported in the statistical column. Eighty-five congregations sent in contributions. These included every congregation in the New York, Philadelphia, Lakes and Illinois Presbyteries; all but three each in Rochester and Ohio; four each in Pittsburgh, Kansas, and Iowa. These contributions amounted to nearly $6000, almost $1,400 more than in 1873. If we but gird ourselves afresh each year for more earnest work in this behalf, and in God's name display the banner of civil reformation in subjection to King Jesus, we will ere long hear the angel proclaiming from every mountain top of our Great Republic, "The kingdom is the Lord's, and it is given to Him;" and from every vale and hill the answer will be returned with the voices of multitudes singing, "The Lord reigneth; Hosanna to our King. Alleluia, Alleluia!"

6. The Theological Seminary.—The Finance Committee reported the receipts for the Memorial Fund to be $7,745.48, leaving an unpaid balance of $15,557.74. The Chairman of the Memorial Fund Committee received at Synod, $1,002.36, and reported the donation of $6000 by the Pittsburgh Presbytery. This makes the contributions for the year, $8,747.84. The Students' Fund, provided to assist young men in their Theological course, yielded last year, $1250, this year only $960, which, if all had drawn upon it, would have given only about $50 to each. The Seminary Endowment Fund is $30,957.82, invested for the payment of the Professors' salaries; the income from this was $3,780.70. Both of these funds should be remembered by those who desire to do good with their money while they live, and when they are dead. The collection for current expenses was taken up by eighty-one congregations, contributing $2,110.48, and with the interest, fully covered all expenditures. God is answering our prayers for an increase of the ministry, by an increase of students in the various stages of progress. If the Church would prove worthy of this, and train up her ministry for efficient work in the Master's service, the Library must be greatly enlarged, and liberal contributions must be made to the Students' and Endowment Funds. "The liberal deviseth liberal things; and by liberal things shall he stand."

7. Education.—This scheme is rapidly securing the favor and fostering
care of the Church. Last year fifty-nine congregations contributed $1,394.91; this year sixty-six congregations contributed $2,200.12. The chief feature, however, is the amount contributed by tuition fees to Geneva College, which was $2,907.51, and nearly $1000 more than the whole income of the former year. With a full corps of Professors, and the confidence and liberal support of the Church, our children are furnished with superior educational advantages, and will become "as arrows in the hand of a mighty man." May Geneva College long continue to be "a river, the streams whereof shall make glad the city of God."

This brief review reveals life, health, and growth in all our Church Schemes, though in some respects it is still the day of small things. There is much room for improvement and increased effort in each, without any disparagement of what has been accomplished. In none have we ground of boasting, save in the Lord, whose mercies and grace we have experienced. Will not every reader ask himself, "Have I done my duty to these schemes of the Church? What can I do to increase their efficiency for good?" And may the Head of the Church, the hearer of prayer, bestow upon every one such measures of His Spirit and grace, that they may "revive as the corn, and grow as the vine" in ability and zeal, to further the work of the Church.

REGISTER OF BAPTISMS.

With this number we begin the publication of the record of Baptisms in our congregations. This Register will be continued month by month throughout the year as the items are furnished. We are satisfied, after careful consideration, that this will prove an interesting and valuable feature of our magazine.

It is proper that an event so important, as the introduction of a member by a solemn sealing ordinance into the privileges of the visible church, should be made a matter of public record. The whole society of believers, among whom this enrolment is made is interested in the fact, and is under obligation to preserve the record. To many of the sons and daughters of Sion, who are to-day active and interested in the work of the church, it must be a source of satisfaction to turn to the date of their connection in visible membership with the people of God, but the pastor's note-book or the Congregational Register has long since disappeared, and no chronicle of the fact can be found. In printing and multiplying the copies of the record we secure the preservation for generations to come.

It is important that the attention of children should be frequently called to baptismal engagements. It will prompt the parent in the duty,
and especially interest the child, if the register of the act, with name and date, be before them in print. Too many of our youth fail to understand that their baptism has given them a name and a place in the Christian Church. We propose by the Register to keep them in remembrance of this fact, and preserve a public witness which shall testify against the reckless casting away of precious privileges.

All pastors are requested to co-operate with us in making the Register from month to month as full and accurate as possible. Please send us by Postal Cards, as early as possible after Baptism, the full name, the name of parents, and the date. In any case where the pastor may fail, we trust the parents will furnish us the information.

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**Church News.**

**The Reformed Presbyterian Church.**

**Installation of Rev. T. P. Robb.**

The Commission of Iowa Presbytery appointed to install Rev. Thomas P. Robb as pastor of Sharon congregation, met in the church on Monday, July 6th, 1874, and was constituted with prayer by the Moderator. Members present, Revs. R. Johnson, and C. D. Trumbull, and elder John Logan; absent, Rev. W. P. Johnston, and elder John Gault. Mr. Johnson preached the installation sermon from 1 Tim. 5:17. It was an able and interesting discourse. Mr. Robb having been duly transferred from the Lake Presbytery to the Presbytery of Iowa, and no objection being offered, the usual queries were put and satisfactorily answered, and by prayer in the Name and by the authority of the Lord Jesus Christ he was installed pastor of the Sharon congregation. Mr. Trumbull addressed the new pastor, giving him a solemn charge, and exhorting him to fidelity to the Chief Shepherd and the Flock committed to his care. Mr. Johnson addressed the congregation in a worthy discourse, which will long be remembered by those that heard it. Mr. Robb enters upon a large field, and with the blessing of God upon his labors has the promise of success.

Sharon congregation, though recently diminished by the organization of Morning Sun, is still the largest of our country congregations. It was organized in 1846, and in May 1851 received, as its first pastor, Rev. J. M. McDonald, who was then ordained for this purpose. Under his efficient pastorate it rapidly increased, both by immigration and by large numbers who professed Christ being drawn thereto by his earnest proclamations of the gospel. Dr. McDonald lived to see the little flock, over which he had taken pastoral oversight twenty-one years before, become three bands; and a few months after his death, which occurred September 9, 1872, a fourth was organized.

As reported in the statistical table, Sharon has two hundred and four members, a Sabbath-school with ten teachers and one hundred and thirty-four scholars. The efficiency of the Session and Board of Deacons is attested by the fact that, though for two years destitute of pastoral care, they had an increase of fifteen by profession, and four by certificate; and contributed to every scheme of the church but one, the aggre-
gate of their liberality amounting to $2,813,71. We trust our young brother will receive a double portion of the Holy Spirit, and that under his ministry "The rose of Sharon" may continue to bloom with beauty, and increase in the fragrance of Christ.—Eds.

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**OTHER CHURCHES.**

THE UNITED PRESBYTERIAN GENERAL ASSEMBLY.

The General Assembly met in Monmouth, Ill., May 27th, 1874. Rev. John G Brown, D. D., was Moderator. Rev. Dr. Lansing was present from the Presbyterian in Egypt, and Rev. James S. Barr, from the Presbyterian in India. Two delegates from the Free Church of Scotland, Rev. J. C. Burns and Rev. J. H. Wilson, were also present.

This assembly represented eight Synods, fifty-six Presbyteries, 776 Congregations 74,833 Communicants. The total number of ministers reported is 595. One hundred and sixty-two of these are without charge. There are fifty-five Licentiates, and eighty-six Theological Students. There are evidences of growth throughout the church, and continued prosperity in the Home and Foreign Mission fields. 4,284 members were added to the church by profession, thirteen congregations were organized, and twenty-two houses of worship were erected. There was expended in the Foreign Mission field, last year, $64,963. Thirty-seven Missionaries and eighty Native Helpers were actively employed. 655 Communicants are reported in Foreign Mission Stations.

About $50,000 has been appropriated for Home Mission work. The grand total of contributions for all purposes is $863,293. This gives an average of $11.40 per member.

The "Report on the State of Religion," which is a review of the Presbyterial reports says:—"The general (condition) and (spirit) of our churches is highly favorable. Peace and harmony almost universally prevail." And again, "It appears that the work of glorifying God in the conversion of sinners and upbuilding of saints is hindered among us by covetousness, drunkenness, and secret societies more than by any other evils, and that the evil which above all others hinders the work and endangers the faith of our members is secret societies!" True, here is discovered a root that springing up has certainly troubled not a few congregations in this church.

After a pleasant meeting the Assembly adjourned to meet in Wooster, O., May, 1875.

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**REFORMED PRESBYTERIAN SYNOD, N. S.**

The General Synod of this branch of the church met in Cedarville, O., on May 20th, 1874. Rev. James Scott was Moderator. The roll contains the names of 16 ministers and 15 elders. The full number of ministers, including those in the British Provinces, is 23. Five of these are without charge. The sorrow of a great bereavement rested as a shadow upon this court. Since the last meeting of the Synod, three highly esteemed and prominent members of the court were removed by death, Rev. Alexander Clarke, D. D., Rev. W. Wilson, D. D., and Rev. J. N. McLeod, D. D. One of these, Dr. McLeod, was recognized as the most eminent and gifted minister of this body. His death left vacant the senior Professorship in the Theological Seminary. This chair was filled by the election of Rev. J. F. Morton, of Cedarville, O.

In reviewing the minutes, we find little of general interest. This church has no foreign mission, and, on account of the scarcity of laborers and the apparent lack of contributions, but little is done in the Home field. The reports from the several Presbyteries tell of a hard struggle to maintain a separate organization. We would feel like commending the earnest and devoted spirit in which this church bears up under many discouragements, if we could find any good reason for their separate communion. We
fail to discover any aspect of Revealed Truth, or any order of Divinely instituted worship, for which this church is bearing special witness. There are earnest and faithful men in her ministry who are doing much in their several fields to advance the cause of Christ, who are highly esteemed among brethren for their work’s sake; yet we do not think any interest of the Redeemer’s kingdom would suffer, if this branch of the visible church would disappear in some one or other of the ecclesiastical bodies to which, by profession, practice, and Christian fellowship, they are already so closely allied. The next meeting of this Synod will be held in Coulterville, Ill., on the third Wednesday of May, 1875.

MISSIONS,

HOME.

REPORT OF THE SECRETARY.

We are glad to say that Mr. D. W. Boxley will go to Selma, at the 1st of September, to take the place of Mr. Elliott, who returns to the Seminary. The week-day school has grown steadily, till it now numbers 310. The Sabbath-school averages 150. Are there not some members of the church who will place at our disposal the means of purchasing material for these schools, for which the ordinary fund is not available, such as maps, rewards, &c.? D. B. WILLSON, Secretary.

LETTER FROM MR. ELLIOTT.

Selma, Ala, July 3, 1874.

Dear Editor: I can say that our work at present is encouraging. Both our Sabbath-school and day-school continue to increase. The former numbers about 136, the latter 300, about 275 of this number regularly attend. We have five teachers assisting in the Sabbath-school. Our hour for meeting is four o’clock in the afternoon. All the other Sabbath-schools of the city meet in the morning. We open by singing a psalm or portion of psalm, reading and prayer. After which the children retire to their respective rooms and classes, where they recite the Catechism, Bible lessons and verses. They all take a deep interest in the Sabbath-school and make satisfactory progress. Many who attend the classes are unable to read; such have to be taught orally. We have quite a large Catechism class, most of whom can recite their questions as readily as many of the children in Covenanter families. We have a very large class in the “Short” Catechism of such as are not yet sufficiently advanced to take up the “Shorter.”

Psalmsinging has been no barrier in our road as yet; they sing the psalms quite readily and make good music. Many of the people here are not strangers to the “Old Psalms.” Mr. Johnson preaches twice on Sabbath and sometimes during the week. Our little building is frequently crowded, and with a very interesting and attentive audience. Our distinctive principles have been very cordially received, and there are many with us now whom we will have all the time.

I might here give you an idea of our method of work during the week: We take up school at 8.45 in the morning. The scholars assemble in front of the building, fall in rank like soldiers, and then file into the chapel. We open with reading and prayer; we formerly sung; but since our number has grown so large, and we have so few Psalm-
books, we have omitted singing for the present.* Prayers over, the scholars retire to
their respective class-rooms. We give one recess, of about fifteen minutes before noon.
We close the school about 3.30 P.M. We then return to our dinner, after which the
afternoon and evening are spent in missionating among the scholars and their parents,
and others whom we think need our attention in any way.

This is considered a very "tight time" in Selma, and while some of the colored people
get along very well, others are in a most forlorn condition, and need all the aid they
can possibly get. Many work very hard and receive but little for their labor; others are
out of employment altogether. Nearly all the men, except those of trades, (and many
of them,) have gone to Mississippi in hopes of better times, but many of them have been
disappointed. Nearly every family is supported by the wife, who washes and irons
nearly every day in the week, for that is the chief work which can be had. This is hard
work and poor pay, for frequently they are compelled to wait a great while for their
money. Of course the family must live in the meanwhile. There are many who would
send their children to school, but are unable to clothe them sufficiently, so they are
growing up in ignorance. I am told there are above five hundred children in and
about Selma who have never been in any school at all. This is lamentable.

When I survey the field before us in the South, everything seems favorable, to have
been made ready for our entrance into this place at this time, to have been waiting for
us. These people are in great need of some one to extend to them a helping hand,
while they are sinking beneath the waves of adversity. Those who run to their help
now will always have their favor and confidence, will be able even to turn them in any
way they will. They will look to such persons as their infallible guide. Not only have
the minds of the people been prepared for us, but external circumstances have been
shaped in our favor. A great opportunity is afforded for stations in the best and most
desirable localities. The tide of this financial misfortune which has swept over the
whole land, driving before it the rich and the poor, has made a grand opening for us in
the South. It has put many of the people of this part in very straitened circumstances,
forcing them to sell at any price. Property will not sell for more than half what it did
two years ago. Those who were once great in power, and brought down the iron heel
of cruelty upon the necks of the oppressed, are brought very low. Those who once
dealt in human flesh, who bought and sold men like cattle, whose god were gold and
silver, whose delight was in the cry of the auctioneer and the crack of the overseer's
lash, are now reaping the fruit of their sowing. Many of them are at their wit's end to
get along. Some have been compelled to borrow from those they once oppressed. They
are mortgaging their property, selling for half price, locking up their houses and leaving
the country, and I am told that some have sold the carpet from off the floor to meet their
necessities. Why all this? Well, if you ask, it will be told you that the cotton was
destroyed by the cotton worm, and the other crops failed. But we can look beyond this
to another and greater cause; we can read a different answer from the book of Pro-
vidence as it lies spread before us. Amid the cries of "bankruptcy," "ruin," and
"poverty," we hear the complaints of the laborer, who has been robbed of his hire, and
the cries of the poor whose covering has been taken away. "Woe unto him that buildeth
his house by unrighteousness, and his chambers by wrong; that useth his neighbor's
service without wages, and giveth him not for his work."

I have told you of the prospects in and about Selma. I will, in conclusion, speak of
the prospects for missionating in the surrounding country. There are four settlements
without the city, which present fine openings. One about four, two between four and

* Will not some of our generous readers supply this lack of Psalm-books, and restore the service of
song? We will gladly receive the money and forward the books.—Ed.
six, and the fourth about twenty miles distant. There have been Presbyterian congregations among them, but of late years they have gone down. We have had invitations to visit these places, but only one of them has yet been visited. The field is inviting, and we have the promise of the co-operation of the whites. They promise a building in which to worship, and aid in other respects. Our school and Sabbath-school are so large that all our time is taken up here, and we cannot explore these precious fields. We need more laborers in this bountiful harvest. The cry continually is, "Come over and help us." The work, here is great. Too great for one, or two, or even three. The harvest is ripe, and now is the time to work if we wish to save it. There is no time for idleness down here. What the church does, she should do at once. Everything is open now. The Lord has gone before us and prepared the way. Many of the supposed difficulties have fled away. Expected obstacles have not been found. Rough ways have been made smooth before us. This summer's work must tell on the Southern Mission. When we have such a fine opening made, I trust it will be well used. Let all who are interested in this mission come to our assistance. Let the church be thoroughly awakened to the cry of this long oppressed people. Let her rush to lift them up. Let not the harvests of these fine fields go unreaped, neither let us allow others to come in and reap them for us. In a few years others will possess the field, if we do not: "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

G. M. Elliott.

LETTER FROM MR. JOHNSTON.

As most readers of Our Banner are interested in the cause of Missions, and in the church here, it may give them pleasure to learn that we are enjoying the manifest tokens of divine favor. Our late Communion season, I am well persuaded, has been one of true revival. Ten were added to our membership—one on certificate, and nine by examination. Eight of these are young converts, rejoicing in the hope of pardon and salvation in Christ Jesus. The other is an accession from the Presbyterian Church.

A larger number sat at this Communion table than on any previous occasion; and I think the friends of Christ and our Reformation cause here feel that they had a time of refreshing. Well may they thank God and take courage. Brotherly love is undoubtedly increasing; and some who seemed to be halting between two opinions are starting off in the right direction with new zeal.

Our Sabbath-school continues to grow in numbers and in interest. The number of children being gathered in from the world steadily increases. Our Mission Sabbath-school which is held a few miles distant, and late in the afternoon, has met with opposition by some who are not free from the charge of sectarianism, and who are greatly in favor of "Union Sunday-schools," especially when they cannot have them all their own way. It is to be hoped, however, that by persevering effort, good will yet be done.

Permit me, on behalf of the congregation of Elliota, to express thanks to the pastor and members of the first New York Congregation, by whose generous contribution I was able to bring home with me a beautiful Silver Communion Set, and in the use of which we recently commemorated the death of Him without the shedding of whose blood there is no remission for sin. Thanks are also due to other liberal friends through whose generosity I was able to bring home nearly a hundred large and valuable books for our Sabbath-school library. They are read with avidity by many children and youth.

Universal health prevails, and this whole region of country is yielding most abundant crops of all kinds. This is the poor man's country, where the homeless or landless can soon become possessors of productive and beautiful farms, and enjoy homes of their own. It has abundance of pure, living water, and compared with most of the country
west of the Mississippi, plenty of timber for fuel. As to its salubrity of climate, its beautiful landscape scenery, and its productive soil, this country has no equal. Would that the moral and spiritual aspects of society were as pleasant to behold as is the physical condition of the country!

ELLIOTA MISSION, July 1874.

The American Christian Society for promoting Christianity among the Jews, is prosecuting its work in New York city. They have secured Barnabas Maimonides as a Missionary in addition to Rev. A. C. Tris, who has long labored in this field. The new Missionary is the son of a Jewish Rabbi, and a lineal descendant of the great Maimonides. A fine scholar, familiar with the Hebrew and many of the languages of Europe, and devoted to the work of bringing his brethren to the knowledge of Christ, he is a great acquisition to the Mission. Already he has preached Christ from house to house in the ears of scores of Jews, and many inquirers visit him, listening eagerly to the truth. His labors have been attested by bitter and scurrilous attacks made upon him by the Jewish newspapers. The seed is sown; we trust it shall not be without fruit.

Those who desire to aid in this work can remit directly to William H. Jackson, the Treasurer, Box 1729, New York. All remittances will be acknowledged in the Star of Bethlehem, the monthly organ of the Society, a copy of which will be sent gratuitously to all contributors.

FOREIGN

LETTER FROM REV. JOSEPH BEATTIE.

RYEGATE, VT., July 16, 1874.

Dear Brother,—I recently received a letter from my brother in Syria, of which the following is an extract, which, though not intended for publication, yet relating to a matter that is at present engaging the attention of the church in this and other countries, you may, if you think proper, lay before the readers of Our Banner.

Yours fraternally,

Jas. M. Beattie.

"You will perhaps wonder at the circumstances under which I am now writing this note. I am just on my return from Beirut, where I parted with Lizzie, who has gone to the United States to attend school. While at Beirut, I went to Damascus to see the three teachers, who are still in the Turkish army. Poor fellows! they have borne their trial nobly. A sight of them, both gladdened and saddened me. I fear the health of one has been permanently injured by his confinement. On leaving me he said, with a Christian resignation which well nigh broke my heart, "Give my salutations to my family and friends, whom I may never live to see again."

Everything depends on the action of the English Government in this matter—humanly speaking, so far as we can see—as it is a case of religious intolerance in direct violation of treaty obligations in which England is an interested party. If the British Government resolve to hold the Turks to the provisions of the treaty, the case will succeed, and religious liberty will triumph, and the course of the Earl of Derby has encouraged us to hope for this. Besides, this hope is strengthened by his known character for honor and integrity. While in Beirut I had an interview with the English Consul General for Syria, who read me a confidential despatch on the subject which he had just forwarded to Constantinople and London at the request of Lord Derby—in which he detailed the circumstances of the affair from the beginning—giving his own reasons at the end, for immediate and decisive action on the part of the British Government. The case is without a flaw, and if it should miscarry, the decree guaranteeing religious toleration in the Ottoman Empire is not worth the paper on which it is written."

We find the following letter in the Levant Herald, dated Stamboul, June 3d.

The case of the three Nusairiyeh converts remains unchanged notwithstanding the frequent promises for their immediate release that have been given, and the actual issue of orders to that effect, as was stated by Rashid Pasha several months ago. One of the
Latest facts in connection with the case is that Mr. Green elicited a promise from the Mushir that the men should not be treated with unnecessary severity pending the settlement of their case; but that very evening an officer beat one of the men severely to make him join in the Moslem prayers.

Last week a despatch was addressed by the Porte to Yaver Pasha, military commander-in-chief at Damascus, asking if it were true that the Protestant conscripts were reproached, beaten and imprisoned at Damascus. Yaver Pasha who is a simple, kindly man, was about to despatch in accordance with facts, but was overborne by higher authority, and obliged to answer in accordance with previous replies on the same subject. He telegraphed that the men were incorporated in different companies, that they had never been beaten or imprisoned or ill-treated in any way. This reply was communicated to her Majesty's charge d'affaires at Constantinople, and by him, I believe, to her Majesty's Government, and H. M. vice-consul at Damascus. But whether the men have been well or ill-treated is not the question in point. The ground on which their liberation is sought is that these men, who have been Christians from ten to twenty years, whose wives and children are Christians, and whose receipts for taxes paid, signed by Turkish officials, declare that they are Protestants, have been forcibly enrolled in the army not as Christians but as Moslems. The commander-in-chief said to Mr. Green in reference to these men that “there were no Christians in the army,” and that all who were in the army “must comport themselves as Moslems.” In the case of these men the firmans granting religious liberty to all Turkish subjects have been defied, although these firmans were ratified by the IX. clause of the Treaty of Paris. The cruel treatment to which these men have been subjected has never been put forward as a reason of their release, but merely as a cause for urgency in the matter. I regret, however, to have to say that, at the date of Yaver Pasha's telegram, Dawoud Suliman was kept a close prisoner, had never been entered as a regular soldier, and had never received either uniform or pay. The dragoman of the English consulate saw him in chains, and these were taken off at the request of the British Consul. At the same time Khalify was regularly beaten to make him join in the Moslem prayers, and on the 12th May the officers would only speak of the men, even to the English dragoman, as the prisoners. On the 13th May, Dawoud Suliman for the first time received his uniform, but he is still kept a close prisoner, and not yet regularly entered in the Turkish army.

These words have been spoken to Yousef Jedid, and the authorities here seem determined to justify their late despatch to the Government by post facto acts. It must, however, be clear to everybody that no amount of kind treatment in the future can alter the nature of the treatment to which they have been subjected in the past; nor can it in any way change the broad ground of law and justice on which the release of these sufferers is demanded. I have written at length on this matter, because I know that the enlightened members of the Turkish Government read the Levant Herald, and because I believe that the Porte is honestly endeavouring to obtain a true statement of the case, and to do what is right. This is proved by the despatch sent to Yaver Pasha, and by the order for the release of the men issued several months ago, and telegraphed to England by Mr. Lock.

THE MONTH.

THE BIBLE IN TURKEY.

An interesting letter to the Christian Intelligencer, from Rev. Dr. Bliss, agent of the American Bible Society in Constantinople, gives the following facts in connection with the recent prohibition of Bible circulation in Turkey. During the last sixteen years, 505,387 Bibles, Testaments, and portions of these in various languages, were sold in the Turkish empire for $130,905.35. Of these 26,282 were in the Turkish language, and were printed in Constantinople with the formal consent of the government, given fourteen years ago. In January last 2,276 copies of the Bible were sold at the depot and by the Colporteurs, of which 1,000 were in the Turkish language, and were sold to Moslems.

This unprecedented sale roused the ire of the Moslem authorities. They sent the police to the new Bible House, who returned an exaggerated report of the books and printing. The Minister of Instruction, backed by Sheik ul Islam, now determined to
stop its work, arrested a colporteur, took away his books and prohibited the sale. Being countenanced in this by the Sultan's Cabinet, they next sent police to the Bible House on the order of the Grand Vizier to seize all the books in the Turkish language; but were prevented by an appeal to the English and American Ambassadors. The Hon. G. H. Boker, American Minister, and the Secretary of the English Embassy, at once complained to the Minister of Foreign Affairs and to the Grand Vizier of this trespass, upon the rights of American and English subjects, and demanded satisfaction. The agents of the two Bible Societies united in a memorial to their respective legations, demanding through them of the Ottoman Government, "1. The right to the fullest liberty to print and dispose of the sacred Scriptures by sale or otherwise in this city and throughout the whole empire. 2. Protection to our agents and colporteurs in the prosecution of their legitimate business, recognized as such by the Turkish Government for a quarter of a century, during which period no disturbance has ensued from it as a cause."

In the meantime the Turkish authorities, as we learn from other sources, pursue their malignant policy, while endeavoring in a cowardly spirit to evade responsibility for it. In connection with the cruel treatment of our three teachers, it reveals the settled purpose to go as far as the Christian powers will allow them in overturning the religious liberty guaranteed by treaty. But the providence of Christ will bring good out of this evil, and make it help in preparing the way for the wider spread of the gospel. This very madness excited against the gospel of peace is an evidence of its power and prevalence, and is a sure precursor of the overthrow of this anti-Christian Government. "He shall also stand up against the Prince of princes; but he shall be broken without hand."

**OBITUARIES.**

**Rebecca Wasson.**—Died in Brooklyn, N. Y., April 21st, 1874. The deceased was born in Lansingburg, N. Y., in September, 1794. Her father William Thompson, for many years an active Elder in the Reformed Presbyterian Church, early gave her instruction in the principles and ordinances of the Church to which she was most devoutly attached. After her marriage, in 1826 to Mr. Wasson, she removed to New York, and, until the division in 1833, was under the pastoral care of Dr. McLeod. She united with others in forming the First Congregation, New York, and on moving to Brooklyn, took a very active and efficient part in the organization of the Brooklyn Congregation. She loved well the house of God; and when increasing infirmity deprived her of the public ordinances her soul was much cast down. At first she anticipated her departure with much anxiety, but soon fear was exchanged for hope, and she waited and watched for the coming of her Lord. Peacefully, as God giveth his beloved sleep, she passed into her rest. Three daughters and a son, with a large circle of friends mourn her loss.

**RESOLUTIONS ON THE DEATH OF MR. THOMAS CARLISLE.**

At a regular meeting of the Young Men's Association the Fourth R. P. Church, New York, the following preamble and resolutions, relative to the death of one of its members, were unanimously adopted.

*Whereas,* It has pleased our Heavenly Father to remove from this life one of our members, Mr. Thomas Carlisle; therefore, be it

*Resolved,* That in the death of Mr. Carlisle, we, the members of the Young Men's Association, have lost an earnest and respected friend—one whose presence and cooperation aided us much in advancing the interests of our Association, and one who, though of a modest and retiring disposition, furnished us an example worthy of our praise and emulation.

*Resolved,* That while in the affliction we humbly bow to the will of a Divine providence, we at the same time extend our heartfelt sympathy to the family of the deceased.

*Resolved,* That a copy of these Resolutions be forwarded to the family of the deceased; that they be published in a magazine of the R. P. Church, and that they be embodied in the records of the Association.

Wm. S. Frazier, Geo. C. Kennedy, James T. Kilpatrick, Committee.
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**GENERAL STATISTICAL STATEMENT**

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**NEW YORK:**

- Organized July 9, 1873, with 40 members.
- A. F. Cothron, Clerk.
- H. F. Sampson, Clerk.
- John Logan, Clerk.

**PHILADELPHIA:**

- For supplies.
- Estimated.
- Henry Dean, Clerk.

**ROCHESTER:**

- David Campbell, Clerk.
CAN PRAYER BE ANSWERED IN HARMONY WITH NATURAL LAW?*

BY THE REV. JAMES KENNEDY, NEW YORK.

It is a curious fact that while man has, in all ages, exhibited a strong tendency to act the part of a religious devotee, when the object of his worship is of his own devising, he has always, at the same time, manifested a strange reluctance to come into close fellowship with the true God, and seems glad of any excuse for neglecting to call upon Him. Whilst this disinclination and reluctance habitually to approach God in a spiritual service, in contrast with the wonderful tendency to superstitious excesses and devoteeism, so characteristic of all false religion, is easily explained by the purity of the divine character, man's fallen state, and our broken relations with God; yet it is interesting and instructive to consider the different pleas which the human heart has devised to cover up its wickedness, or palliate its criminality. In the days of Job men asked, (21: 15,) "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" under the plea as the context shows, of no need,—we have all the good we care for without Him. In the days of Malachi, again, similar language was used (3: 14;) but the plea then was, it will do no good; for the wicked, who neglect God, are happier and more prosperous than the pious. And so with the varying circumstances of human experience, the depraved heart is fertile in pleas to excuse its own loss of communion with God.

In our day a new phase of this miserable sophistry has made its appearance, and man seeks to excuse his neglect of prayer by the plea no

* The substance of the last of a series of lectures on "Modern Phases of Infidelity," and requested for publication in OUR BANNER.—Ed.
use,—the immutability of the laws of nature forbids its success. Though this form of impiety—the scientific, has obtained more prominence of late, owing to the proposing of the famous prayer test, yet its spirit has long been at work in certain circles, and some, who have been noting the spirit of the age, have long since foreboded danger to religion from this quarter. Thus Dr. Chalmers, about forty years ago, in his “Natural Theology,” in the chapters “On the Use of Hypothesis in Theology,” has exactly anticipated the present. Speaking of the services which science has rendered “in delivering us from the fear of imaginary spirits, supposed to reside in the earth, air, and ocean, and even in the luminaries of heaven,” and “purging nature from those mythologies, by which it was conceived to be peopled throughout its various departments, all of which the torch of philosophy has put to flight as so many spectres,” he remarks: “In regard to all the secondary causes, the study of which is the business of philosophy, our men of science have unlearned the whole superstition of other days, but here lies their error, that in ascending from these to the First Cause, they are in danger also of unlearning the whole of the religion of other days;” and adds, “Thus Philosophy may sometimes act with the power of a malignant genius in withering from our souls the very essence of religion.” How largely have these forebodings of a mighty mind been realized in many scientists of our own age!

The prayer test has a history. Some sixteen years ago, a day of humiliation and prayer having been appointed on account of a threatened defective harvest in England, and some skeptical clergymen having been blamed for refusing to join in such a service, the distinguished scientist, whose clear and elegant expositions of the nature of light charmed many in our own city, sympathizing with the objectors, and determined, to use his own words, “to lend them a helping hand in their struggle against odds,” published a short paper entitled “Thoughts on Prayer and Natural Law.” In this paper, to be found in his “Fragmentsof Science,” after claiming that science had “banished the demons of earth, air, &c.,” he adds, “One by one natural phenomena have now been associated with their proximate causes, and the idea of direct personal volition mixing itself in the economy of nature, is retreating more and more,” and adds, “We have ceased to propitiate the powers of nature, ceased even to pray for things, in manifest contradiction to natural law.” He ridicules prayer for a favorable season, and bountiful harvest, as “entreatings the Highest to make such meteorological arrangements as should ensure us food and such things as we require,” and declares “the dispersion of the slightest mist by the special volition of the Eternal, as truly a miracle as to cause a river to flow up a hill.” This paper gave rise to much controversy, out of which the proposal to test the efficacy of prayer arose. A friend, with his sanction, proposed, as
a means of ascertaining definitely whether prayer had any efficacy versus Natural Law, that a hospital should be selected, the one side of which should be under the best medical treatment minus prayer, the other to have the same treatment, and, in addition, all the advantages special prayer was supposed to secure, and let a comparison of the results prove or disprove, in the number respectively of cures, whether prayer has efficacy.

This proposal was differently received, but one result of it has been a large addition to our literature on prayer. Whilst however, much has been both well written and well said of late on this subject, much we are persuaded still remains to be said, so that in treating it as only another phase of modern infidelity—as one among a multitude of the flimsy pretexts, by which the unbelieving heart seeks to veil its loss of communion with God, there is no need, even at this advanced stage of the controversy, to follow in any beaten track. Besides, there are many things, both in the proposal and in the replies, which indicate much popular misapprehension and mistake about the nature, use, and objects of prayer, even on the part of praying men, which it may be useful to notice.

Can prayer be answered in harmony with natural law? The negative answer to this inquiry, implied in the proposal of the prayer-test, we boldly meet by two assertions. First, it rests on palpable mistakes, made by scientific men of a certain class, as to what are the principles on which the government of our world is conducted. And secondly, on a gross misapprehension, on their part, of the nature, use, and object of prayer.

**First.** The objection to the efficacy of prayer, on the ground of natural law, rests on mistaken views relative to the principles on which our world is governed. We notice three such mistakes.

1. The objectors seem always to think and speak of the world as being under impersonal, and not under personal government. Whether the eminent scientist, whose name is familiarly associated with the prayer-test, believes in a personal God, we have no means of knowing.* He speaks about the "Highest," "the Eternal," etc., but so indefinitely that his views of the nature of the Deity are very impalpable; whilst many, who sympathize with his views on prayer, are known Pantheists, whose only "Eternal" is matter and force. They all, however, speak of the government of the world as being impersonal, that it is ruled by law, not by will. Thus, in a passage already quoted from "Prayer and Natural Law," it is asserted, "the idea of direct personal volition mixing itself with the economy of nature, is retreating more and more." As it has been well put, "when they think or speak of God in the government of the world, it is as a principle rather than a person, a physical energy rather than a living

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* Since this was written, the *N. Y. Tribune* reports Prof. Tyndall as having passed the Rubicon, and boldly avowed his faith in materialism.—**Ed.**
agent—a pervading force which moves, and upholds, and regulates the whole economy of nature throughout all its countless diversities of operation, but not of one who thinks, wills, and purposes." Now one result must necessarily follow. In proportion as men think of God as a physical principle or energy, they will feel it to be unreasonable to pray to him. We pray to a person, not to a force. To borrow an illustration: we may bring a wheel to a stream of flowing water, as to a moving force, but we only put it in the way of the force, we do not pray to the stream, and entreat it to move our wheel. But suppose we employ a person to turn our wheel, we ask his help, whether it be in the bidding of authority, the earnestness of request, or the cry of humble petition. It is easy, therefore, to understand how men, holding that the government of the world is impersonal, have an antipathy and repugnance to prayer.

But this view of the government of the world is both mistaken and unphilosophical. It is utterly impossible to account for the structure, powers, and endowments of many things we see around us, without being compelled to admit the necessary self-existence and presence of an eternal mind. The design, contrivance, and adaptation, everywhere apparent in the works of creation, and the fact that some of these works are themselves possessed of lofty intellectual and moral powers, tell of the presence and activity of mind at their production; whilst the conservation and government of the world is as much the result of mental and moral, as of material forces. The whole human family, and by it, even the irrational and inanimate parts of our world, are subject to a rule, mental and moral. The mental phenomenon called volition has even in the creature a wide dominion, and can suspend, counteract, and modify the operation of physical law. Therefore, to assume the position that we are in a world in which cold, thoughtless, soulless materialism reigns alone and immutably, is unreal and contrary to facts, and therefore unphilosophical. Very different are the views of our world's government under the dominion of God, as presented in the Scriptures. There we have all under the care and control of a wise, loving, and watchful parent, "the Father of lights," who has an eye upon all our ways, and an ear always open to our cry, and to whom, in the exercise of his personal government, we are so closely related, that "in him we live, and move, and have our being," and "by him all things consist." And we believe it capable of the fullest proof, that this is the only view of the world's government, true and consistent in fact and philosophy, as well as unmistakably plain in the pages of the Bible.

2. It is an utter fallacy to assume, as these scientists do, that God cannot answer prayer without interfering with the order and stability of the physical laws. There is no greater mistake than to suppose that in asking rain, a bountiful harvest, or immunity from pestilence, we are requesting God miraculously to interfere with the operation of physical law; and it
is worthy of note that no scientist could more strongly assert the stability and permanence of such laws than does the Bible. One example out of many will suffice: "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants." Now, in ordinary cases of hearing prayer, the Scriptures never represent God as arbitrarily interfering with the settled order and "ordinances" of nature, but rather by their natural operation working out his will. Therefore, when the asking of God to bless a territory with rain and a fruitful season, is represented in "Prayer and Natural Law" as something equivalent to "asking the Omnipotent to open a new channel for the Rhone, and make a portion of it flow over the Grimsel pass," or that "the dispersion of the slightest mist by the special volition of the Eternal would be as much a miracle as the rolling of the Rhone over the Grimsel precipices," there is an unfair and disingenuous view presented of the sense in which prayer is offered to God as the Ruler of the world.

It is obvious that the operation of the laws of nature is not immutable in the sense that it cannot be changed or modified by mental skill, ingenuity, and contrivance, coming in at the proper point. For example, a congress of scientific men are lately reported as having discussed the practicability of modifying the rain-fall over many parts of the world, by paying attention to the growing of forests at suitable points. By largely planting and cultivating forests at some places, now defective in such things, and judiciously deforesting other parts, where there is excess, it is firmly maintained by meteorologists that a more equal distribution of rain over the earth's surface could be effected, so as to free us from droughts on the one hand, and floods on the other. Now, what is that but man attempting "to make such meteorological arrangements" as would secure us certain advantages—the very thing, the idea of asking which from God is turned into ridicule. To take another example. It is a law of our physical system that it will imbibe, and become infected by the poisonous matter generated by certain diseases, such as small pox, &c. Now, by anticipating the operation of this law, and impregnating the system with a few particles of vaccine matter, we alter or modify the operation of the natural law, at least as to one infectious disease. And yet who thinks of vaccination as miraculous? And is it not much more competent for God, who is perfect in knowledge, to interfere, if he pleases, so to modify the operation of physical laws, as "to fulfil the desire" of his people by their overruled agency, rather than by doing them violence?

But scientists object that we never see God thus interfering to modify the operation of natural law, and the very spirit of the prayer-test proposal is, "Let us see God interfering in answer to prayer." Such a
demand, however, is altogether unreasonable and unphilosophical. This will appear more obvious in another part of our subject, but here let it be noted, that rarely do we see or know many of the steps in the series of causes and effects that issue in any visible result. Take the case of a rain-fall. In this we can trace the chain of antecedents and sequents some distance up. We know that to produce rain there must have been condensation of vapor previously lodged in the atmosphere, and that this condensation must have been due to some atmospheric change affecting the density of the air, and consequently its capacity to hold aqueous vapor, and its pressure on the surface of the earth, of which the barometer will give indication. We can also learn that this atmospheric change was due to a stream of cold air rushing in from the pole, as it battled with the mighty wave current of heated air from the equator, or perhaps to some electric forces mysteriously working among the clouds. So far we may see with our eyes, or determine by our instruments. But are there no higher, no antecedent steps in the process? Yes, verily. Meteorologists admit that there are depths in meteorology which they have never reached; that the process which ends in a shower may commence in far distant causes. Many maintain that our seasons are undoubtedly influenced by the number and position of spots at any time on the sun's disc. Others, that the comets are supply-wagons to renew the exhausted electricity of the planets, and thus modify our meteorological changes; while others still, think that the great magnetic currents continually sweeping through the earth and the surrounding atmosphere, are sufficient to account for all the changes that take place. But let us strive to go higher still, and ask what produced or arranged the sun spots, the movements of the comets, or the direction of the magnetic currents, and then it is impossible not to feel that, far beyond the visible, there may be anterior steps, undiscovered and undiscoverable, where God may interfere to modify our changes in nature, without any violence to natural law. In the language of the great Scotch divine, already quoted, to bring about anything for which we pray, we may well assert that "there are springs behind the curtain of sense and observation," "antecedents within the veil, which, invisible to us, are overruled by his immediate hand, and yet overrule the whole of that visible succession which emerges from it without one law of philosophy being violated." There is, therefore, surely room enough for God to work in answering prayer without working miracles, and to suppose that He, whose handiwork creation is, whose volitions are the laws of nature, and whose servants are all the ordinances of heaven, has not power to make his own works subservice his own ends, is as untrue in philosophy as it is in religion.

3. The objection to prayer, implied in the prayer-test proposal, rests on another mistake—a tendency to dogmatize on imperfect data. For many months before the eventful 27th of September, 1825, when the
“father of railroads,” George Stephenson, achieved his first great success, thousands of the most skillful engineers, and many scientific men, declared that what he proposed to accomplish was a physical impossibility. By plans and calculations, and scientific data, they not only showed that it should not be attempted, but that it could not be done. In fact, the laws of nature, according to them, forbade it. One proved that the friction at the axle of an engine dragging a loaded train, at a rate of from ten to fifteen miles an hour, would soon, through the heat thus generated, weld axle and box into one solid mass. Another demonstrated that a gradient in the road, even of one in one hundred, would precipitate the whole in inextricable ruin; and another predicted that the slightest curve on the line would be fatal. But when Stephenson, on that eventful day, driving “Locomotive, No. 1,” passed over the line from Stockton to Darlington, dragging by his solitary engine, a train of twelve heavily loaded coal wagons, and twenty-two densely crowded passenger cars, and making, during the greater part of the trip, a speed of about fifteen miles per hour, men began to question the correctness of their calculations, and it was demonstrated that railroad travelling, at a rate of speed far greater than at first proposed, was not so much inconsistent with the laws of nature, as with men’s partial or mistaken views of these laws. And so it is when men dogmatize about the laws of nature being against the success of prayer. Do they really understand the laws of nature in the case? Take, for example, the hospital-test. Not a tithe of the laws which affect the human system, and promote or prevent convalescence, are known. How can you explain that vaccine matter will take hold of one constitution, and fortify it against varioloid infection, when it will be wholly inoperative in another? Why do the same medicinal appliances utterly fail to produce the same results in one case as in another? Why do we find in every known science that what was pronounced settled, fixed, and demonstrated, last year, is all overturned by some new experiment or experience this year? In fact, one is tempted to believe, sometimes, that even with scientific men, uncertainty and mutability were the only immutable laws of which we had any knowledge. Besides, the proposal altogether overlooks the influence in the case of the difference in moral character, and the moral habits of the previous life; and yet these are most important elements. And especially, the proposal ignores the power for good that there is in purely mental, moral, and spiritual appliances. There are moral and mental influences on the affections, imagination, hopes, and fears, which tell powerfully in promoting physical changes of the human system. How often will the presence and converse of a cheerful, sympathizing friend, or the felt presence of a beloved mother, or the tender nursing of one who understands our case, do more to promote convalescence than any medicinal doses. And prayer, by its power to soothe passion, allay irritation, inspire hope, work pa-
tience and submission, and above all, by giving to the mind a hold of God as something upon which it can lean with the fullest confidence, is one of the most powerful influences which operate through the mind beneficially on the state of our bodies. Yet all this we are asked, in the proposal, to ignore by a piece of arrogant and heartless dogmatizing as to the immutability of natural law, so imperfectly understood, that one of themselves, "a prophet of their own," has well said, that "after all they have achieved, they are only as men groping in the dark." To condition the Almighty by his own laws, instead of making him the condition of all conditions, the condition and Sovereign Ruler of all law, would be arrogant enough; but to condition God by our limited and often erring notions of natural law, is a blasphemy of which infidelity alone is capable.

(Concluded in next number.)

THE SCOTCH ASSEMBLIES.

BY THE REV. J. KERR, GREENOCK, SCOTLAND.

Continued from Page 288.

THE FREE ASSEMBLY

Does not commence its proceedings amid the pageantries of State Levees and Processions, yet more real work is done by it, than by the Established. Thirty-one years ago, the Free resolved, on the ground of high principle, to deny itself the temporal advantages and prestige of the Establishment, as such, and since, it has, without outward pomp, but with a greater measure of independence, proceeded in quietness to its own Assembly Hall. Dr. Duff, "The Prince of Modern Missionaries," preached the opening sermon, which contained an eloquent summary of the triumphs of the Gospel in all lands. As retiring Moderator, he proposed the name of Dr. Stewart, of Leghorn, for the Moderator's chair. Dr. Stewart was ordained in 1838, and has been engaged in Missionary work since 1845. The first Missionary station of the Free Church on the Continent of Europe enjoyed his ministry. By his zealous efforts Free Church stations were organized in Naples, Florence, Rome, and Turin, the Presbytery of Italy was constituted, and a most healthy stimulus imparted to the Waldenses. He has carried through the press a commentary in the Italian language on the New Testament. For a generation he has labored abroad, especially in Italy, which he has seen in fetters, but which he has also seen enjoying freedom. He has sown the
incurruptible seed on many a barren field, and, by the blessing of the Husbandman, the barren land has been made to rejoice and blossom as the rose. Such a servant the King delighteth to honor. In honoring him, the church is honoring his Master—her own exalted King. Dr. Duff's motion was warmly seconded by the Earl of Dalhousie, on which Dr. Stewart was introduced to the Assembly as Moderator.

The Free Church comprises 300,000 communicants, and represents about 790,000 of the population. In comparing the measure of her liberality in proportion to her numbers and generally understood ability with any of the other Churches, she will hold the foremost place. Her liberality is developing steadily and vigorously, every year showing a heartier and more hopeful interest in the various departments of her work. Among other items, the sum of £40,250 had been collected for Foreign Missions alone. A number of very interesting statements were made and excellent suggestions thrown out during the deliberations on the Reports of the Mission schemes. Many of the applications for ministers from India, China, Africa, and the colonies of Canada, Australia and New Zealand could not be granted. The people were calling, "Come over and help us." In a speech calculated to stir up many to take part in this great Missionary enterprise, Dr. Begg said, "If I were a young man and a preacher, and not specially restrained by any engagement, I would not stay a day in this country. Talk about preaching in a vacancy! Why the whole world is a vacancy." "At this stage," continued Dr. Begg, "it is extremely important to have a congress of representatives of all Protestant Churches to consider how the heathenism of the world was effectually to be dealt with on behalf of Christ. How long were we to be dealing with 240,000,000 of people, as in China, by means of a few men, and these dying out and none ready to succeed them? Was that a worthy state of things for the Church of Christ?" Dr. Stewart, of South Africa, referring to the contemplated Livingstone memorial, said, "I would humbly suggest that the most suitable monument of Livingstone's work would be that this Church, or several Churches together, should commence a mission on a carefully selected and commanding spot of Central Africa, which, from its position and capabilities might grow into a town, and afterwards into a city, and become a great centre of commerce, civilization, and Christianity. I would call it Livingstonia." Both of these suggestions are noble-hearted and loving, and though both—but especially the latter—would require a large sum of money for its execution and maintenance, yet it has often been proved that the judicious establishment of new schemes has not injured, but rather benefited, those already in existence.

"Dig channels for the streams of love, where love may broadly run, And love has overflowing streams to fill them every one."
The Sustentation Fund, which was originated at the Disruption, and has been one of the Church’s chief means of prosperity, has had a signal increase during the past year. In the words of Dr. Buchanan, who laid the Report on the Assembly table; “Twelve months ago, things were in such a state among us (the divisions about Union) that numbers were in the full belief that we were on the eve of a great disaster. But the dark clouds which then hung over us, and which seemed ready to burst in a desolating storm, broke suddenly into calm and sunshine, giving us, as so often happened before, only a fresh occasion for setting up another stone of remembrance, and for saying gladly and gratefully, ‘Hitherto hath the Lord helped us.’ As regards the Sustentation Fund, the increase amounts this year to no less a sum than £15,800; and its total income since last Assembly has reached the goodly figure of £152,-112.” Then in further praise of the Church’s zeal, but discovering his well-known voluntary proclivities, Dr. Buchanan proceeds, “For my part, I greatly prefer to see this noble annual revenue for the support of the Gospel, coming in as it does from the countless and continuous free-will offerings of the Church’s own members, rather than to have had it provided by the gigantic and once-for-all contributions of a whole community. The latest revenue of our disendowed and disestablished church has this year reached the noble amount of £511,000, a sum, which, as annual income, would represent a capital of nearly thirteen millions. In view of facts like these, well may we, with mingled gratitude and wonder exclaim, ‘What hath God wrought!’”

Anxiety to learn what attitude the Free Assembly would assume in relation to the Patronage Bill was shared by all interested in the present politico-religious crisis. It was remembered that a large majority of the Church had been “trimming their way” to seek union with the Voluntary United Presbyterians, and, on the principle contained in the record, “they mingled with the heathen and learned their works,” that their desire would be rather to fall into the arms of Voluntaryism than into those of their old friends. Hence it was believed that the Assembly would turn a cold shoulder to the Established in the article of her Reformation and greater liberty, and that jealousy of the great advantage resulting to the latter from the abolition of the yoke under which she groaned would have much to do with the decision of the Free. Principal Rainy, one of the leaders of the late Union majority, proposed a motion to the effect that no alteration in the Law of Patronage could remove the grounds of separation between the Established and Free Churches; that it was unbecoming and unfair that such legislation should have been proposed without consulting the Free Church; that the measure was framed on erroneous principles, etc., and that the Assembly neither petition for nor against. The speeches in support of this motion brought out, with even more clearness than the motion itself, the sectarian animosity and
bigotry that are festering in the Free against the Established. One of the speakers promulgated the following code of morality: "I consider this Bill an unfair one and I will oppose it because it encourages those who opposed this Church, and makes a concession to those who wronged this Church!" Mr. Nixon, of Montrose, as the representative of the minority, who continue to hold the establishment principle, proposed an amendment, to the effect that this Bill will remove the fundamental evil, the operations of which have broken in pieces the ancient Reformed Church of Scotland, and also, that even were Patronage abolished, the Free Church could not return to the Established till "other questions of serious import were solved." The debate turned principally on the point whether Patronage was the fundamental evil which forced the disruption of '43. That Mr. Nixon's supporters had the best of the argument is evident from the following facts. The General Assembly of 1842 (in which the Free Church party were in a large majority) found as follows:—"Patronage is a grievous evil, attended with injury to the cause of pure religion in this church, is the source of all the difficulties in which the Church is now involved, and, therefore, ought to be abolished." Lord Macaulay states, "From the Act of 1712 (Queen Anne's Act restoring Patronage) undoubtedly flowed every secession and schism that has taken place in the Church of Scotland." Dr. Chalmers, the leader of the Disruption party in '43, writing at the time, says, "Will they repeal the Act of Patronage? Its repeal would light up a moral jubilee in our land; and happy, harmonized Scotland, again at rest, and having gathered her wanderers into one, would address herself with renewed vigour to the extension of that Church, which would then have become the object of affection and confidence to her children." As the minority had the best of the argument, so also they had the best in Christian love and liberality. Interruptions and hisses were frequent on the part of the majority. Dr. Frazer echoed the feelings of his brethren in the minority, when he said, "A boon has been offered to a sister Church; and I hold that it is not manly, it is not generous, and that it is not Christian to be interposing on our part so many obstacles to that Church obtaining the freedom which we ourselves have secured, though certainly at a greater price." So strong a grasp has the Charybdis of Voluntaryism upon the "Church of Scotland Free," that, in spite of argument and Christian spirit, Rainy's supporters numbered 367 over those of Nixon.

The proceedings of the next sederunt brought out much more plainly the Voluntaryism of the Free Assembly. In connection with overtures from several Presbyteries anent the "Disestablishment of the Churches in these lands," Mr. Cullen proposed a motion asserting that a "proper relation between the Church and State is in accordance with the word of God, and is set forth in our standards and public documents as a funda-
mental truth"; that it is the duty of the "Free Church to seek the Reformation rather than the Disestablishment of those State Churches," etc. The reception with which Mr. Cullen was met when he ventured to speak in support of his motion was painful and humiliating in the extreme. Interruptions and "laughter," and "loud" and "renewed laughter," were the responses to the clearest statements of truth and the most appropriate quotations from the Word of God. Dr. Adam of Glasgow, moved that the Assembly declare that "the maintenance of the existing establishments involves great injustice," and that "Disestablishment would be conducive to the general good of the community." The latter motion was carried by a majority of 200.

On a review of the whole proceedings of the "Scotch May Meetings," we see sunshine and shadow, cause for gladness and cause for sadness. The bright lines are often very bright, the dark shadows are seldom very dark. The brightest lines are spiritual life which the Churches, one and all, possess, and the missionary spirit they so earnestly cherish. The darkest shadows are the speedily developing tendencies to National Secularism and to innovations on the purity of Christian Worship. It cannot be doubted that an unscriptural liberalism in relation to the doctrine, discipline, government, and worship of the Church, and in relation to the principles on which political government should be conducted, is making rapid progress and acquiring increasing strength throughout the kingdom. Martin Luther said, that "The Gospel of God's grace was like a flying summer shower; it dropped here and there, and passed on." It may be that the shower of Gospel doctrine concerning the Crown Rights of the Mediator—a doctrine which indeed has "dropped as the rain" upon Scotland—after watering for centuries the land, is now about to pass on. The "signs of the times" should lead us to prayer, that He would bring back the departing glory, that judgments like those poured out on the Churches of Asia Minor—Churches which "like hearts that break, yet brokenly live on"—might not come upon us; and that the drops of this doctrine of Mediatorial Dominion which have begun to fall on the Great American Continent may refresh and revive the heritage of the Lord. So that should Britain turn wholly unfaithful to her Governor, "enlargement and deliverance may arise from another place." Whatever the issue of the present commotions may be, this we know that

"The Lord doth reign, and clothed is He with majesty most bright:
His works do show him clothed to be, and girt about with might.
The floods, O Lord, have lifted up, they lifted up their voice;
The floods have lifted up their waves, and made a mighty noise.
But yet the Lord, that is on high, is more of might by far
Than noise of many waters is, or great sea-billows are."
Family worship is the daily sacrifice that is offered up morning and evening: "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even." Its importance is incalculable, as it implants imperishable seeds in the heart, moulds the character, develops the Christian graces, furnishes the best armor for daily conflicts, and educates for eternity. It is God's common school, from which His Bible is not excluded, and where religion is daily taught. In family worship the Christian finds the best preventive against the temptations of the day: "Hem the day well with prayers and praises, and it will be less likely to ravel out before night."

With all its conceded advantages, yet the declaration stands uncontradicted, concerning some of the larger denominations, that "not one-third of the heads of Christian families statedly maintain family devotions." Besides this lamentable neglect of this ordinance, there is frequently a defect in the manner of its observance, that often neutralizes its influence and renders it unattractive, particularly to the youth. It is said that Philip Henry, the father of the commentator, was most exemplary in his practice of family devotion. Besides the regular plan of reading and expounding the Scriptures morning and evening, he used strongly to recommend singing, saying that it was a way of exhibiting godliness, like Rahab's scarlet thread, to such as pass by our windows. His children and servants used to take notes of his expositions; and the foundation of Matthew Henry's Commentary was laid from these notes. To aid Christians in the performance of family worship, we recommend a few pertinent hints, without endorsing every phrase, in the subjoined article from the editorial columns of the Christian Weekly:

The pleasantness and profitableness of family worship do not depend primarily on any method. They depend on life. Family devotions are often both tedious and unprofitable, simply because there is no true devotion in them. Nothing is more inert than the form without the reality of godliness. Prayers without the spirit of prayer are a profanation. Many a father habitually violates the third commandment at what he mis-
names family devotions: he takes God’s name in vain, in his formal and unmeaning prayer. The children are sharp critics, and they detect the sham of show-worship. There has been a courteous wrangle at the breakfast-table between husband and wife; or a cross and snappish rebuke of some childish fault or folly. With the odor of that wrangle still in the room, with the rankling of that un-Christian rebuke still in the hearts, the chairs are pushed back, and a chapter is read in the Bible, without note or comment, and the prayer that has been repeated so oft that the children know it by heart, is repeated for the three hundredth time that year. Or a train is to be caught, and the head of the family looks at his watch, and says, “Hurry, children, I must be off in ten minutes,” and he goes through the accustomed devotional drill, with his mental eye on his watch. No method can give grace to such graceless domestic ritualism.

The first condition of pleasant and profitable family prayers is spiritual life. Let the father come to them with his heart full of love to God, and joyful thanksgiving for his abundant mercies, or with his heart subdued by a sense of sin, and humbled with a conscious dependence on Divine grace, or strengthened and inspired by a secret sense of trust and confidence in an all-powerful and all-loving and ever present Saviour, and his experience will make itself felt in the tones of his voice, in the beaming of his eye, in the carriage of his person, in an unconscious glory, that, like the nimbus of the ancient painters, will encircle his head; and whatever his method, the family prayers will not fail to be both pleasant and profitable.

Shall we ever forget the family devotions in our grandfather’s old home? The Bible-reading was without note or comment, and often of passages quite incomprehensible to our juvenile understanding. The prayer was the same prayer every day in the week, and every week in the year. But we believed in grandfather; we believed in the reality of his piety, in the practicality of his religion, in the real presence of the God whom he addressed. And the memory of those sacred moments of converse with God are to the present day, though years have intervened, both pleasant and profitable, even in their recall from the dim and shadowy past.

But though no method can make formalism in family worship other than offensive to both God and man, there are some elements in method which may help to render true spiritual worship more pleasant and profitable, especially to the young.

One is the use of music. In our own household, singing is as essential to family devotion as praying. It is praying—congregational praying. We all have our books. The youngest, who knows neither notes nor letters, and cannot sing, can make a joyful noise unto God, and he joins in it as heartily as any one. It does not require a musical family to add
music. Let the children select in turn their favorite Psalms. If you
do not know how to sing, learn: let your children teach you.

Another element is a wise selection of Scripture. The Old Testament
stories are as fascinating to children as any stories to be found in litera­
ture. Read through, in course, the Life of Joseph, or of David, or of
Daniel. Encourage the children to ask questions. Ask them questions.
Throw away formalism. Read as you would read another book.

Or turn to the New Testament. Take the practical teachings of Jesus
Christ. Devote fifteen or twenty minutes before breakfast to the study
of the chosen portion. Find in it some plain, practical, simple lesson.
Read and explain. Five verses read, and so interpreted that the children
get the meaning, are worth more than a chapter read formally and per­
functorily. Let us illustrate by an imaginary reading.

FATHER (reads:) Blessed are the poor in spirit; for theirs is the king­
dom of heaven. Jennie, what do you suppose Christ means by "poor
in spirit?"

JENNIE (doubtfully:) I suppose humble in spirit.

FATHER: Yes. The boys are very apt to think it is a great thing to
be high-spirited. But Christ says the very opposite character, one lowly
and humble in spirit is blessed. "Because theirs is the kingdom of
heaven." What does that mean, Johnny?

JOHNNY, (who is never in doubt on any question:) That they shall go to
heaven, sir.

FATHER: Not exactly; it does not say theirs shall be, but theirs is the
kingdom of heaven.

MOTHER: Some one says we carry heaven about with us in our own
souls.

FATHER: And Paul says the kingdom of heaven is righteousness and
joy and peace in the Holy Ghost. The humble and lowly-minded will
have the consciousness of God's presence, and the joy and peace which
that brings.

A single illustration like this, taken at random, will suffice for our pur­
pose; which is to show that the thoughtful reading of even a single
verse, interpreted and applied, will prove both more pleasant and profit­
able than the perfunctory reading of a chapter.

Make your prayers short and simple. If we were to select a motto for
the family altar, it would be, "Ye are not heard for your much speak­
ing." Do not model your prayers on those of the sanctuary, and pray
all round the globe. It is not necessary to include the Jews and the
heathen every morning. Remember that you are to lead the devotions
of your children, and frame petitions which they can understand. Adapt
your prayers in some measure to their wants. Pray for the sick neighbor;
for rain in time of drought; for help in school tasks and school sports.
But whatever you do, do not pray at your children. Do not take that
occasion to tell God of your children's shortcomings. Do not convert
your prayer into a lecture. Be short, be simple, be earnest, but above
all things be genuinely and unaffectedly devout. And frequently, if not
habitually, close with the Lord's Prayer, and teach them to join with you
in repeating it. So give them a part and share in the service.

THE LAST GREAT PRAYER-MEETING.

The account of it may be found in the sixth chapter of Revelation:
"And they said to the mountains and rocks, fall on us, and hide us from
the face of Him that sitteth on the throne, and from the wrath of the
Lamb." This is the prayer that will be offered.

There will be a great multitude at that prayer-meeting. Many prayer-
meetings are very thin—few are present. Not so this one. All that have
ever treated the Lamb of God unworthily, and persisted in it, will be
present. Millions have done this. Millions more will probably do it.
They will all be at the meeting.

Distinguished persons will be present. Those who live upon the high
places of the earth usually have little to do with prayer-meetings. They
are above such things. They leave such meetings for the poor, the un-
learned, the low in life. But they will come to this meeting. We have
express mention of this: "And the kings of the earth, and the great
men, and the rich men, and the mighty men, said, "Fall on us." They
may never have been in a meeting where there was prayer before, but
they cannot stay away from this.

There will be great emotion in that meeting. It will not be dull, and
drowsy, and formal. There will be feeling—the deepest feeling. Men
must have some terrible emotions, when they are lead to cry to the rocks
and mountains to fall on them. How dreadful must be the sight of Him
that sitteth on the throne, when their fear inspires such a prayer as this!
There will be no indifference in that meeting.

They will all pray. Some prayer-meetings have but two or three, a
few at most, that take any part in them. The mass often take little or
no part in the meeting. Not so of this meeting. The record runs, that
not only the great men above mentioned shall pray, but "every bondman,
and every freeman." And then the nature of the object before them,
viz., God on his throne of judgment, and the Lamb in his wrath, decides
that all will pray. The whole assembly, feeling the same terrible emo-
tions of dread, will be constrained to offer the same prayer.

And what a prayer! It is not addressed to God, or the Lamb. They
never received any spiritual homage from the multitude present at this meeting. They so ill-treated the blessed God, and carried it to such desperate length, that they now despair, as they well may, of any mercy. Hence the dreadful prayer before us. They would go anywhere, or suffer anything, to escape or hide from God. "Hide us from the face of him that sitteth on the throne." They begged to be crushed beneath the mountains, rather than meet the frowning face of God. They chose that the rocks should fall on them, and grind them to powder, rather than encounter the wrath of the Lamb. To what desperate misery must men be driven, when they can offer so dreadful an imprecation upon themselves! The attendants upon this meeting are all from this world. "The kings of the earth," etc. We have divine assurance that all who persist in treating Christ unworthily, are on their way to this meeting. The multitudes who are now doing this, think little of this matter, yet every day spent in sin is hastening them toward it. Most of them have little to do with prayer-meetings in this world, and none of them have anything to do with the spiritual service of God. They refrain from prayer now, but they will pray then. God's character and claims were not in their thoughts here, but they will be deeply moved by a consideration of them there.

Reader, are you on your way to this meeting? You hope not. But it is your manner of life, and not your hope, that determines this. If you have little or nothing to do with prayer in this world—if no family or secret altar is fragrant with the incense of your supplications—if you are now averse to drawing nigh unto God, you are certainly on your way to this meeting. If you do not pray here, you assuredly will there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here, from day to day. Love it. Watch unto it. Persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and mountains to hide them from the face of Him that sitteth on the throne, you will sing, "Worthy is the Lamb that has redeemed me unto God by his blood."—The Gospel Field.

MEDITATION BY AN INVALID.

This is the last July evening I shall probably ever see. Solemn, yet sweet thought! Yes, before another July, this weak and wasting frame will surely sink beneath the sod. This busy hand will then be still, these eyes closed forever to this earthly scene. But, be it so; if I never again welcome this smiling month, never again breathe this balmy air, nor view the radiance of these sunlit skies, I go to the unfailing source
of light, the lovelier scenes of paradise, the brighter glories of heaven. But, more than all, I go to Jesus. Even here it is sweet to think of him, to pray to him, to lean upon him, to feel his tender hand, to hear him whisper peace, to rest upon his love. As yet I have only tasted that love; but soon I shall know its tenderness and strength, its depth and its height, its length and its breadth. Oh, blessed anticipation! how feebly I can conceive or realize it! yet it is inexpressibly more than enough to make all sadness flee away.—Dublin Tract.

CHILDREN'S BREAD.

A HISTORY OF CROWNS.

BY MASTER JOHN S. M'WILLIAM, NEW YORK.

Crowns are of very ancient date. Their original use was momentary in conferring honors upon victorious generals, brave soldiers, and revered priests. They appear to have been composed at first of simple wreaths of weeds and wild flowers, or the leaves of oak, myrtle, laurel and other trees and shrubs. The perishable nature of these materials, however, compelled the substitution of gold and silver and various metals.

The earliest of metallic crowns were imitations of the leaves they replaced, and became permanent ornaments used regularly on great occasions. The high priest's mitre, among the Israelites, was an early form of crown, and the bishops of the Greek and Roman churches still wear such an article. The Pope, who claims the title of "Universal Bishop," wears a mitre encircled by three crowns, which before the annexation of Rome to the kingdom of Italy, were taken to represent his supreme authority, ecclesiastical, civil and judicial. In all the early specimens of art, representing the persons dubbed saints by the Romish church, it is a very noticeable feature, that they are portrayed with a nimbus encircling, or a crown resting upon the head.

Looking into the history of the symbols of monastic orders, represented in art, we find mention made of the crown, and absurd caricatures of their meaning. When it is the attribute of a martyr, it signifies the victory over sin and death, or denotes that the saint was of royal blood: in the latter case, it is usually placed at the feet.

The first crown was said to have been woven for Pandora by the Graces, and that Saturn was the first to wear a crown. It was held by the Greeks and Romans to be a very high honor to gain a crown; but be this as it may, we know that at the present day to be crowned king is
the highest temporal honor which man can obtain. The Jews boast that three crowns were given to them, the crown of the Law, the crown of priesthood, the royal crown.

We all know that Christ, when nailed to the cross, wore a crown of thorns; of what it was made we are not certain, but, a certain distinguished traveller states that the plant was one known as the "Arabian Nabk," which has many sharp thorns and would inflict painful wounds. Its flexible, pliant, and round branches, might easily be plaited in the form of a crown. It also resembles the rich dark green of the triumphal Ivy wreath used for making crowns, which would add to the irony that had already been heaped upon Christ. John tells us that "a crown was given unto Him that sat upon the white horse." Although the crown is an emblem of victory never put upon any person until he has been to the field of battle and vanquished his enemies, yet here the crown was given to Christ before He went to the battle, so confident is the Lord of hosts that Christ will gain the victory. What further proof do we want that Christ will be victorious, and that when fighting for "Christ's Crown and Covenant" we are on the side of the right, and are certain of victory sooner or later? Well, then, did our fathers choose their motto, "For Christ's Crown and Covenant," and nobly did they labor to crown Him Lord of all, believing that they would succeed, and expecting in turn to be crowned by Him not with earthly honors alone, but with heavenly glory.

So, seeing that a crown is a thing to be desired, let us work steadfastly in faith, and try to obtain something higher than temporal riches and pleasures; for if we work faithfully, we shall be rewarded, since the Lord hath promised that we shall obtain a crown, the glory and joy of which will abundantly recompense all the hardships and toil of our present warfare: and when the Chief Shepherd shall appear, they that are found to have done their duty, shall have what is infinitely better than a temporal crown; they shall receive from the grand shepherd a crown of life that fadeth not away.

THE CARE OF GOD.

"Do you see this lock of hair?" said an old man to me during my recent visit to his house. "Yes, but what of it? Is it the curl from the head of a dear child long since gone to God?" "It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head." "But why do you prize a lock of your own hair so much?" "It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God and of His special providence
than anything else I possess. I was a little child of four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy axe as it went up and came down upon the wood, sending off splinters with every stroke in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forwards, and in a second my curly head lay upon the log: I had fallen in the moment when the axe was coming down with all its force. It was too late to stop the blow; down came the axe. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered—I from my fright and he from his terror. He caught me in his arms and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the ground, and gave thanks to a gracious God. Having done so, he took up his axe and found the hair upon its edge. He turned to the log he had been splitting and there was a single curl of his boy's hair sharply cut through and laid upon the wood. How great the escape? It was as if an angel had turned aside the edge at the moment it was descending on my head. With renewed thanks upon his lips he took up the curl, and went home with me in his arms.

"That lock he kept all his days as a memorial of God's care and love. That lock he left to me at his death-bed. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust Him forever. I have had many tokens of fatherly love in my threescore years and ten, but somehow this speaks most to my heart. It is the oldest and perhaps the most striking. It used to speak, to my father's heart, and now it speaks to mine."

What say you, dear children? Is not this an instance of delivering mercy on the part of our gracious God? And this God is the same kind being who gave you life, has watched over you and cared for you until now.

_GOD IS OUR FATHER._

Christ especially revealed him as a Father. In his first and last words Christ calls him "Father." As a Father God thinks of us, loves us, works for us, cares for us, protects us, and provides for us. Father is the most endearing name by which he is made known to us. "I should have been a French atheist," said John Randolph. "had it not been for one recollection, and that was when my departed mother used to take my little
hands in hers and cause me on my knees to say "Our Father who art in heaven." "This little word Father," says Gurnall "lisped by faith in prayer by a real christian, exceeds the eloquence of Demosthenes or Cicero, and all the famous speakers in the world." "My life," says Evans, hangs by a single thread; but that thread is in a Father’s hand."

"I never fear," said a little child, "when my Father is with me."

When our Tom was six years old he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house his mother said:

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach this life-lesson:—In all troubles, pray and hang on like a beaver; by which I mean, that while you ask God to help you, you must help yourself with all your might.—Young Pilgrim.

**SCRIPTURE ART GALLERY.**

**KEY AND PROOF TO THE SCRIPTURE CHARACTER OF AUGUST NUMBER.—**The initials form the name of Jehu—II. Kings ix. 20.

1. J-acob,
2. E-noch,
3. H-ermon,
4. U-zziah,
5. Gen. xlix. 10.
7. Ps. cxxxiii. 3.
8. II. Chron. xxvi. 16, 20.

**ANOTHER CHARACTER.**

The initials of the following prove the name of a flourishing church in Asia Minor:

2. A kinsman of Paul.
4. A place where Paul was in peril from his own countrymen.
5. An eloquent man and one mighty in the Scriptures.
6. A city from which Paul narrowly escaped with his life.
7. The first-fruits of Achaia.
8. One of the Apostles.
10. A political sect among the Jews.
11. A division of the Roman army.
KEY TO MENTAL SCENE OF AUGUST NO.—Gideon and the angel.—Judges vi. 11-18.

ANOTHER SCENE.

It is a touching and animated scene in an eastern wilderness. A band of about 400 men of somewhat wild and reckless appearance, are stopped in their rapid advance by the approach of a peaceful little company, who have just emerged from the shadow of a well wooded hill. As they encountered the armed force, a lady, who has been riding, instantly dismounts, and advancing, throws herself at the feet of a noble warrior, who is their leader. Her countenance is eloquent with youth, beauty, and intelligence, and she appears to pour forth a torrent of impassionate speech. The chieftain looks on her with admiration, and his stern countenance relapses beneath her gentle and winning earnestness. Key in next number.

A NOTE.

Among the many who have forwarded answers to our Scripture character and scene of the August number, the following gave correct answers: S. D. and Jas. L. Gordon, Philadelphia; L. C. S. and J. B. S., of Sabbath-school of the 2d R. P. C., (Dr. Wylie's,) Philadelphia; John Shannon, Jr., Brooklyn; Hugh A. McIsaac, Marchand, Ind. Co., Pa., and M. A. Boggs, Breankneck, Pa.

We will publish, in due time, many of the valuable Characters that have been received from our friends. In the meantime, we continue to solicit additional contributions from willing pens.

REGISTER OF BAPTISMS.

"And of Zion it shall be said, That this man and that man was born in her."—Ps. lxviii. 5.

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<td>May 18, 1874</td>
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<td>James McKnight</td>
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<td>Anna Belle McClelland</td>
<td>David &amp; Mary J</td>
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<td>Mary Ellen Amanda Crowe</td>
<td>Rev. S. J. &amp; Amanda R</td>
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<td>Jas. Renw'k Alvin Prattson</td>
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<td>Feb. 22, 1874</td>
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<td>George Melvin Maben</td>
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<td>Mar. 29, 1874</td>
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<td>George William Robb</td>
<td>John and Rebecca</td>
<td>May 23, 1874</td>
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<tr>
<td>David Ross McCoy</td>
<td>John and Mary</td>
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<td>Minnie McCormick</td>
<td>William and Martha J</td>
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<td>William David Shorn</td>
<td>James and Christina</td>
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<td>Leslie E. McNaughton</td>
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<td>Wm. French</td>
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<td>Elton L. Roney</td>
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<td>Earle Leon Jameson</td>
<td>Robert H. and Emma</td>
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<td>Harriet Jane Fraser</td>
<td>Reuben and Israel</td>
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<td>Mary Agnes Sleith</td>
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* For the pastor.
EDITORIAL.

LIBERALITY IN OUR CONGREGATIONS.

Last month we reproduced the statistical table of the Iowa Presbytery, and the General Statement. The Presbyterial table was very imperfect; and the report of two congregations, having come in after the General Statement was prepared, were not added to it. We secured an additional report and corrected statements of three others which add much to the completeness of the report, and present the Presbytery in a more favorable and just light. From these corrected tables we take our figures for this article.

The tables are more complete than ever before. The membership of every congregation is given, with the single exception of Sandusky in the Ohio Presbytery, which in 1870 had only eleven members. There is a financial report from every congregation except Syracuse, Lochiel, Toronto, Pine Creek, and Sandusky. As the membership of the first four is given without any financial statement, the average contributions of the Rochester and Pittsburgh Presbyteries would be seriously affected; these are, therefore, deducted from the membership in the calculation made. Forty-seven congregations contributed to every scheme of the Church, and thirty-two report money in every blank in the tables. Undoubtedly in some cases collections were given to the schemes which are not reported, either through carelessness, or because, being small, they are sought to be concealed. In either case it ought to be otherwise. The instructions on the back of the statistical blank have not been followed in some cases. The "Other Benevolent Objects" column is sometimes blank, when it is certain that at least a collection was given to the Travelling Fund, which should be in this column. Pulpit Supply is in some cases put in Pastor's Salary column, which is better in vacant congregations, and in others in the Home Mission or Other Benevolent Object's column. The reporting of cents adds a heavy burden to the labor of clerks, and makes the tables too large for the printed page. The Clerks of Presbyteries can remedy this, so as to affect but slightly the accuracy of the reports, by omitting the cents, if less, and adding one to the dollars, if more, than half a dollar. Or the Treasurers of congregations can do it by retaining the cents when they are under half a dollar, and making up the dollar when they are over the half. Sessions, however, should direct this.

The total contributions this year are $200,606.42, which is an average of $20.62 for the entire membership of the Church. Last year the total was only $176,864.27, or $19.76 per member; and the year before it was $201,532.11, or $22.95 per member. Thus there is a large gain over last year, but a small falling off from 1872. The Benevolent contributions, reckoning in this all except Pastor's Salary and Miscellaneous, were $97,
787.18, or $10.05 per member; or if we deduct some $36,000 expended by congregations, in erecting their own houses of worship, there is still over $61,000, or about $6.50 per member given, without any selfish interest. The following table will show in each Presbytery and in the Synod the rate to each scheme, to miscellaneous, benevolent and all purposes, and the rate last year to benevolent and all purposes.

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Foreign Mission</th>
<th>Home Missions</th>
<th>Southern Mission</th>
<th>National Reform</th>
<th>Theological</th>
<th>Education Fund</th>
<th>Church Extension</th>
<th>Pastor Salary</th>
<th>Miscellaneous</th>
<th>Benevolence</th>
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This Table gives a good comparative view of the state of liberality in the various Presbyteries, and of the interest which is shown by each in the Schemes of the Church. But an examination of the congregations will afford a more effective illustration of the unequal measures of this grace which obtain among us, and, by the blessing of God, coming nearer home, may quicken and develop in some a higher measure of its exercise. To represent fairly, and avoid repetitions, congregations building new churches will be put in SMALL CAPITALS, and those without a pastor in Italics; since the one increases, and the other diminishes the amount of contributions.

New York Presbytery gives more than two-fifths of the whole sum contributed by the Church, nearly one-half of the benevolent contributions, and more than one-third of the support of the Schemes. The rate per member is nearly one-third larger than in any other Presbytery, and over double that of five others. Every congregation contributed to the Foreign Mission, and to National Reform; but only First New York, Second Boston, Barnet, and West Hebron, gave to all the Schemes; and there are thirty-one blanks unfilled in the various columns. Fourth New York gives the largest amount, $17,085, ever contributed by any of our congregations, except Pittsburgh, which in 1870 gave $19,085, and has the largest rate per member given this year. Second New York gives to Church Schemes, $8,989.46, or at the rate of $23.47 per member; a sum and a rate unprecedented in the history of our Church. Their Report shows a rate per member to Foreign Mission, $3.74; to Home Missions, $0.70; to Southern Mission, $0.41; to National Reform, $3.42; to Seminary, $4.71; to Church Extension, $7.45; and to other benevolent objects, $4.11. The amounts given to the Foreign and Home Missions, Seminary, and National Reform, exceed those of any Presbytery except New York and Pittsburgh. The Second Boston, by the omission of a foot-note, (g. for 10 months) is misrepresented in Pastor's Salary. It gives the largest rate per member, $22.06, for this purpose. The average per member to all purposes, and for Benevolence, is as follows in the various congregations: Fourth New York. $95.45, and $74.49; First
Boston, $50.45, and $40.43; Walton, $48.92, and $39.19; Second Boston, $45.57, and $12.31; Second New York, $36.62, and $23.47; Third New York, $33.32, and $16.63; Brooklyn, $23.62, and $7.06; Coldenham, $22.52, and $11.81; First New York, $22.18, and $7.48; First Newburgh, $15.99, and $3.33; Second Newburgh, $14.87, and $4.12; West Hebron, $14.12, and $1.63; Kortright, $13.67, and $5.67; West Galway (Mission Station,) $13.25, and $0.75; Bovina, $12.72, and $3.67; Barnet, $12.69, and $5.06; Ryegate, $11.51, and $2.94; Craftsbury, $9.36, and $2.05; White Lake, $9.35, and $2.20; Topsham, $5.89, and $1.61.

Philadelphia Presbytery gives more to Benevolence, but a smaller total, than last year. It is the first Presbytery in the support of the Southern Mission, giving double the amount, and four times the rate per member, of any other. It is second in the rate per member, and third in the amount given to the Foreign Mission; and is second in the average rate to benevolent and general purposes. The congregations average per member to all purposes, and to Benevolence, as follows; Baltimore, $36.23, and $13.16; First Philadelphia, $23.76, and $8.95; Second Philadelphia, $23.90, and $11.02; Third Philadelphia, $20.50, and $6.08; Conococheague, $14.05, and $2.90.

Rochester Presbytery appears unfavorably in the statistics, on account of the absence of financial reports from three congregations. This makes the amount of contributions smaller than last year, though it has increased in the rate per member. All the congregations with pastors give to all the schemes, and Sterling, without a pastor, gives to all but one. Ramsay, gives per member, to all purposes, $24.69, and to Benevolence, $4.32; Rochester, $21.31, and $8.26; Lisbon, $14.22, and $5.52; York, $13.41, and $4.33; Sterling, $10.94, and $4.02; Syracuse, $12.69, and $5.06; Lochiel and Toronto are not reported.

Pittsburgh Presbytery falls off, both in the average and in the sum total, from last year; but this is due chiefly to the completion of costly houses of worship. Fifteen congregations give to all the schemes; all but two give to the Foreign Mission, and all but three to National Reform. Pittsburgh gives the largest sum, $8,660.72. Poland and N. Jackson leads in support of the schemes, giving $20.84 per member: viz., to Foreign Missions, $2.79, to Home Mission, $0.53, to Southern Mission, $0.59, to National Reform, $5.17, to Seminary, $8.41, to Education, $1.19, to Church Extension $0.66, to Other Benevolent Objects, $1.51. The following is the average per member of the different congregations, to all purposes and to Benevolence: Poland and N. Jackson, $36.44, and $20.84; Central Allegheny, $36.42, and $25.58; Oil City, $30.88, and $2.92; Pittsburgh, $30.07, and $9.89; Salem, $24.62, and $6.19; Allegheny, $21.26, and $9.05; Slippery Rock, $20.32, and $6.37; Miller's Run, $19.90, and $12.04; Little Beaver, $17.92, and $7.11; Wilkinsburgh, $16.66, and $4.89; New Castle, $16.41, and $5.62; North Union, $16.36, and $3.51; Oil Creek, $14.44, and $4.44; Brookland, $14.23, and 4.72; New Alexandria, $11.41, and $3.27; Union, $11.37, and $4.06; Clarksburgh, $11.12, and $3.01; Parnassus, $0.35, and $1.73; Monongahela, $8.87, and $2.85; Rehoboth, $8.54; Bear Run, etc., $8.06; Adamsville, $3.97; Springfield, $2.10; Pine Creek, no report.

Ohio Presbytery consists mostly of small congregations, and four are without Pastors. Three congregations give to all the Schemes of the
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Church. Jonathan's Creek gives to all purposes, and to Benevolence respectively $35.83, and $34.62; Middle Wheeling, $20.41, and $12.82; New Concord $13.22, and $7.11, giving to the Education Fund more than double the amount given by any Presbytery; Utica $12.65, and $5.28; Muskingum and Tomica $12.56, and $1.68; Londonderry $9.38 and $2.56; Brownsville $3.95 and $0.34; Sandusky, no report.

Lakes Presbytery, including one plural charge, and one stated supply, had full pastoral care for all its congregations during the year, and gave the largest sum per member, $9.74, to Pastor's Salary. Cincinnati gives the largest amount and proportion per member, but contributes to only three Schemes. Southfield gives the next largest sum, and contributes to all the Schemes at a rate exceeded by only one congregation. Cedar Lake gives the largest rate to Benevolence. Five congregations give to all the Schemes. Cincinnati gives at the rates of $34.44, and $0.87; Cedarville $26.91, and $4.20; Garrison $25.42, and $2.63; Southfield $14.09 and $6.13; Cedar Lake $12.32 and $6.50; First Miami $11.81 and $5.54; Second Miami $10.87, and $5.17; Lake Eliza $9.43, and $1.07; Rushsylvania $8.83, and $3.66; and Macedon $6.54 and $1.73.

Illinois Presbytery carries the palm for liberality to all the Schemes, only two congregations failing to give to all, and they omit but one each; so that this table has a fulness with which no other Presbytery can compare. Churchill gives the largest amount. Princeton gives the largest sum per member. Bethesda gives the largest proportion to the Schemes of the church. Princeton gives per member $35.09, and to Benevolence $11.97; St. Louis $30.53, and $4.68; Churchill $24.55 and $18.54; Staunton $19.96, and $5.37; Bethesda $18.66, and $6.45; Elkhorn $11.59, and $5.71; Old Bethel $10.06, and $3.49; Bethel $9.85, and $2.29.

Iowa Presbytery has gained largely in liberality. The want of Pastors is greatly felt. Only three congregations contributed to all the schemes. The youngest of its congregations is first in liberality. Morning Sun gives per member to all purposes and to Benevolence $22.67, and $13.74; Lind Grove, $18.31, and $5.05; Washington, $16.72, and $1.48; Elliot $15.41, and $1.10; Sharon, 13.78, and 4.85; Rehoboth, $13.04; Maquoketa, $12.57, and $2.84; Vernon, $11.91, and $0.98; Walnut City, $10.46, and $1.64; Hickory Grove, $9.68, and $2.71; Lake Reno, $8.51; Kossuth, $7.15, and $1.47; Round Prairie, $6.29.

Kansas Presbytery, is still largely mission ground, but is making a worthy record in liberality, having fully doubled its rate of contributions to the schemes, and nearly doubled its general average of the former year. All the congregations with pastors, except one which omitted one collection, and one with a missionary pastor, gave to all the Schemes of the Church. Evans gives the largest total, but gives nothing to the Schemes. Fremont and Wahoo, gives per member $48.07, and $32.16; Evans, $33.60, and $16.94; Olathe, $16.70, and $6.79; North Cedar, $13.06, and $9.67; Pleasant Ridge, $9.24, and $2.02; Republican City, $8.72, and $5.12; Clarinda, $7.96, and $1.34; Winchester, $7.09, and $2.09; Sylvania, $4.90, and $1.31; and Tabor, $4.83, and $0.89.

These figures show a large development of the spirit of liberality among our members, and a fulness in the divine bounty from which so much could be given. The striking disproportion shown in the rate of giving arises in some cases from want of "the willing mind," but in
others is wholly due to greater wealth or special circumstances. The large contributions made by some congregations show what our church could do for Christ, if such liberality were general or constant; and many of the small sums are doubtless, like the widow's mite, more in proportion than the greatest gifts, and are given in the spirit which counts nothing of the things possessed as their own. May this spirit of the early Christians soon characterize all God's people.

OUR CORRESPONDENTS will please notice the change of address given on the Cover, and send all communications to 309 West 52d Street, New York.

CHURCH NEWS.

REFORMED PRESBYTERIAN CHURCH.

ORDINATION AND INSTALLATION OF THE REV. J. C. McFEETERS.

A call from the Congregation of Manchester and Parnassus on Mr. J. C. Feeters was presented at the April meeting of the Pittsburgh Presbytery. The call was accepted, and arrangements were made for his ordination and installation on the 19th of June. The commission met on the day appointed in the Manchester Church. A large audience assembled to witness and join in the solemn services of the day. Mr. McFeeters delivered a lecture from Matt. viii. 34-38, and a sermon from James i. 20. These exercises, together with the examination in the usual course, were cordially sustained. Rev. T. C. Sproull preached the ordination sermon from Prov. xi. 30. "He that winneth souls is wise." Prof. Sloane, who presided in the service, led in the ordination prayer. T. C. Sproull addressed the pastor, and Prof. Sloane gave the charge to the people. The new pastor was heartily received by the congregation. The administration of the Lord's Supper followed very appropriately on the next Sabbath. Pastor and people sat down together at the Communion table and sealed their covenant engagements with the symbol of the blood of Christ. There was indeed the joy of espousals, and long will they remember it.

This Congregation, although comparatively a new organization, has a membership of 131 Communicants. Parnassus is on the line of the Allegheny Valley R. R., eighteen miles from Pittsburgh. It is beautifully located, and is rapidly increasing in business and population. Manchester lies five miles to the east of Parnassus. Both branches of the congregation have houses of worship. The organization was effected on the 20th of June, 1870. One year afterwards, June 15th, 1871, Rev. J. M. Johnston was installed as their first Pastor. This relation, so pleasant and promising, was continued for only eighteen months. Mr. Johnston gave notice to the congregation and Presbytery of the resignation of his charge to enter the communion of the U. P. Church. The pulpit was left vacant in Jan. 1873.

Mr. McFeeters, who now enters upon the pastoral duties is fresh from the Seminary, and will bring into his labor all the ardor and strength of early manhood. For his constant encouragement and support, he has exceeding great and precious promises. Into the fellowship of the Gospel Ministry we heartily welcome our Brother.

INSTALLATION OF REV. P. P. BOYD.

The Commission appointed by Illinois Presbytery to install Rev. P. P. Boyd pastor of Old Bethel congregation, convened for that purpose, July 20th, 1874. The sermon was preached by Rev. J. M. Faris, from 1st Cor. iii. 9: "For we are laborers together with God." Prof. Sloane, who sat in the Commission as a consultative member, led in the installation prayer. The charge was given to the pastor by Rev. D. G. Thompson, and to the people by Rev. D. S. Faris. There was a large congregation present, who
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manifested their satisfaction with the choice of pastor by coming forward and giving him a hearty shake of the hand. Mr. Boyd enters upon his new field of labor with many bright prospects. May a grateful people continue to love and support him, and may his labors among them be greatly blessed. — D. G. Thompson, Clerk of Com.

Old Bethel congregation has long been one of the largest in that stronghold of Covenanters in Southern Illinois. In the year 1841, Rev. James Wallace was installed pastor, and for twenty-six years labored diligently among this people. In May, 1867, at his own request, he was released from the pastoral charge, to engage in the work of National Reform, in connection with the Illinois Association. For two years the congregation remained vacant. Mr. W. J. Gillespie, a licentiate, having accepted their call, was ordained and installed pastor in October, 1869. This relation was constituted under very favorable circumstances, but their hopes were soon disappointed in their pastor. In the second year of his pastorate, and before the meeting of Presbytery, he left his pulpit, and entered the communion of the U. P. Church. Again, for almost three years, they have been vacant, but yet the statistics show no lack of interest and zeal in the cause. Last year this congregation contributed to every scheme of the Church, and their collection for the Foreign Mission was the largest in the Presbytery. They have also the largest increase in membership, and, what is specially worthy of note, seventeen were added by profession.

The pastor just installed, Rev. P. P. Boyd, has been ordained for two years, and has been released from the pastoral charge of the congregation of Cedarville, Ohio. Being found worthy, a larger trust has been committed to him. This field of labor is an important and interesting one, and we trust he will be long spared to cultivate it with fidelity and increasing prosperity.—Eds.

The Commission of Iowa Presbytery appointed to ordain and install Mr. E. G. Elsey, upon his acceptance of the call of Rehoboth congregation, met at the call of the chairman at Rehoboth Church, on Friday, August 14th, at 10 A. M. Members present, W. P. Johnston, chairman, and C. D. Trumbull. Elders D. F. Willson, and Hugh Thompson; absent, Rev. R. Johnson, and John Logan. Rev. T. P. Robb, who was present, was invited to sit as a consultative member. Mr. Elsey having been duly certified by the Presbytery of the Lakes, the Commission proceeded to hear a public exhibition of his gifts and qualifications for the work of the ministry, after which he was examined in Hebrew, Greek, Theology, Church History, and Church Government. These trials for ordination were unanimously and cordially sustained. The ordination sermon was preached by Rev. W. P. Johnston from Titus ii. 1. “But speak thou the things that become sound doctrine,” who also led in the ordination prayer. C. D. Trumbull gave the charge to the Pastor, and T. P. Robb the charge to the people.

The congregation of Rehoboth was organized in the summer of 1854, and about the same time called Rev. R. B. Cannon to be their first Pastor. The call was accepted, and he was shortly after installed, and continued to minister to this congregation until December 17, 1867, when the pastoral relation was dissolved. Now again, in the good providence of God, their eyes are permitted to behold their teacher.

Mr. Elsey enters upon the field of labor with good prospects of success. During the week of his ordination, which was also the week of preparation for the observance of the Lord’s supper, fifteen members were added to the congregation, the most of these by profession, and more than one-half of this number were young men.

The Church is located on a rolling prairie, which is as healthfully fertile and beautiful as any in the State, and is largely occupied by a church-going people, yet there is “room” for more of the same class.

We trust that the relation thus constituted may be long continued, and be a blessing to both pastor and people, so that when the Chief Shepherd shall appear and say to this pastor, “Where is the flock that was given thee, thy beautiful flock?” he may say, “Here am I and those whom thou hast given me.”

C. D. TRUMBULL, Clerk.

We have also received from the Chairman of the Commission a report of this ordination from which we make the following extracts.—Eds.

Mr. Elsey’s trial sermon was from Ps. lxxiii. 25, “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” The believer loves Christ supremely because, 1. Of what He is. 2. Of what He has done. 3. Of what
He is now doing. 4. Of what He will yet do. The sermon was delivered with the earnestness that belongs to this preacher. The examination that followed was thorough on the part of the examiners, and successful on the part of the examined. * * *

We will not close this without saying that it gave us no little pleasure to welcome to our Presbytery one whom we have known and liked these many years, with whom we were associated in college; one, who notwithstanding difficulties, has reached his aim—the sacred desk. May God keep him for long years in it. We are quite glad to have such a neighbor as brother Elsey. We have been present at but few ordinations, but if people are always as glad as the brethren at Rehoboth to receive a pastor, then it is good to be a minister. Few enter on the ministerial work with more to encourage, than does Brother Elsey. His people are kind, the country magnificent, and his field wide and promising; for is not his field “Rehoboth”?

W. P. Johnston, Chairman Committee.

SYNOD IN IRELAND OF THE R. P. CHURCH.

The Synod of our brethren in Ireland met in Londonderry on the 15th of June. Rev. J. W. Mackeown, the retiring Moderator, preached the opening sermon, from Phil. iii. 8. Rev. Dr. Houston was chosen Moderator.

The four Presbyteries, the Northern, Southern, Eastern, and Western, made very full reports on the state of religion and Christian work in their respective bounds, showing some increase in membership, and interest in the Covenanted cause. A very full and valuable report on the subject of temperance was presented by Rev. J. A. Chancellor. The resolutions on this subject passed by Synod are not as strong as the brethren here would desire,—yet they show that the Church is considering the magnitude of this evil, and is determined to suppress it. The proposition for a General Council of the Presbyterian Church was also before this Synod, and was very cordially entertained. The following action was taken:

"As the Reformed Presbyterian Church has ever desired to recognise the fellowship of the household of faith, and to co-operate in efforts for the extension and establishment of the kingdom of Christ, in consistency with adherence to the Westminster Standards and the obligations of the Covenant National and solemn League, we approve of the general objects of the Ecumenical Council of the Presbyterian Churches, and do hereby appoint a committee consisting of Dr. Houston, Dr. Dick, Rev. J. E. Chancellor, and Rev. R. Nevin, to correspond with other Committees on the subject."

In correspondence with the Church in this country, we find the following action. "Mr. Caldwell, delegate from the American Church, then addressed the court. Mr. Russell moved, and Mr. Mackeown seconded the motion, that the cordial thanks of Synod be given to Mr. Caldwell for his presence and address. The thanks were conveyed in suitable terms by the Moderator. It was intimated that there was a probability of Messrs. Chancellor and McFarlane visiting the United States of America next summer, and it was unanimously agreed that the Moderator and Clerk be authorized to furnish a commission to these brethren as delegates from this Synod, should they carry out their intention."

From the statistics, as published, we learn that the church in Ireland has twenty-eight ministers. Two of these are missionaries in the foreign field. There are thirty-seven congregations. Twenty are self-supporting. The total membership is 4,456. For the information of our readers, we subjoin the following statistics:

Ballissmills congregation: T. Dick, pastor, 140 members; Bailenon: A. Savage, 212; Ballyclabber: J. D. Houston, 150; Ballylaggan: J. Hart, 230; Belfast: J. A. Chancellor, 325; Bready: C. K. Toland, 150; Convoy: J. W. Mackeown, 200; Creivagh: G. Douglas, 180; Derrock and Ballymoney: J. Brown, 340; Dromore: J. Thompson, 182; Faughan: J. P. Sweeney, 170; Kellswater: J. Dick, 236; Killinchy: 36; Kilraughts: W. Toland, 172; Knockbracken: T. Houston, 230; Londonderry: R. Nevin, 95; Loughbrickland: J. F. Hurst, 130; Newry: A. McL. S. Lyons, 117; Newtown-limavady: 240; Rathfriland, T. Hart, 240; Ballyclare: W. Russell, 90; Ballylone: H. McFadden, 100; Cloughmills, 12; Donegal: J. Dromore: 28; Dublin: 14; Fairview: G. Lillie, 38; Garvagh: 100; Grange: W. S. Ferguson, 50; Larne: 25; Lisdonnan: 9; Liverpool: 23; Magherafelt: J. Thompson, 24; Mulvin: 38; Newards: R. Allen, 67; Ringrash: T. Boyd, 75; Stranorlar: R. McFarland, 75.
OTHER CHURCHES.

THE SCOTCH SYNODS.—BY THE REV. J. KERR, GREENOCK, SCOTLAND.

The United Presbyterian Synod, numbering 690 members, and representing 474,000 of the population of Scotland, has just concluded its sittings in Edinburgh. The Reports and Returns submitted show a warm interest in the cause of Missions at home and abroad. The necessity for more extended and vigorous work among the neglected in Glasgow and other large centres was felt and repeatedly urged. It has been proved by statistics thoroughly trustworthy that there are 150,000 in Glasgow, and 500,000 over all Scotland, that are living in total neglect of all the means of grace, without God and without hope in the world. The number of students at the Theological Hall was every year on the decrease. Ministers could not be obtained for their regular congregations. How then was the work of awakening the dead thousands to be accomplished? Lay evangelism on a more extended scale than had yet been attempted was the necessity of the hour. Dr. McGill, Dr. Scott, Dr. McEwan, Dr. Edmond, and others, addressed the Synod on this subject with unusual fervency and power. A regular collegiate curriculum should not be required of those who would be willing to consecrate their time and talents towards the extension of the Redeemer's kingdom, and steps should be taken to facilitate the sending forth of trained evangelists as laborers into the fields white already unto harvest. For objects outside its own special mission fields the United Presbyterian Church had contributed during the year £6,120. She occupies in various parts of the world, widely distant from each other, eight foreign Mission fields,—Jamaica, Trinidad, Old Calabar, Caffarria, India, China, Spain, and Japan;—the total educated agency in these several places consisting of 325 persons. The entire income of the Church for the year amounted to £338,378, of which the odd £38,000 were expended beyond the three Kingdoms:—“not an amount too great, and not, in the estimate of any competent judge too high a proportion, when they retained the £300,000 for their own churches, or to be expended on work around their own doors.” One sederunt was almost wholly occupied with the consideration of the present status of ministerial remuneration with a view to augmentation. Three gentlemen of excellent Christian character and great practical ability,—Ex-Provost Morton, Greenock, and Messrs. McCowan and R. J. Middleton, Glasgow,—urged in very forcible addresses the necessity of raising the minimum to £200 per annum. The higher rate of living, the fact that in other professions the rate of remuneration had been largely raised, the fact that they had an insufficient number of students doubtless arising partly from the insufficient remuneration, and that there was greater competition for educated men, all these conspired to press upon the Church the necessity for enlarged liberality toward ministerial support. If the ministry was to contain within its ranks the most talented men, “if the ministry was to be the leading agency in the promotion of the world’s best interests, as it ought; if the ministry was to maintain the position it has held in education and the various departments of literature, as it ought; the people must devise and execute more liberal things than heretofore. “Their voluntaryism,” said one of the speakers, “was watched with a jealous eye, and were they to rest in their endeavors till there were thrown into their treasury gifts more than sufficient to supply all their wants, and to show to the country that a Church dependent on the free-will offerings of the people had been the first to provide a fair remuneration to all its ministers?”

The place of meeting was more than usually full on the evening on which the question of Union in England was taken up. On the other side of the Tweed there are 106 congregations of the United Presbyterian Church. There are also 140 congregations called the English Presbyterian Church,—a body in relations of perpetual federation with the Free Church. The latter body contains such men as Dr. Dykes, Dr. Frazer, Professor Lorimer, D.D., Rev. A. Saphir, etc. Both of these bodies have sprung up in England from the emigration principally of Scotchmen southward. It is not unnatural that these children of the Scotch dispersion should think of a union among themselves. The English Presbyterian Church was the most earnest for the Union, and negotiations were going on between their joint committees with the most satisfactory results. But when the eleventh hour had almost come, about the half of the U. P. Congregations discovered that the incorporating union contemplated would cut them off.
from the parent Church in Scotland, and hand them over to an alliance with a Church or Synod whose financial condition is not so flourishing as that of the old Synod in Edinburgh, and which, consequently, was not a pleasing prospect for congregations whose exchequer needed now and then a supply from the Synodical funds. Notwithstanding the divided state of opinion on the part of the U. P. Congregations in England, as shown by the returns, Dr. Cairns of Berwick moved that steps be taken immediately to consummate the Union, and that for that purpose the U. P. Synod meet in London in October. Dr. Graham, of Liverpool, seconded the motion. Dr. Johnstone moved that the negotiations towards an incorporating union be suspended for a time Dr. Redpath, London, seconded. After an animated discussion, a vote was taken, when the amendment was carried by a small majority. This decision is looked upon as wonderful from a Synod that has been far ahead of the other Presbyterian Churches in calling for union, charity and liberality. In his disappointment, Dr. Edmond consoled himself by saying, "The ship of union had got upon a sunken reef, but would float when the tide came up and get into the harbor."

The distinctive principle of the U. P. Church is Voluntaryism, or National Secularism. Its manifesto, issued recently, declared that all State interference in the way of legislation in favor of things sacred, or in the way of supporting religion, was intolerant and persecuting. So much does the Synod dread the very appearance of what it believes evil in this direction, that the fact of the Board of Foreign Missions receiving a grant from the British Government for the support (not for the religious training) of orphans in the Church's Mission Schools in India was introduced by overture, as a step in opposition to the principles of the Church, and was severely commented on by many of the members—with special severity by those of the more marked Voluntary type. Mr. Hutton, Paisley, a very advanced Voluntary, gave in the "Report on Disestablishment and Disendowment." The Report expressed the principles of Voluntaryism, pure and simple, against existing Establishments not only, but also against the very principle of an Establishment. Mr. Hutton followed the reading of his report by a speech of great power, sustained raciness, sarcastic pungency, and containing sufficient evidence that the speaker was complete master of the past history and present position of the whole question. A motion, proposed by Dr. Johnstone, seconded by Dr. Edmond, London, to the effect that "Synod is strongly opposed to all legislative proposals to deal with the question of patronage in the Established Church of Scotland, otherwise than as a part of a final measure for the disestablishment and disendowment of that Church," was unanimously agreed to. A strong indication of the high state of politico-ecclesiastical feeling was shown in the deep earnestness of the Assembly, and the renewed applause and cheers that greeted the several "points" made by the speakers. There is an old maxim, "Fas est ab hoste doceri." Those who hold dear the great doctrine of Mediatorial Dominion, and its correlate duties upon nations as such, would do well to copy the energy and the earnestness of these supporters of National Atheism. Among other practical suggestions thrown out by the Committee on Disestablishment, for the purpose of educating the people in a knowledge of their distinctive principles, there are the following: "The delivery of lectures to the congregations, or the public, on Sabbath or week-day evenings, as may be judged best; addresses at public meetings; special measures for interesting young men in the question; communications to the press; diffusion of suitable literature; letters to members of Parliament at important junctures; local organization of the friends of Voluntaryism; defense and protection of our principles when these are locally impugned or endangered." May the time soon come when evangelistic efforts and missionary enterprises shall receive such attention and zeal; for certainly these qualities are worthy of a better cause. May the veil that seems so thick-drawn over the eyes of many admirable Christian men be soon removed; and may all people soon know the privilege and honor of bringing their national crown to the feet of King Jesus, and of seeking to promote by all legitimate national action the glory of the King's Zion!

The Reformed Presbyterian Synod (So-called)

or "New Light" section of the Reformed Presbyterian Church, representing about 23,000 of the population, met in Glasgow. These are the majority who, in 1863, resiled from the testimony of the Reformed Presbyterian Church and became Schismatics. Having loosed from her moorings at that time, she (the Church) has been drifting out to sea without apparently anchor or compass, and is tossing hither and thither, awaiting a favorable wind and tide to bear her into some harbor—better any harbor than her exposure in the open sea. Great disappointment was felt that the rising tide of union, which subsided so speedily a year ago, did not effect the consummation devoutly wished.
Our Banner.

In their extremity, a special meeting of Synod was called by their Union Committee, Dr. Gould, Convenor, to consider how they were to act in existing circumstances. Strange to say, by far the largest majority of the Ministers and Sessions were for an incorporating union, without any unnecessary delay, with the United Presbyterian Church,—a Church which more than other Presbyterian Church is an open enemy to the Scriptural principles of political government which were valiantly contended for at the Reformation. The state of opinion at this meeting, however, was kept as quiet as possible—would not have become public at all, but for the information of a very indiscreet (?) elder that was present—and, by various manoeuvres, which need not be detailed, some Presbyteries of the U. P. Church and some of the Free were induced to bring in for transmission to their respective Synods, overtures in relation to a union with the Reformed Presbyterians. It was given out then that the Reformed Presbyterian Church was being "wooed by two suitors;" it being, of course, understood that there was no "trimming the way" on the part of the fair one,—the very idea of such a thing being unworthy certainly of such a damsel, gushing with charity and arrived only at the eleventh Summer. Her hand and heart being sought by two of the most excellent and wealthy ecclesiastical gentlemen in the land, the Reformed Presbyterian Church assumed the attitude that might be anticipated in such interesting circumstances. She resolved to defer the final decision of such an important question until it would be seen by the "terms they would propose," (as one R. P. innocently said,) which of the two suitors was the more worthy. So the case stands, but sad to say the two lovers are getting colder, and it may be that the bride shall be left to grow better and wiser, and, it is hoped will improve her disappointment by returning to her first husband, for then was it better with her than now.

It is very painful to run over the various steps of defection in this body since '63. In that year she stepped on the inclined plane by letting go a full and practical testimony for truth in the matter of the elective franchise. Two years afterwards, she is clearly farther down by entering into negotiations for union, in which she declares that the perpetual obligations of the Covenants was not an essential element in her public profession, and in which, subsequently, she accepts a statement of principles, as a basis of union, which effectually conserved the U. P. distinctive principle of Voluntaryism. Three years ago, Dr. Gould "humbled himself before the bar of Scotch Presbyterianism," to say that there were portions of the Westminster Confession that were indefensible. At their recent meeting of Synod, in connection with an overture on the desirability of using uninspired hymns in the worship of God, supported by the Rev. John Kay, of disruption notoriety, it was resolved, that in present circumstances it was inexpedient for the Church to prepare a Hymnology, but at the same time it was not meant to "restrain the exercise of Christian liberty," by the occasional use of hymns in congregational worship. Several members gave it as their opinion, that instrumental music should be employed oftener in their religious services. These are novel doctrines supported within a church still with brazen face claiming to be the legitimate descendants of the Covenanters, and the true uplifters of the banner for Christ's Crown and Covenant! It is too plain that this church is endeavoring to throw herself on the swelling tide of latitudinarianism, so as, if possible, to be exalted to popularity. Such conduct brings up to memory God's charge against Jerusalem; "Why gaddest thou about so much to change thy way?" "Why trimmeth thou thy way to seek love?" And this warning is brought home to all: "Let him that thinketh he standeth take heed lest he fall."

The Synods of the Original Secession and Reformed Presbyterian (Old Light) Church have also met—both in Glasgow. Both Churches appear to be in a healthy and prosperous state. The Original Secession Church deserves special honor for her efforts in the foreign mission work. The financial condition of the R. P. Church is more encouraging than at any time previously. For ministerial support and the ordinary departments of the Church work, the contributions amount to an average of £2 per member. The minimum stipend is now £145 and a manse. The state of the church in regard to vital godliness and the necessity of engaging more heartily in evangelistic work and other aggressive efforts against the strongholds of sin and error was made the subject of one whole sedent. "Visit this vine and vineyard which thy right hand hath planted, and the branch thou madest strong for thyself."

These meetings are as messengers preparing the way for the large Assemblies of the Free and Established Churches which meet to-day in Edinburgh; and whose proceedings are expected to be more than ordinarily lively.

Greenock, May 21st, 1874.
Missions.

Home.

Letter from Mr. Elliott.

Selma, Alabama, July 30, 1874.

1. There is considerable sickness in this city now, and deaths are frequent. Many scholars have been taken from school on this account. I think the greater part of this sickness is due to the people's habits of life. There is much fruit here at this season, and many partake too freely of it. There seems to be nothing particular in the climate to make it sickly.

2. Our school is still encouraging. Though many scholars have gone out to work, new scholars are continually coming in, so that we have at present at least two hundred in regular attendance. The Sabbath school is quite encouraging; nearly every Sabbath brings in new scholars until the number is about 175; nearly all in regular attendance, and faithful to their classes. There is a large class in the Shorter Catechism, and it is quite pleasant to hear them recite it. I have one in my class who committed the whole Catechism in about a week, though he only had a short time each night to devote to his questions. This same young man, with his limited time, committed 175 verses in the Bible in a week. He is remarkably fond of reading and study, and spends many night hours in reading the Bible. His name is King Goldsby. We have our eye on him, and a number of others, as suitable persons to send to West Geneva.

3. We have two teachers assisting us in the day school. Our most advanced scholars are studying United States History, Geography, Practical Arithmetic, and English Grammar. Out of about eighty who did not know their letters when they came to us, all but four, (who I fear cannot learn,) are now reading quite well. Our great aim has been to excite in them a love of study, by contrasting their present privileges with their past condition, and showing them that they must improve the present well in order to be prepared for the responsibilities of the future. Most of the scholars have made satisfactory progress during the present term.

4. On Sabbath Mr. Johnston lectures in the morning, and preaches a sermon in the evening; and we have our Sabbath School in the afternoon. All these services are well attended, many come regularly, and will probably be with us all the time. Our greatest hope is in the Sabbath School. We are glad to say that the scholars are becoming much attached to us, and we trust that the most of those who now attend will eventually become members of our church. Our principles and mode of worship have met with much more favor than I had expected. We have every reason to be encouraged, for we can say joyfully, "Hitherto hath the Lord helped us." The surrounding country presents a fine field for missionary work. The whites have offered us their co-operation in laboring among the people of the country, we trust that we will soon be so re-inforced with laborers, that some of us can go out and possess this land. Now is the time for the church to bestir herself, and manifest her adherence to the principles she has always so strongly advocated, by suffering this mission to lack for nothing that is necessary for its success.

5. The efforts to educate this poor, down-trodden people are utterly inadequate. There are eleven hundred children in Selma between the ages of six and twenty, and not more than half of these have ever been in school. There are scores of families who would gladly send their children to school, but cannot clothe them sufficiently to be seen decently on the street. If you could only pass through some of the secluded parts of our city, and visit the lowly hovels in which human beings live, your heart would be moved to see the degradation to which those made in the image of God are reduced. For years they scarcely knew anything but to serve their so called masters; they were not cared for as well as a Northern man cares for his cattle and horses. Now they are turned loose to do the best they can for themselves, with the popular sentiment of the nation.

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Our Banner. [September 15, 1874]

still largely against them. There are few to pity or give a hand to lift them from the dust and ashes of wretchedness and degradation. Theirs is a pitiable aspect of humanity. Our heads will be silvered, if we have not passed to our graves and many years more rolled away, before those, who have sunk under the power of slavery, have risen to their proper sphere. It is heart-rending to listen to the stories of those who were once slaves. My heart is often sick, or I am filled with indignation at their recitals. But I turn from the black past, and pray that the Lord may make me and others willing to spend and be spent for them, and to be instrumental in doing them good.

6. The political atmosphere is very hot here at present. The Democrats and Republicans are in open hostility. The former declare that this fall the "bottom rail shall be put on top;" and the Republicans, on the other hand, are determined to carry the election at all hazards. The Democrats are bitter against "Civil Rights," and go in for white man's rule, saying that the colored man must be put down: they can't bear the idea of the colored man enjoying the same privileges they do. It is impossible for the present condition of things to continue. Many of the white people are as unreconciled as when they stood face to face with the North in battle array, and are drilling here every evening. I have no doubt but the fall elections will be carried at the point of the bayonet. A bloody conflict seems inevitable, and if it comes, I pity the poor colored people; for they are unprepared to meet it. But the Lord reigns, and the Saviour of Israel from Egypt, and from Sihon and Og, and from the Canaanites with their iron chariots, is still the Saviour of his people; and he that has begun the deliverance of this oppressed race, will not rest until he have completed for them a glorious redemption.

George M. Elliott.

Letter from Mr. Lewis Johnston.

Selma, Alabama, Aug. 28, 1874.

Our Mission School closed its first term on the 18th and 19th instant. Owing to the sudden sickness of Mr. Elliot, all the labor fell upon me; nevertheless, we closed with credit, as will be seen by the following notice by the city press:

"R. P. Mission School Exhibition.

"The R. P. Mission School, composed of colored people, gave two very successful and highly creditable entertainments at the Opera House, in this city, on the 18th and 19th instant. They proved a success in every particular. The singing and speaking by the young colored people were splendid, and all the exercises highly delighted the audience, and could not easily be excelled. * * * The girls and boys have fine voices, and, on this occasion, did great credit to their instructor. The dialogues and speeches were excellent, and all played their parts well; but our space will not permit of a more detailed statement of these interesting entertainments.

"The School will begin a ten months' session in about six weeks. It is under the management of competent and intelligent Professors, who know their duty, and can feel and appreciate the responsibilities devolving upon them in educating the young mind. The pupils made great progress during the last session, and we advise all the colored people, both in and out of this city, if circumstances will permit, not to allow this opportunity to educate their children to pass by unimproved."

Beginning with but 14 scholars, when we closed, our roll contained over 300 names. The work accomplished, the turning of the hearts of the people toward us, and the success which has crowned every effort, clearly manifest the divine favor in answer to the prayers of His people. Our prospects for the future are bright, and daily become more promising, both for the church and school. Judging by the feelings of the people toward our school, and the confidence manifested in it by both white and black, we could easily enroll over 300. Since our grand close, many crave admission who did not think of it before. But our force of teachers will not be sufficient for over 150, and hardly for so many. As soon as Mr. Boxley arrives, and recovers from the effects of acclimation, we will begin again.

Requests come daily from the country to visit and preach for them, and these are so urgent that we have had to hide, in order to escape their importunity. Promising young men and women who are teaching in the country, come to visit us, that they may model their schools after ours. I have furnished some of these with Catechisms at my own expense, and if we had means or books, we could introduce our doctrines into every
school within our reach. We need Bibles for our day and Sabbath-schools, two hundred
with Psalms would not be amiss; and, for our little ones, who might readily memorize
Psalms and questions, we need a Psalm book and Catechism for each boy and girl, and
also a number for distribution. Pity us when you know that we have only 75 Psalm.
books, 20 Testaments, not one Bible, and not even sufficient Catechisms that each may
have one.

I should speak of the political aspect of this part of the State, but I fear that I weary
you, and I will comprehend all in one word. It takes no prophet eye to see the gath­
ering storm. Much is said concerning unrighteous rulers, and in the Republican Con­
vention, the only Christian nominee was defeated. Infidels, atheists, and non-professors
were the choice in every case, and bribery was largely employed to gain nominations.

Yours, in the cause of Christ,

LAWIS JOHNSTON.

FOREIGN

By latest advices from Syria we learn that the small-pox had broken out in the school
at Latakia, though not with alarming results. Otherwise the schools and Mission work
were prosperous. Two of the young men imprisoned at Damascus had escaped and
reached their homes in the mountains. The other, Daoud, had been removed to Con­
stantinople, and Rev. Mr. Beattie had gone thither to press the demand for his release.
The Christian Statesman, of Aug. 29th contained an interesting communication
from Rev. J. Kerr, of Scotland, covering a letter from Rev. J. Martin, the Missionary,
to the Earl of Derby. Our esteemed brother does credit to his head and heart in this
dignified and able remonstrance with the British Government against the misrepresen­
tations and dilatory measures of Sir Henry Clinton in Constantinople, in treating with
the Turkish Government on behalf of these persecuted Christians. His letter has been
favorably received by the Earl of Derby, and prompt action taken.

The following is taken from The Illustrated Missionary News, an English
Magazine.

MOSLEM MARTYRS.

As our readers are mostly aware, religious toleration is theoretically established in
Turkey. The Sultan has guaranteed, by a solemn contract with England, perfect re­
ligious freedom to every man. Protestant Christians everywhere rejoiced over this
treaty as over a glorious triumph, and expected from it a vast increase of Moslem
converts to Christianity. This hope has been in a measure disappointed, and the reason,
 alas, is not far to seek. The treaty exists, but its provisions are not fairly carried out,
and our government has not insisted that they shall be. The Times’ correspondent, last
autumn, declared indeed with reference to religious freedom in Turkey, “that the stipu­
lations have been carried out.” But facts registered in the government archives, and
that cannot be controverted, deny this. Acts of cruel intolerance have been perpetra­
ted by the present Minister of Foreign Affairs in Turkey within the last two years,
and the whole Protestant community in Syria is grieving over a case now passing in
Damascus. That our readers may sympathize with them, and may pray for their fellow-
Christians suffering for conscience’ sake, and pray also that religious freedom may be­
come a reality in Turkey, we give an outline of one or two cases of recent persecution.

A Moslem of good family, named Arif Efendi Nablousy, who had been employed
under government, struck by the way in which he observed Christians to bear persecu­
tion, made acquaintance with a Christian teacher (since gone to heaven,) and became a
believer. Circumstances taking him to Aleppo, where there are no Protestants, he
threw in his lot with the Greeks, who sent him off to Greece where he was able publicly
to make a profession of Christianity.

Some time after, business took him to Constantinople, where he was recognized by
an old Moslem acquaintance from Damascus, who gave information about his apostacy.
He was immediately arrested and thrown into prison, and brought in chains to Damas­
cus. There he was forced to renounce Christianity, and live as a Moslem. For a
time after his recantation he enjoyed a measure of freedom, but a surveillance was kept
over him. The poor man was miserable; he went to Mr. J. Crawford, and asked him
if he would protect him, if he became openly a Protestant, and whether he would take
his two boys to train as Christians. Mr. Crawford dared not promise to do either, and the man expressed great fear that he would be put to death on account of his apostacy, though he had recanted, and was now outwardly a Moslem. On the 30th of June last this man was found hanged in the great mosque at Damascus, where he had been for some time previously imprisoned. The thing was done in secret: the authorities say it was a case of suicide, but the population of Damascus believe and say he was hanged on account of his apostacy, this being the recognized punishment for so great a crime. He was carried away in a sack like a malefactor, and cast into a hole like a dog.

We have only room for another case. On the 22nd of September last, three men were brought handcuffed into Damascus. Who were they? They belonged originally to a set of heterodox Moslems called Nusairiyeh who occupy the mountains north of Tripoli to Antioch, a very savage race, numbering between one and two hundred thousand souls, who have very little religion of any kind. These men had as lads been brought up in a Christian school, established among them by a Mr. Lyde, an Englishman; seventeen years ago they became decided Christians, and teachers in mission schools in their own neighborhood. They are all communicants in the Reformed Presbyterian Mission Church, in Latakiah, and one of them a student in theology, an able, zealous and godly man. At the instigation of Sanlih Bey, Governor of Latakiah, these three men were arrested in their villages, without any accusation being preferred against them, bound with chains, and sent off to Damascus. They were brought before a military tribunal, questioned as to their religion, and ordered to renounce Christianity on pain of being transported to Temen. They answered, Before we were Protestants we were Nusairiyeh: we then worshipped the sun, moon, and stars, and we hated Moslems and Christians alike. Since we have known Christ, all that is changed, and we cannot, even to save our lives, renounce his religion for Islamism." These men being Christians were exempt from military service, but bound to pay a certain tax, in lieu of such service, and had for fifteen years done so. But when the President found he could not make them renounce their Christianity, he ordered up the ballot bag used for conscription. In this bag are generally placed black and white tickets, and those who draw the latter go free. The three men all drew black tickets, (there were probably no others in the bag on this occasion,) and were immediately separated, and placed in different barracks in the city. Since then they have been going through military exercises, are kept close prisoners, and not allowed to walk the streets save under a guard.

"These men have been civilized and converted from one of the most savage sects in the world. Their Christian profession and life have been such that they have been received as Church members by a community exercising the strictest discipline. They have been laboring for the enlightenment of their native land as teachers and evangelists. They are seized and dragged from their schools, and families, and friends; handcuffed like malefactors, transported to the cruel fanatic capital, with the prospect of certain death before them; and after witnessing for Christ with a bravery never surpassed, they are imprisoned among the vilest soldiery of any land or clime,—creatures whose stunted forms and wicked faces bear witness to their own and their fathers' crimes—hideous human beings such as in civilized lands are only seen in nightmare, and whose ordinary crimes we used to consider vilifications of humanity, when we read them on the classic page. And they are placed among these, not to live with them on equal terms, but as criminals to be guarded, and hounded, and to serve as a mark for every vile epithet; and doubtless finally to get rest by the acts of the assassin."

Is this religious toleration? "ought not England to see to it, that her treaties do not become dead letters?
THE ALLUREMENTS OF THE WORLD.

BY THE REV. J. R. HILL, SOUTHFIELD, MICH.

THE influence of the world, in keeping men away from Christ, can scarcely be over-estimated. There are few persons in Christian lands, who have not, at one time or another in their lives, felt some concern for the salvation of their souls. There are times in the experience of every one, when the heart is void and unsatisfied; when the soul longs for some good it has not yet found, to answer its infinite yearnings. Perhaps the mind then contemplates for a moment, the fulness that there is in God; it may partially realize that he alone is able to meet the boundless capacity of the human heart. But these are often but transient emotions; soon the world re-appears with all its glitter and show, its vanity and sin. Serious impressions are banished, and the fruitless search for happiness in created objects begins anew.

Again; there are seasons when nature seems to woo the soul of man to closer connection and communion with its Author. The universe proclaims its Creator's praise. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

The sun, travelling in the greatness of his strength, and the moon walking in brightness, tell us of the Divine power and wisdom. The summer breeze, the murmuring brook, the gently-falling rain, and the green earth are eloquent of his goodness and love. But does man hear these gentle voices, these whisperings of the Almighty Father? Often, very often, they are lost amid the bustle, the noise, and the tumult of active life. But not in nature, alone, does God speak to us; he addresses us in his providence, and most plainly of all, in his Word. Here we behold "The light of the knowledge of the glory of God,
shining in the face of Jesus Christ.' Here all the attributes of the Deity appear in perfection and beauty. Here sinners are entreated to be reconciled to God, and be restored to their Father's heart, and their Father's house. While reading this blessed Word, so full of messages of grace and love, the sinner oftentimes is inclined to enter upon the new life, to walk in the ways of holiness. Or, perhaps, it is in the sanctuary where this Word is preached, that his soul is most powerfully moved. When the ambassador of Christ "reasons of righteousness, temperance, and judgment to come," many a one, like Felix, trembles! When he sees the nature of sin, as it appears in the agony and sufferings of Jesus, he may wish to flee from the wrath to come. And when he contemplates the love of God, as manifested in the gift of his dear Son, and the love of the Saviour in laying down his life for his enemies, his eyes may suffuse with tears, and his heart be touched and almost won to heaven and God. Oh! how many such there are who in the courts of God's house, impressed by its holy awe and solemnity, its sacred associations, its forcible exhibitions of saving truth, its fervid appeals, and, in connection with all these, the influences of the Spirit of grace, have felt that they were very near the kingdom of God—that to them the place was the gate of heaven? How many, under such circumstances, have been almost persuaded to be Christians? And what restrained them? What held them back from taking the decisive step? I answer, "The world." The world with its honors, its riches, its delights. These fleeting things of time too often outweigh the glories of eternity. Like the young man in the gospel, they go away sorrowful. The world for them possesses too many attractions; the way to heaven too many thorns—too many hills of difficulty. They make light of the gospel. Whoso loveth father, or mother, or houses, or lands, more than Christ, is not worthy of him. "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

A Candle does not belong to the candlestick that holds it, but to every one in the room where it shines; and the knowledge of God, the preciousness of the divine revelation does not belong to the nation in which it is first and most clearly disclosed. They hold it as a torch; but it is that all may have the benefit of its shining.
CAN PRAYER BE ANSWERED IN HARMONY WITH
NATURAL LAW?*

BY THE REV. JAMES KENNEDY, NEW YORK.

HAVING formerly shown that the objection to the success of prayer, from the immutability of Natural Law, was founded on grave mistakes, as to the principles upon which the world is governed, we now proceed to notice,

Secondly. That the objection also rests on a gross misapprehension of the nature, use, and object of prayer.

On this point we are disposed to lay great stress in the argument, and take ground, very different, in some respects, from that taken in many of the replies that have been made to the prayer-test proposal. Indeed, we are disposed to regard the views put forward in some such replies, as calculated rather to strengthen the hands of objectors, than to lessen the force of their arguments. For example, how almost universally do we find the advocates of prayer speak of it as something whose object is to influence the mind, affections, sympathies, and will of God in our favor, to induce in him a change, in some way, in what would otherwise be his course of dealing with us, and thus be to us a procuring cause of what we would not otherwise attain. Thus, one man will speak of prayer as that "which moves the hand that moves the world;" another, as of that by which we wrestle with God and overcome him, and thus persuade him to a course of procedure he would not otherwise have taken. In one of the most recent, and not the least able, of replies to the prayer-test proposal,† the position taken may be fairly put in the words of the reviewer, that "prayer, considered simply as petition, is the action of our wills upon a higher will, which is able to control all the phenomena of nature, just as our lower wills control the action of our bodies. As when we were children we knew that our parents had a wider range of control over the immutable forces than we had, and we sought for aid through influencing their wills, so we may go to the Universal Father, and, by influencing him through petition, secure a secondary control over forces beyond our reach." Now, all such modes of conceiving, or speaking, of the nature and use of prayer, however popular, are, we hold, really inconsistent with

* The last of a series of lectures on "Modern Phases of Infidelity," requested for Our Banner.
† "Prayer and the Prayer Gauge," by President Hopkins.
the purpose for which it has been appointed, and some of them very
derogatory to the character of "the hearer of prayer." Besides, they
weaken, instead of strengthening, our position in our controversy with
those who assail prayer, chiefly because it is one of the outworks of Chris­
tianity, which they so cordially hate, and would seek to destroy. The
following facts, as to the nature, use, and objects of prayer, kept clearly
before the mind, will, we think, prevent confusion, and go far to satisfy
us that there cannot be any incongruity betwixt prayer and Natural
Law.

1. That prayer and its answer are just a part of God's plan for governing
the world.

We have already noticed the fact that scientists commit a great mistake
when they speak of the government of the world as being a thing
entirely, or even chiefly, under the dominion of physical laws. There
are laws, mental and moral, which to some extent at least, modify,
and even control the physical, and which are as much natural, and, in
some respects more immutable than the material. It is an abuse of lan­
guage to dignify the material, exclusively, with the title, Laws of nature.
There are laws mental and ethical, which govern the phenomena of
thought, passion, will and action, which are as much natural as the law
of gravitation. And some of them are more immutable, for whereas the
laws of matter, are only arbitrary arrangements, which might be changed,
the others, the ethical and the spiritual at least, cannot change while
God remains the same. And if men were as observant in one field of in­
vestigation as in another, they could see the immutability of the moral
and spiritual laws, that govern us, as clearly as they could the stability
of the material laws in the "ordinances of the heavens." The laws of
the divine government, announced in such expressions as these, "And
be sure your sin will find you out," "The soul that sinneth, it shall die,"
"Evil shall slay the wicked," "Say ye to the righteous, It shall be well
with him; Woe unto the wicked, it shall be ill with him," are shown by
every day's experience to be as immutable, and as infallibly certain, as
the laws which guide the planets.

Now, one such law, upon which the well-being, and very existence of
social life among intelligent beings depend, and which serves the highest
and most important moral ends, is, "Ask and ye shall receive." This
is a law of social life, established by the supreme lawgiver, which per­
vades its every part, as the law of mutual relation and independence.
Without it we can attain nothing from helpless infancy to hoary age.
All supply of our wants, all attainments in knowledge, all successes in
worldly pursuits, all means of comfort and enjoyment, are, reached by
the operation of this law, so that if the Decree of Darius, that no one
"for thirty days should ask any petition from any God or man," were
made law in any city or land, and could be stringently and universally
enforced for that time, it is very questionable if any considerable number of those to whom it was applied would be alive at the month's end. Whilst there is every reason to believe that this law prevails throughout God's moral empire, as a law founded on the very nature of social beings, it is, like the other natural appointments of God, subordinated to the mediatorial administration, by which the world is now governed. At the head of the economy is an interceding Mediator, through whose asking all things from God, toward the world, whether of judgment or of grace, invariably come, and in whose administration, the natural law of asking and receiving becomes an established rule of the divine government—a law of antecedence and sequence, as indispensable as any he has appointed. And it is interesting to note that to illustrate the universality of this law in its operation, by a bold use of the figure personification, even the inanimate and irrational parts of our world are represented as thus having their wants supplied. "And thus it shall come to pass, in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth." "The young lions roar after their prey, and seek their meat from God." "These all wait upon thee."

More especially, however, in regard to the human family does this law prevail: "For this thing will I be inquired of by the house of Israel to do it for them." "Ask me now of things to come; concerning my sons, and concerning the work of my hands command ye me." This is the established order of the divine government, and has as much relation to receiving as sowing has to the subsequent reaping: "Ye have not because ye ask not." Nay, not even to wicked men, to heathen nations, and enemies of God, do even judgments from God come unasked. Christ asks them, a praying Church asks them, nay, the wicked themselves ask them. "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it which is come up unto me." The insults offered to the divine government by wicked men, the crimes they commit, and the horrid imprecations upon themselves and on one another which they utter, constitute a fearful cry, coming up daily to God; whilst innocent blood, like that of Abel, gives him no rest till it is avenged. Here also this law is immutable.

Now, if prayer and its answer be thus, from the first, a part of God's plan for governing the world, it is plain that, inasmuch as "known unto God are all his works from the beginning of the world," he will have every physical law and its operation before arranged, so as to be in harmony with the prayer that by his Spirit he is in due time to call forth, so that there need be no violation of natural law when prayer is answered. And we might notice in passing that the same principle will apply to the miracles and natural law. However, merely noticing this fact as we pass, we observe, that our views of prayer, as originally a part of God's
plan for ruling the world, are strongly confirmed by the fact that God is represented as having arranged to act upon prayer, foreseen and fore-known, before it is actually offered. "Before they call, I will answer; and while they are yet speaking, I will hear." So to Daniel it was said, "At the beginning of thy supplication the commandment came forth." While he was only as yet commencing and confessing sin, the subsequently uttered prayer was answered in the mission of the angel. (Dan. ix.) Thus, to show that prayer is part of his previous arrangement, God often antedates his answer, and sets to work beforehand the train of circumstances that issue in prayer fulfilled. The Bible furnishes many examples of this, as in the history of Mordecai and Esther. Every praying man who narrowly observes God's ways toward himself will have noticed it, and we have only to turn to such a child of faith and prayer, as Muller's Orphanage in England, to find many illustrations. There the only thing depended upon for the support of the establishment is asking of God. It is a rule never to ask of man. And many a time, when in the greatest straits, with absolute want staring them in the face, they have come to God in prayer, not only relief in due time came, but in many cases must have been on the way before the prayer was offered. God antedates sometimes his answers. Thus, we see, as formerly noticed, in answering prayer God begins high up, and sometimes long before, and there is not only no necessity for its being in collision with any natural law, but it is impossible that it should, being only a harmonious element in that system by which Infinite Wisdom rules.

2. That prayer is not the procuring cause of anything, but rather the Spirit of God intimating to us what it is his will and purpose to bestow.

There is no more faulty way of speaking concerning prayer, than to represent it as a procuring cause. It is only an appointed means to an end, and when God quickens us to it, he calls into being the conditions necessary to his giving, and indicates his purpose to bestow. Prayer thus always begins with God, and not with us. In all true prayer, God first approaches us, that we may approach him. Thus: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplication, and they shall look upon me whom they have pierced." And so James says, "The effectual fervent prayer of a righteous man availeth much." The word here rendered "effectual" is literally inwrought or energized, suggesting that prayer is something inwrought and energized within us, before it is offered up to God. Therefore Paul speaks of it as "the mind of the Spirit," and the hearing of prayer, as of God "knowing the mind of the Spirit." Prayer, therefore, in its object and power, is not earthly, but heavenly, however it may be clothed in earthly garb. As Stephenson once asserted, that it was the light of the sun that drove his steam engine, and when asked to explain, said that all the power of producing light and heat, possessed now by any
Can Prayer be Answered in Harmony with Natural Law?

earthly substance, was nothing else but so much of the sun himself, bottled up for thousands of years in carbon in its various forms, and that thus, when we employ such substances in the steam boiler, it is really the sun himself that does the work; so the spirit of prayer may be clothed in earthly form, may be contained in an earthen vessel, may speak of earthly wants, and utter the groans of earthly agony, but it is really from above, a power and energy truly divine. The spirit of prayer, therefore, when poured out upon us, is the surest intimation to our spirits that God is about to bestow. As the barometer is to the weather, so is the spirit of prayer to God's acts of grace in conferring favors. It was no inconceivable mistake, once made by the heathen slave of a ship-captain, who, when he saw his master frequently consulting his barometer, gazing at it anxiously, and tapping it nervously, formed the idea that the instrument must be his god, and that he was praying to it to send fair weather, and keep away storms. And we can imagine, that from the popular way of speaking about prayer, many may conceive just as erroneously about it, as if it controlled and directed the works and operations of God, instead of being, like the barometer, only the sign and indication that God himself was about to work. But from this view of the matter, we can easily see that there can be no contrariety betwixt prayer and Providence, for the spirit which dictates prayer, and "maketh intercession for the saints, according to the will of God," is the same that "searcheth all things, yea, the deep things of God," and who, because he knows all his purposes and plans, cannot work in us a desire for an impossibility, or for what would conflict with any of the divine arrangements.

3. That the influence and effects of prayer are not intended to be objective on God, but subjective on ourselves.

There is a mode of speaking concerning prayer, already referred to, as if it were an acting of our will upon the divine, so to influence it as to bring it to our wishes and desires, which, however common, is altogether false; yet it certainly does lay some foundation for such a challenge as we have in the prayer-test proposal. If such views of prayer were correct, our opponents might, with some show of fairness, demand some proof of our power by such action to influence the divine will, even to the disregard of Natural Law. All such views of prayer, however, are mistaken. Its influence is not objective, but subjective, and that in two respects. First, it puts us, as a divinely appointed means, into harmony with the divine arrangements, just as sowing our fields puts us into harmony with God's arrangements for giving us a harvest; but is by no means an influence on the divine will to produce such a result. And secondly, it brings us to desire and seek the will of God. Prayer is often spoken of, as if it were a bringing God to our will, whereas in that exercise we do not bring him down to our will, but pray ourselves up into his. The petition is not Our will be done, but "Thy will be done." Just as we some-
times see on the river a tiny boat attached to a large vessel by a long line, containing one or more men, who have been sent to drop an anchor or adjust a buoy. When their work is done they lay hold of the line by which their boat is attached to the vessel, and pull on it with all their might. An inexperienced observer might ask, What! do they think to pull that leviathan ship to their little skiff? And yet they go on pulling, and the distance between the boat and the ship is still lessening, till at length they are together; and the ignorant beholder may be under the impression that what he regards as an impossibility has been accomplished. But no, they have only pulled their boat to the ship, not the ship to the boat. Similar mistakes have been made as to prayer, as if it were intended to pull God down to our will. Whereas, while we strain on the line of prayer, we are only pulling ourselves up to him. Thus, Jacob, when at Bethel he wrestled with the angel and prevailed, is just represented as reminding God of his command to return to his father's house, whom he was obeying; of his promise to be with him and protect him; of the gracious covenant relation into which he had brought him; and as he strains on that relationship he gets nearer and closer to God, till his fears vanish, and he is blessed with the assurance he desired. So in all our pleading of promises, in our wrestling by our hold of God in gracious relationship, in our apprehending the assurances of the word in relation to our circumstances and wants, we are only getting nearer to God; and the change prayer works is not in him, but in us. God "inhabits eternity," therefore, all of what we call his plans, purposes, thoughts, and the execution of his purposes, or providences, have all simultaneously, and ever been present, at all times, before the divine consciousness; therefore, to conceive of change in him is absurd. But, to be blessed, we need to be changed into a penitent, loving, confiding, trustful and submissive frame, and these changes prayer is eminently calculated to work; and to work them God not only ordains prayer as the way of receiving, but withholds answers, and keeps us praying until we have been brought into the frame in which we can be blessed. Prayer, therefore, not being designed to work any change in God's will, cannot be opposed to natural law.

4. The proposal overlooks the fact that antecedent faith in its efficacy must condition prayer, and therefore such prayer as the test would employ would be no prayer at all. The application of a test always implies previous uncertainty and doubt, and that the thing to be tested is still an open question. But the scriptures demand faith in prayer as an imperative condition to make it prayer at all. "But let him ask in faith, nothing wavering." "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." Besides, the proposed test would impose conditions, abhorrent to the laws and nature of prayer. It stipulates that, of design and purpose, we should
leave out of our prayers a portion of our fellow-beings in affliction, needing our sympathy and help, and who have a right to claim it, and toward whom the very fact that we were praying for a victory would make us feel unkindly, and rather deprecate than rejoice in their recovery. The law of prayer is, that it "be made for all men," as far as we know the necessities of their case: to leave out, deliberately, and of purpose, those whom God would have us include, and, instead of asking for their restoration to health, rather have the desire that they be not restored cherished in our minds, would be diabolical rather than divine, and the very proposing of such a thing shows clear enough that the men from whom it emanated had not the first correct idea of what prayer really is.

From what has been said we think we may practically see, first, how presumptuous and arrogant the spirit is that could dictate such a proposal. What can Tyndall or Huxley or Darwin know of prayer? Men who do not pray, and who have not prayed! Are they competent to form or express any correct opinion on the subject? What would Tyndall say if an untutored farmer-boy were to enter his laboratory and dispute with him the results of some of his chemical experiments? With contempt and scorn he would feel that the lad knew, and could know, nothing of the matter. And so with prayer. "If any man shall do his will, he shall know of the doctrine." Ask competent witnesses—the men who have tried and had experience of the results of prayer—as Paul, or Luther, Melancthon, Knox or Rutherford, Spurgeon or Muller.

Again; we have reason to bless God that the efficacy of prayer has been often tested and proved. The many blessed results that have been seen to flow from special seasons of united supplication, as the week of prayer, the special answers vouchsafed to prayer-meetings, the daily experience of God's saints, and the whole history of the church, furnish proof sufficient that the Lord is "the hearer of prayer." Nor do we argue any great danger to the interests of prayer and practical godliness, either from such petty cavils, or the bolder assertions of scientific unbelievers. We have seen children on the sea-beach building banks of sand to stop the influx of the tide, or throwing pebbles and shells against the rolling wave to frighten it back. But the results could be foreseen. So we think there is little danger that the vast tide of prayer, which rises daily from believing souls to the heights of God's throne, drawn up by a power from above greater than the solar and lunar attraction combined, that raises the tides of earth, shall be much impeded, or diverted from its course by this small device of the enemy; but rather shall the wave, catching it up, and spurning it from its bosom, strand it high and dry among the other wrecks of infidelity, which strew the sands of time; while the believing would go on gaining victory after victory by prayer, giving new emphasis continually to the
song, "'Praise waiteth for thee, O God, in Zion! O thou that hearest prayer, unto thee shall all flesh come." Blessed be God, who has not turned away my prayer, nor his mercy from me."

NATIONAL REFORM.

BY JOSEPH DODDS, REHOBOTH, IOWA.

I ask the liberty of submitting, through the pages of your Magazine, some thoughts on National Reform, which at present seems not a little to agitate the public mind. Some interchange of opinion may serve to make our views more definite and harmonious; for I am not sure that we see eye to eye, to such an extent as is desirable and necessary to secure the divine blessing and ultimate success.

It is surely a matter of wonder and gratitude to see the unprecedented success which has attended this movement at every step. The late grand gathering in Pittsburgh, and the hundreds of enthusiastic meetings all over the land in the last year, show the increasing interest and power of the cause, and that opposition from every quarter must eventually give way before it. And we cannot forbear to speak of our Cameronian war-horses, who are indeed workmen needing not to be ashamed, and are perfectly at home in this whole subject, and ready to meet any adversary; the arms of their hands being made strong by the mighty God of Jacob. And yet we have serious misgivings lest, having availed ourselves of such heterogeneous materials in carrying forward the work, we fail to carry it forward on a Scriptural basis.

As an example of this danger, we were sorry to see that at the Pittsburgh Convention, some of the speakers quoted with approval those articles of the Constitution, "No religious test," etc., and, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." They also spoke of preserving untrammelled, the rights of conscience of Israelite, Infidel, Materialist, Pantheist, or Pagan, in common with Christian sects; and affirmed that neither Hebrews, Unitarians, nor Infidels, would be excluded from citizenship under the amended Constitution, instancing Israelites under the British Constitution; just as if that Government were a model for us—a Government which makes Popery the established religion in one of its provinces, which buried the covenants of Christ's witnesses, and on whose statute books, Acts rescinding their binding obligation, stand unrepealed to this day.
The absurdity and unscripturalness of this reasoning was handled in a masterly manner by Prof. C. A. Blanchard, who, although unknown to me, is worthy of all praise for his able and truthful speech. And, however inconsistent with themselves, these same men tell us that magistracy may interfere with the rights of conscience in laws respecting the Sabbath, Blasphemy, Polygamy, etc., as most of the States now do in their statute laws, though in violation of our Constitutional charter of rights. But we say that unless the Divine law, or Mosaic code, lies behind and at the foundation of these, they can be of no binding force; and by the same reasoning whatever else is warranted by the law of God as falling within the province of the magistrate, God's minister, even though it belong to the first table, he is bound to see it duly administered.

Let us now see whether Infidels, Unitarians, Universalists, Papists, Spiritualists, etc., have a right to citizenship and eligibility to office, etc., while living in the full and free exercise of all their fancied rights and privileges. Would Chinese and Japanese idolatry, Juggernaut worship, the burning of widows on the funeral pile of their husbands, the sacrifice of children to Moloch, or throwing children into the Ganges as worship be allowed, and their devotees be eligible to all the rights and privileges of good citizens? You say indignantly, No, No! And if they say that in our free country every man is guaranteed "the right to worship God according to the dictates of his own conscience," you will quote Rom. 13: 4: The magistrate "is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil;" and you will try to show that moral evil is meant here, and that there is no distinction made between infractions of the first and second table of the law as warranting his interference; and that for God's minister to tolerate or connive at such things would provoke divine judgments. And we can come to no other conclusion than that the Magistrate must suppress these Pagan rites of worship because they are morally evil, unwarranted and forbidden by the word of God. On the same principle, and because they fall under that genus of evil, God's minister may not tolerate, but suppress Hebrews, Unitarians, Universalists, Infidels, Spiritualists and Papists; just as he would any other idolatry; and the land will pay dearly for it one day, if he wink at these things when clothed with authority to put them down; for none of these have any claim to be called Christian unless we throw in a demurrer in favor of the Anti-Christ.

I am aware that this will grate harshly upon the liberal minds of many. But let these carefully study, 1st John 2: 22, 23, and ch. 5: 12, and they will see whatever sect denies the vicarious atonement, and especially the eternity or divinity of our Saviour, denies our Christ;
and if the Son be denied, the Trinity is broken, and there can be no Father nor Spirit. "Let God be true, but every man a liar." We are reminded here, that Dr. Mayo battled, and still battles nobly for the Bible in the schools. We cannot analyze his case, nor is it necessary. We only know that if Christ be not divine, if He has not made a substitutionary sacrifice for our sins; there is no Bible, or it has no more authority than the Koran or the moral systems of the Oriental Brahmins. "Though we or an angel from heaven preach any other gospel, let him be accursed."—A Christless, an unregenerate man, is a wicked man. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Therefore God's minister may not allow a Unitarian to build a church, nor a Popish Priest to say his mass. Lest we be thought unwarrantably severe in these startling declarations, let us go to the law and to the testimony. Turn to Lev. 20: 1-5; then Deut. 13: 1-11; Isa. 49: 23; Lev. 24: 16; 2 Kings 18: 4, and 2 Chron. 34: 33, and you will see that there was no parleying with a defiled or darkened conscience, but that men believed there was certainty in divine truth, and that it could be arrived at. The above show the suppression of idolatry and false worship; and 1 Chron. 13: 1-9, and 2 Kings 23: 1—throughout, show what might be done positively for the church without "uniting Church and State."

But it is objected: you can never make such principles a test of citizenship; our Christian Amendment cannot be a creed. I answer, that just so far as the Constitution, or an amendment to it, does not partake of the nature of a creed, it is a blank—is nothing at all. We may learn from our adversaries on this point. See how hard it is to get them to believe that we do not mean to discriminate, or allow a man's principles to affect his franchise. Their platform boldly ignores the qualifications God requires, "He that ruleth over men must be just, ruling in the fear of God," "such as fear God, men of truth, hating covetousness;" and a man may be anything from a Pagan, or Freemason, down to the most damnable heretic, and still have all the rights and privileges of a citizen. Now if we can make our opponents believe, that all we mean is to get an amendment on paper, their opposition will all cease. "Your mortal foe is now awa." But it will amount to just this, if the magistrate is to sit with only a wooden sword in his hand, and Christ, the Prince of the kings of the earth, will be insulted and dishonored. For to make laws, however wholesome, to remain unexecuted, a dead letter on the Statute-book, is not only useless, but a mockery.

Let others do as they may, Covenanters are hemmed in by their Confession and Covenants, and where these grip, they "must aye make this their border." In their Confession, chapter 23d, section 3d, they are pledged to have their magistrate "take order that the truth of God be
kept pure and entire, that all blasphemies and heresies be suppressed, all
corruptions and abuses in worship and discipline prevented or reformed,
and all the ordinances of God duly settled, administered, and observed.'
Again; in the duties required in the Second Commandment, we are bound
to "the disapproving, detesting, opposing all false worship; and accord-
to each one's place and calling, removing it, and all monuments of idola-
try." Among the sins forbidden in the same, are, "using, and anywise
approving any religious worship not instituted by God; tolerating a false
religion." In the Solemn League and Covenant we are sworn, "without
respect of persons, to endeavor the extirpation of popery, prelacy, super-
stition, heresy, schism, profaneness, and whatsoever shall be found to be
contrary to sound doctrine and the power of godliness, lest we partake
in other men's sins, and thereby be in danger to receive of their
plagues."

If asked whether the extreme penalty of the law, as given by Moses,
shall be inflicted upon every transgressor, we answer, that the wisest
divines are divided upon this question, and our feelings and judgment
hardly coincide concerning it. We only insist that it falls within the
magistrate's province to carry out the sanctions of the first as well as the
second table of the law in his own place; and when this is essayed, God
will give fight as to the details in suppressing heresies. The Church of
Scotland endorsed those Acts of Parliament which provided that Papists
and priests be punished with manifold civil and ecclesiastical pains, as
adversaries to God's true religion. And the old weeping prophet, in his
dirge upon the downfall of Babylon, says, Jeremiah 1. 38, "A drought
is upon her waters; and they shall be dried up; for it is the land of
graven images, and they are mad upon their idols." The burden of his
words is, that when the magistrate suffers these things to go unpunished,
he provokes the divine judgments upon the land over which he exercises
rule.

REMARKS.

The prevailing theory of our day is unlimited toleration—license falsely
called liberty. A reaction has begun, as we may see in the law against
obscene publications, and its enforcement in New York; and in the un-
expected approval of Bismark's stern measures in dealing with Jesuits in
Germany. But as the theories of toleration, just now in the ascendant,
grew out of the Romish and prelatical persecutions of a former day, so
there is danger that the rebound from this extreme may carry us back to
the old one again.

The foregoing article justly and strongly condemns the commonly re-
ceived views of our day; but we think he goes beyond the safe and
stable middle ground, and puts a sword into the hand of persecutors.
His mistake lies in failing to distinguish between the respective provinces
of God the Supreme Judge, and of the Church and the State, which are
each limited by His Commission to them. God has never authorized
the civil magistrate to judge men's thoughts and religious opinions, and
punish them with physical pains for thinking evil and believing error; but he has made him to be "a terror to evil works," and "a revenger to execute wrath upon him that doeth evil." Our Brother would do well to study the careful statements of the Confession of Faith, chap. 20, and 31, sec. 3; and of the Testimony, chap. 29, sec. 8; also Distinctive Principles, chap. 3, sec. 5. In these he will find qualifications and explanations of his quotations from the Confession and covenants, and that his application of them exceeds the prescribed boundaries of human power. The limits are, that God alone is Lord of the conscience, and has not delegated the right to control its liberty to either Church or State; that men abuse this liberty, and become amenable to civil pains, only when they are led to commit crime, or are guilty of overt blasphemy or immorality. As when "their opinions or practices are destructive to external peace and order," and lead men to "oppose lawful power, or the lawful exercise of it;" or when, in the name of religion and the Church, men "become manifestly seditious and dangerous to the peace;" or, "in a riotous manner, disturb the proceedings" of the Church whose decisions and doctrines they despise. The magistrate, beyond a doubt, is a keeper of both tables, but "it belongeth to Synods and Councils ministerially to determine controversies of faith, and cases of conscience;" and so long as "Hebrews, Universalists, Unitarians, Infidels, Spiritualists, and Papists," submit as good citizens to the regulations of Christian government, he may not only not inflict any penalty upon them, but is bound to protect them from every violent endeavor to force upon them the Christian faith.

The franchise and citizenship are privileges and must be subject to conditions. If the Hebrew and Infidel have a conscience, they cannot swear to a Christian Constitution, and fail in a necessary condition of citizenship. If they, intelligently and in good faith, take this oath, they most solemnly profess Christianity and qualify themselves for citizenship. Universalists and Unitarians are not necessarily anti-Christian. Dr. Miner and Dr. Mayo are consistent advocates of our Christian amendment. They fully believe in the Mediatorial Headship, universal Dominion, Crown Rights, and Royal Prerogatives of Christ. Their differences with us are entirely Theological—pure questions of faith—with which the civil magistrate has no right to interfere. Papists, as in allegiance to a Foreign Power, which they hold to be supreme and all-controlling, cannot safely be trusted with citizenship; yet the repressive and coercive measures of Bismarck are only justifiable when, as there, Idolaters could not be allowed citizenship, and their Temples and Worship should not be publicly tolerated, since it is a palpable violation of the 2d Commandment, and directly tends to degrade society and destroy the sanctions of law by denying the true and setting up a false source of authority. But, as justly stated in Distinctive Principles, page 260, "So long, however, as atheism and idolatry are subjects of belief only in a man's own mind, they are not punishable by human power. A man's mind is in this respect his kingdom, and to God alone is he responsible for the exercise of its powers. To attempt to force upon him doctrines of faith would be persecution. To God only is he answerable for the doctrines which he believes; and God alone has the right to dictate to his faith."—Ed.
HOME READING.

SPECIFIC AND INTENSE PRAYER.

We lose many prayers for the want of two things which support each other,—specificness of object, and intensity of desire. One's interest in such an exercise as this, is necessarily dependent on the co-existence of these qualities.

In the diary of Dr. Chalmers, we find recorded, this petition: "Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in heaven." Under the sway of intense desires, our minds naturally long to individualize thus the parties, the petitions, the objects, and the results of prayer.

Sir Fowell Buxton writes as follows: "When I am out of heart, I follow David's example, and fly for refuge to prayer, and he furnishes me with a store of prayer. * * * I am bound to acknowledge that I have always found that my prayers have been heard and answered; * * * in almost every instance I have received what I have asked for. * * * Hence, I feel permitted to offer up my prayers for everything that concerns me, * * * I am inclined to imagine that there are no little things with God. His hand is as manifest in the feathers of a butterfly's wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world, and in the laws by which planets move. I understand literally the injunction: 'In everything make your requests known unto God;' and I cannot but notice how amply these prayers have been met."

Again; writing to his daughter on the subject of a "division" in the House of Commons, in the conflict for West Indian Emancipation, he says: "What led to that division? If ever there was a subject which occupied our prayers, it was this. Do you remember how we desired that God would give me His Spirit in that emergency: how we quoted the promise, 'He that lacketh wisdom, let him ask it of the Lord, and it shall be given him:' and how I kept open that passage in the Old Testament, in which it is said, 'We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee'—the Spirit of the Lord replying, 'Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's.' If you want to see the passage, open my Bible; it will
turn of itself to the place. I sincerely believe that prayer was the cause of that division; and I am confirmed in this, by knowing that we by no means calculated on the effect. The course we took appeared to be right, and we followed it blindly.”

In these examples is illustrated, in real life, the working of these two forces in a spirit of prayer, which must naturally exist or die together,—intensity of desire, and specificness of object.

Let a man define to his own mind an object of prayer, and then let him be moved by desires for that object which impel him to pray, because he cannot otherwise satisfy the irrepressible longings of his soul; let him have such desires as shall lead him to search out, and dwell upon, and treasure in his heart, and return to again, and appropriate to himself anew, the encouragements to prayer, till his Bible opens of itself to the right places—and think you that such a man will have occasion to go to his closet, or come from it, with the sickly cry, “Why, oh! why is my intercourse with God so irksome to me?” Such a man must experience, at least, the joy of uttering hopefully, emotions which become painful by repression.—Austin Phelps.

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SERENITY OF PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness. He that prays to God with * * a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in.

For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometime through the air, about his ministries here below.

So is the prayer of a good man. When his affairs have required
business, * * his duty met with infirmities of a man, * * and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose his prayer; and he must recover it when * * his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God: and then it ascends to heaven upon the wings of a holy dove, and dwells with God, till it returns, like the useful bee, loaden with a blessing and the dew of heaven." —Jeremy Taylor.

**LIGHT FOR DARK HOURS.**

When Jesus assumed our nature, he humbled himself even to its infirmities. He entered fully into our experience of the weakness, limitations, and perplexities of life. He took that glass through which we see darkly, and held it to his omniscient eye, that we might have more confidence in his sympathy. He knows how obscure and dark the ways of his providence oftentimes appear to the believer. By this experience, "he is able to succor them that are tempted." Moreover, he has taught us how to look upon these strange ways of God's dealings with us, that we may find comfort in them. He has given to faith a good answer, by which the soul, cast down and disquieted, may be cheered in seasons of adversity. He would have the believer say as he said, "Even so, Father, for so it seemed good in thy sight." With these words uttered in faith, he would quiet and comfort the heart when suffering under any dark and perplexing view of the Divine administration. It is a good answer for all those vexing thoughts that come when our hopes are disappointed; when our way is shut up and hid from us; when the soul is filled with the sorrow of painful bereavement.

Jesus would here instruct faith to change the direction of the glass through which all things look so dark, and turn the eye upon God who hath wrought the work. We are perplexed in the study of God's ways, until we have considered God himself. Before we can answer, what is the meaning of all this? we must ask, who hath done this? A clear Scriptural view of God's character sheds light on his way. In looking up to his glorious high throne, faith will discover that God is the sovereign disposer of all events. Jesus says to the perplexed soul, acknowledge this truth, and honor the Divine Sovereignty. Yield to God his absolute right to do whatsoever he is pleased to do. Your life, health,
property, your children, friends, companions, your work, and your plans, are all in God's hands, and at his disposal. And has he not a right to do what he will with his own? Jesus bows before this sovereign throne, saying, "O Father, Lord of heaven and earth." "Even so, Father, for so it seemed good in thy sight." Having the same mind in us that was also in Christ Jesus, we will be comforted if we, too, bow in recognition of the Divine Sovereignty, and say, "Even so, Father, for so it seemed good in thy sight."

While making this confession, light breaks in upon the darkness as the believer is reminded that the sovereignty of God is exercised in harmony with all the divine attributes. God is wise, and holy, and just, and good, and we will find these perfections of his nature in all the ways of his providence. "Our God is in the heavens; he hath done whatsoever he hath pleased," but God is never pleased to do anything but what is wise, and just, and good. He cannot deny himself. Every act of his sovereign will is an expression of the divine nature, which is love. Looking at the work, it may be all obscure and perplexing, and painful to us, but looking to God who hath wrought it, faith knows that it must be, it cannot but be, a manifestation of the Divine goodness, "Even so, Father, for so it seemed good in thy sight,"—and thou art Love.

Jesus calls this sovereign Lord of heaven and earth, Father. And so he has taught us to say, "Our Father, who art in heaven." The child can trust without fear when it is father who holds the helm. A little one would allow a father to handle the lance when it would not trust the skilful surgeon, because it has confidence in a father's tenderness. The child of God by faith can say, "Even so, Father: if it seemeth good in thy sight, thy will be done, for thou art my Father."

This spirit of Christian resignation has been well illustrated in the answer of a child. A visitor at a deaf and dumb asylum, was examining a class. Among other questions, written on the black-board, he asked, "Who made you?" The answer was promptly given, "God." "And who is God?" The answer was, "God is love." The next question was a difficult one, he thought, for that class. "If God is love, why has he made you deaf and dumb?" A little girl came forward, and in a bold hand wrote, "Even so, Father, for so it seemed good in thy sight."

So may we answer every perplexing question in view of God's strange dealings. These precious words of Jesus are given to us as a lamp to our feet, and a light to our path, when he leads us through dark vales.—Ed.
CHILDREN'S BREAD.

THE YOUTH TROUBLED ABOUT BAPTISM.

JAMES RENWICK.—Father! I have had a strange experience to-day. Cousin Roger Williams wanted me to go to the circus with him, but I told him I was a baptized member of the church, and the circus was no place for Christ's children. His father heard my reply, and laughed at me. He said, "Ho! my boy; so you are one of those people that believe in baby sprinkling! What do you know of baptism, and what right had you to be baptized? This thing of pleading your baptism as a reason why you should not enjoy yourself, is your mother's idea." I said Jewish children were church members, and as baptism took the place of circumcision, Christian children must be members also. He laughed outright at this, and replied, "Nobody could make him believe any such thing. The Bible does not say so: the New Testament does not require children to be baptized—it allows the rite only to those who believe: children are unconscious of the ceremony, and therefore receive no benefit from it." I answered, "Jesus has said, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven.'" He replied, "But these words have nothing to do with baptism." I am puzzled by what he said, and have been trying to frame an answer to it, but I am not able. I almost fear you and mother made a mistake when you had me baptized, and that I will have to be baptized over again.

FATHER—My dear Renwick, I am sorry that you are perplexed by this matter. It troubled me when a boy, and I was in hopes that you would never find difficulty with it; but I am glad you have come to me with your trouble. Never hide anything from your father or mother. We are the best friends you have, and will always help you. I must say your uncle's conduct does astonish me. I wonder that he allows his son to visit the circus, for no good can be obtained there. Those who act there are of the lowest class of people, generally vulgar and irreligious. They both drink and swear. Who could expect such people to benefit a boy by their slang talk, and their brainless acting. Every time the circus comes round, the whole town is flooded with low and vulgar expressions, which the boys use because the clown of the circus said them. I am more astonished by the manner your uncle spoke of one of the sacraments of the New Testament. Renwick, I call his conduct irreverent,
and feel that he has displeased God. He, a professed Christian, laughed at baptism as "baby sprinkling." I wonder what he would think of a man who would ridicule the sacred seal which God gave to the Abrahamic covenant, by calling it "baby circumcision;" and yet Renwick, he is no better than such a one.

Let us look at your replies to him. You said Jewish children were members of the church. They were. The Bible says,—when God made his covenant with Abraham, He said, "I will establish my covenant between me and thee, and thy seed after thee," and it is added, "Circumcision shall be a token of the covenant between me and thee." Gen. 17. Now, the question is, when did God put the children out of the church? Your uncle would put them out; but as God put them in, God only can put them out. The Bible does not give us one hint that God ever thought of ejecting them. Your uncle's religion would persuade a man who loved his children, to be a Jew in preference to being a Christian; because the Jewish religion would give his children more privileges. Imagine a Jew converted to Christianity, dealing with your uncle. He says, now that I am a member of the Christian church, I will have my children baptized. How great is his astonishment when he is told he cannot! He replies, what a loss my children have met through my conversion! When I was a believing Jew, they were one with me in the same covenant with God, but now they are, like heathen children, "without God and without hope in the world."

You said to your uncle, whose theory dishonors the gospel, "Baptism has taken the place of circumcision." I think you are right in this. If baptism be not now a seal of the covenant, as circumcision was formerly, then we have no seal in its place. If baptism be not now the initiatory ordinance of the church, then we have no initiatory ordinance whatever. In other words, the church has no door,—the covenant no seal.

You quoted the words of Jesus, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and in doing so, I think you were quite to the point. Let me show you. The words "Kingdom of heaven" can have only two meanings: First, the church on earth. If this be the meaning, then the case is clear. Christ says children are of that church, and of course have the right to the introducing ordinance. Second, the church in heaven. If this be the meaning, the case is still plain; for if they are worthy of the church of heaven, they are worthy also of the church of earth. I am glad, my dear boy, that you understand the honor which God has given you by receiving you into his household, and I rejoice that you feel that your conduct should do honor to his family. The very thought of your baptism has been very beneficial to you to-day, and I pray it may ever keep you from evil. Always look upon yourself as a consecrated vessel in God's house, and be as careful of yourself as the priests of old were careful of
the sacred things in the holy temple. I must leave you now, as I have an immediate engagement; but we will finish our conversation when I return. In the meantime give yourself to the further study of the subject.—Ed.

OUR CHILDREN.

Standing forth on life's rough way,
Father, guide them:
O, we know not what, ere long,
May betide them.
'Neath the shadow of thy wing,
Father, hide them:
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Thou wilt hear them;
From the stains of sin and shame,
Thou wilt clear them:

'Mid quicksands and the rocks,
Thou wilt steer them;
In temptation, trial and grief,
Be thou near them.

Unto thee we give them up,
Lord, receive them,
In the world, we know, must be
Much to grieve them:

Many striving oft, and strong
To deceive them.

Trustful in thy hands of love,
We must leave them.

WILLIAM C. BRYANT.

THE DYING SON.

"Gone to ruin!" said a father to me one day, while speaking of his son, who I had informed him was just dying, and that through the influence of strong drink. "Gone to ruin, and that with drink!" said the father, whose heart was like to break for his poor, lost child.

"Come and see him," I said. The father went, and, as he looked on his dying boy, he asked him how he had been brought to this. The son replied, that it was his father who was the cause of his ruin. He did not say that his father had intended to bring about such a fearful result,—far from it; but by what he had thoughtlessly done, he had actually brought his boy to the brink of a drunkard's grave.

"How could this be?" do you ask.

I will tell you. The father had been accustomed to have liquor on the dinner table; and when friends called on him, he would give them some, and take some of it himself. He had also thought that his little son might take a little without any harm.

His child had been in the habit of taking the little drops that were left in the bottom of the glasses, especially when a good deal of sugar
had been put in it; and by-and-by, when he became a young lad, he sought some of it himself, and the desire continuing, he had at last sought after it when he cared for nothing else. He had thus become a drunkard while quite young; and when it was too late, he told his father the real cause of his ruin.

Scripture Art Gallery.

Key to Mental Scene of September.—The first meeting of David and Abigail. 1 Sam. xxv. 13–24.

Key and Proof to Scripture Character of September.—The initials form the name of Philadelphia—Rev. iii. 7.

1. P-hilemon, 
2. H-erodian, 
3. I-turea, 
4. L-ystra, 
5. A-pollos, 
6. D-amascus, 
7. E-penetus, 
8. L-ebbeus, 
9. P-hebe, 
10. H-erodians, 
11. I-talian band, 
12. A-gabus, Verses 1, 2. 
Rom. xvi. 7. 
Acts xiv. 6. 
II. Cor. xi. 32, 33. 
Rom. xvi. 5. 
Matt. x. 3. 
Rom. xvi. 1, 2. 
Matt. xxii. 16. 
Acts x. 1. 
Acts xxi. 10.

Another Scene.

It is noon and an eastern sun pours down in full power its dazzling rays. Seeking repose and shade from the exhausting heat, a young man of princely rank reclines on a couch in his sleeping apartment. Two men are stealthily entering the room, apparently with some evil and desperate design.—Answer in November number.

Another Character.

The initials of the following form the name of a prominent Pharisee, who was a secret follower of the Lord Jesus:

1. A father, whose name is frequently mentioned in connection with the wickedness of his son.
2. A Gittite, who was a devoted follower of King David in the hour of trouble.
3. A king of Mesopotamia, into whose hand the Lord sold the children of Israel.
4. The residence of an Egyptian priest.
5. One of three conspirators against the authority of Israel's leader.
6. A chamberlain of a city of ancient Greece.
7. The grandson of a king, who was a cripple.
8. A place in Chaldea connected with the early life of Abraham.
9. The head of a household which was the first-fruits of the Gospel in Achaia.
Key and proof in next number.

J. B.—Tallahassee, Fla.
BIBLE CLASS QUESTIONS.

Where does the written word correct the unwritten tradition?

What was Jesus doing when he received the baptism of the Holy Spirit?

Give the names of three notable Hebrew characters, who were nearly related to each other, and died within twelve months? J. B.—Tallahassee, Fla.

A NOTE.

The mental scene of last number was given correctly by Maggie Gordon, of Philadelphia. The answer to the Scripture character of last number was given correctly by Thomas J. Kennedy, of Greenscastle, Pa.; Joseph Bowes and John Shannon, of Brooklyn; Sarah E. Boal, Lucesco, Pa.; J. W., Philadelphia; Joseph McKee Boal, Lucesco, Pa.; M. J. C. and K. J. A., and H. J. W. Philadelphia; Ferga Huston, Elliota, Minn.

REGISTER OF BAPTISMS.

"And of Zion it shall be said, This and that man was horn in her."—Ps. lxxxvii, 1.

NAME. PARENTS. DATE. CONGREGATION. MINISTERS.

George Warren Boggs,..... Thomas & Margaret, Aug. 30, 1874.
David McKnight,........... James & Ann Jane, May 19, 1874.
Jennetta Helen Hill,........ Alexander M. & Eliza, Jan. 1, 1874, Man's Parnassus J. A. Black.
Margaret Caroline Miller, Robert B. & Sarah, May 25, 1874, Clarksburgh.
James Harbison White,..... Joshua & Sarah, June 29, 1874, Rehoboth.
Calvin Melville Cummings, Robert & Elizabeth, July 12, 1874.
Alice Stormont,............. David & Martha B., July 29, 1874.
Lucy Stormont,............. Jennie Stormont, July 29, 1874.
Marion Louisa Doe,......... James M. & Isabel, Aug. 30, 1874, Barnet.
Robert Matthew Preston,.. Robert & Martha, April 23, 1874, Bethel.
Margaret Ellen Edgar,..... John & Nancy, June 21, 1874, J. C. K. Faris.*
Emma Lilly Dickey,........ Daniel & Mary Ann, Aug. 3, 1874, D. S. Faris.
Ada Margaret Stewart,..... Samuel & Elizabeth, July 5, 1874.
Mary Melina Mahaffy,..... John & Elizabeth, May 18, 1874, R. Johnson.
William Wilson Mahaffy,.. John & Elizabeth, May 18, 1874.
Nathaniel McL. Milligan,.. William & Matilda, April 16, 1874, Walnut City, Isiah Faris.
Thursby,................. Robert Thompson Carpenter, June 28, 1874.
Matthew Thompson Car-.... John & Ann, Aug. 1, 1874, Southfield, J. R. Hill.
John Knox Hanna,......... David & Agnes, April 1874.
Ralph Anderson Knight,..... Julius A. & Belle M., Aug. 24, 1874.
Mary Ellen McConaughty, William and Mary, Aug. 24, 1874.
Mary Jane Willson,......... Wm. F. and Margaret J., Sept. 6, 1874.
Nellie May Wilson,......... Jesse W. and Mary Ann, Aug. 9, 1874.
William David Thomas,..... James and Christina, Aug. 9, 1874.
Robert Reid Blair,.......... Henry and Matilda, Aug. 2, 1874, Brookland, R. Reed.
Kenwick Blair,............. Emma, Aug. 2, 1874.
Lula Ellen Cadby,........... Moses and Jane, April 27, 1874, Elkhorn, D. G. Thompson.
Robert Hamilton Snyder,.. John and Nancy, Sept. 21, 1874.
Robert James Roomey,..... Emma, Sept. 21, 1874.
Daniel Robert Oliver,....... Henry and Ann, Sept. 21, 1874, D. McAllister.*
Margaret Aikenhead Scott, James and Ann, Sept. 21, 1874.

* For the Pastor.
EDITORIAL.

PASTOR'S SALARY.

The recently settled pastors are receiving larger salaries than their predecessors, though some of them have less than a just minimum. Some of the older pastors have had their salaries advanced, and others are still living on an utterly inadequate support. On the whole, there is a slight advance in the average, which is this year, for the whole Church, $1081.32. But there is still great disparity among the ministry, and much need for relief in some quarters, whence the cry of unpaid laborers still goes up to the ear of the Lord of hosts.

In the New York Presbytery, the general average is $1549.37. The city congregations give, on an average, $2265.55; and the country congregations, only $614.30. The smallest city salary is $1500, and the smallest country one, $500. All the pastors in the Philadelphia Presbytery are in the city, and receive, on an average, $1546.25; and the smallest salary is $685. In Rochester Presbytery, the average is $847.50. One city congregation gives $1500, and the country congregations average $630. The smallest salary is $265. The general average in Pittsburgh Presbytery is $1051.05. The city salaries, including New Castle and Wilkinsburgh, average $1890; and the country, $763.66. The smallest salary in city and country respectively, is $1200, and $450. In Ohio Presbytery, including what is given to the pastors for their unoccupied time, the average is $721.88. The smallest salary is $455. The salary proper, however, is much below this. The average in Lakes Presbytery is $744.61. One city congregation gave $1500. The country pastors average $650; the smallest salary is $276.50. The Illinois Presbytery has an average of $760.40. The largest salary is $1000, and the smallest, $520. In Iowa Presbytery, the average is $530.70; the smallest reported is $300. By recent settlements the average is greatly increased, as will be seen next year. In Kansas Presbytery, the salary of the regular pastors averages $660.40. If we include the missionary pastors, it is only $542.62, as reported; but this takes no account of the supplement given by the Central Board.

The actual salaries, omitting a few minor differences, are as follows: Three Pastors receive $3,500; one, $3,000; one, $2,500; three, $2,000; one, $1,800; one, $1,590; seven $1,500; two, $1,200; eight, 1,000; two, $900; ten, $800; seven, $700; ten, $600; six, $500; two, $450;
These figures ought to awaken in all of us a keen sense of the injustice of our dealing, as a church, with those of the ministry who are laboring in weak congregations, and are left to penury, or to eke out a subsistence by worldly pursuits and manual labor. But we cannot forbear to quote here a letter not designed for publication, yet written with an earnestness and power which must command attention. The writer is one of our oldest Pastors, and receives a salary which forbids the imputation of selfishness. Let us all lay to heart the truths he utters, and another Synod will not pass without some plan being put in operation to remedy the crying evil of an unsupported ministry:—

Rev. J. C. K. Milligan.—Dear Brother:—The matter of ministerial support is one of great importance. Pastors have more responsibility, for the securing of a proper support for themselves and their brethren, than any others in the church. Let me suggest a few thoughts that have been running in my mind since the last meeting of Synod; as I hope you will continue to ventilate this subject.

The office of the ministry is very little esteemed among professors, so that those who fill this office need to be very careful to instruct the people as to its dignity and worth. Rom. xi. 13. They ought never to tell the people, that their labors are not deserving a competent support. If ministers themselves feel this, they will soon find many others to speak in the same way. Let them attend to their work well, and see if it will not reward them amply. People need to be taught that as their souls are infinitely more precious than the world, so the work of a pastor among them is infinitely more important than that of a physician or any one else. An earnest ministry is needed to awaken the people of the Lord to their duty to their own pastors. A brother in the ministry, now in eternity, once said to me, "If the brethren in the ministry would all stand together on this subject, there would be no trouble with the people." I believe he was right—while selfishness manifests itself among the ministers, people will not do their duty. Let those who have a competence speak for those who have not. Consider wisely the case of the poor. Let wealthy or numerous congregations do the same thing toward their weaker brethren. Men who are not getting a competent support do not feel like coming before the church to plead their own cause—they will abandon the ministry first, at least in part. Those favored in the providence of God with competence, do not appear to know how to feel for those who have not. There is too much of a disposition to cry down the poor among us instead of putting to a helping hand to give relief. The fact that so many brethren are not getting a sufficiency has a very bad effect on those congregations who are giving a decent support. They are either in danger of being lifted up with pride, or begin to think of lowering their pastor's salary to bring all to an equality.

The whole time of one meeting of Synod would be well spent in discussing and praying over this one subject. It is one that affects the Theological Seminary and College more than those at the head of those institutions are aware of, or they would take more interest in the discussion of it. When talented young men see many of the ministers in poverty, and the church careless about their situation, are they going to come forward to fill these places? Those who do set their heart on this work need every encouragement the church can give them to make thorough preparation for it. No one can be too well furnished for the work. Great advancements are making in all other fields of
study,—medicine, law, and civil employments. It is very poor policy on the part of a government to allow her military officers to be cramped and burdened, especially when the enemy is upon them on every hand. If the people would only feel the real danger the church of God is in, their own real danger, they would do more for their pastors. If all the brethren will only lay to heart Paul's earnest words, they will come up to their whole duty in this work, "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God, for me, that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come to you with joy by the will of God, and may with you be refreshed."

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**OUR PULPIT.**

**LOT'S CONDUCT AND ITS RESULTS.**

**BY PROF. J. R. W. SLOANE, D. D.**

*Genesis xiii. 12.—* "And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

The account of the separation between Abraham and Lot is intensely interesting, and full of instruction. It is a vivid picture drawn from real life. The scene is human, natural, and typical. The two men stand out in bold and striking contrast; the interest of the contrast lying in the fact that they are both good men. The one, a man whom the Spirit of God has characterized as "righteous Lot;" the other, pre-eminent as the "father of the faithful." The contrast is not between a good man and a bad one, but between the course of two good men in given circumstances. We propose, however, to confine our attention more particularly to the declaration, "And Lot pitched his tent toward Sodom." Let us consider,—

I. **THE CONDUCT OF LOT.**

II. **ITS RESULTS.**

I. **THE CONDUCT OF LOT.**

1. *Lot's conduct was intensely selfish.* He was the younger man, and therefore should have yielded to the superior claims of his senior in age. Abraham was not only his senior in age, but his superior in every element of greatness and goodness. Yet we find him, when the painful separation became inevitable, waving his claim, and giving to Lot the priority of choice: "Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Here was a fine opportunity to meet magnanimity with magnanimity, and generosity with generosity. We expect to hear Lot recognizing the claims of Abraham, and acknowledging that he was indebted to him, not only for all he possessed, but for life itself. On the contrary, we read, "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan." How strikingly does the lofty magnanimity of the one
contrast with the eager and grasping selfishness of the other! We see in this conduct of
Lot nothing of the spirit of Christ, who came not to be ministered unto, but to minister.
Nothing of that self-sacrificing and humble spirit which is of the very essence of the
Christian religion, while in Abraham we have a bright exemplification of the apos­
tolic injunction, “Let nothing be done through strife or vain glory, but in lowliness of
mind let each esteem others better than themselves.” How unfortunate for themselves,
and the claims of the Church, that men so often yield to the demands of selfishness and
pride, rather than submit to the law of brotherly kindness!

2. Lot's course was determined by covetousness. The traditions of the beauty and fer­
tility of Eden still survived. Lot had recently been in Egypt, that wonderful country,
fertilized by the overflow of the Nile. He saw a resemblance to both in the valley of
the Jordan, a deep gorge more than thirteen hundred feet below the level of the Mediter­
ranean; it possessed a tropical climate, and the most fertile soil in the land of Palestine.
Here was a rare chance, a magnificent opportunity to get rich. A few years in such pasturage,
and his flocks would multiply until they would surpass the number of Abraham’s cattle.
He would possess larger herds even than the patriarch. He would become a great
Sheikh, and command the respect, and perhaps the obedience, of all the roving tribes
contiguous to the valley of the Jordan. Thus his heart went after its covetousness.
The same tempter that presented to Christ the kingdoms of the world and the glory of
them, now presents to Lot the rich pasturage of the valley of the Jordan, and the com­
merce of the cities of the plain, but alas! how different the result! The temptation so
sternly repelled in the one case was too strong for the weaker virtue in the other, and
Lot yields. Putting aside the better impulses of his nature and the voice of conscience
that remonstrates against his course, he yields to that covetousness which is idolatry. Is
Lot a solitary instance? Answer, ye men of business? Are all your transactions con­
trolled by the law of God and the voice of conscience? Or is success the goal, and
that which you call the “necessities of business” the rule by which you regulate your
conduct? Answer, you who go away from the ordinances of God’s house, for broader
and more fertile lands? Is it the glory of God and the interests of your immortal souls,
or the love of riches, that is the actuating and controlling motive of your life.

3. Lot separated from his best friend. Hitherto he had leaned upon Abraham and
found him a source of strength. Now he separates from him to walk alone. The wise
man tells us “Two are better than one, for, if they fall, the one will lift up his fellow.”
We need the assistance of others. “Iron sharpeneth iron, so a man sharpeneth the coun­
tenance of his friend,” Lot was to learn in after days the force of the truth, “A
brother is born for adversity.” This was little regarded by him now. Real friends
are all too few. It is great folly to sacrifice them for trivial causes. Lot had but one
real friend on earth on whom he could rely, and for the sake of gain he separates from
him. Space will not permit us to enlarge on this point. In the intercourse of business
many rashly separate from those with whom they have been associated, to repent when
too late of their folly. Many a prodigal son, eager to get possession of the portion of
goods which falls to him, leaves home and friends behind to return humble and peni­
tently, or perhaps never to return, when all has been squandered.

4. The folly of Lot was, however, chiefly conspicuous in sacrificing spiritual privi­
leges. He had thus far been associated with Abraham in religious ordinances, and now
he abandons these to go over and live among those who are of the most irreligious,
profane, vile, and impious character. The association with Abraham and his fellowship
was a blessing with which one of so weak a religious nature, could ill afford to dis­
pense, but with that boldness which frequently characterizes ignorance and inexperience
he will risk the battle alone. True, as the patriarch of his own household, he may set
up the ordinances of religion and act as prophet, priest and king, but his conduct does
not promise fair for this, and the Spirit of God does not inform us of his course in this
respect. Doubtless he maintained at least for a considerable time the forms of reli-
gion, although manifestly, amid such prevailing iniquity around him and the increasing
impiety of his own family, with diminished interest. We have all known, perhaps, in-
stances of a pious father or mother striving to keep up some form of religion in an irre-
ligious household, and how difficult they have found the task, until at length compelled
to desist. The life of godliness can only be preserved, as a rule, in connection with the
sanctuary and the ordinances of grace.

II. THE RESULTS OF LOT'S CONDUCT.

1. We find him at length in Sodom. He first pitched his tent in the direction of
Sodom, but at length becomes a resident citizen of the place. It appears that he con-
tinued his pastoral life for a time, varying it with occasional transitory abode in some of
the cities of the plain, but finally abandons this simple form of life, becomes a gentleman
altogether, and takes up his permanent residence in the city, and that the vilest that
ever stood on earth, a city in which there was not a single good man but himself,—too
little salt for such a mass of corruption.

The facts are suggestive: he had made money; he was now rich; he wishes himself
to live at ease; his family have become fashionable; there were many fascinating
places of amusement, doubtless, in Sodom, as in our modern cities,—places equiva-
lent to our theatres, operas, circuses, &c., and a city life was just the thing for such a
rich and fashionable family. Oh! that we would reflect upon the words of the incom-
parable Pascal: “All that is in the world is but the lust of the flesh, the lust of the eyes,
or the pride of life. Wretched is that land of the curse which these three rivers of fire
traverse rather to consume than to water it. But happy those who though placed beside
these flowing streams are not plunged beneath them, and not swept away by them, but
who remain immovably fixed. Not indeed proudly erect, but set down on a seat lowly
and safe, whence they raise themselves not up until the day break.” This fact in the
history of Lot shows the danger of tampering with sin. Let us not pitch our tents toward
Sodom at all, dally not with the tempter, keep as far from the brink as possible, pass by
on the other side, and go not near the danger. If we do not wish to live in Sodom,
then let us beware of pitching our tent toward its walls.

2. While in Sodom Lot lost his property, and was in danger of losing his life.—The
city presented a tempting bait to the marauding tribes on the East of the Jordan, and
they came down upon it like the eagle on its prey, like the wolf on the fold; the men
of Sodom were too effeminate, too besotted, too cowardly and spiritless, to defend them-
selves; so the city was plundered: “And they took Lot, Abraham’s brother’s son, who
dwelt in Sodom, and departed.” He was rescued from these freebooters, and his pro-
perty, for the time, saved by Abraham, the very friend whom he had so recklessly
abandoned. And it would have been well for Lot had he now taken warning, and fled
from the doomed city. This prelusive judgment betokened the more terrible one to
come. And, even now, should Lot have heard the voice of God commanding him to
escape for his life. But he was now fairly entangled, family alliances had been made,
ties formed with these sinners, and to break these up was difficult, and to a weak and
weakened will impossible. So Lot remained. The final overthrow swept all his gains
into the abyss of ruin, and his own life was saved only by divine interposition.

3. This conduct of Lot resulted in the ruin of his entire family. They mingled with
the heathen, and learned of them their ways. He retained his own personal religion.
But his wife was an unbeliever, and made a monument of the wrath of God to all coming
time. Some of his daughters were married to Sodomites, and perished in the final
overthrow, and those who escaped with their parent, were spared for a worse fate, and
became the progenitors of an accursed race. Here, then, was a family cursed by the covetousness of a father, and he, notwithstanding, a good man. What a warning to parents! How impressive the caution against eagerness to accumulate wealth, and the over-indulgence of children!

4. Lot himself lived a useless life, and spent a destitute and dishonored old age. His influence in Sodom was not enough to convert one soul. He was powerless to stay the tide of wickedness. It became broader and deeper every day, until the justice of God could endure it no longer, and the storm of vengeance came.

IMPROVEMENT.

1. There are the remains of corruption in the best of men. 2. Beware of covetousness. 3. Sacrifice all else for the enjoyment of the ordinances. 4. “Evil communications corrupt good manners.”

CORRESPONDENCE.

EUROPEAN TRAVEL.

[The following letter has been forwarded at our request for publication. It is from Mr. Clement M. Brown, son of Wm. Brown, so long known as the Treasurer of the Reformed Presbyterian Church. Our readers will be pleased with the promise of further correspondence, giving us items of interest from the continent of Europe.]

Langham Hotel, London, Sept. 2d, 1874.

Here in this over crowded city, amid its stir and wonders, I send you a sketch of a tour in these lands. With agreeable companions, and friends, we left New York on the 18th of July, per Cunard steamer, “Algeria.” The voyage over the Atlantic to Queenstown was delightful. We had pleasant weather all the way, and Captain Le Messurier says, it was the finest passage of the season. On the eighth day out, we passed the steamers “Saragossa” and “Abyssinia,” and the White Star steamer, “Baltic.” The steamers of the latter line take a shorter and rougher route, and are always pushed for speed, and thus incur more risk than the Cunards. On the morning of the 27th we came in sight of the kills of Kerry, on the south west coast of Ireland, and on the following day steamed up the Mersey to Liverpool. After the vessel was safely docked, we proceeded to the Adelphi Hotel, where we rested from the fatigues of the voyage.

Liverpool is noted for its numerous docks, which are constructed on a grand scale, covering over 200 acres, and fifteen miles of quays. Vessels from all parts of the world, bearing the colors of every nationality, unload at this harbor. Its trade with the United States, is the largest. Most of the cotton crop of the South finds its way to Liverpool. We took a run down to the old town of Chester, visiting the Cathedral, built in the eleventh century, and drove through the grounds of the Duke of Westminster, one of the richest nobles in England. His desmesne is twelve miles long, by eight miles wide, and is magnificent beyond description. His castle is a beautiful Gothic structure, and contains some fine paintings of the masters. He has three other seats, equally grand. Leaving Chester, we took the train through to Glasgow, the most populous city in Scotland. The principal portion of the town lies on the north bank of the Clyde, which is spanned by five fine bridges, and lined by magnificent quays. The people take pride in their ancient seat of learning, the University, and other institutions, devoted to art and science. The Cathedral, erected in the 12th century, stands prominent as a public edifice. The Necropolis contains some antique monuments, one very attractive of John Knox, the Reformer. I examined the church-yard, and Cathedral with much interest. Glasgow is a manufacturing city. The ship yards on the Clyde are immense. The people have turned their attention of late years to the cotton trade, and the cotton lords are among the wealthy classes. The cotton mills of the Messrs. Robertson are very large. The
head of the firm is Mr. John Robertson of Blairbeth, and the Juniors of the house Messrs. John and Patrick Robertson live in Glasgow and superintend the mills, and are thorough business men. They employ several thousand hands, have two engines of 800 horse power each, and manufacture muslins of various grades. During my stay here, I was indebted to them for kindness and attention, and their hospitality gave me an idea of the warmth and geniality of a Scotch home. On Sabbath morning I went to hear the Rev. Robert Wallace preach. He worships in a small church in South Glasgow. He has a good congregation numbering about four hundred members. He explained the first six verses of the 16th Psalm, and lectured on the 38th to 42d verses of Christ's Sermon on the Mount, recorded in the 5th of Matthew. He is a fine speaker with a full round voice, and very clear utterance. He shows at once that he is master of his work, and fully understands what he attempts to talk about. In the afternoon I attended the services of the Rev. Dr. Burns, who belongs to the National Presbyterian Church of Scotland. He is the stated preacher of the Glasgow Cathedral. The service was a simple one, and began by giving out the 100th Psalm, long metre version, which was sung by the vast congregation, to the sweet tune of "Old Hundred." On the following day we started to the foot of Loch Lomond, the finest of all the Scottish lakes, after which we staged through the "Trossachs" to Lake Katrine, where we took the train again for Sterling, from whose heights can be seen twelve battle-fields, one of which Robert Bruce fought the battle of Bannockburn, and secured the Charter of Scotland's Independence in 1314. To this day the old town of Sterling is invested with an imperishable interest, as being the scene of the triumphs of Sir Wm. Wallace. Here he gained his great victory over the English in the year 1287, which has made the name of the unconquered Scot immortal in the annals of war. The old church still exists where James the VI. was crowned, and where John Knox preached the coronation sermon. It contains the fine castle of Sterling, the former residence of the kings of Scotland. In the chapel of the castle Mary was crowned Queen of Scots, and James the VI. was baptized.

Leaving Sterling, we soon arrived at Edinburgh, thirty-five miles distant, the capital of Scotland, which is picturesquely situated on two ridges of hills, near the Firth of Forth. It is one of the most imposing cities I have ever visited. Through its centre, extends a deep ravine, dividing the old and new town. On the summit of a tremendous precipice stands Edinburgh castle, whose origin is a mystery. By the articles of union between England and Scotland, it is to be kept forever fortified. Sir Walter Scott's description of its capture from the English by Randolph, Earl of Moray, in 1313, surrounds it with all the romance and historic interest peculiar to that wonderful writer. Another memorial of Scotland's glory is the Palace of Holyrood. The palace and abbey are open to the public every day except Sabbath. Some of the rooms are well preserved, and the walls are hung with the portraits of the old kings. The spot where the chancel and altar stood, before which, Robert Darnley and the beautiful Mary were united, still attracts the attention of the curious. Among the monuments which adorn the city, are Dugald Stewart's, Melville's, Burns', and Sir Walter Scott's, on Princess street, which is said to be the finest architectural shaft in Great Britain. I sauntered through Grey Friar's church-yard, and saw the monuments of Henderson, and the martyrs, who perished for Scotland's glorious Reformation. I read one of the original copies of the Covenant, signed by Montrose and Lothian. I visited John Knox's house, and in the vicinity of Edinburgh, are to be found Melrose Abbey, Abbotsford, and Dryburg Abbey, all famous in romance and song, and are fine specimens of Gothic architecture. At this season of the year, most of the preachers are out of town, rustica-ting at the watering places; but I found the Rev. William Arnot home, and attended his church. He is a man of power, and an earnest, forcible preacher. He is the author of the Life of Rev. James Hamilton, who minisitered for twenty six years in the Scottish church on Regent street, London. I also met that warm-hearted Scotchman, Thos. Nelson, Esq., of the large book-publishing house of Thos. Nelson & Sons. He is one of the prominent elders of the Free Church. After dining with him, I went through his large establishment, which will compare favorably with J. B. Lippincott & Co., Philadelphia, and Harper Bros., New York.

Having finished up Edinburgh, I prepared for my journey to London, which I dreaded much, as the fatigue and inconvenience to American travellers are felt very sensibly. They have no comfortable sleeping cars here, hence you must lay off for the night. George Pullman, of Chicago, has introduced some of his palace coaches on one or two of the English Roads; but, as it is an American idea, the English people regard it with disfavor, and are very slow in putting them into use. The route to London passes through the Eastern portion of England. It is one of the richest agricultural countries
in the world, and is cultivated most completely: not an inch of ground is wasted. It is like one continued garden all the way. After riding through Newcastle-on-Tyne, and Berwick-on-Tweed, I stopped at York to see the best preserved Cathedral in the kingdom, Yorkminster. The city is finely situated on the River Ouse, it is very ancient, and took a prominent part in the “War of the Roses.” When the Roman supremacy embraced the earth, it was the capital of Britain, and dates its origin one thousand years before Christ. It is enclosed by massive walls, supposed to have been built by Edward the I. Constantine the Great was born here. The Cathedral was founded in 625, and was finally completed in the 14th century. It consists of a nave, two aisles, vestries, chapels, chapter house and vestibule. Its length is 524 feet, the second longest in England. A few miles west of the city is the famous field of Marston Moor, where the engagements between the armies of Charles the First and the Long Parliament took place. Resuming my journey again for the Metropolis of England, I met a number of fine Englishmen at Doncaster, who rode in the same carriage with me the remainder of the way. We conversed very freely on the relations of England and America. I find a great change of sentiment among the masses of the English people, since visiting this country five years ago. The people are beginning to appreciate the results of the late civil war, and are profoundly impressed with the justice of the contest for human liberty, and are awakening to aspirations after a higher form of government, that will give equality to all men. Arriving at the Queen’s Hotel, opposite the London Post office, I went out to find the Banking House of J. S. Morgan and Co., for my letters. It is near the Bank of England. On the door they have got the great name of the Philanthropist, George Peabody, whose successors they are. After changing my quarters to more comfortable ones, in this grand hotel I met our townsmen, the venerable Morton McMichael, Theodore Cuyler, legal adviser of the Pennsylvania Rail Road, and the accomplished political writer John W. Forney. My next will be London and its environs.

C. M. B.

CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

THE THEOLOGICAL SEMINARY.

The Theological Seminary was opened on September 15th, with a Lecture by Prof. Sproull on the Unreasonableness of Rationalism. This session begins under the most favorable auspices. The number of students in actual attendance is twenty-two, and at least one other is expected in a few days. Of this number seven are new students, all of them graduates of good colleges, and young men of more than ordinary promise. With the one shortly expected, this class will have eight students.

It is not strange that under such encouraging circumstances, both Professors and students have entered on their work with unusual animation. The Library has been increased by the addition of about $300 worth of new books, most of them the productions of the ablest Biblical scholars and Theologians of the day; and, with its beautiful cases, carpeted floor, and conveniences for studying and reading, presents a most inviting appearance to the eye of the visitor. While far from being all that could be desired, and still needing the contributions of the church, the library is, for the number of books, one of the most excellent that we have seen. We hope that no congregation will fail to take up the collection for the library, as there is no way in which money can be spent with the certainty of doing more good. We hope that no congregation will fail to take up the collection for the library, as there is no way in which money can be spent with the certainty of doing more good.

The entire aspect and condition of the Seminary are of the most encouraging character, and we could wish that a still deeper interest were taken in it by every minister and member of the church. The neatly arranged Library with its goodly array of books, the large, well-furnished, and well-lighted recitation room, the fine class of ardent young men devoted to the Lord’s work, all conspire to make a visit to the Seminary truly enjoyable.
Our Banner.

[October 15,]

We were also pleased to see that the large room in the second story of the Seminary has been rented by the Ladies' Temperance Association. They have christened it "Crusade Hall;" and thus our new Seminary is connected with one of the greatest uprisings of the Christian sentiment of our times. God grant that all our Theological students and ministry may catch the spirit and zeal of those noble women, and may become, like Paul, able to "reason of righteousness, temperance, and judgment to come," until "the sinners in Zion," and the wicked in their places of power, shall tremble and turn from their evil ways.

MODERATION OF CALLS.

On Monday evening, September 14th, Rev. J. C. K. Milligan presided in the moderation of a call in the new organization, in Newark. The entire vote of the congregation was cast, and on the first ballot, was unanimous for Rev. D. Coulter. The salary offered is $1,600.

On Monday, September 14th, Rev. J. O. Bayles presided in the moderation of a call in the Walton congregation. It was unanimous for Rev. D. McAllister. The salary offered is $1,000.

EVANS CONGREGATION, COLORADO.

Eds. Banner,—Believing that accounts of the condition and prospects of our church in the far west may be of interest to many, I will, with your leave, give some notes of my sojourn among the brethren in Colorado, and of the country they occupy.

The latter will strike the stranger who visits it for the first time, as peculiar. The plains present a barren, unattractive appearance; the timber is scarce; the grass, though possessing very rare nutritive qualities, is short; the land out from the mountains is undulating, but generally smooth. The soil is fertile, yielding, in plenty, most products grown in the same latitude in other places, and especially wheat in abundance, and of a very superior quality. When a good system of irrigation is completed, the capabilities of this country, especially for wheat-growing, will equal the best. Those whose trade has been to feed cattle, may bring their flocks and herds in full expectation that they can bring them through, at least many of the winters, in good condition on the rich grass of the plain.

The air, in this whole region, is remarkably pure and healthy, making it a most favorable resort for the invalid. The asthmatic experience almost immediate relief, and consumptives, unless too greatly diseased, are generally benefited. Such is the dryness and purity of the atmosphere, that animals dying at certain times, will often lie in the open field for many months undecayed; and clothes hung out, will dry almost as soon as exposed. In the vastness of the plain, and the awful grandeur of the Rocky Mountains, whose huge forms rise high toward heaven, and whose immense ravines store away inexhaustible quantities of snow, which melts during the summer, supplying its rivers with abundance of pure soft water, one will see "parts of God's ways; but the thunder of his power who can understand?"

The Evans congregation is located in and around the town of Evans, on the line of the Denver Pacific railway, about twenty-five miles east of the base of the Rocky Mountains, in full view of Long's Peak, and the perpetual snow of that locality. The congregation, about sixty in number, a year or two ago, built, of brick, a house of worship, neat, substantial, and of sufficient size. This has proved to be a heavy undertaking for this feeble, infant organization, for though it has received some aid from the Board of Church Erection, still it is left crippled with a debt of about $1,500; and its church is not yet finished. When this and similar cases are presented to view, especially on our frontiers, where the condition of things plainly and imperatively requires the preparation of places of worship, one regrets that our Board is not furnished with means enabling it to aid all points as far as may be necessary. Though borne down by heavy burdens, our brethren here do not seem disposed to despond, but seem rather inclined to "thank God, and take courage."

The Sacrament of the Lord's Supper was dispensed among them on the fourth Sabbath of August. We had a good time indeed. I think nearly all present realized that God was among us in a gracious manner. On Friday, the fast day, Brother Todd was installed pastor of the congregation and right heartily welcomed by old and young. We predict for him and for them many bright and happy days.

W. W. McM.
FIRST COMMUNION IN NEWARK.

A very interesting communion service was held in Newark on the 2d Sabbath of September. The congregation here, so recently gathered and organized, looked forward with desire to Christ's coming among them to seal covenant engagements in the symbols of his death. We trust they all experienced a precious answer to their prayer. On Thursday—fast day—Rev. J. C. K. Milligan explained the Psalm, and preached from Joshua iii. 5. "Sanctify yourselves: for to-morrow the Lord will do wonders among you." In the afternoon, Rev. J. H. Boggs preached from Luke xxii. 15, "With desire I have desired to eat this passover with you before I suffer." At the close of the sermon, Rev. J. C. K. Milligan explained the terms of communion, and with the session, distributed tokens. In the evening, the congregation met together again for prayer. The next preparatory service was held on Saturday afternoon. Sermon by Rev. J. H. Boggs from 1 Cor. x. 4. "For they drank of that spiritual Rock that followed them; and that Rock was Christ." Sabbath morning dawned fair, and the day was very pleasant. The hall was comfortably filled. Every member of the congregation was present. Rev. J. C. K. Milligan preached the action sermon from Rev. vii. 17. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." After the usual exercises, the congregation were all seated at one table, and the elements representing Christ's dying love were dispensed. There was joy in this feast as they remembered that for the first time as a congregation they were showing forth the Redeemer's death. As a band of covenanted witnesses they rejoiced in the privilege of giving this public testimony to the royal claims of Prince Messiah for the first time in this great city. There were comforting evidences of the Master's gracious presence. It was good to be there. The evening service was conducted by Rev. J. H. Boggs, who preached from 2 Cor. v. 7. "We walk by faith, and not by sight." The same minister led in the thanksgiving service on Monday evening, sermon from Psalm lx. 4. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

This little flock has enjoyed signal tokens of God's favor. It is not many months since a few members here proposed a meeting to secure preaching. Their prayer was answered. Ministers were sent. Audiences gathered, increasing in numbers and interest. It was then agreed to petition Presbytery for an organization. This petition was granted, officers were elected, and a session was constituted. And now this society as a constituent part of the visible Church has enjoyed the great New Testament feast. Together they have waited upon God in prayer, that he would send them a pastor. At the close of the service on Monday evening, they were encouraged to see that with one mind and one heart they were united in the choice. May their prayer be granted, and this little one become a thousand. The Lord will hasten it in his time.

MEETING OF ILLINOIS PRESBYTERY.

Illinois Presbytery held its regular semi-annual meeting at Coulterville, September 1st and 2nd. P. P. Boyd was elected moderator, D. C. Martin clerk, and D. S. Faris assistant clerk. Ministerial members all present except Rev. J. McCracken, who has removed from our bounds to take the professorship in Geneva College, assigned him by last Synod. In view of the above fact, his resignation of the pastoral charge of St. Louis Congregation was accepted, also, his resignation of the offices of stated clerk and treasurer of Presbytery were accepted; and the following expression was unanimously adopted: "Having enjoyed the intimate acquaintance of Rev. J. McCracken as a co-presbyter for a period of more than fourteen years, we would therefore desire to express our high appreciation of his worth, and the patience with which he bore the burden often laid on him by Presbytery, as well as the activity with which he performed the duties of his trust. And we cordially recommend him to the church for the work to which he is called."

The St. Louis Congregation, though feeling sensibly the loss of a pastor who stood by them in a manly struggle to maintain the cause of truth in a great southern city, have no disposition to yield the position. They ask full supplies and the moderation of a call at the convenience of the congregation, which was granted as far as possible by Presbytery. An interim committee was appointed to attend to the interests of St. Louis congregation and procure supplies from other Presbyteries. J. M. Faris, P. P. Boyd, and John G. Miller are that committee. Mr. S. R. McClurkin, a student of Theology, presented a lecture on Rom. v. 12-21, and exercise and additions on Prov. viii. 22-31, which were.
accepted as trials for licensure. A commission consisting of D. S. Faris, D. G. Thompson, J. M. Faris, P. P. Boyd, and elders John Houston, Robert Sinclair, John Donally and William Woodside was appointed to meet at Coulterville, 2nd Tuesday of April, 1875, at 2 o'clock, to hear remaining trials and license S. R. McClurkin.

Appointments for Presbyterial visitation were made in all the congregations. The following supplies were given St. Louis Congregation, subject to change by the interim committee. September, Wallace 1st, 2nd, 3d, and George 4th Sabbath, and declare pulpit vacant; October, no supplies from Presbytery; November, D. S. Faris 2nd, Boyd 3d, Thompson 4th, J. M. Faris 5th; December, George 2nd, Boyd 3d, Thompson 4th; January, J. M. Faris 2nd, D. S. Faris 3d, Boyd 4th; February, J. M. Faris 2nd, George 3d, D. S. Faris 4th; March, J. M. Faris 2nd, Thompson 3d, George 4th; April, George 2nd, D. S. Faris 3d, Thompson 4th, Boyd 5th, May, Wallace to Synod. Adjourned to meet at Sparta, Ill., Tuesday previous to meeting of Synod.

D. C. Martin, Clerk,

MISSIONS.

HOME.

SOUTHERN MISSION.

Mr. Elliott was present at the meeting of the Board on September 21, and after consultation with him the Board ordered the needed supply of books to be sent to Selma. The school will be resumed on the 28th of this month. Mr. Boxley, is on the ground. Mr. Johnston, will be absent for a few weeks in October, during which he will be present at the meeting of Pittsburgh Presbytery. He will take his family with him on his return. We have every reason to be encouraged with the prospects of our mission in Selma. Received Sept. 18, 1874, of Miss Sallie E. George, per S. A. George, five dollars, a special offering for the purchase of Psalm Books for the Selma Mission Scholars.

D. B. Willson, Secretary.

FOREIGN.

The latest news from the Foreign Mission gives less encouragement to hope for the release of Daoud. Mr. Beattie has returned from Constantinople, not even having been able to see him, and the British Ambassador, Sir Henry Elliott, turns a cold shoulder to applications in his behalf. The American Minister, Mr. Baker, however, displays quite a lively interest in the case, and has exerted his influence on behalf of the mission in other ways. Daoud, it is feared, will be subjected to still greater sufferings. The Board of Missions asks for special and concerted prayer in his behalf. The three churches in Philadelphia, met together for this purpose on Tuesday evening the sixth inst., and other congregations will have held similar meetings before this reaches our readers. The Governor of Latakia, who has given our friends so much trouble, has been removed. He blames the mission for his removal.

LETTER FROM MRS. METHENY.

Latakia, Aug. 17, 1874.

We are looking and desiring for a letter from America, but have been disappointed in the last two mails. Miss Crawford and Miss Dodds are still in Suadeah at Mr. Eason's: we expect them back next week. It is very quiet here since they went away, and since the school children have all gone. The dwelling house which is in process of erection cheers us. It is on the same ground with our present building, so the Doctor can oversee things just the same as now, and I can give the children their lessons in music without inconvenience. When in it, we will not be exposed, as we were last winter, to the contagious diseases that break out among the scholars. Since commencing this note I have just heard that the Governor of Latakia has ordered us to stop all work on the new building. We have been expecting him to do so, and have been hurrying the work on. Our object in pushing the work was this: to get the house far enough...
advanced, so that we might move in it, and then we could finish it when in it. We
had to do so with the building we are now in. When the Doctor moved us in, the
house was without windows, or doors, or stairs. The Doctor carried us up the scaffold­
ing and set us down, and here we staid. But as soon as we were in the house, the oppo-
sition about building it ceased. The governor has also ordered the closing of our
school in the village of Jendareah. He seems determined to oppose the work in every
possible way, but God can make the very wrath of man to praise Him. The governor
is boasting that he received a letter from Stamboul (i. e. Constantinople) commending
him for the part which he took against our mission in having our teachers arrested. The
two teachers who absconded have not been molested yet, and are at their homes in the
mountains. The following item I have taken from the Levant Herald of Damascus.
"Dawoud Suliman, one of the Nusairiyeh converts, is now in custody in Beyrout on
route for Constantinople. He will probably leave Beyrout by the same boat as this
letter. It is said he goes to Constantinople in accordance with instructions issued by
the Porte. The last four days he was in Damascus he was kept a prisoner in a very
foul prison; but he would not forsake his religion. The other two men have disap­
peared, no one knows where. They seem to have escaped on the 26th of June, but no
inquiries were made about them till the 5th of July. They are advertised as deserters
now, but they must have been very hardly dealt with, to have deserted on the eve of
their deliverance."

Do not forget us in your prayers. Remember Daoud at the throne of grace, for I
fear his trial is not yet over. No sooner did he reach Constantinople, than he was
thrown into the barracks with the other soldiers. His trial before the Turkish authori-
ties may not come off for a long while yet.

EMMA GREGG METHENY.

OBITUARIES.

SAMUEL McELHENNY died at his residence, in Desmoines County, Iowa, May 5th,
1874, at the advanced age of seventy-one years and five days. At a meeting of Sharon
Session, Aug. 11th, 1874, the following minute was adopted: Mr. McElhenny was a
native of Ireland; emigrated to America when about twenty-four years of age, and lived
for some years in Philadelphia. In 1840 he removed to Iowa, and was among the
first to plant the standard of Reformation principles west of the Mississippi. On the 26th
of September, 1846, at the organization of what is now Sharon congregation, he was
ordained to the office of Ruling Elder, which he continued to exercise until his death.

Resolved, That in this providence we have lost a most efficient, far-seeing, and con-
scientious counsellor, whose enterprise and benevolence never allowed him to grow
weary in well-doing; who was especially untiring in his most hearty moral and financial
support of our much lamented pastor, Dr. McDonald, whom he loved and cherished in
a manner worthy to be copied by every Christian; and who, we take pleasure in reqa?
ning, exhibited in the near approach of death the strongest and most unwavering faiSi.

Resolved, That the aged widow in her solitude, and the bereaved children and
children's children, in their sorrow, share our deepest sympathies, confident that their
and our loss is his unspeakable gain. We devoutly commend them to Him who is the
widow's stay and orphan's shield.

Resolved, That in this providence we are reminded of our frailty, and admonished
to renewed zeal and activity in the service of our Master. We desire to hear the voice
of God saying to us, "Behold, I come quickly; and my reward is with me, to give
every man according as his work shall be."—Rev. xxii. 12. "Therefore, be ye also
ready, for in such an hour as ye think not, the Son of man cometh."—Matt. xxiv. 4.

Resolved, That a copy of these resolutions be sent to the Reformed Presbyterian and
Covenanter, and to OUR Banner for publication. A. F. CARITHERS, Clerk.

MARY JANE CHESTNUT, died near Walnut City, Iowa, July 30, 1874. Deceased was
born in county Antrim, Ireland, May, 4, 1816; and was married in 1837, to Matthew
Chestnut, who represented Walnut City congregation at last Synod. At the time of their
marriage, she and her husband were members of the Seceder Church; but having
talked over the points of difference, they mutually agreed that if ever they left their native
land they would join the R. P. Church at the first opportunity. Having emigrated to America in 1846, after some seven years, they were able to carry out this resolution by moving to Philadelphia, and joining the congregation of the late Prof. J. M. Willson. The family moved to Indiana in 1861, and for some six years were in the Princeton congregation. In 1867 they settled in Iowa, and were connected with the Walnut City congregation from its organization.

The deceased was exemplary in character, and a warm friend. During the last nine months of her life she had been almost entirely confined to her house, and a great part of the time to her bed. Her sufferings were often very severe, but she bore them with patience, and died in hope.

J. F.

Lizzie Milligan, fourth daughter of Rev. A. M. Milligan, died after an illness of several months, August 10, 1874, in the sixteenth year of her age. Although young in years, she was in full communion in the church, and was ripe in grace. Her death was such as testifiess to the reality of a Christian profession, and takes away the sting of bereavement. She made all her friends happy by her happiness and triumph. Death was swallowed up in victory. Till the last morning she joined in the song of praise at family worship. On Friday evening she took leave of the family, spending some time in most heavenly conversation; sought forgiveness for all unkind words and acts; and gave to each a suitable advice and charge, and urged her two brothers to prepare to serve Christ in the holy ministry, as the noblest work of man on earth. To all her friends, who called to see her, she gave some expression of her confidence, such as, "I shall soon leave you, but I am going to be with Jesus, which is far better." One, of whom she thought much, was not a professor of religion, and her parting with him was most affecting, as she entreated him to give his heart to Jesus and meet her in heaven. Sabbath night before her death, she said that the last few days had been the most joyous of her life, that she never knew real happiness until she had found it now, since there had been so much conversation about her precious Redeemer. She seemed to be ravished with His love. The last three days she was free from pain, and not the shadow of a cloud obscured her heaven of joy. Frequently she exclaimed, "O, is not God gracious to me!" Her end was easy. For about three hours she was oblivious to all external things, but just at the last, giving a sign of recognition, appropriate promises were repeated in her ear, and with a smile, looking up, she passed away.

Robert Bowden, Ruling Elder in the First R. P. Congregation, New York, died August 11th, 1874, in the 59th year of his age. He was born and baptized in the congregation of Grange, Ireland. When still a youth he came to New York, and was an interested observer and active participant in the controversy of 1833; and, though not then a member, warmly espoused the cause of those who in Dr. McLeod's congregation adhered to the old paths. In 1835 he united with the First Congregation, and remained in it through all its vicissitudes. He was ordained a ruling elder October 18th, 1866, and actively performed the duties of his office until within two months of his death.

Mr. Bowden's heart was ever in the church, and loyally he sought her interests. He was a regular and earnest worshipper in the social meetings, and his prayers and exhortations attested deep humility, a sense of unworthiness, and continued wrestlings with God for pardon through the blood of the cross. In the Sabbath-school and Youth's Prayer-meeting his interest was unflagging, and gained him a strong hold upon the affections of the young. As an elder he was punctual in attendance at the meetings of session, faithfully upheld the law of the house, and watched for souls, seeking to win them for Christ.

During many months he suffered from the weakness and slow wasting of consumption; but, though the journey was long, every Sabbath found him in his place in the sanctuary, until a few weeks before his death. Comparatively free from pain, his mind dwelt actively upon his past life and future prospects; and, renouncing all self-righteousness, and trusting only in the "blood of Jesus Christ which cleanseth us from all sin," in the gracious providence of our divine Mediator, he realized tranquillity of mind and patient waiting for God. On the day of his death he expressed to his pastor full confidence and assurance of interest in his Saviour. Afterwards, to a brother elder, he said in a calm and strong voice, and with a joy that lighted up his countenance, "Christ is with me: I am not afraid." A few minutes later, though no one thought his end so near, without a struggle he was gone. "He was not, for God took him."

The Session being met September 28th, 1874, express their cordial sympathy with the bereaved wife and daughter, adopt this minute in memory of the deceased, and request its publication in the Magazines of the Church.

J. C. K. Milligan, Moderator.

John Crothers, Clerk.
THEMEANINGOF PROVIDENTIAL CALAMITIES.

by the REV. D. M'FALL, BOSTON.

THE past few years have been heavily freighted with judgments to our nation. The great fire of Chicago, in 1871, has been followed up by a series of varied and distressing calamities. Fire has been added to fire, and flood has followed upon flood; the arm of business has been paralyzed by panic and plague; while the drought in one part, and the grasshoppers in another, have materially diminished our hopes of the present harvest. And yet, "For all this his anger is not turned away, but his hand is stretched out still."

The pulpit and the press, both religious and secular, have noticed the more striking of these events as they occurred, and have given very different solutions of them. Some deny that they have any meaning at all; others draw unimportant lessons from them; while others again regard them as judgments inflicted on certain localities for their excessive wickedness. The Bible, we believe, does not countenance any one of these views. It uniformly assumes that such dispensations are ordered of God, Psalm cxlviii. 8; while it distinctly denies that they are sent directly on account of the sins of those who immediately suffer, Luke xiii. 1-5. Between these two points their real meaning must lie. In ascertaining what that meaning is, it may be necessary to take a view of God's judgments in general. Some of these are for destruction; others are intended to work reformation. To the former class belong the flood, the destruction of Sodom and Gomorrah, the overthrow of Egypt and Babylon, and indeed of every nation or kingdom that has been overthrown. A little attention to this class of judgments will show the circumstances under which they are inflicted.
1. Not until repeated warnings of the impending doom have been given and rejected. The history of the flood is brief, yet it brings this point distinctly into view. Enoch, the seventh from Adam, was commissioned to reprove the men of his age, and denounce the judgments of Heaven on the incorrigibly wicked. From Jude, we learn how explicit the warning was which he gave: "The Lord cometh with ten thousand of his saints to execute judgment upon all." This testimony was solemnly emphasized by the translation of Enoch to heaven, in the presence of those to whom he spake. Such an event was well calculated to be more convincing than the thunders of Sinai. After the translation of Enoch, Noah appeared, and for a hundred and twenty years, ceased not to testify of the coming judgment. The sound of every hammer that fell on the ark was a signal of the approach of the coming deluge. At last it came, and it seems to have been as unexpected as the Mill River flood on the inhabitants of the quiet valley, but it was not because they were not warned, but because they gave no heed to the warning.

The same is true of the destruction of Sodom and Gomorrah. Lot was there uttering his testimony, however feebly, and some of their own citizens were smitten with blindness as a direct check on their wickedness; nor must we forget that the flood itself was a beacon of warning in all after ages to the impenitently wicked. As for Egypt, she was warned ten times. And each intimation was more expressive than another of what the end would be in case she steadfastly refused to let Israel go. It was only when she followed after Israel, determined to bring them again under the unjust and cruel yoke, that God lifted up his hand in wrath and dashed her forever beneath the waves of the Red Sea. Belshazzar was informed by the prophet, that the chastisements which his father suffered should have been a warning to him "to humble his heart before God." But when he refused to do so, and lifted himself up against the Lord of heaven, then was the part of the hand sent from Him. And this is the writing that was written, "God hath numbered thy kingdom, and finished it." And did history furnish us the full facts in every case, we would see that no nation was ever "finished" without abundant premonitions of the coming doom.

2. They were not inflicted until the appointed means for redressing the wrong had entirely failed to do it. "God governs the world," is a concise statement of an extensive truth; but, in the administration of his government, he employs many delegated powers, and it is only when these fail, or utterly refuse to execute judgment, that he himself directly interferes. His providences never usurp the functions of those "powers" which he has "ordained;" they are intended rather to prompt and aid them in the discharge of their duties. As an illustration of this point, take the defeat of Israel before Ai. God had given specific directions in relation to the capture of Jericho, and these were to be enforced by Joshua. But
a member of the tribe of Judah transgresses the command, and takes of
the "accursed thing." Under these circumstances, three thousand men
are sent to take Ai, but they are defeated, and thirty-six of them fall by
the sword. Then Joshua inquires of the Lord the cause of the defeat,
and the answer is returned, "Israel has sinned in taking of the accursed
thing, and therefore they could not stand before their enemies." Here
is one providential calamity authoritatively interpreted. The important
points are these: God does not directly punish the criminal; had he done
so, his providences would have been taking the place due to civil govern­
ment; nor does he directly inform on him, for then he would have been
setting aside his own ordinance of the lot; but he simply says, "Israel
has sinned, and therefore they cannot stand;" and in commanding Joshua
to put away the evil, he, in effect, says, "You have the means of detect­
ing the criminal, and the power to punish him, and of you will I require
it." But had Joshua and all Israel repeatedly refused to take action in
the case, and continued to shield the criminal, we are safe in concluding
that God would have overthrown them as utterly as he overthrew Egypt.
"Though hand join in hand, the wicked shall not go unpunished."

In the light of these facts, our present providential calamities are
easily explained. They are not retributions on certain localities for
their excessive wickedness. However wicked such may be, it is not
God's province to punish them. That is the duty of the nation through
its government—the "power" which he has ordained among us for the
execution of righteous judgment. But they are intimations to that
power that there is some evil or evils within its jurisdiction which need
to be corrected; and solemn warnings that if it neglect or refuse to do
so, God will himself require it in final overthrow, when once his long­
suffering patience has come to an end. What the evil is which God
would have us correct is for every patriot to inquire. It may be the
stupendous corruption which prevails in high places; or our unjust and
dastardly treatment of the Indians; or our thirst for gold to the neglect
of God and his laws; or our silent contempt of his authority in the
Constitution of our government. One thing is certain, the curse does
not come causeless.

Let the Christian inquire and confess his own sin and the sins of his
people, for even here "the prayer of the righteous man availeth much."'
Gen. xviii., and Dan. ix. In the meantime, while we see such "a
childish waste of philosophic pains" in endeavoring to prove that
God is an unnecessary factor in his works, both of creation and provi­
dence, let the believer discern in these things, reassurances of the truth
that the "Lord God omnipotent reigneth," and that "He shall not fail
nor be discouraged, till he has set judgment in the earth."
THE CALLING OF THE WESTMINSTER ASSEMBLY.

BY THE REV. JOHN LYND, BALTIMORE.

The Westminster Assembly arose out of a conflict. A war of ideas had been waged in England from the time of the Reformation with more or less keenness. The Reformation was not homogeneous; it contained within itself two opposing elements, the secular and the religious, which soon came into collision. The disagreement grew until, in the reign of Charles I., it resulted in open conflict between the crown and the Parliament. And during and from this struggle the Assembly was called into existence.

To Henry VIII. the secular element in the Reformation owed its origin. Not finding the Roman pontiff sufficiently pliable to his wishes, he threw off his allegiance, refusing any longer to submit to him. While he did so, he assumed to himself the office of supreme dictator in the government of the church, and gave the people a pope in London instead of one in Rome. His claims were acknowledged, and parliament conferred upon the King the title "Head of the Church," a title borne to this day by the sovereigns of England. The changes made by Henry in the method of worship were few and unimportant. His successors, exercising the same power he had done, were able to arrest any constitutional changes in the Church just where their love of power and worldly taste determined.

The other element in the English Reformation was a purely religious one; owing its origin to the dissemination of the Scriptures through the translations of Erasmus and Tyndale, and the preaching of such men as Cranmer and Ridley and Latimer and Hooper. These and their followers were not content to accept an emasculated Romanism. They would do away with every vestige of Popish superstition. Troublesome were these Reformers to the "Head of the Church;" and the argument of fire used against some, while it might be a powerful argumentum ad hominem, could not overthrow the truth. The conflict increased. New elements were added to the strife. The court party—the advocates of the sovereign's supremacy, became Arminian in theology; while the Puritans, who advocated a more thorough reformation, were Calvinists. The former became strenuous advocates of the arbitrary power of the monarch, preaching the doctrines of passive obedience and non-resist-
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ance to the King's authority; while the latter opposed this despotism, and were the warm supporters of constitutional freedom. It is worthy of note how in this conflict of thought-forces, religious error, ecclesiastical and civil despotism are found ranged on one side; while on the other are truth and liberty. This may explain the eagerness with which the people all through England poured in petition upon petition, against the prelatic hierarchy, to the Long Parliament soon after it assembled; and may justify the measures which by the terms of the solemn League and Covenant were to be used for the extirpation of prelacy. It meant tyranny in the State, as well as error in the Church.

When in November, 1640, the Parliament—since called the Long Parliament—assembled, the conflict became more bitter, until it resulted in civil war, and ranged the King and Parliament in open hostility. In answer to petitions which came in from all parts of the country, a decree was passed abolishing prelacy. And shortly afterward, in the winter of 1642, a bill was submitted to the King, convoking an Assembly of Divines to settle the religious difficulties of the kingdom. He refused to assent to this. Parliament resolved to delay no longer, and this bill was converted into an Ordinance convoking an Assembly of divines, to meet at Westminster, "for settling such a government in the church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and nearer agreement with the Church of Scotland and other reformed churches abroad." Thus, the Westminster Assembly was convened; and, without attending to the King's proclamation forbidding them to meet, they assembled and commenced their sittings on the first of July, 1643.

How far these acts, and some others, such as the drawing up and signing of the Solemn League and Covenant, were the result of a conviction of the unsoundness of prelacy, and how far the result of mere worldly policy, it is difficult to determine. It is true that the country and the Parliament were tired of prelacy; but that seems to have been chiefly owing to its advocacy of kingly despotism and state tyranny. It is true that they could see how Presbyterian Scotland had a power to resist the enforcement of Laud's liturgy upon the people; but they saw that with this ecclesiastical freedom there was civil liberty too; and the latter was what they seem to have most desired. It was evident to the Parliament that a sterner struggle than the war of ideas, and battle of words was at hand. It was evident that if they wished to have the people on their side, they must abolish prelacy, and strip the hierarchy of their power. They were anxious to secure the Scotch as allies in the war now imminent; and they knew that to any alliance the Scotch would regard religious uniformity as an indispensable condition. And so closely did the request of the English Parliament to the Scotch for aid in the war follow upon the desire expressed to the Scotch General Assembly, that there should
be uniformity in creed, worship and Church government, that we cannot
avoid concluding that the latter was to pave the way for the former. We
are quite willing to give the Long Parliament all credit for doing a noble
work, in saving the country from the despotism of a King intoxicated
with the love of power, and of prelates drunken with the same cup, in
managing with consummate statesmanship the affairs of the nation in her
peril; but then we must be excused if we cannot indulge in heroics upon
its religious spirit and strong love of Presbyterianism. We see from the
differences which on several occasions arose between the Assembly and
Parliament, that the latter were as anxious about what they considered
their own prerogatives as they were about the truth.

The number cited to the Assembly was one hundred and fifty-one—ten
lords, twenty commoners, and a hundred and twenty-one divines. Of
the latter, about twenty-five, from different reasons, did not appear. To
remedy this deficiency, twenty-one additional were called. To these
were added the Commissioners from Scotland, six in number. Men of
every shade of religious opinion then prevalent were there—prelates,
Presbyterians, Independents, and Erastians. After the signing of the
Solemn League and Covenant, which took place early in the sittings of
the Assembly, the prelates withdrew. The Independents and Erastians
were few in numbers; but the former had the support of politicians in the
army and Parliament, and thus wielded an influence far beyond their
numbers; while the Erastians had many sympathizers in Parliament, and
their peculiar tenet, the right of the civil ruler to interfere officially in
matters ecclesiastic, had been current among nearly all classes from the
beginning of the Reformation. The Presbyterians were in the majority,
so far as numbers went, but they had not the political influence of the
Independents, nor that unknown but formidable power of public opinion
at their backs, as the Erastians had. The six Scotch Commissioners
were perhaps the most important element in the Presbyterian camp.
They had already a settled form of Church government, were not groping
so much in the dark as some of their English brethren, and helped greatly
to elucidate and gain the adoption of Presbyterian principles in the
Assembly. All pledged themselves most solemnly, before entering upon
work, to maintain nothing but what they believed to be according to the
Word of God and truth.

It will be noticed that this illustrious Assembly whose productions are
the standards of our church, was not a regular church court, but simply
an advisory council called to assist parliament in settling what should
be the doctrine, and form of government and worship of the church in
England. It could not be a convocation of the prelatic church, for by
ordinance of parliament prelacy had been abolished nine months before.
It could not be an Assembly of the Presbyterian church; for the seed of
Presbyterianism had scarce yet broken through English soil: and it re-
quired all the care and attention the Scotch deputies could give it in the Assembly to bring it to the perfection it attained there. Under the circumstances the Assembly could only have been convened by parliament. If looked at in the light of these circumstances, some sections of the Confession of Faith will not appear so strange or so nearly erroneous as some think them. A knowledge of the circumstances of the Assembly helps us to understand the meaning of their utterances. The third section of the twenty-third chapter of the Confession—"Of the Civil Magistrate,"—And the second section of the thirty-first chapter—"Of Synods and Councils,"—both grant to the magistrate the right of calling Synods; and the former says that he has power to provide that what is transacted in them be according to the mind of God; and that he has authority, not only over the morals of the people, but over the worship of the church, and that it falls within his province to maintain her unity. There seems to be a tinge of Erastianism coloring these sections. When they were penned, I have no doubt the Assembly had before its mind its own circumstances. The members of it felt how useful, how fraught with good results in the disorder of that time it was for the parliament to exercise such power as they conceded to the civil ruler. It was through parliament seeking, professedly at least, the unity of the church, purity of doctrine and worship, and a scriptural form of church government, that the Assembly was called into existence. Parliament sought to take care that what was done in the Assembly, should be according to the mind of God, asking scriptural proofs for the doctrines agreed upon. Well for us, before we condemn these sections, to remember that it was through the civil power acting, as is here stated the magistrate may, that we have the Confession of Faith at all. And if we see that, in ordinary circumstances, the civil ruler could not and should not exercise such power, we need not plume ourselves upon our originality, or think we have made a discovery unknown to our fathers; for the Scottish General Assembly, when approving the Confession in 1647, made the discovery and published it thus:—"The Assembly understandeth some parts of the second Article of the thirty-first chapter, only of kirks not settled or constituted in point of government; and declared that though, in such kirks, a Synod may be called by the magistrate, such ought not to be done in those settled and constituted."

The work of the Assembly will be considered in a future paper.
PRIOR to the time and writings of the illustrious Robert Hall, the general opinion and practice had been that something more than conversion, or mere Christian character, is necessary for the partaker of the Lord's supper. Almost all Christians believed that baptism, soundness in the faith, and a regular walk of holy obedience, are scriptural and indispensable terms of communion. Since the writings of Hall, many have held that the only indispensable pre-requisite to the table of the Lord is, good evidence of conversion. The number of these is probably still growing.

Whether all Christians, i. e. believers, are entitled to share in this privilege; or whether, being a privilege peculiar to the visible church of Christ, regular membership in the same be a pre-requisite to admission; and, if the latter, what constitutes regular membership in the visible church, are questions of no trivial importance. The young as well as the old, especially among Covenanters, should know wherefore we are in favor of "Close Communion," as it is called. The people, as well as those who constitute sessions, should have intelligence on all such questions.

In an editorial in Our Banner for March, it was ably shown that "The Lord's Supper is ecclesiastical; and that none but the baptized members of the church, after a satisfactory profession of their faith, have a right to partake of it." And in the March and the April numbers of the Banner, in two papers on the subject, we argued that "The church should not extend communion, in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes."

In further proof of our position, it can easily be shown that the practice of "free or open Communion" leads to the fellowshipping of the immoral and to admitting to the Communion those guilty of such sins as would cause the expulsion of the sinner, provided he belonged to a church administering the sacrament. We refer to such sins as Sabbath-breaking, liquor-drinking, voting for wicked civil rulers, swearing immoral oaths of office, or membership in oath-bound secret societies. In some denomi-
nations, some or all these sins are practised by their members, and in
practising them they are not violating the terms of communion in their
own church.

As principle is the same under all circumstances and at all times, let
us find an illustration in the days of slavery, ten or fifteen years ago. It
is Communion Sabbath in a non-slaveholding church, as the Reformed
Presbyterian, Wesleyan Methodist, or Free Presbyterian, whose members
have agreed or covenanted that no one of them will ever vote for a slave­
holder, and that no slaveholder shall ever be admitted to church fellow­
ship. The communion table is spread. The brethren who have made
such a vow are about to sit together at the holy table of Him who, as
Lawgiver, said, "He that stealeth a man and selleth him, or if he be
found in his hand, he shall surely be put to death;" whose law was
"made for menstealers," and who commanded to "break every yoke." The
minister invites members of sister churches to come and partake. Here
comes one who owns a Southern plantation stocked with slaves,
many of whom he bought on the auction block. He is in regular stand­
ing, and probably a deacon or elder, in an evangelical slaveholding
church. In response to the official invitation he seats himself among the
members of the anti-slavery church, and, with hands "dripping with the
blood of the slave," handles the sacramental symbols of the love and
death of the Saviour.

It is true that as slavery has been abolished, a case similar to the one
supposed may not actually occur now; yet the same churches that ad­
vocate and practise free communion were slaveholding churches, or were
obliged, if consistent, to invite slaveholders to their communion. Be­
sides, they practise like offences still; and the fellowship of other immor­
alities is still practised by better denominations.

Take an illustration from the present. In Baltimore there is a Re­
formed Presbyterian congregation. Suppose the pastor, on a communion
Sabbath, should invite to the Lord's Supper, members of other churches.
The invitation would embrace persons who, by the law of the Reformed
Presbyterian Church, could not be admitted to her membership, nor to
her communion table. In those sister churches, and in regular standing,
are men who buy and sell lottery tickets, stockholders in railroad and
steamboat companies that desecrate the Sabbath, postmasters and employ­
ees who violate the law of the Sabbath, Freemasons and Oddfellows, and
members of some of the many oath-bound secret societies. These, though
in regular standing in other churches, would not and could not be ad­
mitted as members in the Reformed Presbyterian Church; and yet,
according to the custom of those who practise open communion, would
be invited to that Covenanter communion. Immoral persons sitting
side by side with those who have covenanted to have no fellowship with
the unfruitful works of darkness! And that in the most holy institution
committed to the guardianship of the Church! Surely there is a better way. How much wiser, more candid and honest, as well as Scriptural, would it be, as all Reformed Presbyterian churches do, to say, We cannot invite such immoral persons to our communion! Christ, whose law we must obey, and by whose blessing alone we can prosper, will not and does not permit us. Sinners must repent, and then we will welcome them to the membership of the Church, and, of course, to the communion table.

Besides the foregoing, there are many serious difficulties that grow out of open communion. These objections, which we must not wait to amplify, may be thus stated:

The practice of free communion produces an inequality among those who are enjoying, for the time being, the same privileges; and thus the unity of the Church is destroyed. It impairs the fulness and freeness of the communion of the Church. Those who partake of the ordinances have not a common faith. It destroys the force of the testimony which the officers and members of the Church would otherwise be giving in behalf of their distinctive profession, and of their sincerity in making it. It has a tendency to make professors of religion indifferent in regard to divine truth, and the duty and importance of faithfully maintaining it. It prevents the due exercise of discipline in the Church of God, and thus endangers her purity. It encourages separate church organizations or sectarian divisions, as it proposes a remedy for the evils of these divisions which contemplates their continuance; and thus makes Christians indifferent to that which receives no countenance in the Word of God, but is highly displeasing to the Head of the Church.

From these considerations we hope that, if we are clearly understood, those who have read our previous articles will see that the position and practice of the Reformed Presbyterian Church are justifiable, nay, unavoidable. We decline to occasionally commune with others, and to admit others to our communion, not because we deny that there are pious people in other bodies, for there are, and we rejoice in it; not because we are uncharitable toward others, as many allege of us; nor because we would desire to isolate ourselves from other Christians; but only because we would be true and faithful to the Church's Head, and to the cause of truth and righteousness committed to our hands. And we are well persuaded that, though men may misunderstand us, and some may even misrepresent us, our course is justified by the Master in heaven. And we hope the time is not very far distant when the truths of the Reformation, from which so many have departed, will be embraced by all true Christians; so that there may be but one Church, as there is but "one Lord, one faith, and one baptism."
HOME READING.

THE BEST ROBE.

The only true salvation-title is Christ-put-on, and found upon the soul as its heavenly investiture. A great many persons are at work in these times, to fashion a character for themselves, and demanding it of them who preach the gospel, that they preach conduct, tell men how to be good and right, correct their faults, make them good husbands, wives, children, citizens—cease, in a word, from the mystic matter of faith and divine experience, and put the world on doing something more solid and satisfactory. This kind of cant has gone so far, too, that many professed preachers of the gospel itself are in it. The Master owns them not, so far, at least. He wants, not simply a better conduct, but a solid, new man—so, new husbands, wives, children, citizens; new kindness, truthfulness, honor, honesty, beauty. This new man to be put on, as having put off the old, is a very different matter from the old man in a better style of behavior. It is that which after God is created in righteousness and true holiness—a man after God even as Christ was, when he came in God's love to take us on his soul, that we may take him on our soul, and be covered in by the new investiture of his life; that sighing we may sigh with him, dying die with him, rising rise with him, carrying up all our once low affections to sit with him where he sitteth at the right hand of God. All which he figures in the parable of the great King's wedding-feast, where the guests are called by sending round to each, for his card of invitation, a caftan, or splendid wedding-robe. Putting on this robe the guests are to come in, and, by this found upon them, are to be admitted and have their places assigned. But it happens at the great eternal feast, as the Saviour represents, that the king comes in and finds one there that has no robe on him but his own. It may be a very fine, wonderfully elaborate robe, he may even have thought to shine there in it more than if it were the king's providing. But the king says—"Friend, how camest thou in hither not having on the wedding garment? And he was speechless." The king said, "Bind him hand and foot, and take him away." Inasmuch as holy character in created beings is and must eternally be derivative, finite from infinite, who shall be able to stand by self-originative goodness, who that will not put on Christ? Putting on
his robe of self-criticism, self-endevor, self-righteousness, will not answer. All such fine attire is only rags at the best. The true wedding garment is Jesus himself, and there is no other.

Here is the fearfully precise point on which our eternity hinges—the putting on of Christ. Observe, we are to put on no great name or standard, no sectarian badge or livery, no lawn, or saintly drab, or veil or stole, or girdle—none of these are the real new man to be put on. No! Christ! we must put on Christ himself, and none but him. We must be in Christ, and, found him, covered in the seamless, indivisible, robe of his blessed life and passion. Far be it also from us, when we put on Christ, to think of turning ourselves about, in the search after some other finer pretext that we may put on over him, to make him attractive, pleasing, acceptable. No, we are to put him on just as he is, wear him bear his reproach, glory in his beauty, call it good to die with him, so to be found in him not having our own righteousness, but the righteousness of God by faith. Cover us in it, O thou Christ of God, and let our shame that is be hid eternally in thee.—Bushnell.

LITTLE ONES A BLESSING.

Was not David right in regarding "babes and sucklings" as one of God's greatest gifts to the race, a gift full of divine promise and hope? For consider: here are the generations of men, each growing hard, selfish, sordid, skeptical of virtue, indisposed to trust and believe and love. By the time that men and women of any generation have been married for a few years, they have had to endure much that is bitter and painful to meet. Many losses, many sorrows, many disappointments. The common calls of the household and the market absorb much of their energy and time and regard; the romance is beginning to fade out of their lives, and all the rich colors of hope and youth. Life lies before them gray and a little sad—a scene of toil for the most part, and too often of toil for merely selfish and worldly ends. And then—the little children come to them, with songs and mirth, with innocence, content, gaiety. They come to redeem their parents from their worldliness, to soften their hearts, to quicken tender thoughts in them, to make them unselfish, loving, kind. Think what human life would be but for children, if we had no little ones to love, to work for, to play with, to reprove our grossness with their innocence, our worldliness with their unworldliness. Would it be worth having? Why, half our mirth, and more than half the motives which ennable and purify our toils, half our piety and more
than half our love come to us through children! What sports and recreations should we have, to call us away from our drudgery, but for them? What kind thoughts, what tenderness, what good resolves, what laughter, what tears do we owe to them! What lessons of heavenly wisdom and goodness do we learn while teaching them? How often do we suppress an evil word or look lest we should injure them! How often do we think of God that we may speak to them of Him! how often pray that we may teach them to pray, or because, more even than for ourselves, we desire God's blessing on them! With what force do the simplest words of supplication from their lips strike upon our hearts! With what a pure and sacred gladness are we filled as we see them take delight in acts of kindness and self-sacrifice!—S. Magazine.

THE CANKER OF SELF-RIGHTEOUSNESS.

Not long ago I was out in a boat at sea, wanting to be a little quiet. I said, "Come, now, Mr. Boatman, do you expect to go to heaven?" He looked astonished at the question, and said, "Yes, yes, sir; I do." "Will you tell me why you expect to go there?" He said very honestly, "Well, you see, sir, I am a pretty decent sort of a man. I have brought up a large family; I never was dependent upon the parish; I am not a man as is given to swearing; I don't drink, leastways I have taken too much sometimes, still, I am not a drunken man; I pay everybody twenty shillings to the pound, and I am a good neighbor." I said, "Is that all?" He said, "No; I go to church, leastways not in the summer time, for then we have visitors down, who want to go on the water. I am always kind to my neighbors—if any of them wants me to run for a doctor, why, I would get up in the middle of the night to serve them!" I said, "Is that all?" He said, "Well, and enough too, I should think." I said, "No, no; you are altogether on the wrong track. This is not the way of salvation at all;' and when I began to explain to him something about the doctrines of grace, and trust in God, the man looked hard at me; and yet I believe he heard an evangelical minister too; but he had not the least idea that we were saved by the doings of another, and not by our own doings—that we were justified by the righteousness of another, and not by our own righteousness. "Yes," say you, "but he was only a poor boatman." Ay, but the same thing is in all classes of society; this canker of self-righteousness is everywhere; and the ministers of Christ will find it necessary to come back to the old times, and beat the drum once more, and say, "Salvation is not of ourselves; it is the work of God."—Spurgeon.
CHILDREN'S BREAD.

THE YOUTH TROUBLED ABOUT BAPTISM.

FATHER.—I hope, Renwick, our conversation of yesterday, about baptism, has not been forgotten. Since then we have had time to reflect. In thinking of your noble answer to your uncle, who tried to laugh you out of a belief in the worth of your baptism, I have been reminded of the story of Hannibal, the great general of Carthage. His father took him to the altar when in his eighth year, and made him swear eternal enmity to the Romans. This early dedication to the service of his country had much to do with his after fame. Your early dedication to God has helped you in a nobler way, and for this reason I wish to finish our talk. Can you tell me briefly the result of our last talk?

JAMES RENWICK.—I have not forgotten what you said. I always think over your advice. We learned that children whose parents are believers are members of the church. God included them in the covenant in Abraham's day, and no time since has he cast them out. Circumcision was the seal of the covenant then, baptism is the seal now. As children received the seal then, they ought to receive the seal now. In thinking of the subject, I have come across two verses of the Bible that seem to be far more convincing than anything said yesterday. I believe they show that the children of the Jews, and the children of believing Gentiles, are just alike before God. Now, no one will say that the Jewish children were not church members. These verses are in Acts ii. 38, 39. "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Perhaps, father, you will explain these verses for me.

FATHER.—The first words refer to the Jews; their own Bible said the promise was to them and their children. But, to whom do these words refer, "all that are afar off?" To the Gentiles, certainly; for the Jews were near God. He calls them his own "peculiar people." Is the promise then to all Gentiles, to all who are not Jews, to the whole world? Peter says no. It is to "as many as the Lord our God shall call." That is, to as many Gentiles as God shall lead to believe in Jesus. To these believing Gentiles and their children is the promise given equally
with the Jews. Thus, if the children have the promise of the covenant, they have a right to the seal of the covenant. Baptism is the seal. You do not err when you call these convincing verses.

James Renwick.—There are other things, father, that I would like you to explain. Uncle said there was no command in the New Testament requiring the baptism of children; only those who believe, have a right to be baptized; children know not the nature of the rite, and can receive no benefit from it.

Father.—I will take up each of these sayings, for they are everywhere used by people of your uncle's faith.

There is no New Testament command requiring children to be baptized—a command was not necessary. Infant membership in the church having been divinely appointed, as we have seen, infant baptism followed as a matter of course. The command had already been given in the Old Testament. Let me make plain. When Abraham Lincoln was President of the United States, many laws were made during his administration. When Andrew Johnson succeeded him, were all these laws made over again? No. And yet were they not still in force? Yes. Now, when the Church passed from the Jewish to the Christian dispensation, all laws remained in force except those those that were publicly abolished. One law, we learn, directed that children receive the seal of the covenant. When you see your uncle, tell him that you have found that the silence of the Bible cannot be used against the ordinances of the Church. Remind him that the New Testament does not command women to go to the Lord's table, and ask him if his wife, who believes as he does, stays from communion on this account. Remind him that there is no direct command in the New Testament requiring the observance of the first day of the week as the Christian Sabbath, and ask him if his minister refuses to keep the Sabbath on this account.

Again: Only those who believe, have a right to baptism. Children cannot believe; therefore, they should not be baptized. The New Testament says, "Except ye repent, ye shall all likewise perish." Infants cannot repent; therefore, infants must all likewise perish. Must not reasoning which leads to such a conclusion be unsound? Yet, this is your uncle's style of reasoning. This same reasoning would have denied Jewish children the rite of circumcision. The Bible calls it "the seal of the righteousness of faith," Rom. iv. 11. If it was, then faith was required in it. A Jewish infant eight days old could not exercise faith. Yet the ordinance required faith. By whom was it exercised? If not by the infant, it must have been by the parent. Now, if the faith of the parent entitled the child to the rite of circumcision, for the same reason, the faith of the parent will entitle the child to the rite of baptism. Do you know of any instance where Christ accepts of the faith of the parent, and blesses the child.
James Renwick.—I remember the case of the woman of Canaan, who came to Christ and pleaded for her daughter. Jesus said unto her, "O woman great is thy faith, be it unto thee as thou wilt." I think if uncle could only hear what you have said he would not believe as he does. He would see where faith comes in.

Father.—There is one objection more: Children are unconscious of the nature of the ceremony and therefore receive no benefit from it. The same objection might apply to circumcision. What did the eight-day infant know of its nature? You must remember, Renwick, that the benefit of all the ordinances of the church comes from the blessing of God. God can and does make the simplest means beneficial and that in a way we least expect. I can best show you the fallacy and untruthfulness of this objection by relating a story that I have read, written by Caesar Malan. In one of the West Indies Islands, a planter, a God-fearing man, resolved to bestow liberty upon all the children of a family of slaves that lived on one of his estates at a distance from his residence. For this purpose he sent a messenger with orders to inform the family that they were free, and to place on the neck of each of the children a blue collar, which should be at once a sign of liberty to them, and an appeal to the humanity of the other planters. The messenger could not reach the village until a late hour of the night. He presented himself and laid before the parents his mission. They showed him four children (one of whom was still unweaned and feeble) who had gone to rest for the night. "Let us not awake these dear little creatures," said the messenger, who was both tender hearted and pious. "The liberty which I bring them is theirs, although they are yet ignorant of it, and the collars which they are henceforth to wear, will recall it to their minds every day, although they do not even know that my master is sending it to them." So saying he passed on and quietly attached a collar to the neck of each even to that of the little infant, and having looked for a few moments in kindness upon these four little ones, who had gone to sleep slaves, but were to awake forever free, he invoked upon them the blessing of the Lord Jesus and departed for his master's home. Now, is it not plain that if children can be benefitted by the gifts of a man when they do not even know that they receive them, that they can also receive good from the gifts of God even when unconscious? Certainly so.

James Renwick.—Father, I have one question more to ask you, I do not know whether it is worth noticing or not. How long is it since Christian people like uncle began to deny children the right of baptism?

Father.—Your question is of some importance, and its answer favors our belief. Doctor Hodge says, the origin of our modern Baptists can be definitely traced to the Anabaptists of Germany, about the year 1537. But the practice of baptizing children we can trace back to the days of the apostles. Justin Martyr, who lived just after the apostles says, "In
the earliest days of the Christian Church baptism was practised in the place of circumcision." Irenæus, who lived just after him, says, "The church learned to baptize children from the apostles." At a church council in Carthage, in the year 253, the question was debated, "Ought the baptism of infants to be deferred to the eighth day." It was decided that they should be baptized before they were eight days old. Augustine says the doctrine of infant baptism was always retained in the church. He lived some three hundred years after Christ. I mention so many sayings of the early church to set your troubled mind at rest, and show you that history as well as the Bible establishes our faith. Having answered your questions, Renwick, you will see from our conversation the reasons that led your mother and me to give you to God in baptism, and you will see, too, the honor and benefit God has conferred upon you in this simple rite. "Baptized in the name of the Father, Son, and Holy Ghost," the great name of God, will ever serve as a safeguard to you so long as you strive to live as his child.—Ed.

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**THE REFINER.**

There was once a little piece of gold lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself, "Why do I lie idle here? Why am I not picked up, that men may see me shine?"

One day a man dug it up and looked at it, and said, "There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner." When the refiner got it, he threw it into a melting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble and cried, "I wish I had lain quiet in the earth." But the fire grew hotter and hotter, till at last the gold melted, and left all the earthy part of the lump by itself.

"Now," said the gold, "my troubles are over: now I shall shine." But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. "Ah!" said the gold, "what a trouble it is to be gold; if I had been dross or common earth, I should not have been put to all this pain." "That is true," replied the man; "if you had been dross, you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The dross or common earth means the child's faults and weaknesses. Jesus is the refiner; He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of a little child's trials. If we bear it patiently, Jesus
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will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain, say to yourself, "Jesus is taking away my faults; I must be patient."

SPELL IT OUT.

Here is an alphabet which will make you study. Get out your Bibles and turn to the places. When you have found them, read and remember.

A was a monarch, who reigned in the East.—Esther 1:1.
B was a Chaldee, who made a great feast.—Dan. 5:1-4.
C was veracious, when others told lies.—Num. 13:30-33.
D was a woman, heroic and wise.—Judges 4:4-14.
E was a refuge, where DAVID spared SAUL.—1 Sam. 24:1-7.
F was a Roman, accuser of PAUL.—Acts 26:24.
G was a garden, a frequent resort.—John 18:1,2; Matt. 26:36.
H was a city, where DAVID held court.—II Sam. 2:11.
I was a mocker, a very bad boy.—Genesis 16:16.
J was a city, preferred as a joy.—Psalm 137:6.
K was a father, whose son was quite tall.—I Sam. 9:1,2.
L was a proud one, who had a great fall.—Isa. 14:12.
M was a nephew, whose uncle was good.—Col. 4:10; Acts 11:24.
N was a city, long hid where it stood.—Zeph. 2:13.
O was a servant, acknowledged a brother.—Philemon 1:10,16.
P was a Christian, greeting another.—II Tim. 4:21.
R was a damsel, who knew a man's voice.—Acts 12:13,14.
S was a sovereign, who made a bad choice.—I Kings 11:4-II.
T was a seaport, where preaching was long.—Acts 20:6,7.
U was a teamster, struck dead for his wrong.—II Sam. 6:7.
V was a cast off, and never restored.—Esther 1:19.
Z was a ruin, with sorrow deplored.—Psalm 137:1.

SCRIPTURE ART GALLERY.

ANSWER TO BIBLE-CLASS QUESTIONS.

The unwritten tradition is corrected by the written word in John xxi. 22, 23.
When Jesus received the baptism of the Holy Spirit, he was praying. Luke iii. 21, 22.
Moses, Aaron and Miriam were three members of the same family, and all notable among the Hebrews. These three died within one year's time. Miriam died four months before Aaron, and Aaron died seven months before Moses. Num. xx. 1, Num. xxiii. 38, Deut. xxxiv. 5.

KEY TO MENTAL SCENE OF OCTOBER.—The murder of Ish-bosheth. 2 Sam. iv. 5-8.
ANOTHER SCENE.

A vast company of warriors are all rapidly descending the side of a richly wooded mountain. They are headed by a warlike chief, whose appearance is full of ferocity and desperate resolution. Every man carries on his shoulders a green branch, and as they rush wildly on towards the plain, the armed band of soldiery presents the strange aspect of a waving forest in rapid movement.—Key in next number.

KEY AND PROOF TO SCRIPTURE CHARACTER OF OCTOBER.—The initials form the name of Nicodemus. John vii. 50.

1. N-ebat, 1 Kings xvi. 3.
2. I-ttai, 2 Sam. xv. 19.
3. C-hushan-rishathaim, Judges iii. 8.
4. O-n, Gen. xlvi. 20.
5. D-athan, Num. xxvi. 9.
7. M-ephibosheth, 2 Sam. iv. 4; ix. 6–13.
8. U-r, Gen. xv. 7.
9. S-tephanas, 1 Cor. xvi. 15.

ANOTHER CHARACTER.

The initials of the following form a name given to the Deity.

1. A meeting place of a good man and God.
2. The name of a king of Israel.
3. The name of a heathen king.
4. A governor under a heathen king.
5. A place where the Israelites were defeated.
6. Name given to a heathen god. Key and proof in next number.

R. C. M., 204 North Avenue, Allegheny, Pa.

BIBLE QUESTION.

What man, without being a householder, at a moment's notice invited two hundred and seventy-six persons to breakfast, and when all were fed destroyed the provision they left, without being guilty of sin?

JOHN SHANNON, JR.

A SCRIPTURE ENIGMA.

The Bible tells a story, strange yet true,
Where God his footsteps hides from you;
In far off Eastern land, a creature dwelt,
Who homage gave to God; but never knelt.
It lived and moved where sinners throng,
But lived apart from sin and wrong;
And yet a living soul in it abode,
Which guilty gave account to God.

A. F. CARITHERS, LINTON, IOWA.

A NOTE.

The Mental Scene and Scripture Characters were correctly answered by M. N. G., Maggie McKnight and John McKnight, of First congregation, Philadelphia; J. O.; Hugh A. McIsaac, Marchand, Ind. co., Pa.
### REGISTER OF BAPTISMS.

"And of Zion it shall be said, This and that man was born in her."—Ps. lxxxvii. 5.

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* For the Pastor.
EDITORIAL.

SACRAMENTAL WINE.

Every part of the worship of God, in each essential feature, must be of divine institution; otherwise it is a vain worship, a doctrine and commandment of men, which cannot bind the conscience, and which tends to defeat the purposes for which the church was established. All such corruptions are dishonoring to God, and bring serious injury and loss upon those who attempt to approach him in unauthorized observances. This must be peculiarly true where human inventions are ingrafted upon the highest sealing ordinance, the Lord's Supper, which was instituted to be a visible representation of the redemption of the Lord Jesus, who alone is the way, the truth, and the life. Like the way to the tree of life of old, this ordinance of the New Testament is divinely guarded by cherubim and a flaming sword, which turns every way to prevent unhallowed obtrusion. In its first institution, Jesus, who had made miraculous (Mark xiv. 12-16) provision for its suitable administration, or rather omnisciently guided to what had been appropriately prepared, not only warns away the unworthy man with a terrible woe, but from the divinely prescribed Passover Feast, with a wisdom and authority no less divine, selects such elements as were to be continued in the observance of the ordinance in its New Testament form. True, there is no word of prescription or of proscription; but the example of him who did all things well is, equally with his word, that of "one having authority." That example, divinely communicated to Paul, is the sole warrant for this ordinance in the manner, matter, spirit and design of its administration, and must be the model of observances which faith accepts or God approves. No believing follower of the Lord Jesus Christ will suffer any departure from the divine original and pattern, without the strongest evidence that the change does not affect the purity and integrity of the ordinance, and is warranted by the word or example of Christ, in adapting it to the changed circumstances and conditions of the church.

Keeping in mind these fundamental principles, we are prepared to consider, "What wine shall be employed in the administration of the Lord's Supper?" We have no direct light on the question from the Mosaic institution for the Passover, since there was no prescription of wine in any form for that service. It is even supposed that it was not used in it until a late period in that dispensation; but it is known that from the time of the Babylonian captivity, the Jews have used it without question; and we find it on the Passover and Lord's Supper tables with the approval of Christ, and by him formally declared to be a suitable emblem and memorial of his blood shed for sinners. That our Lord used the juice of the grape and not any and every preparation which the liquor-merchant or manufacturer might compound and call wine, is evident from his own declaration, Mark xiv. 25, and Luke xxii. 18; in
which by a circumlocution he at once defines and limits it to "the fruit of the vine." We have strong confirmation of this in Jewish regulations and practices, but we need not go beyond the divine word for proof. Jacob, in his inspired blessing of Judah, predicts the coming of the Shiloh, and the gathering of the people to him, and Gen. xlxi. 11, describes him, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes." The Jewish Targums and the Christian fathers agree in interpreting this of the Messiah, and apply it to him "empurpling his garments with his own blood." And it is no vain repetition nor poetic fancy that has written "vine" and "choice vine," "wine" and "the blood of grapes;" but it is "doubled twice" to show what the symbol is, that it is determined of God, and that the event is established in his immutable counsel. The song of Moses also (Deut. xxxii.) delineates the glory of the church and gives as our element, "Thou didst drink the pure blood of the grape;" and, as if by the Spirit of prophecy, beholding the vile adulterations and spurious draughts which the God-forsaking Jeshurun would introduce in its stead, he adds the graphic description of their poisoned chalice, Deut. xxxii. 32, "For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." Surely, then, with Christ's emphatic "this fruit of the vine; with Jacob's "wine, the blood of grapes;" and with the Lawgiver's "pure blood of the grape" *versus* "the poison of dragons," we have three witnesses of indisputable authority who expressly limit the wine, divinely owned as a symbol of Christ and his precious redemption, to that which is pressed from the choicest grapes of choice vines. And now that the True Vine has come, and from the press in which he was bruised has given us his fruit in "the blood which cleanseth us from all sin," we should be careful to represent this life-giving "drink indeed," by the healthful "wine of grapes" and not by the "venom of asps."

But the circumstances of the case at once and indubitably demonstrate that the wine of the Passover, and the wine with which Christ instituted the Lord's Supper, must have been unleavened or unfermented. The law of God instituting the Passover was most explicit, requiring the entire removal of all that was leavened during the seven days of that Feast. (Ex. xii. 15-19 and xiii. 7.) We have another statute in Ex. xxxiv. 25. "Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning." The first clause of this may be applied to the Passover, and, of course, would extend to the wine used in it, and if so, then we have a precise and definite law regulating and limiting it to that which had not undergone fermentation. But the language of the verse and the connection, lead many to believe that the exclusion of leaven from the bloody sacrifices was general in its application; and the more general form in which the same limitation is given in Ex. xxiii. 17, 18, makes it well nigh certain that leaven or fermentation, which is decomposition, was carefully excluded, not only from the Passover, but from all those sacrifices which typified Him, who though He was to die, was not to see corruption. (Ps. xvi. 10.) With all of these there was a drink-offering of wine, (Ex. xxix. 38-40,) which, according to this prohibition, must have been unfermented. Our Lord "came not to destroy the law, but to fulfil," and was most careful to observe all its requirements. Had
He failed in the matter of leavened wine. His enemies would not have failed to know it and bring it in charge against Him. Beyond question, then, the wine of that First Lord's Supper was unfermented, and was prepared with utmost scrupulousness, to exclude every particle of leaven.

It is readily admitted that the law concerning leaven has been fulfilled, has passed away with other ceremonial regulations, and has no formal obligation upon the followers of Christ. And, just as it is acknowledged that the validity of the administration of the Lord's Supper is not affected, whether the bread be leavened or unleavened, so it is owned that the use of fermented wine is not prohibited to the church. But we do insist that, if Jesus used unleavened bread and wine in the institution of the Lord's Supper, the observance of it to-day with such elements, is not only not improper, but highly commendable as a closer adherence to the divine example. Still farther, we claim that the ceremonial exclusion of leaven, enforced by (Ex. xii. 15,) the penalty of "cutting off from Israel," was based in a moral fitness, and was necessary that the type might truly shadow forth the antitype; and that the great fact represented by them, is more perfectly symbolized by the unfermented than by the fermented elements. Nay, more, we claim that, before we make a change from the unleavened to the leavened elements, we must have a reason which, before the church and her sovereign Lord, will justify this departure from the example of the Lord Jesus; otherwise we open the flood-gates to all the changes which will-worship and apostasy have introduced into this most sacred institution. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

But there are reasons which to-day imperatively require us to adhere to unleavened wine; according to the original institution. Many learned and judicious expositors of the Bible claim that it presents two distinct kinds of wine; the one unfermented, and sanctioned as a blessing, the other fermented, and prohibited as a curse. If there is any force at all in their argument, the doubt it awakens should decide in favor of the unfermented wine, which we know was employed under the Old Testament dispensation, and received "the blessing of the Lord Jesus," consecrating it to this symbolic use. And even though we deny unhesitatingly all such arguments, yet we must not forget the apostle's declaration, Rom. xiv. 21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." To-day, the indulgence in intoxicating drinks, aggravated by the adulterating and poisoning of fermented and distilled liquors, has become a wide-spread malady, a sin of fearful magnitude, destroying multitudes of men temporally, spiritually, and eternally. It has entered into the Church of Christ, and carried professors, trusted officers, and gifted ministers of the Gospel, out into the broad way of death. Many more, who are kept by the grace of God within the Church, and restrained from utter ruin, are nevertheless weakened and imperilled in their Christian course, and are the occasion of incalculable injury and scandal to the Church by their occasional falls, and inability to control their appetites. All of these find, in the intoxicating cup put to their lips at the Lord's table, a stimulus to appetite, a temptation to its indulgence, and such "a stumbling-block and occasion to fall," that they have even gone from the table of the Lord to the drunken bout and the table of devils. If, then, unfermented and unintoxicating wine is at all acceptable as a
symbol of the Saviour's blood, if it is not forbidden by the law of God, or, in the very nature of things, utterly unsuited to show the death of the Lord, it should be employed to the exclusion of all tempting intoxicants. We are Christian men with Christian sensibilities; we feel for our brother, whether in the flesh or in the Lord; we yearn for son or daughter of our body begotten, as the fruit of the travail of our soul; we seek for the prosperity of the Church, and for the salvation of immortal souls who are within and around her. Not only they, but we are in danger every hour. "Let him that thinketh he standeth, take heed lest he fall." Every possible motive impels, and every law, human and divine, imperatively demands, that we "look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." For whether at our own table, or at the table of Christ, "At the last it biteth like a serpent, and stingeth like an adder."

THE PAYMENT OF POSTAGE.

The new Postal Law, which goes into operation on January 1, 1875, requires that the postage on all periodicals be prepaid at the office of publication. To meet this change, the publishers generally add the postage to the subscription price. Our Banner Association is determined to furnish the Church with a Magazine which will compare favorably in every respect, with the best magazines of the day, and at the lowest possible cost. They have, therefore, decided to prepay the postage on Our Banner, without any additional charge to all subscribers who pay strictly in advance. This will require a large additional outlay on their part, and it is confidently anticipated that subscribers will reciprocate by promptly forwarding one dollar each, at any time before the close of January, 1875. When it is remembered that we thus pay twelve per cent. of the cost of such magazines for our subscribers, it will be seen to be just to require those who delay beyond a reasonable period to pay their own postage.

The readers of Our Banner have already seen, in the enlargement of the page, and in the increase from 32 to 36 pages, that we are determined to give them the benefit of our increased circulation. We now give them, in the payment of their postage, renewed evidence, and again assure them that we shall continue, as we have begun, to make our end and aim the interests of the cause, and not personal gain. Since every additional subscriber reduces the proportionate cost per copy, it is therefore the interest of each one to try and obtain other subscribers. From assurances already received, we hope to have large additions to our list at the beginning of the next volume. The many friends who have acted so efficiently as our agents, will accept our thanks for their hearty interest and effort in behalf of our enterprise. We shall endeavor to deserve, and hope to receive, their continued help.
CORRESPONDENCE.

EUROPEAN TRAVEL.—No. II.

LONDON, September 7th, 1874.

This is the wealthiest metropolis in the world, and no city has ever contained so many people speaking the English language. London proper lies on both sides of the Thames River, in the counties of Middlesex and Surrey, and covers an area of 120 square miles. The date of its origin can be traced to the Caesars. In London, you hear the hum of business everywhere, and are awakened by the tread of its moving masses. The streets are wide and clean. Its buildings are solid, without architectural display, but evidently built for time. The elegant bridges are massive stone structures. Blackfriars, London, Waterloo, and Westminster are the most noted. The tunnel under the bed of the river is a convenient mode of transit for the inhabitants, and reminds me of the Lake tunnel recently completed at Chicago. The Docks are very capacious, and 70,000 pipes of wine can be stored. The vaults of St. Catherine's and East India impress you with their magnitude.

The nobility of England live in the “West End,” where I am sojourning. Here I can see gay equipages, four-in-hand, and postillion teams of the aristocracy driving through the parks. Kensington Gardens and Hyde Park are very fashionable. The Zoological Gardens, in Regent Park, contain the finest collection of animals in the world. The squares are ornamented with exquisite statuary, representing Britain’s statesmen, heroes, and soldiers. A fine equestrian statue of Charles the First, by Le Seur, faces Charing Cross; one of William Pitt, by Chantrey, is in Hanover Square. The Duke of Wellington stands in brass, at the gates of Hyde Park. Yesterday, I went down to the Bank of England, in company with five gentlemen from Philadelphia. We were shown through its immense vaults loaded with the nation’s treasure. Gold, silver coin, and sovereigns abound in heaps. This is the seat of England’s power, that which has made her, in peace and in war, the arbiter of all Europe. When the Board of Directors turns the “great screw,” (which means, raising the rate of discount,) it tightens money on the London Exchange, and causes stringency to be felt in the most distant commercial centres. We visited, the same day, the famous Westminster Abbey, where the sovereigns of the Kingdom have been crowned since the time of Edward the Con­censor. The building is cruciform in shape. It was erected between the reigns of Henry the Third and Henry the Seventh. The monuments through the Abbey are very fine. England’s statesmen, philosophers, poets, kings, and queens are buried in this resting place of her honored dead. I noted the tombs of Mary, Queen of Scots, Addison, Dryden, Charles James Fox, Castlereagh, and the Duke of Cumberland, who covered himself with glory at the field of Culloden. We were shown through the different chapels. In the chapel of St. Paul, is a beautiful monument to Lord Bourchier, who was the standard bearer of Henry the Fifth, at the battle of Agincourt. Near to Westminster Abbey, is Westminster Palace, or Houses of Parliament, in which are the chambers of the Lords and Commons, where the Legislative power of England is vested. The House of Lords consists of Peers, who have hereditary title, and compares with the American Senate. The House of Commons is composed of members elected by certain classes of the people, and is not unlike the popular branch of the Congress of the United States. The executive power rests with the Queen, whose will is carried out through a Cabinet, appointed by the Crown, entitled the “Privy Council.” The House of Lords is the highest court in the Kingdom. The Houses of Parliament are magnificent structures, of the Tudor style of architecture. They are not so imposing to me as the Capitol building at Washington. The Throne on which the Queen sits, when she opens Parliament, is in the House of Peers, in the centre of which is the woolsack of the Chancellor. The next day, we visited St. Paul’s Cathedral, on Ludgate Hill. Sir Christo-
pher Wren was its architect, and laid its foundations in 1675. The stupendous building has the shape of the Latin Cross, and is built of Portland stone, at a cost of $4,000,000. The dome rises 404 feet above the pavement, and is surmounted by a cross and ball. There is something significant in that it was begun and completed under the same Bishop, the same architect, and the same mason. The remains of Wren are deposited in its vaults, by the side of the mausoleum of Wellington, and the cenotaph of Nelson.

The Tower is the greatest object of interest in London. It is an old Roman Fortress and for a long time State criminals were confined in it. Kings, Queens, and statesmen, have not only been imprisoned, but have been murdered within its walls. The lives of Lady Jane Grey, Anne Boleyn, and Sir Walter Raleigh, attest the recollections of its horrors. The Jewel Room is in the Tower, where the Jewels and Regalia of the crown are well guarded. Among the diamonds, I was struck with the brilliancy of the Ruby worn by the Black Prince. The crowns of the different monarchs, the Ivory sceptre, the Royal sceptre of solid gold, inlaid with gems and other relics, attract curiosity. The British Museum, in Great Russell Street, is unsurpassed for its zoological collections and antiquities. A library of half a million volumes fills its cases. The marbles belonging to the Elgin and Townley collection, and many historic prints and manuscripts are very extensive. The wax-works of Madam Tussaud, on Baker Street, are a wonderful exhibition of wax figures. They are so life-like that I imagined they were living. The Court receptions of George the Fourth, are represented in the most gorgeous court costumes. The palaces of Lambeth, Buckingham, St. James, and Kensington, the royal residences of the sovereigns, are all magnificent and finely situated. The present residence of Queen Victoria is Buckingham Palace, in St. James Park; but she holds her drawing rooms and levees in the Palace of St. James. I examined the National picture gallery in Trafalgar Square. ‘tne of the gems of Murillo, entitled “The Visions of a Knight,” faces the centre. “The Rape of the Sabines,” by Rubens, “ Christ disputing in the Temple,” by Leonardo-da-Vinci, some fine paintings by Rembrandt and Titian, the collection of the Vernon school, and the works of Hogarth and Sir Joshua Reynolds are to be found here. At the Apsley House, long the residence of the Duke of Wellington, is one of the master pieces of Correggio—“ Christ on the Mount of Olives.” It was captured from the French in Spain.

On Sabbath morning, I rose early and went to the Metropolitan Tabernacle, and had the privilege of hearing a sermon from the Rev. Charles H. Spurgeon. I had previously obtained a pass from his publishers. The service was to commence at 11 o'clock, but I was there at 10.20 A.M., and the usher gave me a seat in close proximity to the pulpit. At ten minutes before 11 the church was well filled, and in five minutes more the doors were thrown open and the crowd admitted. Soon every seat in the vast auditorium was occupied, and many were standing. Promptly on the minute, Mr. Spurgeon appeared at his desk. He impresses you at once with the dignity of perfect manhood, and looks to be in his meridian and prime. He walked in with a solemnity of manner and an elasticity of step, that was beautiful. Reverently he spent one minute in silent prayer and then stepped forward to the railing, and in a clear, liquid voice, said, “Let us draw nigh to God in prayer,” which lasted about two minutes, when he gave out a hymn. The precentor came forward, the whole vast congregation arose, and they all sang to a familiar tune. Such a volume of sound I never heard before, for it was as the “ sound of many waters.” Mr. Spurgeon stood and read out each verse before it was sung. He then read the fourth chapter of Mark, the parable of the sower, and made short, telling comments as he went along. He then led the congregation in a fervent prayer for ten minutes, in which he remembered the Queen, and made a general supplication. He then gave out another hymn, and announced the tune to sing. No instruments of music are in the church. His text was 1st Samuel, 20th chapter, and 10th verse, “ What if thy father answer thee roughly.” He applied it to the scoffing and persecuting of those who profess Christ and separate themselves from the world. He pictured the relative positions of the righteous and the wicked in such a manner, that no one who heard could doubt which way to take. His satire at times was awful, and some of his quaint illustrations would provoke a smile, and again every eye would be suffused with tears. It was affecting, to see the multitude of handkerchiefs that were raised to wipe the tears away. The sighs of the people were as the rolling of a great wave. This will not appear incredible, when I write you that the usher told me that the congregation that morning numbered 8000. The sermon lasted 45 minutes. What makes the Metropolitan Tabernacle such an overflowing fountain is, that its living spring is the pure, simple gospel, and gives the wonderful orator a power, as great in London as the whole church establishment. His published sermons are neat in their style, and
well rounded; but his pulpit efforts are the more convincing. The amount of labor with which he taxes his body, is immense; his college, his orphan asylum, his magazine, his missions, his published sermons, which he superintends personally, all are the fruit of his own individual effort. Before service, I sent my card up to his secretary, requesting an interview. After the benediction was pronounced, I pushed my way up the stairs to his study. He took my hand warmly, and gave me a most benignant look, saying that he was always glad to see Americans. I had a long conversation with him, and when we parted he gave me a most fervent blessing. In the afternoon I went to St. Paul Cathedral and heard a polished sermon from a Church of England clergyman, the Very Rev. Cannon Liddon, one of the soberest thinkers and theologians of the time. There were about 2000 people at the service, and they occupied but a very small space in the great Cathedral. Besides Spurgeon and Cannon Liddon, there are other eminent divines in London: Dr. Cummings of the Crown Court Chapel, Dr. Parker of the City Temple, Newman Hall of Surrey Chapel, and Rev. Dr. Dykes, successor of James Hamilton. You will hear from me again at Paris.

C. M. E.

NOTES FROM BRITAIN.

BY THE REV. J. KERR, GREENOCK, SCOTLAND.

THE PUBLIC WORSHIP REGULATION BILL.

The Ritualists of the Church of England have been greatly exasperated by an Act of Parliament, entitled, "The Public Worship Regulation's Bill." Of late, there have been numerous and glaring cases of the violation by the Ritualists of the doctrine and practice of the Church whose "Articles" they have sworn to defend. The Evangelical party found it cumbersome, expensive, and unsatisfactory, to have the offenders tried by the Privy Council. A shorter, sharper, and more decisive method of dealing with them was a stern necessity. This Act is designed to establish the more excellent way. It provides that a Judge shall be appointed whose special office it is to hear and decide all complaints against ministers of the establishment, who in the public worship shall go contrary to the Church's fundamental constitution and laws (or) and her recognized forms of worship. On its third reading, in the house of Lords, the Bill was opposed in a most violent manner by the Marquis of Salisbury, one of the most advanced of the Ritualist Peers; while it was ably supported by the earl of Shaftesbury, a nobleman known and admired by Christian men everywhere, for his philanthropy and supreme regard for Protestantism. In the house of Commons, the Premier signified, in no uncertain language, his determination to stake the existence of his government on the adoption of the measure. His speeches in support of his views were more than usually vigorous; and must have been felt by the Ritualists as terribly scathing. It must have been an arrow piercing to their joints and marrow, when, after adducing sufficient testimony to prove the Romeward tendencies of the Ritualistic innovations, he denounced Ritualism as "The Mass in masquerade."

The Ex-Premier, in the course of the several discussions on the measure, betrayed very definitely his pro-Popery leanings. With all the eloquence and argument he could command, he assailed the Bill, characterizing it as one of the most unjust and unrighteous proposals ever presented for the acceptance of the Imperial Parliament of Britain. The Ritualists were joyed at the onslaught of their champion. For such pronounced Ritualists as the Maconochies, the Denisons, and the Wests, the identification of such a man and statesman as Mr. Gladstone with the spreading Romanistic movement in the Church of England, must cause no small degree of satisfaction and rejoicing. Certainly the part taken by Mr. Gladstone on the great question of the day has diminished his popularity with Protestants; while the resolution—followed by its fulfilment—to carry out the Bill at all hazards, has immensely popularized the present Government, and secured for it a place in the affections of the people generally, from which it will not be easily dislodged.
Under the protection and encouragement afforded by the Act, societies are being formed in London, and throughout the Provinces, for the express purpose of watching the Ritualists, and reporting their conduct, should they persist in those Ritualistic mummeries in which they have indulged of late. To-day’s newspapers contain accounts, notwithstanding, of services performed yesterday in some London churches, which, because of their candles, priestly genuflections, incense, etc., could be expected only in Romish chapels. What the practical issues of the Public Worship Bill may be, remains yet to be seen.

THE BRITISH SCIENTIFIC ASSOCIATION.

The British Association commenced its meetings for this year last week in Belfast. This organization is composed of many of the most famous societies of the day, and sets before it, as the object of its existence, research and discovery in every scientific field. Its new President is Professor Tyndall. His notoriety among religious men has been obtained principally through his published disbelief in the efficacy of prayer and his proposal to subject prayer to an experimental test. His inaugural address fully sustains his character as that may be ascertained from the above astounding proposal—fully sustains the character of a man who has no faith in prayer. It contains a bold and unblushing avowal of materialism. Professor Tyndall teaches a philosophy which is contrary to the philosophy of the cross. He scatters eulogiums profusely on those who, ignoring revelation and the existence and all-controlling providence of Jehovah, have been forward in developing the atomic theory—that is, that the only existing things are atoms and empty space, that the atoms are infinite in number and various in form, that they strike against each other and cause lateral motions and whirlings which are the beginnings of new worlds, &c. When he has occasion to mention Christianity, he always, in an underhand or open manner, endeavours to spurn it and attribute some evil effect to its influence. By a very unseemly innuendo, he lays to the charge of Christianity the stagnation of mind in the Middle Ages. The direct appeal to nature by observation and experiment, he describes as that “fountain of living water.” He agrees in part, if not altogether, with Bruno, who affirms that matter is the “universal mother who brings forth all things as the fruit of her own womb.” He closes “to some extent” with Lucretius, who says that “nature is seen to do all things spontaneous of herself, without the meddling of the gods.” After quoting these statements, Professor Tyndall, the advanced thinker, sets himself before the world in his real colours when he says, “Abandoning all disguise, the confession that I feel bound to make before you is, that I discern in that Matter, which we, in our ignorance have hitherto covered with opprobrium, the promise and potency of every form and quality of life.” So then, according to Tyndall’s philosophy, matter is the universal mother of all things—chaotic matter has spontaneously evolved all forms and varieties of life! There has been no divine interference,—no “ meddling of the gods.” In short, Matter is king! Matter is God!

Referring to the relation of religion and science, the Professor unflinchingly asserts that all theories or systems of religion which enter into the domain of science, must in so far “submit to the control of science, and relinquish all thought of controlling it.” So, if Christianity and science conflict, Christianity must go to the wall! What is this but to establish an infallibility in science, or scientific men, as real as the infallibility claimed for Pius IX. History has proved the claims of the one to be as groundless as those of the other. Many a time has scientist been against scientist; many a time has science had to cry out, Peracuti. And as often has the infallibility of revelation been confirmed.

“When Jesus was born, there came wise men from the East to Jerusalem, saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” In that passage is the true attitude for science; the honorable place for scientific men. The astronomy of the wise men led them to the Saviour—led them to worship the Bright and Morning Star. To Professor Tyndall and his associates let it be said, Go ye and do likewise.

Greenock, August 24, 1874.
CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

MEETING OF THE IOWA PRESBYTERY.

The Iowa Presbytery met in Hopkinton, Iowa, on Wednesday, Sept. 31, 1874. There were six ministers and five ruling elders, representing only seven of the thirteen congregations. We were cheered by the presence of our two new members, T. P. Robb, and E. G. Elsey. The chairman of several commissions were absent, and failed to report to Presbytery, though reports had been published to the Church in the magazines. Presbytery recorded its disapprobation of their neglect. The guilty parties will know themselves. A call from Lind Grove, on M. A. Gault, was sustained, and ordered to be transferred to Pittsburgh Presbytery for presentation. The only paper referred to the Committee on Discipline, was a communication from the aged John Russell, of Round Prairie, asking a deliverance on the question of the use of tobacco. The report of the Committee, which was adopted without a dissenting voice, was, "That either the chewing, smoking, or snuffing of tobacco, is unquestionably wrong, in so far as it involves a useless expenditure of money which might be applied to better uses, is pandering to a base appetite, and sets a bad example to the youth; and we would earnestly urge the discontinuance of its use."

The following appointments were made: Lind Grove, October, 1st Sab. to Nov., 2d Sab., inclusive, J. A. Speer, Rev. R. Johnston, (W. P. Johnston, alternate,) with such assistance as may be secured to dispense the Lord's Supper, at the convenience of the parties. Presbytery received notice of a call from Newark congregation, on Rev. D. H. Coulter. A Commission, of which Rev. C. D. Trumbull is Chairman, was appointed to meet in Morning Sun, at the call of the Chairman, to present said call when forwarded, and to attend to any other business which the occasion may call for. Rev. W. P. Johnston was appointed the Moderator's alternate, to preach the opening sermon at next meeting. Presbytery adjourned to meet in Sharon, on the Wednesday immediately preceding the meeting of Synod.

ISAIAH FARIS, Clerk.

MEETING OF THE PITTSBURG PRESBYTERY.

Pittsburgh Presbytery met at Slippery Rock, Oct. 13, 1874. Rev. D. B. Willson was chosen moderator; Rev. J. S. Crowe, clerk, and Rev. J. C. McFeeters, assistant clerk. Alexander Kilpatrick delivered an exercise and additions in the place of the moderator's sermon. Rehoboth made a call on J. F. Crozier for one third of his time; Bear Run and Mahoning called for the portion of his time that $500 would pay for at the rate of $800. Presbytery supplemented the two calls with $240, making the amount $800, and presented these calls and the call from Conococheague to Mr. Crozier. He accepted the Rehoboth, Bear Run and Mahoning calls. Revs. John Crozier, J. Galbraith, T. A. Sproull and T. C. Sproull, with elders John Beatty and Robert Dodds, were appointed a commission to ordain him.

William Dauerty, A. D. Crowe, R. M. McKinney, and Thomas S. Huggart were received under the care of Presbytery as students of Theology. Lewis Johnston, missionary to Selma, gave a sermon and lecture as trials for ordination; and Alexander Kilpatrick a lecture as trial for licensure, all of which were sustained as highly satisfactory. Rev. Wm. Slater examined Mr. Johnston on Theology, Church Government, and Church history; Rev. D. B. Willson propounded queries, Rev. A. M. Milligan presided, and offered the ordination prayer; Rev. J. Galbraith gave the charge to the missionary.

Adamsville congregation, enfeebled by the death of Elder McFeeters, at its own request, was re-united to Springfield, &c. The Covenanters around Beaver Falls asked to
be organized into a congregation, twenty-one members and twelve adherents signing the petition, which was granted, and Rev. A. M. Milligan, N. M. Johnston and J. S. Crowe, with elders—were appointed a commission to organize the congregation on second Tuesday of November. Oil City, Beaver Falls, Pine Creek and Union asked the moderation of calls.

Oil Creek was granted a supplement of $75, Bear Run, Mahoning and Rehoboth a supplement of $240, and Beaver Falls of $250.

A special meeting of Presbytery will be held in Central Church, Allegheny, on 12th January, 1875, to hear students.

MEETING OF THE KANSAS PRESBYTERY.

The Kansas Presbytery met in the new and commodious church of the Reformed Presbyterian congregation of North Cedar, Kansas, on Oct. 20, 1874, at 7½ o'clock, P. M. Rev. D. McKee preached the opening sermon from Josh. xxiv. 15, latter clause, after which the Presbytery was constituted with prayer by M. Wilkin, the retiring Moderator. Rev. D. McKee was chosen Moderator, M. Wilkin, Clerk, and W. W. McMillan, Assistant Clerk. Rev. S. M. Stevenson, by letter, accepted a unanimous call made on him by Tabor congregation, and Rev. J. S. T. Milligan, and Elder J. Porter, of Republican City congregation, were appointed a Commission to formally present the call, and install him at the convenience of the parties. The Clerk was directed to inform the Central Board of Domestic Missions of the request of Presbytery that said Board would supplement the salary promised by the congregation to the pastor elect. Missionary work was assigned to Rev. W. W. McMillan, in Crawford Co.; to Rev. D. McKee, at Atcheson; to J. S. T. Milligan, at Richmond, Franklin Co.; and to Rev. M. Wilkin, at Greenwood, Jackson Co., Mo. The Treasurer was directed to ask aid of the Board, to the amount of $100, for carrying on missionary work. There was a Presbyterial visitation of the congregation of North Cedar. The examination was very satisfactory to Presbytery. The Presbytery is to meet at Pleasant Ridge, on Tuesday of the week preceding the next meeting of Synod, at 7 o'clock, P. M. The visitation of the congregation is to be on the Wednesday of the meeting of Presbytery, at 2 o'clock, P. M.

P. O. Box 211, Olathe, Johnston Co., Kansas.

M. Wilkin, Clerk.

MEETING OF THE NEW YORK PRESBYTERY.

The New York Presbytery held its Fall meeting at Newburgh, Oct. 27, 1874, at 7½ P. M., in the First Church. The moderator, Rev. David McFall, of Boston, delivered an able discourse, taking for his text Matt. v. 23, 24: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The business coming before Presbytery was of such a nature that it required but little discussion. Although varied and multifold, it was finished into two sessions. The first session was opened with prayer by the Moderator, the second was opened by Elder Walter T. Miller. We missed the presence and fatherly advice of Doctor Stevenson. Deprived of his presence, we enjoyed a letter from his pen, which was read to the Presbytery. A committee appointed for the purpose framed a reply conveying to him the sympathy of the Presbytery. The certificate of Rev. Robert Somerville was received from the Presbytery of the Lakes, and his name was added to the membership of this Presbytery.

On account of a paralytic stroke which has prostrated Miss McKinney, the congregations under care of Presbytery were recommended to take up their collection for the McKinney Fund on or before the 2d Sabbath of December. Increased funds are needed at once, and the whole church ought to respond. A call from West Hebron in favor of S. R. Wallace, and a call from Topsham in favor of J. C. K. Faris, were sustained as regular gospel calls. Presbytery supplemented both of these calls, so that they offer to the candidates a salary of $800 per annum. Mr. Faris being present, accepted the Topsham call. A call in favor of Rev. D. H. Coulter from Newark, was sustained and forwarded to the Iowa Presbytery for presentation. A commission of Presbytery, with James Kennedy, convener, was appointed to install Mr. Coulter, in case of his acceptance. This commission was also authorized to present the West Hebron call to S. R. Wallace.
David McAllister received and accepted a call from Walton. Presbytery agreed to hold its next meeting at Walton, and on the 26th of May, 1875, at 2 P. M., to install Mr. McAllister. David Gregg was appointed to preach the installation sermon, David McFall to address the pastor, J. R. Thompson to address the people, and J. M. Beattie to offer the installation prayer. A commission of Presbytery was appointed to install J. C. K. Faris at Topsham, Nov. 25th, 11 A. M. The commission consists of J. C. K. Milligan, who preaches the installation sermon, J. C. Taylor, who addresses the pastor, D. C. Faris, who addresses the people, with elders Aurelius Morse, Joseph Maclam, and Samuel Clark.

The different commissions appointed to visit the several congregations reported. In view of their reports, Presbytery recorded its gratitude to God for the prosperity of the congregations under its care, and at the same time recommended those congregations that have not yet reached Presbytery's minimum in the support of their pastors, (which is $800,) to use all lawful means to do so at the earliest day. The members of Ballibay mission station received a grant for the organization of a congregation. J. C. K. Milligan, J. O. Baylis, with Elder Gilchrist, were appointed a commission to carry out the grant.

George Kennedy, New York, a graduate of Columbia College, and Moses Roney Fraser, Newburgh, were taken under care of Presbytery as students of Theology of the first year.

The Presbytery adjourned to meet at Walton on May 25th, 1875, 7½ P. M.

New York, Oct. 20th, 1874.

David Gregg, Clerk.

NEW CHURCH AT WALTON.

The congregation in Walton, New York, was organized in 1861. At first, preaching services were held in a school-house or a barn. But soon the people, though few and not yet organized, with a zeal and liberality which has ever since characterized them, determined to have a house of worship. Chiefly by their own labor and contributions, a substantial building was erected on the East Brook, about six miles from the village of Walton. In this house their first communion was held, their first pastor, Rev. D. McAllister, was ordained, and for thirteen years the gospel was regularly maintained. In the meantime the congregation built a parsonage near to it, and everything looked to permanency in their first location. Gradually, however, circumstances revealed to the congregation that a change was imperative, and a year ago, by a hearty vote, they decided to remove their building to the village of Walton. During the winter the work was begun, and before the end of October the building was completed and ready for occupancy.

The old frame, which was a most substantial one, was re-erected, and as much of the old material as could be used to advantage was worked into it. But the whole was remodelled with a view to improve the appearance and increase the capacity of the house. In both respects their effort is a success. Sitting accommodations are provided for 350 or 400 people. As you enter the building the appearance is tasteful and pleasing, but withal so simple and free from gaudy and elaborate ornamentation that at one view you are satisfied, and can sit down without being diverted from the minister and the message he brings. In its external appearance as well as within, it is rare to find a church so attractive with so little display or attempt at adornment. The builder deserves great credit for the careful workmanship, and the finish which is everywhere apparent. He was not only faithful to his contract with the congregation, but, as a true Christian and with a self-denying spirit, went beyond his legal obligations in the determination to do the work neatly and substantially.

On the fourth Sabbath, 25th of October, the house was opened for public worship. The Rev. David McAllister began the service of the day. After reading appropriate Scriptures, and explaining Ps. cxxxii. 1–6, he preached from John iv. 24: "God is a Spirit, and they that worship him must worship in spirit and in truth;" illustrating and enforcing "The spirituality of Christian worship." Rev. J. C. K. Milligan preached in the afternoon and in the evening. It was a veritable Indian summer day, one of the finest in October. The roads were excellent, and the people gathered in crowds. Not only the congregation, but very many Christian friends of other denominations, were present and deeply interested in the occasion. Every pew was full, seats were placed in the isles and in the space around the platform, and the platform itself was fully occupied; and yet many were unable to get even standing room in the vestibule.

This auspicious day begins a new era in the history of the congregation. After thir-
teen years of humble and retired but earnest effort, they have set their city on a higher hill, in a wider field. For three years deprived of a pastor, they are soon to receive their former pastor, matured and refined by the intervening years of labor, but still with the vigor of youth. May they and he receive an early and copious effusion of the Holy Spirit, and realize the inspired prediction and promise for themselves and the community in which they are placed: "And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."

**COLLECTION FOR M'Kinney Fund.**

Editor of Our Banner:—It is with regret that I intimate, through you, to the church, the fact that Miss McKinney received about first of June, a paralytic stroke, confining her to her room, and mainly to her bed.

This dispensation has imposed upon the Treasurer expenses which otherwise would not have been required. Medical advice and attention, together with a nurse, were needed to take charge of the sick.

In consequence, the Treasury is exhausted. The winter is approaching, and the Treasurer asks the attention of the church to the recommendation of the New York Presbytery, viz., That the congregations under its care, take up their collection for the Fund, on or before the second Sabbath of December, and ask them to imitate their example.

Respectfully yours,

Newburgh, Oct. 30th, 1874.

Samuel Carlisle.

**MODERATION OF CALLS.**


Rev. R. D. Sproull of Rochester moderated in a call for a pastor at Syracuse on September 28th, resulting in the unanimous choice of S. R. Wallace, promising a salary of $800. Presbytery has agreed to supplement salary $100.

The congregation of West Hebron have united in a call for S. R. Wallace. Rev. D. C. Faris moderated on October 26th. Salary promised is $550. Presbytery will add $250.

**OTHER CHURCHES.**

The Second Triennial Council of the Congregational Church met in the Old Centre Church, in New Haven, on 30th September. There were over two hundred delegates present, representing 3,431 churches, 3,327 ministers, and 330,130 members.

Hon. L. S. Foster, ex Senator from Connecticut, was elected Moderator. The opening sermon by R. S. Storrs, D.D., of Brooklyn, was in the finest vein of this pulpit orator. The theme of the discourse was, "Why Science cannot find God." The business hours of the Council were mainly occupied during the four days of the meeting in considering the propriety of consolidating the various Missionary Boards and Benevolent Agencies of the Church, but with no better result than was reached in the Presbyterian General Assembly. As usual, in all Councils of this Church, much time was spent in defining the nature, limits, and powers of the body. Some were very much afraid the Council would appear like a court exercising jurisdiction. There were serious objections made to the use of the word "advise," and yet they were constrained to use it with all the weight of authority that this grave council exercises. These Congregationalists feel the necessity, but fear to admit the fact, of ecclesiastical jurisdiction. One of the speakers came very near it when he said,—"But while the finding of the Council is in form advisory, and has no weight other than that of the reasons and persons sustaining it, and the moral power of fellowship back of it, it is generally regarded as presumption even by the most interested, for those advised, when heated and warped by excitement, to think they are more likely to be right than those of whom they have asked counsel, and to reject it and imperil fellowship to carry their point."
Ostensibly, the main business of this Triennial Council is the reading of and conference on papers on practical themes, and phases of Christian work. The best talent of the Church is usually heard on the platform of the Council. On this occasion, among the more noticeable papers read, were these: “The Fellowship of the Churches,” by the Rev. J. E. Dwinell, of California. “An Immediate Effusion of the Holy Spirit,” by the Rev. L. Eddy, D. D., of Michigan. This paper is of special interest, and breathes a spirit of inspiring hope. “Needed Phases of Christianity,” by J. H. Fairchild, D. D., of Oberlin, O. “How to Preach to the Masses,” by the Rev. W. H. Murray, of Boston. This last paper was not unanimously endorsed.

The subject of “Systematic Beneficence” was very fully discussed, and the following action was taken:—“Whereas, Systematic giving is indispensable to the full development of Christian liberality, and can alone furnish a reliable basis for the plans and operations of our benevolent societies, and no other system has been demonstrated to be so efficient as that of weekly offerings; Therefore, Resolved, That we earnestly recommend that plan to individuals, and to all churches represented by this body.”

The average net gain per year in membership for the last three years is 5,720. Total benevolent contributions to the various boards in 1873 is $1,213 816.

The Council adjourned sine die.

PROPOSED PAN PRESBYTERIAN COUNCIL.

Dr. McCosh, on his return from Europe, gives this encouraging view of the success of the scheme: “I was happy to find that all the Presbyterian Churches of the three kingdoms, including the Established Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Scotland, the Covenanting Church of Scotland, the Presbyterian Church of Ireland and the Covenanters of Ireland, the Welsh Calvinistic Church, and the Presbyterian Church of England, have passed strong and decided resolutions in its behalf, and appointed committees with full power to carry out the grand design. I may add, that I have had communications from the French Churches, the Belgian, the Swiss Evangelical Churches, the Waldensians, from Dr. Dorner, of Berlin, and Prof. William Kraft, of Bonn, and from distant Australia, all favorable. We need only the blessing of Heaven to secure success, and let us pray for this”

MISSIONS.

HOME.

CENTRAL BOARD OF MISSIONS.

At a meeting in October, the Treasurer of the Domestic Mission reported that the fund was overdrawn, $174.51. We hope that the November collections will give us the amount asked for, $4000, to enable us to continue our operations throughout the year, and even to extend them. Rev. Lewis Johnston, ordained by the Pittsburgh Presbytery, at our request, was present. The Board appointed a Committee to purchase all school books required by the Southern schools, and also another Committee to secure a lease of the building now rented in Selma. The American Bible Society has kindly made a donation of a hundred Bibles. We thank our brethren who have sent special contributions for the purchase of books.

D. B. WILSON, Secretary.

LETTER FROM S. M. STEVENSON.


The grasshoppers have made terrible devastation in this country, and the times in consequence are exceedingly hard. Many families left this part of Kansas for the East in hopes of finding employment. Many are obliged to remain, and through the winter will suffer for want of the ordinary comforts of life. We expect to have our Communion.

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on next Sabbath, November 1st, assisted by Rev. J. S. T. Milligan. I have received a
call from the Tabor Congregation, and have intimated to Presbytery my acceptance.
The installation is to take place on the Friday of the Communion. There are only
thirty members in the Congregation. They have agreed to give at the rate of $7.30 per
member until the salary amounts to $800 a year. I cannot live on the support they now
give me, and have been compelled to accept the superintendence of the Clay Center
schools in order to supplement my salary.

I see that Rev. D. McAllister has received a Call from Walton. What will become
of the cause of National Reform? We need him in the field,* and the times are favora­
ble to special effort. The West has never been canvassed as it should be. We
preach and lecture upon the subject, but there have been no Conventions of any note
held in the far West. I have thought that we should have three general agents, one
for the East, one for the Ohio and Mississippi Valley, and one West of the Mississippi.
A greater effort than ever before should be put forth this fall and winter. The work is
only properly begun, and to let go our efforts now, will be an abandonment of the cause.
But this shall not be.

FOREIGN.

1. The case of Daoud is attracting considerable attention. The Evangelical Alliance
has taken it up, and have secured many of the prominent men of England in a movement
toward his release. The New York Observer presents a very full account of the doings
of the Alliance, and gives the names of those who have signed a petition to the Sultan
of Turkey, in behalf of our oppressed brother.

2. The Latest News.—We have just received a letter, dated September 28th, which
shows that the enemy is determined still to oppose, and if possible to drive us from the
field. We give one item from this letter, which is the most striking of all: "An order
has just come from Constantinople, ordering the closing of all foreign schools throughout
the Empire." The property at Saudeah has been formally made over to our Mission.
We take pleasure in giving to our readers the following interesting letter.

LETTER FROM MISS CRAWFORD.

Latakia, Sept. 23, 1874.

We have just returned from B’hamra, where we had a most interesting communion
season. Mr. Beattie, Miss Dodds, and I started in company, upon Thursday last, about
4½ o’clock P. M. Miss Dodds and I rode upon mules and Mr. Beattie on horseback.
My mule seemed to have a great dislike to its owner, who was with us, to Mr. Beattie’s
horse, and to the little donkey that carried the feed for the animals. It was sure to
kick at any of them that came near it. We reached B’hamra safely about ten o’clock
the same evening, and after our ride, were ready to retire at once.

The next day we observed as a day of humiliation and prayer. One of our girls,
whose father has hindered her return to school and attendance on religious services ever
since she made a profession of Christianity, came to church on Friday, and about the
middle of the service her father came to the door and called her out. He then took
her home, tied her to a post, and beat her severely. One of our girls, whose father has hindered her return to school and attendance on religious services ever
since she made a profession of Christianity, came to church on Friday, and about the
middle of the service her father came to the door and called her out. He then took
her home, tied her to a post, and beat her severely. On Saturday evening Mr. Beattie
and her uncle, who is a member of our church, went to the house and succeeded in
getting her father’s permission for her to attend the communion on Sabbath; but imme­
diately after, while Dr. Metheny, who had just arrived, was eating his supper, we heard
that he had beaten her again. She ran away after the second beating, and her father
followed her with a gun; but her uncle hid her and would not tell where she was, until
her father promised not to touch her again. By this time the father began to be ashamed
of his proceedings, or rather to think he had overstated the mark, (for he has to be in­
debted to us for favors sometimes,) as on Sabbath morning he brought her down him­
self to the house, and gave her permission to stay all day. He also remained during
most of the service, and in the evening made apology to Mr. Beattie and Dr. Metheny.
Thus God overruled and restrained his wrath and malice against the name and cause of
Christ.

Another girl was not allowed to be present at all, but in the evening after it was all

* Mr. McAllister will remain in the field this winter.—Ed.
over, she came down weeping bitterly over the cruel disappointment. Still we had thirty communicants and a great many listeners and on-lookers. A young Fellah lad was baptized on Sabbath just before the debarring. Four others joined at this time: a man who cooks for the B'hamra school, and his wife, formerly members of the Greek Church, and two, whose connections had left the Armenian and joined the Protestants in Inedab, but who themselves refused to accept Christianity and held to their superstitions for a long time. One of these last has attended services with us ever since I came here, but never came out fully until now. Dr. Metheny preached a sermon one day while Mr. Beattie was in Constantinople, on the text, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." After church he came to the doctor and said he wanted to make a profession of Christ at once. The other one is about thirty-five years of age, and, though his mother had made a profession at the first preaching of the A. B. C. F. M. Missionaries in Inedab, had held out from childhood until now. Thus the Lord is gathering in of the travail of his soul.

Yusef and Saleem, the two teachers who had deserted from Damascus, were both very sick with fever. Saleem, however, managed to get to the school-room, and take his seat at the Lord's table, but had to leave it and lie down, being scarcely able to wait till he had received the symbols of the Saviour's broken body and shed blood. Two other members were sick and unable to attend. The members in Latakia and the villages near it did not attend, being unable to get there. Mr. Beattie made the communion table on Saturday, and as he had only twelve nails to fasten it together, it was not very stable. He also made the seats by laying boards upon large stones; and saw to the whitewashing of the school-room. But around our humble table we had sweet fellowship and holy communion with the Master who is not ashamed of the least of those who profess his name in faith, and condescends to the lowest room where they gather to worship him. Four children were baptized on Monday morning.

On his arrival, Saturday evening, tired as he was, Dr. Metheny went round among the sick at once, and the next morning before service made another round, but after the services of the day were over, more than fifty gathered round him for medicine. He distributed about thirty dollars' worth of medicine while there. It is such a sickly time here now, that he had to return on Sabbath evening to attend to his patients in town. He has about two hundred and ten in hand now. In a village out towards B'hamra the told us, at Yusef's house, that two persons had died that day, Monday, and there was no one able to bury them. Everyone was sick with fever. Typhoid fever prevails to a fearful extent. It bids fair to be a hard winter: many have scarcely enough to eat now; what will they do in winter? Hundreds must die for want of food.

We will not be able to receive all the children who want to come to school. It is impossible for Miss Dodds and me to do more than we did last winter. We need assistance from home. We cannot save the lives of all, but if we had money and workers we could save the temporal lives of many of "the little ones," the "heritage of Jacob," and by the blessing of the Holy Spirit on our teaching, their immortal souls might be saved, and a seed be preserved for the future building up of the church. If the smokers of our church at home would only send us what they puff away yearly, to the injury of their health, we could carry on a still greater work. But we want laborers, now, in the vineyard. From every place the cry reaches us, "Come over and help us." Will the women of our Church let the cry go unheeded? If we could get a matron to attend to the housekeeping, it would be a great relief. It would be a real mission work, and could be commenced at once without any trouble or weariness in studying the language. She would only need to know the conversational Arabic, and would not be required to study it scientifically, as a teacher must. God has opened to us a wide door through the poverty He has sent on the Fellahin, and for want of workers are we to be prevented from entering in? Are there none to "come up to the help of the Lord, to the help of the Lord against the mighty?" Our Church has taken Saadeah in hand, and we have not force enough to care properly for this part of the field. All, who are prepared to enter on the work, have their hands full. But we know the Lord will provide in His own good time. Will you not all work and pray for us?

Yours in the cause of Christ,

BEECKIE CRAWFORD.

COLLECTION FOR FOREIGN MISSIONS.

The annual collection for Foreign Missions falls on the first Sabbath in December. The sum which the Synod has asked from the Church for this cause, during the present
year, is $15,000. This seems to be a large sum, but it is far below what could be profitably used. There is an urgent call for advance in this direction. The sphere of operation is enlarging. The mission at Suadeah, with all its property, has been transferred by its proprietors to our Board, and is occupied by one of our missionaries. The embittered hostility of Mohammedanism is a valuable concession to the success of our work, and demands from us corresponding sacrifice and effort to sustain it, in the highest possible degree of efficiency. Our largest sacrifice will be small, in comparison with the sacrifice which has been made, and the suffering which has been endured in Syria. The hour is one of supreme interest not only to our own, but to all Protestant missions in that land. The devil has great wrath and is working with all his craft and energy for their suppression. This, surely, is not the time to abate our interest, or lessen our contributions. The emergency must be met. Let us meet it with high resolve that whatever can be done, will be done to precipitate the downfall of the Eastern Anti christ, and to rescue the victims of his rapacity and power, and secure to them the freedom and blessings of the gospel. We may add that the expenses of the mission are constantly increasing, and the Treasury has not been so closely drawn for a long while as at present. Remittances to be sent to Walter T. Miller, No. 5 Hanover Street, New York.

S. O. Wylie, Chairman.

T. P. Stevenson, Sec.

P. S.—Daoud, at the latest accounts, was still in military durance, with no brighter prospects of release. His constancy is unshaken. All attempts to cajole or threaten him into a renunciation of his Christian faith are unavailing. Let the Church remember him in her prayers. Let it be as in the case of Peter, when prayer was made without ceasing of the Church unto God for him.

An order has been published in Latakiah, purporting to be by authority from Constantinople, requiring the suppression of all schools in the Turkish Empire, carried on by foreigners. It is not known here as yet whether the order had been enforced. The feeling of our own missionaries is that it is levelled directly against Ansairiyeh. The government is alarmed at the success of missionary effort among them, and more so since the constancy of the captive teachers has defied the persecutions of Mohammedanism. It looks like a last and desperate effort of the enemy against the gospel among the poor and oppressed Fellaheen.

OBITUARY.

The following resolutions were adopted at a special meeting of the Board of Deacons of the First Church, Philadelphia, Sept. 14, 1874.

WHEREAS, It pleased God, on the twenty-third ultimo, to remove by death the Chairman of this Board, Mr. John Alexander, who for nineteen years exercised the office of deacon in this congregation.

Resolved, that we gratefully acknowledge the goodness of God to our departed father, in the length of days allotted to him, in the active, consistent, and useful life which he was enabled to maintain, and in the personal and domestic blessings which made his life one of more than ordinary comfort and happiness.

Resolved, that we record with admiration and thankfulness our appreciation of his unaffected piety; his pre-eminent knowledge of the scriptures; his peaceable disposition and example; his habitual cheerfulness, his interest in the young, and his careful labors among them; his zeal for fidelity and purity in the church, and his punctual, diligent and faithful discharge of all personal and official duties. While his memory is fresh in our minds, we would acknowledge the obligation which lies on us to imitate his example and follow in his steps.

Resolved, that in his death, this Board, our societies and Sabbath-school, and the whole congregation, as well as his own family, have sustained a loss which only the Head of the Church can repair; and that we tender to his sorrowing daughters our heartfelt sympathy in their bereavement.

Resolved, that a copy of these resolutions, be sent to the family of the deceased,—and that we request their publication in the magazines of the Church.

James P. Bryan, Secretary.

Robert McKnight, Chairman.
THE RELIGIOUS AWAKENING IN SCOTLAND.

BY THE REV. J. H. BOGGS, BROOKLYN, N. Y.

A NARRATIVE of the religious awakening in Scotland, from the pen of Dr. Bonar, is, indeed, refreshing reading. As we turn page after page, filled with reports and incidents of this movement, we are more and more surprised at its extent and power. As a people we are accustomed to look upon these religious excitements with some suspicion. We take up a narrative like this, if not with prejudice, at least for cool criticism of the methods and results of the work. Observation has in many cases verified the truth our fathers taught, that these periodical revivals in the churches about us are not always to be trusted. We have seen, together with some truth and earnestness, elements of error, fanaticism, and disorder contributing to produce high religious excitements, from which the reaction has been harmful to the cause of true religion. With us the ordinary means of grace have been relied upon for the conviction and conversion of sinners and the comfort and edification of believers, and, if, at any time there is manifest spiritual decline, the remedy is neither in multiplying nor protracting public meetings, but in the more faithful and earnest preaching of the Word, with exhortation to the prayerful and diligent use of the appointed means. Although as a branch of the church, in this country, we have had no experience of any great religious excitement, and can point to no record of any special awakening among us, yet we refer, with no small degree of satisfaction, to the steady and intelligent growth in our membership; the goodly increase enjoyed by almost every congregation at each communion season; and to the increasing spirit of liberality with which our mission work, at home and abroad, is sustained.
While an extraordinary awakening has not been our experience, yet, we are not faithless, but believe, I trust, in the reality and power of special revivals. It must be admitted that there are seasons when the Spirit comes with suddenness and surprise, not only to individuals but to churches and communities, alarming sinners, quickening believers, and awakening deep spiritual interest among all classes in society. There are times and seasons in the dispensation of the Spirit, which the Father hath in his own power. History tells us of many wonderful works of God's grace, and prophecy leads us to expect and pray for yet more marvelous manifestations of Divine power. A nation will be born in a day. The scene on the day of Pentecost is not only history, but prophecy: in measure it has been repeated, and in still greater measure it remains to be fulfilled.

In our own land, the great awakening in New England, in the days of Jonathan Edwards, had many evidences of a genuine work of the Spirit of God. We can judge better of the revival of 1857. If the scriptural test be applied, "By their fruits ye shall know them," it must be acknowledged that this was a singular and powerful movement of the Holy Spirit. Some very large and influential congregations, in several branches of the Christian church, date their origin from this revival. Able and earnest ministers in pulpits at home, and missionaries in foreign fields, look back to this movement as the season of their conviction and consecration to the Master's work.

Of the law that governs in these extraordinary seasons we know but little. The precise time, and the particular manner, in which the Spirit will come is not written in the promise, but from observation we learn that these revivals have usually followed national calamities, as war, pestilence, or financial disaster, and in some of the more remarkable instances, they have been preceded by some bold and aggressive movement of the enemy. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Moreover, observation teaches us that in no instance since the day of Pentecost have these great awakenings been free from error and extravagances: even in those cases in which we have undoubted evidences of the Spirit's presence and power, we see human imperfections sadly marring the glory of the Spirit's work. This, while it is humiliating, is always to be expected wherever human instrumentality is employed. We cannot doubt the reality and genuineness of a revival because it is attended with objectionable features, but by its fruits, and by its fruits only, can we rightly judge. Again; we observe, that the Spirit in choosing instruments is not always governed by those considerations that would have guided us in the choice. The more intelligent, devout, and faithful of God's servants are sometimes passed by, while some obscure, and, in our judgment, less qualified leader is chosen. It would not have occurred to human wisdom to have sought for a monk
in a monastery to lead in the Reformation, when a faithful body like the Hussites, or a brave band of witnesses like the Waldenses, could have furnished men trained and ready for the movement. God's choice here appears all the more strange to us, when we observe how slow Luther was in learning, and how he lingered in doing the will of God more perfectly. Good men have often been perplexed at this way of God's Spirit, and for a time withheld their endorsement of a great work, because they had not confidence in the instrument chosen. There is danger of falling under the rebuke of the Master, as, in the case of the disciple, who came saying, —"Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us. And Jesus said unto him, Forbid him not."

Perhaps it may be thought too early to pass judgment positively and finally upon the character of this movement in Scotland, yet, in so far as the evidence is furnished, we are constrained to say, "This is the doing of the Lord, and it is marvelous in our eyes." There are many features of the work that will gladden the hearts of God's people.

A vast multitude of careless and unconcerned persons have listened with interest to the simple exposition of the Word of God. The open Bible has been a prominent feature in this revival. In the meetings for inquiry, usually following the sermon, the scriptures were searched to find if these things were so. The narrative says, "Two things have been exceedingly profitable in dealing with the anxious: the doctrines of salvation by substitution, and that of salvation or justification by simply believing. It is by the Word of God stated to them, and not by emotion or feelings that they get peace." For months the large Assembly Hall in Edinburgh was filled every day. At the same hour the Corn Exchange would be crowded with worshippers, and the meeting overflowing would fill sometimes three or four of the largest churches in the neighborhood. In Glasgow the City Hall was used for prayer and the preaching of the Word; the palace building in the Botanic Garden, and many of the largest churches were crowded day after, and from week to week, with earnest hearers. Frequently, services were held in the open air; on one occasion, the audience, by the lowest estimate, reaching 30,000. In towns and villages, and country districts, churches, halls, and public buildings, were thronged with earnest and devout audiences. There were morning meetings, and evening meetings, and noonday meetings. There were meetings for men, and meetings for women; mothers' meetings, and children's meetings. The report says, "For all the month of December, nothing else was spoken of in Edinburgh. The work, the meetings, and the men, were spoken of at breakfast, at dinner, on the streets and even in the ball rooms." "What does all this mean?" "What is all this about?"

The neglected classes were especially sought out, and brought to these
meetings. Processions of working men from the docks, and of different trades, would be seen moving through the streets, on their way to prayer-meeting. One evening the Corn Exchange was packed with 6000 men, all standing; a great many of these were from the lowest classes. The progress of the work among tradesmen and merchants was very marked. In some instances merchants have retired from a meeting, and, reaching their places of business, called together their clerks and employees, and exhorted them to accept Christ as their Saviour. We read, "Many of the large employers of Glasgow have got a blessing; some have been animated to a higher tone of Christian life; others have been utterly changed from worldliness and self-seeking, and they are exerting all the power of a fresh love and zeal for the good of those under them. In many houses of business so many of the men have been changed that the place is like a Bethel."

Parents have shown great anxiety about their children, and children about their parents. One report says, "Two nights ago a young woman came to the knowledge of Christ in the inquirer's meeting, and went home full of joy. Last night she returned, seemingly as sad as ever. 'What is the matter now?' asked the lady who had been her instructor. 'My father and mother are not converted,' was the reply. She then bowed her head and wept. She had come to the inquiry meeting in their stead." Another incident noted is this: "Very affecting was it to find a whole family of six seeking the way to the feet of Jesus. The eldest, a grown up girl, was rejoicing in Christ; the others, three girls and two boys, in age ranging from eight to sixteen, were weeping most bitterly and entreating the Lord to convert them. In every instance these children traced their first impressions to the teachings of their mother. 'Mother is always speaking to us about Jesus,' they said. The importance and value of home-training was apparent in the questions put to those who sought to point them to the Lamb of God. They all had clear views of sin. 'Oh, tell me,' said one of the boys, 'what true believing is.' 'Oh, my sins!' said one of the girls; and then she wept bitterly. In one pew we saw a lady of high position, her daughter, a girl just budding into womanhood, and her servant maid, mingling their prayers, tears, and inquiries together."

The religious interest among young men is perhaps one of the most encouraging features of the work. In almost every place where this awakening was experienced, it was noticed that a large proportion of those seeking Christ were young men. One minister reports that among the inquirers in his congregation there were two young men for every young woman. Another says he found the proportion seven to one. In one meeting in Glasgow, 101 young men came forward and publicly confessed Christ as their Saviour. There was one meeting of 7000 young men in "Kibble Palace." The Report says,—"The Great Western
Road, which leads out to the Gardens in which the ' Palace ' stands, was a memorable sight. As far as the eye could reach, it was one long stream of young men,—scarcely a woman to be seen on the road; and the people were standing at their windows and doors watching the eager, anxious throng. ' Tramway cars came out crowded outside and in with young men.' The following incident illustrates the effect of these meetings:—"At a railway refreshment table, at some distance from Glasgow, a young man was observed to bow his head in silent prayer before eating. 'I am glad to see you are not ashamed to acknowledge the Giver of all your mercies,' said a gentleman who sat near: 'very few do as you have done here.' 'Well, sir,' the young man replied, 'a few weeks ago I should not have done it.' 'Then, are you one of the fruits of the recent blessed work?' 'Yes, I am,' he said. 'I am from Glasgow; I am a commercial traveller, and had been for some weeks away in a distant part of the country. I had heard nothing of what was going on. When I went back I found all my companions so changed;—I did not know the meaning of it. They told me they had been converted, and pressed me to go to the meetings with them. I resisted at first, but they surrounded me with such an atmosphere of holiness that I could hold out no longer.'" A great many students have devoted themselves to the work of the ministry. In one place, seventy young men have offered themselves for the Foreign Mission field.

There are few statistics given of the number of conversions. This would be, under any circumstances, very difficult. Ministers reports large accessions at their communion seasons; in some cases 60, 70, and 100, have been added to the church. In one place, 1,400 publicly professed themselves converted. At a meeting for converts 3,500 persons applied for converts' tickets. The great Judge of all hearts only knows who they are, and how many have been born again. That lost souls have found Jesus as their Saviour we cannot doubt. Christ has become more and more precious to thousands of believers. Many have been added to the Church, we trust, of such as shall be saved.

It may be objected, that Mr. Moody and Mr. Sankey, prominent instruments in this movement, are not ordained ministers, and that methods they have used are open to serious objection. This is true, and yet, notwithstanding, see what God hath wrought! The excellency of that power is seen to be of God and not of men. "Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

It is hoped that this revival will be felt in our own land, and may we not trust, among all our churches. He who has the gift of the Spirit in his own power, says to us,—"Call upon me, and I will answer thee, and show thee great and mighty things which thou knowest not."
That in thee may thy people joy,
Wilt thou not us revive?
Show us thy mercy; Lord, to us
Do thy salvation give.

THE TWO WITNESSES.

BY ELDER S. A. STERRETT, M. D., PITTSBURGH, PA.

THE Apostle John in Apocalyptic vision receives a reed like unto a rod, and is commanded to define by measurement, and to mark the boundary line between the true and false church, the true and false worship, and the faithful and faithless worshippers. As if for the encouragement and support of this beloved disciple under the painful revelation of the outward seeming church mixed up with the world, and controlled by its corrupt civil polity; the assurance is given to him by the angel who talked with him, "And I will give power to my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth." During this whole period we see Satan, the usurper, still in possession of the kingdoms of this world; and in league with him there are "the man of sin and son of perdition," and every other system of iniquity and abomination that goes to make up the anti-Christ, and their votaries. Christ as Mediator is on the other side vindicating His crown rights and royal prerogatives as Head of the Church and Governor among the Nations; and with Him are the few, but "called, chosen and faithful" witnesses. In order to answer intelligently the question, Who are these witnesses? we must consider some of their chief characteristics and work.

They are two in number. Dean Alford says, "The two is essential to the prophecy, and is not to be explained away. No interpretation can be right which does not, either in individuals, or in characteristic lines of testimony, retain and bring out this dualism." Some suppose that the Old and New Testaments are the two witnesses. But the Bible dates farther back in history than the 1260 years, and will continue long after the expiration of this period; yet no doubt, being illuminated by the Holy Spirit, the witnesses derive their instruction and authority from the two Testaments. Neither can they be Magistracy and Ministry, as others conjecture, for the same reason; and because these are the chief subjects of litigation, and the testimony is mainly given on behalf of the claims of Christ to authority over, and recognition by, these divine ordinances, and against those who in rebellion and apostacy have estranged them from allegiance to Him. Under the Old Testament God
used individuals, and for the most part in pairs, to represent Him and plead His cause. Here He employed Moses and Aaron, and there Caleb and Joshua to witness for Him. Now Elijah and Elisha are left alone; and again Haggai and Zechariah, and Zerubbabel and Joshua are a double pair to "stand by the Lord of the whole earth" and testify for Him against the corruptions in Church and State. Christ Himself sent forth seventy to "go by two and two" into every city of Israel; and in addressing the individual disciples after His resurrection, Acts i. 8, He uses language similar to this of the Apostle, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." As in every historic case, the witnesses were men "faithful found among the faithless," so here they are persons; and, though few in number, yet they are sufficient to confirm the truth. For, "in the mouth of two or three witnesses, shall every word be established."

They are "clothed in sackcloth." Elijah and John the Baptist were thus clothed while they declared God's controversy with Israel, and preached the gospel of repentance; Isaiah and Jeremiah call Israel to wear sackcloth in the near approach of judgments; and Nineveh was saved from its threatened doom by the fasting and sackcloth wearing of its king and people. So these wear it in token of need of repentance and of approaching judgment. It indicates their humility and sorrow at the dishonor done to their Lord and Master in not submitting to His mediatorial authority and rule, in practically saying, "We will not have this man to rule over us;" "Away with him, crucify him, we have no king but Caesar." Clothred in sackcloth! Not in robes of state, occupying places of power, honor and trust, and receiving the emoluments of office; but they are like Moses, who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Nay, they are like Elijah, for their testimony against Baal worship and forgetfulness of God, driven out into the wilderness and their life sought to be taken away; and like Micaiah the son of Imlah, made to eat the bread and drink the water of affliction because they will not prophesy good of those against whom the Lord hath spoken evil. No wonder they are few.

Another characteristic which gives great power and effect to their testimony is, They do not fellowship any corruption, nor homologate any system, which by the word of God they condemn as evil. The marginal reading of verse two is, "The court which is without the temple, cast out, and measure it not." Albert Barnes interprets the word "cast out" as denoting "some decisive or positive act, by which it would be indicated that this was not any part of the true temple;" Alford gives it the force of "reckon as profane;" Hengstenberg says, "The import of the mea-
suring is determined by the opposite throwing out, it is measured as far as the preservation is to go; where the measuring ceases, there the line of abandoning begins." The Apostle heard another voice from heaven, which gives God's own interpretation of the duty, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Testifying against the public and social evils of their day, they will not be of those who say, "Let us do evil that good may come, whose damnation is just." Discarding entirely the Jesuitical maxim that "the end sanctifies the means," they will not identify with, nor become a part of, that which they condemn as sinful and contrary to Christ. In a court of justice, of how much value would a man's testimony be considered, were it known that he was a partner, or in any way implicated in the crime? If permitted to give testimony at all, the judge and jury would agree in saying of him, His testimony is of little or no value. "When thou sawest a thief, then thou consentedst with him." Therefore, they do not say a Confederacy with wicked administrations of government, and have no fellowship with the unfruitful works of darkness.

They torment the men that dwell on the earth; not only the actual and gross sinners, but even the professedly good, who, for the sake of expediency, accept the wrong, and most of all, the lying prophets, who say to wicked Ahab, "Go, and prosper;" and tauntingly ask the true witnesses, "Which way went the Spirit of the Lord from me to speak unto thee?" By faithfully declaring the whole counsel of God, consistently testifying against the evil doings of such men, predicting the consequences, and warning them of the judgments of God, they find an ally in the hearts and consciences of their hearers, and compel the guilty cry, "Ye intend to bring this man's blood upon us." "How long shall these men be a snare unto us?" Evil doers are not much tormented when those who do the same things testify and say, You are doing wrong, very wrong. But those who come out from among them, and are separate, and touch not the unclean thing, will be allowed no fellowship, will be traduced, put out of the synagogue, and persecuted even unto the death. At every command to the demons, "Come out of the man, thou unclean spirit," the men possessed will answer, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" and no man can pass by their way. And thus no age during this long period has been without its martyrs, and there are many souls under the altar who were slain for the Word of God, and for the testimony which they held.

Again, They finish their testimony. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, (Infidelity) shall make war against them, and overcome them, and kill them." The exact future here shall have finished, as plainly as words can, expresses
that their whole testimony will be ended before the beast prevail over them. When Jesus cried, "It is finished," there was nothing left undone of all that he came to do, but to die. When Paul wrote, "I have finished my course," his work was done, and there only remained the receiving of "the crown of righteousness." So the witnesses shall finish their testimony by uttering God's condemnation against every point of anti-Christian iniquity, and "by preaching this gospel of the kingdom in all the world, for a witness unto all nations; and then shall the end come." Is it yet finished? Is not the necessity of their testimony-bearing as great now as ever? Christ was glorified, and Paul was crowned, when they had finished their work and died. So here, while the murderers are exulting, the slain witnesses rise, an earthquake smites the tenth part of the city, the remnant affrighted give glory to God, and voices proclaim, "The kingdoms of this world are become (what they have never yet been) the kingdoms of our Lord, and of his Christ." Of what nation can this be truly said now? With Kossuth, we must still sadly say, "Alas! there is yet no Christian nation on earth." We must then conclude that the slaying of the witnesses is an event yet in the future, perhaps in the near future; but the exact time when, or the manner of it, God only knows.

Lastly, They rise again, ascend up to heaven (the political heaven) and reign with Christ a thousand years. The triumphing of the wicked is short, and the rejoicings of the nations over the dead bodies of the witnesses is destined to be brief. Christ was to lie three days in the grave. Shortened at both ends, the actual time was little if any more than one day and a half. He will "also make a short work" with the three days and a half of His witnesses' unburied death. Whatever this resurrection may be, it is the work of "the Spirit of life from God." He who brooded upon the dark chaos at creation's dawn, and fashioned the world for glory and beauty; who breathed the spirit of life into the red earth, making it to become a man in the image of God; who in Ezekiel's vision blows upon the dried bones, and breathes upon the slain, He will be sent of Christ, will be abundantly poured out upon all flesh, will come as rain upon the mown grass and as showers that water the earth. Then the wilderness shall be as Eden; the desert shall blossom as the rose; Zion shall travail and bring forth her children; a nation shall be born at once; Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land; and none shall need to say to his brother, know the Lord, for all shall know Him. Then the bloody sword shall be exchanged for peaceful arbitrations. The nations, acknowledging the Mediator as Governor, shall become Christian in character and Republican in form; for it is written, "That the kingdom, and the dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom
is an everlasting kingdom, and all dominions shall serve and obey Him." And then earth civilized, enlightened and Christianized shall keep Jubilee a thousand years.

THE SYMBOLISM OF THE LORD'S SUPPER.

BY THE REV. A. M. MILLIGAN, D.D., PITTSBURGH, PA.

At this season of the year, when the communion of the Lord's Supper is enjoyed in all our congregations, it is appropriate to call the attention of communicants, especially the youth of the Church, to the meaning of the service in which they participate. The Apostle Paul directs, 'Let a man examine himself. . . . For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' Evidently, a clear understanding of the things symbolized in the service is important, if not essential, to right participation in the ordinance. This is the reason why this sacrament is not administered to the baptized members of the Church until they reach the years of understanding, that they may not participate in the forms until they can discern their meaning; as the understanding and performance by faith, of the thing signified in the form, are essential to some parts of the service. It is for this reason, also, that the words of institution are always explained in connection with the dispensation of the Lord's Supper; that every communicant may be thinking of the meaning, and spiritually participating in the things symbolized in the external acts.

The Lord's Supper is a symbolical epitome of the principal acts of Christ in the salvation of men, and of our acts in partaking of this salvation. In it Christ is represented as existing in two distinct natures, yet but one person. His incarnation, his substitution, his death, his resurrection and communication of life to his people, his offer of himself to us as the food of the soul, and our acceptance of him, union to him, and living on him by faith, are represented and commemorated in the sacrament. There is represented in it, moreover, a marriage covenant sealed, and a finished salvation applied to believers. Let us briefly consider the symbols representing these things in the Lord's Supper.

The officiating minister acts as a symbolic person, and represents Christ; not the first nor the third person of the Trinity, but the second; not the divine nor human nature of Christ, but his person; and in whatever sacramental act he performs, he represents the Son of God as acting,—not the Father nor the Spirit, but the Son. 'He that receiveth you, receiveth me.'
The elements used represent the human nature of Christ; the bread representing his body, and the wine representing his blood, and by these the whole nature, the intellectual and spiritual as well as material parts are symbolized; as death, or the separation of soul and body is symbolized by their separation.

Sacramental acts are actions performed by the minister and by the communicants upon these elements,—bread and wine. The actions performed by the minister upon the elements, are four—taking, blessing, breaking, and giving them; each of which represents a distinct part of Christ's work in our salvation. They represent acts performed by Christ and by no other.

The first act is the taking of the bread and the cup, representing the assumption of a human nature by the eternal Son of God; not the preparation of the human nature, which was the work of the Holy Ghost; but the reception of that nature into personal union with himself, which was the act of the Son of God. This implies a person existing before the act of assumption, the person of the Son of God existing from all eternity in his divine nature. It was not a person which the Son of God took into union with himself, but a nature; representing that nature as not having a human personality, as never existing except in union to the divine person of the Son of God. That human body, whether living or dead, was his body; that human soul, whether united with the body or separated from the body, was his human soul; that blood was God's "own blood," Acts xx. 28; the death of that human nature was the death of the Son of God; and all by virtue of the "taking" of this humanity into union with his divine person, symbolized by the taking of the bread by the minister.

The second act is the blessing of the elements: setting them apart from a common to a sacramental use; representing the setting apart of his own humanity, to be the atoning sacrifice, by our great High Priest, the Son of God. John xvii. 19. "For their sakes I sanctify myself." The word sanctify here cannot be used in the sense of making free from sin, as he had no sin; but must mean the act of setting apart for sacred purposes. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." "This man offered one sacrifice for sin." That sacrifice was his own humanity. But before he could make his soul an offering for sin, he must be made sin for us: this he accomplished as our high priest, by transferring the sins of his own people to the head of his own humanity as Aaron laid his hands on the head of the scape-goat and confessed over him the iniquities of the children of Israel. Lev. xvi. 21. Thus "the Lord laid on him the iniquity of us all." This act of transfer or substitution is of the highest importance, as without it justice would not have permitted him to suffer; as in consequence of it the just Judge of all passed sentence upon him and authorized the great High
Priest to offer the victim. This substitution of his humanity by the divine person of Christ is symbolized by the setting apart of the elements in prayer by the minister.

The Third act is the breaking of the bread, representing the death of Christ. This death was a violent death; it was the offering of a sacrifice,—and the sacrifice was offered by the High Priest. The Son of God laid down the life of that humanity which he had taken, and upon which he had laid the iniquities of his people. He poured out his soul unto death, and made his soul an offering for sin. Although the Father pronounced the sentence, and gave the sword of divine justice its commission to smite the shepherd; yet the Son was the executor of the Father's will, and the executioner of the Father's sentence. In this, as in all other parts of his work, he came to do the will of Him that sent him. He was obedient unto death. Moses and Elias, on the mount of Transfiguration, spoke with him "of the decease which he should accomplish at Jerusalem." Although Pilate condemned him, and a Roman centurion nailed him to the cross; yet he declared, "No man taketh my life from me, I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father." "He cried with a loud voice, and yielded up the ghost." As he broke the bread in the last supper, so he brake his own body on the accursed tree. "Christ executed the office of a priest in his once offering up of himself a sacrifice." This voluntary, personal act is symbolized by the breaking of the bread by the hands of the minister.

The fourth and last ministerial act is the giving of the bread and the cup, representing a personal offer of Christ, and of the salvation which he has procured by his death, to the communicant. Notice here, that the same person who was represented as dying in the last act, is represented as living in this; and not only as living, but as giving life to others. He was dead, but is alive again. Certainly the resurrection is not dimly foreshadowed and symbolized here. He is in this represented as offering the life, which he had laid down and taken again, to those for whom he offered it as a sacrifice. It is Himself he offers to us: his flesh to be our meat, his blood to be our drink, his death as the payment of our penalty, his life as the quickening spirit by which we live; so that our lives may be hid with Christ in God. "Because I live, ye shall live also." The offer that Christ makes is not life separate from himself, but life in him: he offers us himself, that we may be ingrafted into this branch that has been cut off, and grow up into, and be "the fulness of Him that filleth all in all."

The sacramental acts of the communicant are also four. The first act of the communicant is to look at the bread and cup when taken by the minister. There are two extremes, on the part of communicants, at this point of the service: the one is worshipping the elements, the other is
The Symbolism of the Lord's Supper.

The elements are not the real body and blood of Christ, and even if they were, it would not be proper to worship them, as it is the person of Christ, and not his body, which is an object of worship; but they are the divinely appointed signs and symbols of the body and blood of Christ presented to our senses, that while our eyes rest on them, our faith may be helped to discern the Lord's body. The first acts of faith are to see and appreciate Christ as a divine and suitable Saviour. Looking at the elements, and especially at the acts of taking and breaking them, which is the only way in which the communicant can be a participant in these acts, is an important aid to the mind in recalling the incarnation and death of the Saviour, which are special things to be commemorated. Look through them at him whom our sins have pierced, and mourn. "Look unto me, and be ye saved."

The second act of the communicant is taking the elements from the hands of the minister, which expresses an acceptance of Christ as he is offered; taking him for our Saviour; his blood for our justification; his righteousness for our acceptance. As the giving of the bread and cup represents Christ's offer of himself to us, so the reception of these is an acceptance of him, and a giving of ourselves to him, as if to say, "My beloved is mine and I am his."

The third act is eating and drinking, representing a vital union. As our food becomes assimilated, and enters into the composition of our bodies, so Christ is formed in us, the beginning of eternal life. Our lives are hid with him—"He that eateth me, even he shall live by me." It expresses also the idea of nutriment and growth.

There is another act of the communicant which has its significance, namely, passing the elements to each other; or, as Luke expresses it, dividing among yourselves. There is, in this communion with each other, a recognition of membership in the same body; a pledging to each other as fellow-soldiers in a common cause, against the same enemies under the same Leader and Captain of salvation.

I send this communication, with the earnest desire and prayer, that it may quicken in your readers a desire thus to commemorate the death of the Saviour; aid them in seeing through the symbols the things symbolized; and thus promote the ends for which the sacrament was instituted, and induce many to give themselves to Christ in this marriage covenant, and seal, through it, their own salvation.

The Night is mother of the Day
The Winter of the Spring,
And ever upon old decay,
The greenest mosses cling.
Behind the cloud the starlight lurks;
Through showers the sunbeams fall;
For God, who loveth all his works
Hath left his Hope with all.—Whittier.
HOME READING.

BRING ANOTHER.

A French stoker explained his zeal for a certain work, by saying, that in the meeting-room of a society to which he belonged, in his native place, there was a motto over the pulpit, “Bring another.” The rule of the society was that every member had to bring a stranger to their meetings. This is a scriptural commentary on a scriptural command. At the close of the Apocalypse, are written the words, “The Spirit and the Bride say come. And let him that heareth say, come; and let him that is athirst, come. And whosoever will, let him take the water of life freely.” This teaches that every believer has a duty in bringing others to Christ; that not only preachers and teachers are required to spread the knowledge of Christ, but that every one that heareth, must say, “Come.” It is merely the motto above the pulpit, “Bring another.”

Let me urge the supreme importance of universal activity in forwarding the spread of the knowledge of Christ. It is not only of supreme importance to those we would influence, but to ourselves. Would you be safe, would you be bright Christians, I know of no other way than by working for Christ. Is redemption bestowed for our personal advantage? No; but for the glory of Christ. A Christian who does not work with this object in view, is as a knife that never cuts, a ship that never sails, or a plough that never turns the soil—a mere nonentity. There is an absolute necessity that every human being must be a worker before the world’s redemption. The ministers alone cannot accomplish this work. The ministers only working, would be like a skeleton army composed of generals, captains and other officers, and which would be of little real use; the rank and file must be added to accomplish effective work.

Statistics teach us that the population of the world increases by multiplying, and this increase is continually enlarging Satan’s kingdom on earth. Every child born in this world is a member of this kingdom, and must be born again before it can enter the kingdom of God. Thus, the increase of Satan’s kingdom is by multiplying. How does Christ’s kingdom increase? Suppose that simply the ministers work; suppose that they are all successful; that not one proves unworthy, and every one brings souls to Christ; not to be under the mark, let us make each minister win twenty souls this year. In 1875 let them win twenty more souls each; that would be forty. Let them next year add twenty more, and every other year the same number. This is an increase, and may be a large increase, but it is by addition, and that only. But you say this is hardly correct, because new ministers are every year being brought into the field. But how is this likely to be the case if the laymen do not work for Christ? But even this does not make matters very much better.
Let us take two series of numbers, and let one increase by addition, and the other by multiplication; the latter will outrun the other. No matter how large the additions, the result in the end will be the same, and the farther you go on the more the difference will become apparent.

In this arithmetical statement you may see the exact state of the Church of the present day. Christ's kingdom increases by addition; the devil's by multiplication; and the latter outnumbers the former. We boast of Protestant Christendom and of our progress, and yet the sad fact remains that there are more unsaved souls now in this guilty world this day than ever before; more than in the dark ages; and more than when Luther broke away from the superstitions that covered the Church in his time. If things continue to go on in this way, the Church may fold her hands and applaud at the increase in her numbers, and congratulate herself on her growth, but she is getting further and further away from the accomplishment of its object. The true way to do is to take a lesson from the French stoker and the command "Let him that heareth say, come." Then we will increase by multiplication. We will go back for a moment. The Pastor last year gained twenty souls, this year twenty more, which make forty, and next year another twenty, making in all sixty. But suppose that each of the converted ones takes the advice and brings another. In that case in 1875 there will be the minister's twenty, which with the twenty gained before makes forty, but add to this number the twenty gained by those converted last year. This makes sixty next year; to this sixty is to be added sixty, and the minister's twenty, and thus the number rises to one hundred and forty.* Don't you see how gloriously it grows? A rolling power is going on; we multiply as we go instead of add as before.

In this principle is the only possibility of the vast work of the redemption of the world through man's instrumentality. Well may Christian ministers faint as they view before them the work, they, single handed, are expected to accomplish. It is estimated that the population of the world is above one thousand millions, and it is increasing by hundreds of thousands in every decade, and every one of these is born a child of Satan. When we look around and see the population of the heathen countries, what a small proportion there appears to be left to Christians. A calculation has been made of the number of deaths, and it is estimated that if these deaths happened at regular intervals, there would be sixty to every minute in the hour, day and night all the year through. Every stroke of the pendulum is the knell of a departed spirit. Oh! when we think of the destiny of a lost soul, how tragic becomes the thought that while the heart beats once there has been a soul lost—the eternal death of the soul. Surely the heart shudders at the thought. Let the Church only waken up and adopt our Saviour's rule, and the work though tremendous, will be done, and the angel of light will reconquer to hope and to life. Then will be realized the truth of the promise and injunction: "The Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come, and whosoever will, let him take the water of life freely."—Prof. Dabney.

* Upon the Author's hypothesis, which with the blessing of God is easily possible to believing effort, one Missionary alone in the heart of Asia, at the end of twenty years, would have a flock of twenty million nine hundred and seventy-one thousand five hundred, (20,971,500) converted souls. Two ministers would bring the entire population of the United States to Christ in the same time. The ministry of the United States properly distributed would convert the world in this way in ten years. With such effort Isaiah lxvi. 8 would soon be realized.—Ed.
JESUS OF NAZARETH.

What means this eager, anxious throng,
Which moves with haste along,—
These wondrous gatherings day by day?
What means this strange commotion, say?
In accents hushed the strong reply:
"Jesus of Nazareth passeth by."

Who is this Jesus? why should he
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?
Again the stirring tones reply:
"Jesus of Nazareth passeth by."

Jesus! 'tis he who once below
Man's pathway trod, 'mid pain and woe;
And burdened ones, where'er he came,
Brought out their sick, and deaf, and lame,
The blind rejoiced to hear the cry:
"Jesus of Nazareth passeth by."

Again he comes! From place to place
His holy footprints we can trace.
He pausteth at our threshold,—nay,
He enters,—condescends to stay.
Shall we not gladly raise the cry:
"Jesus of Nazareth passeth by."

Ho! all ye heavy-laden, come!
Here's pardon, comfort, rest, and home.
Ye wanderers from a Father's face,
Return, accept his proffered grace.
Ye tempted, there's a refuge nigh:
"Jesus of Nazareth passeth by."

But if you still this call refuse,
And all his wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayer for pardon spurn.
"Too late! too late!" will be the cry,—
"Jesus of Nazareth has passed by."

A silver egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold. Find the spring of the gold, and it flew open and disclosed a beautiful bird. Press the wings of the bird, and in its breast was found a crown, jewelled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself.

O, how many a promise there is within a promise in the Scripture, the silver around the gold, the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of his rejoicing, or the ring of his covenant of peace!

HOW TO PASS FROM THE OLD INTO THE NEW YEAR.—One, when dying, said, "My last act of faith I wish to be to take the blood of Jesus, as the high priest, when he entered behind the veil; and, when I have passed the veil, I would appear with it before the throne." So in making the
transit from one year to another, this is one most appropriate exercise. We see much sin in the retrospect; we see many a broken purpose, many a misspent hour, many a rash and unadvised word; we see much pride, and anger, and wordliness, and unbelief; we see many a long tract of inconsistency. There is nothing for us but the great atonement. With that atonement let us, like believing Israel, end and begin anew. Bearing its precious blood, let us pass within the veil of a solemn and eventful future. Let a visit to the Fountain be the last act of the closing year; and let a new year still find us there.—Hamilton.

CHILDREN'S BREAD.

KEEPING COUNT.

We are constantly forgetting things. Our memories fail us. Events so real to us, and faces so familiar that we think we can never lose sight of them, pass away from our thoughts. Does not every boy and girl know this? One of your former playmates comes to you as you walk along the street, speaks to you in a friendly way: "Why, how poorly you are looking, have you been sick?" You look at her in surprise, wondering why a stranger should take such an interest in you. She sees at once that you do not recognize her, and asks you, "Do you not remember me? I am Mary Weaver: we used to live next door to you. You went with me once to singing school, and you used to play with my large doll. You know I called my doll after you, and you used to play with my large doll. You know I called my doll after you, and you said you loved me so, that when you were married you were going to live right across the street from my house." When she tells you all these things, you begin to think, and then you remember her. Oh yes, many a happy hour you and Mary spent together, and the wonder is that you could ever forget her. We are so prone to forgetfulness that even those things which we tax ourselves to remember, slip away from us or else become confused. You remember with what difficulty your mother taught you to repeat the 133d Psalm; you have not forgotten when your father and sister laughed at you for mixing the Psalm as you did—saying it in this way,

"Behold, how good a thing it is
That down the beard did flow,
Ev'n Aaron's beard: and to the skirts
Did of his garments go."

How mortified you were when you discovered your mistake? You are not the first one whose memory has failed. We all forget, and we all confuse things sometimes. Business men, knowing this, have their ledgers in which to keep an account of their business. They turn their ledgers into a memory. Ministers and elders, knowing this, have their church rolls and session books, and write down what ought to be remembered.
Now, if men whose memories ought to be strong try to help themselves in these ways, the question has suggested itself to me, ought not children in some way to try to help their memory? Ought they not to keep count of the many things which they have and through which they pass? Here you are at the end of another year: ought you not to have some way of bringing the past twelve months before you? You ought at least to give yourselves to thought, and in this way call up all that you can. We would suggest this as a plan for the year now ending: but for the next year we would advise every boy and girl to get a little book and to write in it every evening the principal events of each day. If you will do this, and then at the end of the next year read over what you have written, you will be surprised at the difference between this year's review and next year's.

But what shall we write down? I imagine some of you ask. Write about your duties—tell if you prayed in private, morning and evening; if you attended family worship; if you were at school; if you conquered any evil thought; or refused to do that which you knew to be wrong. If the day be Sabbath, tell if you were at Church and Sabbath school, and mark the number of questions and Psalms you committed to memory. Mark the text, the minister, and a few things that he said.

Write about your blessings. Note the many gifts you received from God; and remember that he sends you all good gifts. It is he who gives you kind parents and friends. Say God fed and clothed me to-day. While many have received injuries to-day, and many have died, God has guarded me and spared my life. He must indeed have something for me to do. If your father or Sabbath-school teacher give you a Bible, mark that down, and also write that you will try to read it daily, and will think upon what you read. Notice everything for which you feel grateful.

Write about your faults. You would scarcely think it necessary to mark these down, you feel so badly over them at the time you commit them: yet you forget even these. And more than this, you forget the effect these have on you, how they weaken you and destroy your character in the eyes of others. I have heard of a little boy who went to his father and asked him what he would advise him to do, as a help in remembering his faults. His father told him to take this plan: every time he did wrong to drive a nail into the parlor door, and every time he did what was right, under temptation, to draw a nail out. He tried the plan, and at first nail after nail was driven in and but few came out. Nothing discouraged, he tried all the harder to do what was right, and one after another the nails were all drawn out. When the last one was taken from the door, he came to his father with tears in his eyes to tell him. "But why do you cry?" asked the father. He replied, "While all the nails are out, the door is spoiled: it is all full of holes." Every fault which you commit is a nail driven into your character, and though you pull it out, yet others see the hole which it makes.

Now, is it not plain that when you come to the end of next year, if you follow our advice, you will be greatly benefited by reading over your little book? You will be benefited in this way: as you read over the blessings which you received one by one, and see them collected together, you will be impressed with the greatness of God's love for you and his kindness to you, and thus you will be helped to tell him how thankful you are. As you see the large number of your faults, you will be impressed with the need of keeping a constant guard over yourselves.
in the future, and of making strong and good resolutions in beginning
the year. As you read over the duties you have performed, you will have
something to rejoice in and something to encourage you. The duties
which you met will teach you that you need not fail in living as you
ought. Hoping that you will think of what we have said to you, we wish
you, dear children, a merry Christmas and a happy new year. Ed.

LOW SPIRITS.

A low-spirited turtle, who came creeping near me the other day,
gave such a melancholy puff of a sigh that I couldn't help asking him
what was the matter.

"Matter!" he gulped. "Matter enough, I can tell you. I heard a
school-boy say this very morning that this earth is over 24,000 miles in
circumference. That means around, doesn't it?"

"Certainly," said I.

"Well, then, how do you suppose I feel? How, in the name of all
the inches, am I ever to accomplish it? Why, life isn't long enough for
the purpose! I can't do it!"

"Do what, my friend?"

"Why, go around the earth, of course."

Well, I tried and tried to persuade that turtle that there wasn't the
least sense in his trying to do such a thing—that nobody wanted him to
do it, and nobody would care a snap if he didn't; but I might as well
have talked to the wind. Around the world he must, could, should, and
would go. So I said, at last, by way of consolation,—

"Well, my friend, it might be worse. Think of the planet Jupiter,
one of those worlds that twinkle up in the sky. I heard a school-boy
say that Jupiter was fourteen hundred times larger than the earth! Think
of that. You ought to be thankful that your lot is cast here, instead of
there."

At these sensible words what did that ridiculous turtle do but roll his
eyes and gasp harder than ever.

"Alas!" said he, "I didn't put myself here; and how do I know but
as soon as I get around this globe, I shall find myself suddenly placed
on that other one; and I never, never would travel around that; I am
sure. Fourteen hundred times bigger—fourteen hun—dred—times—
Oh my!"

Out of all patience, I shouted out, as he hitched himself along, "Get
out of your shell, then, and scamper, you absurd thing! Get out of
your shell and scamper, or you'll never finish your journey!"

But, children, if you meet that poor, misguided turtle, don't turn him
around. It will put him back, you know. It is a notion common to
all the turtles that they must travel around the world, and I suppose
that's why, if you pick one up and set him down with his head in an
opposite direction from the one in which he was going, he'll turn right
around again.

I wonder if girls and boys ever are so foolish as my low-spirited
turtle.—St. Nicholas.
**SCRIPTURE ART GALLERY.**

**Key to Mental Scene of November.**—Abimelech and his men about to set fire to the tower of Shechem. Judges ix. 48, 49.

**Key and Proof to Scripture Characters of November.**—The initials form the name Potter, given to God.

1. P-eniel,  
   Gen. xxxii. 30.  
2. O-mri,  
   1 Kings xvi. 22.  
3. T-almai,  
   2 Sam. iii. 3.  
4. T-atnai,  
   Ezra v. 3.  
5. E-benezer,  
   1 Sam iv. 1.  
6. R-empfan,  
   Acts vii. 43.  


**Answer to John Shannon Jr's. Question.**—Paul the ship-holder. Acts xxvii. 34-38. R. C. M.

**Answer to A. L. Carither's Enigma.**—The great Fish. Jonah i. 17.

---

**ENIGMA.**

My first begins his title brave  
Who fed the prophets in a cave;  
My second his by whom was sent  
His own unlawful death-warrant;  
Next hers who kept, for gladness great,  
The lost one knocking at the gate;  
Next his whose wily doctrines flood  
The church, and cost her wars and blood;  
Next him who thought his guilt to hide,  
And laid the blame upon his bride;  
Then his who sought the Lord by night,  
Well pleased to find celestial light;  
And hers who sunk in grief and shame,  
Refused to hear her lovely name,  
Who in my next had sought relief,  
But now my last consoles her grief.  
Now, little Bible-reader, tell  
What name these nine initials spell. —Com.

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**Another Scene.**

We are beneath the soft sunny sky of Italy, and observe a band of men, under military escort, approaching the metropolis of the Roman Empire. They appear to have come a long distance, and are weary and dejected. Before reaching the city, they are met by
a small company of men whose presence seems to give comfort to one of their number. This one is a native of a city of Asia Minor; has reached middle age, and not of a very prepossessing appearance; but is one whom some of the incidents of the journey have made an object of deep interest to all. His companions in travel are mostly criminals, and he himself is shamefully bound with chains. Notwithstanding, he is the ambassador of a great King, and his unheeded and ignominious entry into the city is in strange contrast with the glory of the power he represents and the important message which he brings.

J. B., Tallahassee, Fla., Oct. '74.

REGISTER OF BAPTISMS.

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* For the Pastor.
EDITORIAL.

THE FIRST VOLUME OF OUR BANNER.

A year has come and gone, since Our Banner took its place among monthly periodicals of the day. The enterprise was inaugurated not without misgivings, and with mingled hope and fear in those undertaking it. The times were eventful, topics of deepest interest were being discussed in Church and State, and on every hand, Infidelity, Irreligion, Will-worship, and Iniquity, were crowding upon, and threatening to undermine and destroy, the Religion of Jesus in the heart, in the Church, and in the nation. The Master was calling to every faithful servant, "Work while it is day, the night cometh when no man can work." Realizing our own unworthiness and insufficiency, we determined to gird ourselves for higher duty and more earnest effort, looking to Jesus for promised grace and help.

Our expectations were not high. We knew that Truth is not popular in our day, that many, Pilate-like, ask, What is Truth? yet will not wait for the answer; but having counted the cost, we unfurled the flag for Christ's Crown and Covenant, determined to abate no jot of our Master's claims. Appealing for support to those who were the very opposite of the Athenians of old, who were continually asking for "some new thing," we were conscious that we must meet and overcome a just fear and righteous jealousy, that the "new comer" might be an advocate of novelties, and recreant to "the old paths." But, confident that unswerving fidelity in the interpretation and maintenance of our supreme and subordinate standards would surely find favor among our truth-loving Covenanters; sure that there was need for another advocate of our principles, and journal of public events affecting the kingdom of Christ; and hopeful of making room, by substituting something better for the light and un-Christian reading that too often comes into the hands of old and young, we looked for gradual progress, and ultimate prosperity.

And now, as we look back over the twelve months, we can only say, "What hath God wrought? He hath done great things for us, whereof we are glad." Within two months, by the hearty co-operation of many friends, we had reached a subscription list which almost covered the expense of Our Banner, as we had originally proposed it. At once we made an enlargement equal to seven pages, and improved the quality of paper, so that this Magazine, in the amount of reading matter furnished, and in the paper and typography, is not inferior to any dollar magazine published, and is superior to the most of them. Our readers will notice that we have given them 464 pages, or an average of 38½ per number. One-third of this was in brevier type, and much of it solid, making each number to contain, on an average, an amount of reading equal to 44 pages of the larger type in the first part.
For the satisfaction of our friends, through whose generous help and effort we have attained such success, we call attention to the Table of Contents presented with this number. This will show at a glance the number of articles, and the rarity of subjects treated. We refer specially, however, to the fact that twenty-six different Contributors, most of them ministers, have supplied our first Department with thirty-five articles, covering 139 pages. Of the whole volume, 320 pages were written expressly for Our Banner, and include contributions from a large proportion of our ministers, and a number of earnest laymen. These have discussed grave questions in Theology, illustrated Gospel truths, and described the great movements of Providence in the Church, and among the nations. Many of the articles are of permanent value, and will deservedly hold a high place in religious literature. Our Scottish Contributor, with his versatile pen, has enriched a number of our Departments with valuable articles. The Departments for the Family, and for Children, have filled about ten pages in each number, and have received very great favor from young and old. The Register of Baptisms is a new feature, which gives variety and value to these departments. Every parent should preserve this, that when their children grow up, they may see their names publicly enrolled among God's people, and themselves numbered among the sworn friends and followers of Jesus. It is a Roll of honor that shall soon be held in higher esteem than now. It contains many names that are written, we doubt not, in the Lamb's Book of Life. May every one of these now written in Zion, be written in heaven, and blaze with glory in the coronet of Jesus. In Church News and Missions, we have given early and full accounts. Our Pulpit has contained six outlines of sermons on living themes, practical in their character, and full of Gospel truth. In every part of the Magazine, we have had prompt, cheerful, and valuable assistance, without which we must have failed.

Our Contributors, Agents, and friends, have our thanks for all their favors. May the blessing of the Lord be upon you all. We still expect, and rely upon your aid, and upon the help promised us by many others, who will yet speak through our pages. We ask an interest in the prayers of God's people, that we may be found faithful in the time to come. "Brethren, pray for us," that our hearts may indite good matter concerning the King, and that, with "the pen of a ready writer," we may maintain the Truth and Testimony of Jesus steadfast to the end. "Determined to know nothing save Christ, and him crucified," as held forth and exhibited in the Word of God, and in our subordinate standards, we commit ourselves and Our Banner to Him, who is able to keep us from falling; and we humbly pray that we, and all our readers, may by Him be presented in due time, "faultless before the presence of His glory with exceeding joy."

COVENANTERS' SCENES OF FORMER DAYS.

It is not going too far to say that to the Covenanters of Scotland, and the Puritans of England, we are greatly indebted both for our civil and religious liberty. If this be so, we ought not to forget our benefactors; neither ought we to be ignorant of the struggle by which they have be-
Our Banner. [December 15,

Queathed to us our priceless boon. Their history should be familiar to us, and should be made the subject of frequent conversation in our homes. The lisping babe should be taught the tale of their persecution, and our youth should be made acquainted with their sacrifices and heroism. If we would commune with them more than we do, we would enter into a greater measure of their spirit, and love all the better their honored principles. We well remember how our hearts were drawn out in sympathy and love for those brave men, who in the days of the second Reformation “loved not their lives unto death,” but gave them up in defence of the truth. We have wept more than once when reading the tales of “Helen of the Glen,” “Ralph Gemmill,” “The Persecuted Family,” “Isabel Alison and Marion Harvey.” These tales give us such a tenderly affecting picture of the trials of our forefathers, that we cannot but appreciate their courage. We mention those narratives first, not because they are more instructive than other writings, but because they formed our introduction to Covenanting history—having been written for children. They form but a small part of Covenanting history. We have works that are replete with information and minute in their details. We refer to writings like Hetherington’s History, Cruikshank’s, Woodrow’s, Aikman’s, McCrie’s, De Foe’s, Blackadder’s, and the Scots Worthies, all of which give us the deeds and sufferings of the seventeenth century. These not only give us the names of those who to-day shine as stars in the firmament of God, but they give us the names of Murray, Bruce of Earlshall, Lauderdale, Graham of Claverhouse, Dalziel, and others, whom the Church holds in contempt as the persecutors of the saints. While we have these works, we fear that they are not read. In the whirl of business, we find but few who take the time to become acquainted with the lives of the fathers, and were it not that some of the older men speak of them in the home, our youth would scarcely know even their names. In what way can we awaken a new interest in the scenes of former days, and incite our youth to read the lives of the fathers, that they may “be bound by the magic spell of years gone by?” We have thought of calling the artist’s genius to help us, but in this we have been partly disappointed. The artist responds but sparingly. Having seen fine engravings of the early scenes of the Scottish Covenanters, we thought of securing an abundance of these for the families of our Church. Our honored friend, Mr. Stevenson, of Boston, a native of Scotland, undertook to help us, and while on his summer visit home, brought us a few, for which we are very grateful. These engravings are clear and beautiful; their execution is faultless, and, hung upon the walls of our home, they act as windows through which we look out upon the life of other days. They are history in its most attractive form, and they are history speaking to us without effort on our part. They always attract attention, and call out questions from our children and visitors. These questions are not useless: we have to answer them, and to do so intelligently, we have to acquaint ourselves with history. They do two things: 1. They lead to our acquaintance with former days; and, 2. Through us, they lead our questioning children and friends to a like acquaintance. We are sorry to say that but few of the engravings have been imported to this land. We have searched New York through and through, in hopes of finding them, but in vain. They are scarce, even in Scotland. We have been told, that when a certain number were stricken off, the plates were broken, in order to enhance their value. We have only nine sets to offer the Church, thirty-six in all. The following four pictures constitute a set:
1. THE COVENANTERS. In this picture we have the Covenanters out in one of the hollows of the wild moor, waiting upon the preaching of their venerable minister. The scene is that of a conventicle to which the men have come armed. The different expressions upon the countenances of all present are significant and most natural. All the features of a conventicle are brought out, even to the sentry who keeps watch on the far off hill, lest the dragoons surprise and capture the worshippers. The history of the conventicle or field-preaching is full of interest. In 1662 Charles II. gave orders for the establishment of Prelacy in Scotland. Upon the ministry of the Presbyterian Church refusing to submit to his unrighteous enactment, all who were ordained after the year 1649 were banished from their homes and churches. Their last Sabbath with their people was one of great sorrow. In many cases congregations could not repress their feelings, but wept aloud "till their lamentations resembled the wild wailings of a city taken by storm." Deprived of their churches, the people met in private houses while their ministers preached to them. As the house could not hold all who came, they went out into the open air and worshipped. Enraged at this, the enemy issued an order against all such meetings, and our fathers were compelled to meet secretly, away out in the mountains and moors. The enactments passed against conventicles were very severe: they required all persons to give information against them, and against those attending them; and also they condemned those who conducted them to death. To encourage the giving of information, they allowed one third of the fines to go to the informer, one-third to the exactor of them, and one-third to his majesty. Woodrow says that in the county of Renfrew upwards of £30,000 sterling were exacted from eleven gentlemen, not of the greatest wealth, because they countenanced the field-meetings. The first field-meeting to which the Covenanters carried arms for their own defence, was held at Beath-hill, 1670. Worship was led by Rev. John Blackadder. Great numbers attended, and when the militia came as if to disturb or break up the meeting, the courage of our fathers intimidated them. Our fathers were not to be robbed of the prized gospel, and the scenes amid which they met were of a nature to make them firm in waiting upon it. "Sensations and feelings of the solemn, the sublime, and the glorious were brought into their minds from the grave austerity of vast upland moors, the stern majesty of frowning crags and lofty mountains, and the overclouded or serene, illimitable skies, from which the sun, like the broad eye of Heaven, looked down upon their worship.

\[\text{"In solitudes like these,} \]
\[\text{Thy persecuted children, Scotia, foiled} \]
\[\text{A tyrant's and a bigot's bloody laws.} \]
\[\text{— They heard the word of God} \]
\[\text{By Cameron thundered, or by Renwick pour'd} \]
\[\text{In gentle stream: there rose the song, the loud} \]
\[\text{Acclaim of praise!"} \]

This picture may represent the famous field-meeting of Nithsdale, at which sixty hearers appeared in arms, which, on being dispersed by the soldiery, was followed by the famous exploit of "the Pass of Entrekin," in which the Covenanters captured the dragoons, and released their minister and friends from their grasp.

2. THE BATTLE OF DRUMCLOG. Historical dates of this battle are very
specific. It was fought between the Covenanters and the Royal Troops, on Sabbath morning, June 1, 1679. The Covenanters had met for worship, when they were attacked. Hetherington gives us this brief, but interesting account of the battle: "Graham, of Claverhouse, learning that a field-meeting was to be held near Loudonhill, determined to assail and disperse it. Before he came in sight of the party, they received information of his approach, and had come to the determination to prevent the meeting from being dispersed, by placing themselves in his line of march a considerable space in advance of their friends. Mustering about forty horse and one hundred and fifty foot, indifferently armed, but full of courage, they took up their position at a place called Drumclog, where they were somewhat protected by the swampy nature of the ground, and by a broad ditch which ran along their front. Hamilton took the chief command, supported by Hackston, of Rathillet, Balfour, of Kinloch, William Cleland, Henry Hall, and some others of less note. When Claverhouse approached, and saw the strength of their position and the resolute front which they presented, he perceived that they were not likely to be routed without a struggle, and, therefore, left a small party to guard the prisoners he had taken on his way, commanding them to be shot, should he be defeated. Hamilton gave an order of a similar import that no prisoners should be taken. The battle was begun by Claverhouse, who commanded his men to fire upon the Covenanters. They returned his fire with effect, and after the interchange of several volleys, Balfour and Cleland broke through their own line of defence, rushed upon their assailants, and, after a sharp conflict, put them to flight. Thirty or forty of the soldiers fell in the battle and the pursuit, and five were taken prisoners." The picture presenting this scene is too much of a study, and consists of too many characters to be properly described in our present space: at a future time we may attempt a description. It needs, however, to be seen in order to be properly appreciated. We have space left only to mention the remaining two engravings.

3. The Baptism of the Covenanters.—This picture differs from the others in this: The countenances of the worshippers are more composed, and the scenery is much more varied. In "The Battle," the rolling smoke obscures the far off rising land, but in this the wild mountains tower above the Covenanters, who have assembled in a ravine. In this ravine there is a limpid stream at which the minister is performing the rite.

4. The Covenanter's Communion.—This picture is more rare than the others, a less number having been stricken off before the plates were broken. It differs greatly from all, both in surroundings and in spirit. But it brings out with great force the solemnity of a communion Sabbath, and the manner in which communicants gathered at the Lord's Table in early days. Each picture alone is calculated to lead one to emulate the spirit of the noble Covenanters, to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and to contend earnestly for the faith once delivered to the saints."

Through the influence of Mr. Stevenson, we have secured these pictures at a price which enables us to offer them to our friends at the following rates: The Conventicle and The Baptism, $5 each; The Battle and the Communion, $6 each. These rates make them as inexpensive as ordinary engravings in which we have no historic interest. We feel confident that if we can at all secure more of these engravings, we will have to do so at a greater cost. D. G.
At an early period of the Church's history it was intimated that a Star should arise in Jacob, and a Sceptre in Israel; at a later period was promised not only the noon of perfect day, but seven-fold light, as of seven days in one; and just at the close of the prophets it was announced that the Sun of Righteousness was coming, "with healing in his wings." The thoughtful reader will ask, Why, after all this glory, are we crowded back again to the Morning Star? Is it so, that the last promise of the New Covenant is dimmer than that of the Old? If not, then what is it that is promised in our text? Our commentators tell us that Christ here promises himself, referring to chapter xxii. 16, "I am the root and offspring of David—the Bright and Morning Star." John Brown says, "His rising in the incarnation introduced the gospel day; his rising in power introduces the Millennial day; his rising in the saving influences of his Spirit, introduces the spiritual day of grace and comfort; and his appearance to judge the world, will introduce the eternal day, of light, purity and joy." Dr. Scott says, that the promise to give the Morning Star "may either mean the earnest of the Spirit, as introductory to the felicity of heaven, or the ineffable glory with which he will invest his victorious disciples, in the presence and enjoyment of him, their Lord and Saviour; and in conformity to his own glory." These judicious views are easily developed into a variety of aspects, all of them embodied in Ps. i. 3, "Whatsoever he doeth shall prosper.

The Morning Star is remarkable for its beauty. He is fairer than the sons of men; strength and beauty are in his habitation; the beauty of holiness pervades all he does; and he makes us comely through his comeliness put upon us. Still, the idea of promise is the chief ingredient of this symbol. It never fails to indicate that the day is coming; the sun will soon be up; and thus, rather than by its beauty, or even its own light, does it cheer the weary watcher by the sick bed, or dying pillow, in the sentry box; or the picket guard, wandering in the desert, or pacing the lonely deck in mid-ocean. How many weary workers are cheered by its promise, as they wait for change of hands, on raft, on saw-mill, or in the pilot-house, where night knows no cessation more than day! In this view, we have much of Christ, as he is presented in prophecy, in history, and in the experience of every believer. Every advantage gained by the individual, each favor bestowed on the Church, good in itself, and beautiful in its season, is doubled, trebled, squared, cubed, multiplied a thousand fold, when viewed as a morning star. In illustration let us—

I. Glance at a few incidents of the past.

1. The Visit of Moses and Aaron to the People in bondage. Their coming afforded a gleam of light, but the morning was cloudy. To their vision the light seemed a fitful flash of a meteor, or of lightning only. At first they believed, bowed their heads and worshipped; but the darkness thickened, and they hearkened not to Moses for anguish of spirit, and for cruel bondage. (Ex. vi. 9.) Whether they believed or disbelieved, the mission gave sure pledge of deliverance; and in the event proved in reality to be a morning star.

2. The dividing of the sea. This gave them immediate and needful relief. It was pleasant to walk on dry ground where no charioteer could flank them, and where the pillar of fire shed sufficient light; though they heard the thunder roll behind them, saw the lightnings flash about them, and felt the rain poured from the clouds while they were "baptized to Moses in the cloud and in the sea." A bright day dawned next morning when they saw the bodies of their enemies washed ashore. Even this was but a morning star; they were still in expectation. It was a real morning star; their expectation was not in vain. "Sing unto the Lord, for he hath triumphed gloriously."
3. The house of David. For obvious reasons we pass the entrance and possession of Canaan, and all the days in which the Judges ruled. When David slew the giant of Gath, a morning rose on the camp of Israel. Even the troubled spirit of the melancholy Saul, could not resist its sweet influences; the day followed; the sun arose; but not without a cloud. The evil spirit returned upon the king, bringing danger to David and damage to the people; yet the light came on apace, till noon was shed in all its glory on the throne of David and the temple of Solomon. This again is but a morning star; for a greater than Solomon must appear.

4. How happily the morning star is seen in John the Baptist, a burning and a shining light. “The dayspring from on high hath visited us.” Little requires to be said here, either of the Harbinger, or of the light seen by the Magi in the east country. The simplest reader cannot fail to see in these the leading elements of our theme.

5. The coming of the Lord himself. Neither was this a morning without clouds. The storms beat severely on him and his followers. The very sun was darkened while he hung on the cross; the opening of the graves was a terrific glory; so was the rending of the vail, the dying words and parting sigh; the taking down, and laying in the grave. But steadily, surely, and suddenly the sun rose on the morning of the third day early while the earth was yet dark. The general countenance so well remembered, so deeply loved, so highly venerated; the words of consolation, the lingering for forty days among his loved ones, the solemn parting, and the parting blessing, with all the accompanying incidents written and unwritten, all attest that from him the clouds are vanished since he has left us, for that glory which he had before the world was created. The clouds are still resting on his people, but they have seen the morning star; and as surely as he has entered his rest, so surely will all their darkness be dispelled, when they come to behold his glory. To us he is still the morning star, seen through the mist upon the mountains; while we look for his coming the second time, without sin unto salvation.

6. The Pentecost was a bright day. Sunrise, compared with the preceding events; yet is that only the morning star to what is coming. We are looking for a day when Pentecostal glory will be repeated, not at Jerusalem alone, but also at Calcutta, at Pekin, at Constantinople, St. Petersburgh, Damascus, Cairo: at Madrid, at Paris, at Rome; at London, Liverpool, Glasgow, and Edinburgh; at New Orleans, Chicago, and New York. “Then shall the earth yield her increase;—our own God shall bless us;—all the ends of the earth shall fear him.”

II. We take a hasty survey of the future.

1. Millennial light, with all its seven-fold glory, is but a morning star to that which is unseen. “Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.”

2. The great day itself, when the Son of Man shall sit upon the throne of his glory, will be only the harbinger of the kingdom prepared from the foundation of the world in the presence of our Father, where we shall see as we are seen, and know as we are known.

3. Heavenly glory itself will be the first morning without cloud,—without evening,—there is no night there. The first glow will be brighter than all antecedent noontides put together. Still, it will be morning to the deeper colors, higher glories, sweeter tastes, yet to be enjoyed, while the Shepherd of Israel leads us on, in the green pastures, by the quiet waters forever, ever, ever. Each succeeding noon will not be the prelude of decadence; but the morning of a still brighter, warmer, happier, lovelier day. From the very depths of glory he promised to give the morning star; from the heights of glory he announced to John, that himself is that brilliant gem; and at the centre of an “eternal weight of glory” he is preparing a place for us.

The individual has his interest in all this. (1.) The morning star affords high enjoyment even now—light in darkness, all the way through life; down through the valley of Death’s shade, to the other side, and up the bank. (2.) It gives absolute security that his darkness will all pass away. (3.) It provides for him even in this life, growth in knowledge, and all other graces. The natural sun may rise till noon, but then it sinks again into night. The morning star fades away, it is true; but not into darkness. It fades into daybreak, and sunrise; and is lost in splendor every morning of the 365 days that make a year, nor does it fail on the odd day of leap year; it follows the same course during all the 36,524 days that make a century; and so, age after age, since creation; and till the heavens be no more. Whether we call it Jupiter or Venus, Mercury or Mars; this is its undeviating line. To the person having this promise, one achievement is only the prelude to another; victory follows victory to the end of life. Not so the other
class of men, and their institutions; to them a victory is but the precursor of disgrace. Under the light of this star, even a defeat is but the antecedent of a triumph. Cases of this kind we have at the city of Ai, in the days of Joshua; in the war with the Benjaminites, when the Judges ruled; in thousands of instances during every age, not excepting Bull Run, and Ball’s Bluff, in our own.

III. Who are they that may lay claim to this promise? Without going into detail, we find some prominent strokes of character in the context.

1. They are in full sympathy with the cause of Christ in all its branches, v. 17. “Love, service, faith, patience, works.”

2. They are advancing in all these. “The last more than the first.” Wherever there is life, there is growth, as well in grace, as in nature.

3. They make all their advances without losing what they have, v. 25. “That which ye have already, hold fast till I come.” Herein lies the great defect of our age, while progress is the watchword in everything. In the natural sciences, in the whole routine of art, each new acquisition is added to the old stock; this is real progress. How is it in matters of religion? Much of our progress here is by allowing the new to supplant the old, whether it be for better or worse. New doctrines, new hymns, new forms of devotion, in unlimited detail, are supplanting everywhere the very things we ought to hold fast.

4. This kind of spurious advance must be fought and conquered, v. 26. “He that overcometh, and keepeth my words to the end,” etc. It is required to fight the good fight, in order to lay hold on eternal life.

5. This excludes all compromise with rebellious nations, who will not have this Man to rule over them. Anything less than them than the rod of iron, and constant warfare, till power over them is attained.

6. Those who will receive the morning star, can have no sympathy with a backsliding church, v. 24. “The rest in Thyatira, as many as have not this doctrine.” So at Laodicea, at Pergamos, and elsewhere. “Be thou faithful unto death, and I will give thee a crown of life.”

In this course, and only in this course, are we safe. Evangelical Alliances, and other amalgamations, may sparkle for awhile; the truth of Christ may pass under a cloud; but the morning star will bring the perfect day to all them that wait for His appearing.

GLEANINGS AMONG THE SHEAVES.

STUDIES REQUISITE FOR EFFECTIVE PREACHING.

BY THE REV. T. WYNKOOP.

It is obvious to remark that the great study of those who are to preach must be the Bible. From this book the preacher must draw the great substance of his preaching. Here is his Cosmogony, here his Theology, his Philosophy, his Morals. The word of God is the great fountain of sacred truth, and his life-work is summed up in the one direction, “Preach the Word.” From this book he must receive inspiration in his own soul. Here he muses on the models which he must follow, and becomes acquainted with the great men in whose footsteps he must tread. Here he is brought into contact, not so much with prophets and apostles, as with the Divine Spirit who inspires them all.

The value of a great book has often been testified to, as a means of expounding the mind and heart of him who mediates much upon it. Men have been wise enough to drink daily at the Homeric fount, that the subtle spell of the master might be thrown over them, and they catch the spirit that breathes immortal in these pages. Others have read and mused on Plato and Aristotle, that they might gain the philosophic instinct, and be imbued with the philosophic mind. If this be the acknowledged advantage of familiar and intimate converse with a master mind recording its best and noblest thoughts in undying books, what must it be to bring one’s whole heart and mind and
soul under the influence of that divine word, which, under the immediate operation of the Spirit of God, has power to quicken and animate the soul as all other influences put together can never do! This word is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." He only that is mighty in the scriptures, can do a mighty work for Christ. Weakness here is fatal. It can be compensated by no possible strength elsewhere.

With the Gospels, and indeed, the New Testament generally, our native preachers are, for the most part, familiar. But no one can know even the New Testament well who has not studied carefully the Old. Augustine's familiar saying well expresses this; In Vetere Testamento Novum latet; in Novo Vetus patet. (In the Old Testament the New lies hid; in the New the Old shines out.) The great distinguishing facts and doctrines of the later revelation can never be fully and clearly apprehended in all the light which God has thrown, until we have traced the development of the doctrines and the preparation for the facts from the very beginning. It was not without purpose that God revealed his will, and made known his purpose gradually, and under various forms and methods. The Bible is a culminating book. The Christian dispensation is the unfolding of what went before. We cannot divorce the Old from the New, nor hope to understand completely the one without the other. Christ's injunction, "Search the Scriptures," that is, the Old Testament Scriptures, is as needful for us as for those to whom it was first addressed. Nor is this the only reason for urging a close and careful study of the Old Testament. It is of the greatest importance that our Indian evangelists should be familiar with the Hebrew prophets and catch somewhat of their spirits. We need their clear view of the dreadfulness of sin, and the awfulness of the punishment which it must bring down upon the transgressor. We need their intense hatred of idolatry, and their zeal for the glory of the name of the Lord of hosts. We need that authority, which can only come from such a sense. We need a boldness and an utter self-renunciation like theirs. Not Paul himself is a better model for the evangelists in India than is Elijah the Tishbite, coming from the quiet retirement of the widow's house in Sarepta to face boldly the embittered king, challenging Baal's four hundred and fifty priests to the trial of their faith, denouncing with burning tongue the idolatry of the people, and, as it were, compelling them with irresistible power to turn to the Lord their God. We need a ministry of reprehension now in India. It is time that scoffing Mussulmans and careless Hindoos were roused, as by the voice of some later John the Baptist, who shall cry, "The axe is now laid at the root of the tree. Repent, repent." It is time the world were taught that the Gospel, full of love and tenderness as it is, has yet an anathema more dreadful than any curse on Ebal's mountain, that Jesus is King, as well as Priest and Prophet, and that those who will not come and yield their hearts to him shall be broken to pieces by the rod of His power.

We must not reject the order in which the Lord gave first Law and then Gospel to the world. Law work must be done now as well as in ancient days. Sinai precedes Calvary, and they who have not trembled before the one are not likely to be deeply moved by the grace of the other. Therefore, we must study the whole word of God, and all the parts of it. "That which is written in the law, the oracles of the prophets, the melodies of the Psalms, the instruction of the Proverbs, the experience of histories," and Christ in all, who is the centre and substance of all: this must be the great matter of our teaching, that the preacher may be fully developed, and moulded into the spirit of prophets and apostles, and the great master of both. It may be fitly suggested here, that as Theology is the highest and noblest of the sciences, so exegetical Theology is its divinest form, and one which is peculiarly suited for our purpose of training. In Exegetical Theology we learn the truth in the very shape and form in which the Lord saw fit to reveal it to us. We have to study not only inspired truth, but inspired truth in inspired words, the "apples of gold in pictures of silver." Moreover, doctrines are thus presented in their mental relations to other doctrines, and to Christian morals. Faith and works, things to be believed, and things to be done, are not only placed side by side, but are so intertwined that it becomes impossible to separate even in thought the creed from the life. Each is seen to be essential to the other, and both necessary to the integrity of either.

Let it not be thought that this is to undervalue systematic Theology. On the contrary, every great theologian has been a great exegete, and a great theologian because a great exegete. Systematic Theology, as a science, is grounded in exegetics, as physical science upon a knowledge of the phenomena of nature. We have no occasion to disregard our
creeds and confessions. But if these are to be more to us than unmeaning phrases, it must be by careful and prolonged exegetical studies. Let the outlines of truth, the great leading doctrines of revelation, be clearly fixed in the mind of the student; and then let him enter upon the study of the sacred book, clause by clause, and word by word, overlooking no smallest connection, and analyzing every line of thought until his mind is steeped with Scripture. In this way our theology will be a living, real thing. And, the word being ever the great means of purifying the soul, we shall get such a spiritual hold of the truth that it will be our very life, which we cannot lose or let go without denying ourselves and giving up part of our very being.

As compared with Biblical studies pursued in this spirit, there are no studies which our native brethren enjoy so much, none which it is so great a blessing to teach. The class-room becomes a hallowed place, and every lesson is a conscious means of grace. The mind is informed, the heart affected, and the soul quickened. It is no uncommon experience at such times, when Christ and the great salvation are brought prominently forward, in vivid type, wrapt prophetic anticipation, or glorious fulfilment, that the hearts of teachers and scholars are moved as with heavenly influences, and expressions of gratitude and praise spring involuntarily to the lips of all. Besides the unspeakable present advantages of such a training, it will secure for all the future preaching of the students a Biblical tone. There is far too little of this now among us. One is painfully aware that in the multitude of indifferent remarks which one hears in much of our preaching, but little of the word of God is being preached. The true remedy for this defect, which accounts for much of the inefficiency of our preaching to the heathen, must be found in familiarizing our preachers with the entire word of God, and imbuing them with its spirit. Biblical training makes Biblical preaching.—Indian Evangelical Review.

CHURCH NEWS.

THE REFORMED PRESBYTERIAN CHURCH.

ECCLISIASTICAL REGISTER FOR 1874.


ORDINATIONS.—J. C. McFeeters ordained and installed pastor of the Manchester and Parnassus congregation by a Commission of the Pittsburgh Presbytery, on June 19th, in the Manchester Church. E. G. Elsey ordained and installed pastor of Rehoboth congregation, by a Commission of the Iowa Presbytery, on August 14th. Lewis Johnston, ordained by Pittsburgh Presbytery, on October 14th, as a missionary to labor in the Southern Mission at Selma, Ala. J. F. Crozier, ordained and installed pastor of Rehoboth, Mahoming and Bear Run congregations, November 18th, in Mahoming church. S. R. Wallace, ordained and installed pastor of the Syracuse congregation, by a Commission of the Rochester Presbytery, on December 8th.


PASTORAL RELATIONS DISSOLVED.—Rev. C. D. Trumbull, on his acceptance of the call to Morning Sun, released from the charge of Lind Grove, Iowa. Rev. T. P. Robb, on his acceptance of the call to Sharon, released from the charge of Garrison, Ind. Rev. P. P. Boyd on his acceptance of the call to Old Bethel, released from the charge of Cedarville, Ohio. Rev. D. H. Coulter, on his acceptance of the call to Newark, released from the charge of Maquoketa, Iowa.
CONGREGATIONS ORGANIZED.—Newark, New Jersey, with twenty-two members, two elders, and two deacons, by a commission of New York Presbytery, on June 17th. Beaver Falls, Pa., with twenty-four members, three elders, and three deacons, by a commission of Pittsburgh Presbytery, on November 10th.

CONGREGATION DISORGANIZED.—Adamsville, Pa., was re-united to the congregation of Springfield, by the Pittsburgh Presbytery, at their meeting of Oct. 13th.


INSTALLATION OF REV. J. C. K. FARIS, IN TOPSHAM.

The members of our Church in Topsham were originally a part of the congregation of Ryegate and Barnet. By the occasional waterings of Rev. William Gibson, and Rev. James Neill, their number increased, until, in 1820, it received a separate organization. The first pastor of Topsham congregation was Rev. William Sloane, who was ordained and installed over them in 1821. He continued to labor among them until the summer of 1828, when he removed to the West. For the eleven succeeding years, they were regularly supplied by Mr. Milligan, as a part of his plural charge. In November, 1839, they were again left vacant by his removal to the West, and were supplied by Presbytery until 1852. In November of that year, Rev. N. R. Johnston was ordained to the ministry, and installed as their pastor. This relation continued until December, 1864, when Mr. Johnston resigned the charge, and removed to the West. Again they were dependent upon precarious supplies until August, 1869, when Rev. J. M. Faris was ordained and installed among them. But Mr. Faris, after two years and a half of acceptable labor, resigned his charge, and followed the western tide in May, 1872.

Not disheartened by all these discouraging changes, the people of Topsham still pleaded the Divine promise, "I will give you pastors according to my heart;" and God heard, kept alive the coal, and giving them faith and liberality, prompted another effort. In Oct., 1874, with the concurrence of Presbytery, they called Rev. J. C. K. Faris, and now the West supplied what so often it had taken from them—a pastor. Their Call was accepted, and a Commission of New York Presbytery, consisting of J. C. K. Milligan, J. C. Taylor, and D. C. Faris, ministers, and elders James Maclam, and S. W. Clark, met in Topsham, on Dec. 2, 1874, to attend to his installation.

Rev. J. C. K. Milligan preached the sermon from 1. Thess. v. 23. "Brethren, pray for us," presenting reasons for, and the advantages of, prayer for the ministry; and, having proposed the queries, by prayer installed Mr. Faris in his new charge. Rev. J. C. Taylor, of Craftsbury, gave the charge to the Pastor; and Rev. D. C. Faris, of Barnet, addressed the people. A large and earnest congregation waited with interest upon the services, and gave Mr. Faris the right hand of welcome with unmistakable heartiness.

Mr. Faris was ordained December 6th, 1865, comes to them matured by nine years experience in ministerial work, and enters upon the pastorate here at an opportune time. The town of Topsham contains some 2000 inhabitants. When the Call was made on him there was not a minister in the town. A free-will Baptist has since been settled but much land remains still to be occupied; and many families have no religious connection, and are living without the Gospel. By earnest Sabbath School effort gathering in the youth; and by frequent ministrations of the gospel in the school houses round about, followed up by kindly pastoral visitations many of those who are now far from God and from Christ may be brought to hear the gospel, and "the Lord will add to the church such as should be saved." We trust Brother Faris may have much of the spirit of Paul and of his Master, and be a successful Missionary in his wide field with its open door.

By this accession to their number, Vermont has four R. P. Pastors for the first time in its history. The leaven of Reformation principles should now work out with steadiness and power from these four centres through every part of the State. May the bles-
INSTALLATION OF REV. D. H. COULTER, IN NEWARK.

According to arrangements, the Commission appointed by the New York Presbytery to install Rev. D. H. Coulter, met in Newark, on Thursday evening, December 10th. Rev. David Gregg preached the sermon. Rev. James Kennedy, chairman, presided and proposed the queries, and led in the installation prayer. The pastor was then addressed by Rev. J. C. K. Milligan, and the people by Rev. J. H. Boggs.

Many friends manifested interest by their presence. The occasion was one of great joy and gladness of heart to this congregation, so signally prospered in every step of their undertaking. The greeting of the pastor, after the usual manner, was very cordial. Rev. D. H. Coulter, now pastor in Newark, was licensed by the Illinois Presbytery, in 1864. Owing to a painful disease, under which Mr. Coulter long suffered, it was feared that the church would be disappointed in the use of the talent of which he early in his studies gave promise. But the Master had important work for him to do, and he was restored to health and vigor. In April, 1867, he was ordained and installed in the congregation of Maquoketa, Iowa Presbytery. Here, for almost seven years, he had labored faithfully, and not without fruit. The call from Newark found him pleasantly situated, and ministering acceptably among his people. Believing that a wider field was open to him in this populous eastern city, and strongly urged to accept, he did not feel it to be duty to decline. He enters now upon a work which promises much fruit, but will demand the most earnest and assiduous labor. Brethren in the Presbytery of New York most heartily welcome him, and many will stand ready to aid in this important service of establishing and extending the First Reformed Presbyterian congregation in the State of New Jersey. The present address of Mr. Coulter, is East Orange, New Jersey.

THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension met on Monday evening, October 19th, 1874. The Treasurer reported $975 on hand. There were applications from six congregations asking for aid to the amount of $4,500, and all of them very urgent. Small appropriations were made to the most needy.

The operations of this Scheme have been very much limited from the first, by the small amount of money placed at its disposal; and the inability to help becomes greater each year as the demand for aid increases without a proportionate increase of the contributions. To meet this want the Board appeals to every congregation to give their prayerful consideration to this which is among the more important interests of the church, and to enlarge their contributions to a measure worthy of themselves and of the cause of Christ. Many of our congregations have fine new churches; in their ceiled houses let them not forget their needy brethren who have no place in which, in the winter months, they can assemble for the worship of God. Twenty-five congregations have received aid from the Board, in larger and smaller sums, amounting to $14,200, and in comfortable sanctuaries they should remember that by the law of Christ, having freely received they ought freely to give. These should return at least a fair interest on the amount they have received, and this alone would give us nearly $1000, to use in helping those who are still in need. Others are expecting to ask aid in a short time, and are already planning a church building, and providing for its erection. These will prove their worthiness of help by liberality in assisting others, and shall reap as they sowed; for “the liberal soul shall be made fat: and he that watereth, shall be watered also himself.” Will not every congregation heed the declaration of the Lord Jesus? “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete, withal it shall be measured to you again.”

The Synod designated the First Sabbath of January, 1875, for this collection. The sum specified by Synod is $3000, and the full amount is needed. Pastors and preachers will see that it is duly announced; and the people, rejoicing in the advent of a New Year, will gratefully regard the claims of Christ, and make glad the hearts of brethren waiting to receive their bounty.

J. C. K. MILLIGAN, Secretary.
OUR BANNER. [December 15.

OPENING SERVICES, SECOND CONGREGATION, N. Y.

The new house of worship on Thirty-ninth Street, purchased by the Second Congregation, N. Y., was formally opened for worship on Sabbath, Nov. 15th. After the reading of a paper prepared by the pastor, entitled, "A History of the Second Congregation," Rev. David Gregg preached the morning sermon, from Ps. xlviii. 13: "Mark ye well her bulwarks." In the afternoon, Rev. R. Somerville took for his text, Phil. i. 21: "For me to live is Christ, and to die is gain." In the evening, Rev. J. R. W. Sloane, D. D., delivered a discourse from Is. xxxiii. 20: "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." The occasion was one of deep interest to the congregation, and large audiences were present during the day and evening.

On the following Monday evening, this new and beautiful house of worship, which has undergone some alterations since the purchase, was opened to invited guests. The building was brilliantly lighted by two hundred gas jets. The rich frescoing and gilding, the great columns that meet the elaborately wrought pendants, from the high ceiling, and the heavy black walnut of the wainscoting and pews, with the bright crimson upholstery, all contributed to produce a most happy effect. The gathering of the members and their friends was unusually large. At an early hour the house was full, and soon the gallery, and even the aisles were crowded. The meeting was not wanting in objects of special interest. It was the first social meeting of the congregation in their new home; it was a welcome to Rev. R. Somerville, who has been chosen to occupy the pulpit during the temporary absence of the pastor; and, more than all, it was the celebration of the Thirty-Fifth anniversary of the settlement of Rev. A. Stevenson, D. D., as pastor. The committee of arrangements seem to have been determined to make this a memorable meeting in the history of this congregation. Sixteen ministers, representing various denominations, and some of whose names are the most eminent in this country, occupied the pulpit and platform. The honor of chairman was appropriately conferred on Elder James Wiggins. His long and faithful service in the interest of this congregation, made it specially fitting that he should preside.

The meeting was opened with prayer by Rev. J. C. K. Milligan. The pastor then tendered some kind and acceptable words of welcome to Rev. R. Somerville, who replied in a brief, unstudied, but very happy speech. Addresses then followed by Rev. John Hall, D. D., Rev. William Taylor, D. D., of the Broadway Tabernacle, Rev. J. A. Todd, D. D., of the Reformed (Dutch) Church, Rev. G. D. Mathews, of the U. P. Church, Rev. John Thompson, D. D., of the Presbyterian Church, Rev. D. McAllister, and Rev. William Paxton, D. D., of the First Presbyterian Church, Fifth Avenue. During the evening Prof. J. R. W. Sloane, D. D. was called upon, on behalf of the ladies of the congregation, to present the pastor with a beautiful testimonial,—a mantle ornament, of three pieces, in bronze. This rather delicate service the Prof. performed in a tender manner, and in fitting words. Dr. Stevenson accepted this testimonial in a few remarks, in which it was manifest that his heart was moved by this, as well as the many tokens of affection he has received during his long pastorate.

Between the addresses there was vocal and instrumental music by several accomplished ladies and gentlemen, who had kindly tendered their services. The evening closed with refreshments in the lecture-room. The ladies had arranged the tables and they were richly covered with delicacies.

MISSIONS.

FOREIGN.

The news from the Mission, of late, has been exciting in character. The following telegrams from Constantinople, appeared in the New York Tribune.—November 19. The Sultan of Turkey has promulgated a decree, forbidding the Governor of Syria from carrying into execution his threat to suppress all Protestant schools in his Province.—November 20. Mr. Boker, the Minister of the United States, recently received information
that the residence of the American missionaries, in Latakia, Syria, was violated by an armed force. He immediately called upon the Grand Vizier, and had a long conversation with him on the subject of the outrage. The Grand Vizier said he was waiting for the report of the Governor of Syria, and could take no action until it was received. But he promised most positively that the Porte would give the United States Government full and complete satisfaction. These telegrams, of course, are later than any written word received from our friends. It is thought, however, that the residence invaded must have been the mission house at B'hamra, and not the mission house in the city of Latakia. The reason for the error is, doubtless, that the centre of missionary operations is Latakia. Yet it will be seen, from the letter below, that the soldiery, while at B'hamra, threatened to tear down our mission building in Latakia.

A telegram from London, dated November 18, says, "Lord Derby, to-day, replying to a deputation, promised that the Government would address a friendly remonstrance to the Porte, in favor of the persecuted Christians in Syria." One of our religious papers, commenting on the outrage of B'hamra, says, "It seems that missionaries from America have not been excepted from the outrages committed on Christians in the Turkish dominions. The promise of full satisfaction, of the Grand Vizier, has a re-assuring tone about it. But when we take into account the difficulty which some European powers have recently had in procuring the fulfilment of similar promises, the state of affairs appears less hopeful." We must not forget that, by the violation of property which belongs to our missionaries as Americans, the United States has a right to interfere. We are glad to see the prompt action which our Minister at Constantinople has taken. Having undertaken the case, the United States Government will see to it that the damage done by the soldiers shall be satisfactorily met by the Turkish authorities. We give below, parts of the latest letters received from Latakia.

**Latakia, October 20, 1874.**

I have been thinking that I ought not to allow this mail to pass without sending you a word. I have little time for writing, except before daylight; for the secret of success I find to be, trust in God, and the use of means. Unless I constantly oversee the workmen, things do not move on right, and what should be done in an hour, would require a whole day, if left to their dishonest selves. This would eat up my feeble resources, and leave the work undone. I have about eighteen to twenty-five men at work upon the house. I send you herewith, a description of the house, accompanied by a diagram. It is two stories high, and has nine rooms. We expect to move into it some time next month. The Mission has had better health this fall than ever before. Mrs. Metheny is stronger than she has been for years. Sterrett, our oldest boy, is just recovering from a violent attack of purulent ophthalmia. We were anxious about him, as many of the natives lose their sight by it. The quantities of dust and sand pulverized by the sun's intense heat, the perpetual glare of light, the contrast of the heat with the cold sea air, occasion the prevalence of blindness. There were natural causes for so many blind people in the day of our Lord. The Turkish Government soldiers went to B'hamra, and broke open our house, and pillaged it, and took Assad Kassan, Haleel Rahgeh, Ibrahim Halafy, and recaptured Yusef and Saleem Halafy, who had escaped from the Damascus barracks. We will have an opportunity now to see the working of the new Protocol, signed by our Minister resident at Constantinople. The outrage was committed on the 15th of October. I will send the particulars as soon as I can get them.

Respectfully,

**David Metheny.**

**Latakia, Oct. 23d, 1874.**

Satan, in the form of the Turkish soldiery, is going about like a roaring lion seeking whom he may devour. Last week the soldiers, after searching in several villages for Yusef and Saleem, the escaped teachers, went to B'hamra, broke into the mission premises, and captured Yusef and Saleem, and three other Protestant men, who have been employed as teachers for a number of years. They threatened to tear down the mission house. The commander wrote out a paper purporting to be written by the villagers, saying, they did not want a school, and then compelled the people to sign it. They went to the house of another teacher, but he escaped. One of the soldiers seeing him as he fled, fired a shot at him, but fortunately missed his aim. He took out another cartridge to reload, but it fell from his hand. This gave Yacoub time to pass out of his reach. He fled to us, and is here on the mission field. The soldiers beat the wife of Saleem, took everything they could carry off, and what they could not, they destroyed. They took the five men to a village half a mile beyond B'hamra. They found the men
reading their Testament. "What!" said the soldier, "will you dare to read your Christian books when you are in our hands?" And they ordered them to be put in chains. They called Haleel up, and said to him, "You are quite a young man: just go back to your religion, and you will have no more trouble." He replied, "I am in my religion, and the only one I have ever known: for my grandfather and father have been dead, and I have been raised in this religion." He was immediately ordered under guard. This week the men were made to walk down to Latakia, a distance of about twenty miles, in chains, which were so heavy that they were obliged to raise them in their hands to prevent their whole weight from bearing upon their limbs. When they reached here, their limbs were suppurated from the chains. The wives and friends of the men are here, and have been allowed to see them: but they search them before letting them in, to see if they have any letters from the missionaries about them. They say they will let their friends see them, but they do not want any of the Americans to come about. The Doctor will make an effort to see if we cannot obtain permission to have an interview with them.

Latakia, October 26th, 1874.

It was deemed useless to try to see the prisoners, as the officers are so bitter against us. They will not let even the prisoners' friends see them now. They say they are going to take all the Protestant men and boys. They are waiting here for a Turkish steamer to come and take them away. The soldiers said in B'hamra that they were coming to Latakia to destroy the mission building, and kill all the missionaries, but as yet all is well. There is no telling what they will do if the foreign governments do not hold the Turks to their treaty. There is no late word from Daoud, and has been none for two months. We are afraid he is not allowed to write, and that he does not receive our letters.

Latakia, October 27, 1874.

We have just heard to-day that Saleem is sick with fever. Anything sent from the mission, or anything done to help the men, only enrages their enemies against them. The Lord give help, for vain is the help of man.

Latakia, October 20, 1874.

We are having a sirocco wind, and everything seems dried up. The furniture shows very sensibly the effects of it, and the backs of the books are curled up. Mrs. Easson has just been here. She and her husband expect to return to Suadea in a few weeks. Last night we went to a native wedding. This is the second one we have attended. The groom borrowed a neighbor's house for the occasion, as his own was too small to accommodate the friends. We went early, and after passing the salaams to our acquaintances, listened to the Arabic music (?). The torches and lanterns being ready, the procession formed, and we started for the bride. The drums beat and the shrill marriage cry of the women filled the air with sounds far from musical to us, although they delighted the native ear. Orange flower water was sprinkled on the procession at intervals on the road. On our arrival at the bride's house we were conducted to the seat of honor beside the bride, whom we found sitting with closed eyes and crying, not daring to return an answer to the many friends who spoke to her. It seemed strange to us to see the master of ceremonies come in and request certain persons to change their places, and make room for other guests. Read Luke, 14 chap., verses 8, 9, 10. Several women seated themselves in front of the bride, and sang the praises of the bridegroom, while others joined in at the marriage, something like a chorus. After preserves and coffee were passed around, the priests robed themselves in their goodly garments and led the bride out to perform the ceremony. During the ceremony the people continued talking and laughing. I suppose they had full confidence in their priests, that they would tie the knot right, and so did not think it necessary to give attention. Once during the ceremony the groom turned around to request silence. At last the noise became so great that one of the priests stopped in the midst of his Greek, Latin and Arabic, and cursed the people—mildly, of course—and then proceeded to the end. We did not return with the procession to the bridegroom's house, for there the dancing and festivity would continue until daylight. It took three priests and a boy to perform the ceremony. How different from our simple but impressive ceremony! The Moslems are trying to turn night into day this month, or, in other words, it is "Ramadan," the Moslem fast, in which they neither eat nor drink from it is light enough in the morning to distinguish a white thread from a black one until sunset. A gun is fired off each day, to let them know when the fast begins and ends.

Emma Gregg Metheny.