







# THE PRESBYTERIAN MONTHLY

## CONTENTS.

JANUARY, 1870.

Right Onward.....	1
Home Missionary Intelligence.....	3
The Board of Education.....	11
The Publication Cause.....	14
A Trip to Colorado.....	17
Ministerial Relief Fund.....	18
Church Erection.....	18
The Baby.....	18
A Hint for Preachers.....	19
The Lyons Propagation Society.....	19
Praying and Preaching.....	19
New Books.....	20
Home Missionary Appointments.....	21
Donations.....	21
Receipts of Church Erection Fund.....	24
Education Acknowledgment.....	24

PHILADELPHIA:

PRESBYTERIAN HOUSE, 1334 CHESTNUT STREET.

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30 Vesey Street.



## FORMS OF BEQUEST.

1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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253 Broadway, New York City.





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# POPULAR AMUSEMENTS.

BY

REV. HERRICK JOHNSON, D.D.

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## POPULAR AMUSEMENTS.

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THE question of popular amusements is one that cannot be settled by statute. It has to do with the spirit and the life of Christianity, rather than with the letter of its law. Hence the impossibility of specific enactments. But the very fact of its near and vital connection with spiritual life justifies and demands for it a thoughtful consideration.

What scriptural guidance have we in the matter? What posture ought the Church to assume toward so-called popular amusements? A sweeping condemnation of them would be a sweeping folly. To say of them all that they are inherently and positively sinful, is simply to say what is not true; and to protest against suitable recreation would be to protest against a mental and moral necessity. A long-visaged and sombre-hued piety is not after the order of the gospel. That makes recognition of the laugh and the joy of life; has no frowns for the play side of our nature; bids us serve the Lord with gladness. Nowhere so much as in the hearts of God's people should Joy have her home, and go rippling out in the channels of deed and speech.



But what is suitable Christian recreation? We are without a specific "Thus saith the Lord" for each specific form of pleasure. But this is by no means to acknowledge that we are without scriptural guidance. The spirit is broader and deeper than the letter. There are general principles whose profound and subtle reach makes it impossible that they should be framed by a law. Those that bear on this question of popular amusement are these:

I. The first general principle *has respect to the relation which Christians sustain to each other.* It is discussed in Rom. xiv. and in 1 Cor. viii. Christian liberty in things indifferent is there distinctly recognized. But it is bounded and limited by a higher law. We must not abuse our liberty to the offence of our brethren. We must bridle our knowledge with charity. We are bidden to beware how we tamper with the sanctities of a brother's conscience, and to beware how we trifle with the necessities of a brother's weakness. The law of conscience and the law of love are far more sacred and more precious and more to be regarded than the law of liberty. To the child of God they ought always to be paramount. To assert independence at the expense of wounding a brother's conscience is "to sin against Christ." "It is good neither to eat flesh, nor to drink wine, nor

anything whereby thy brother stumbleth." Of course, a merely personal, puerile, wretched scrupulosity is not to be foisted upon the Church for its government. But amusements *whose tendencies are inherently and almost inevitably to excess, where the weak and the unstable may stumble and perish, and against which there is a general Christian conscience, are decisively condemned by this plain word of God.*

II. The second general principle *has respect to the relation which Christians sustain to the world.* It is negative, and summed up in this: "Be not conformed to this world." It is a relation of non-conformity. Christians are to be unlike the world, and distinguishable from it. This idea of separateness runs through all the warp and woof of Scripture. And it clearly does not imply a separation from the *grossly* evil of the world. This is specifically and positively commanded. Christians are pledged and sworn to obedience from their very profession. The separation involved in non-conformity is from worldliness—from the worldly spirit. It is a demand that the whole tone and bent and current and spirit of the Christian life shall be different from that of the worldly life—so different that it shall be manifest *to the world* that the people of God are pilgrims and strangers on the earth; that they are walking with God; that

they are a peculiar people, called out of the world while still remaining in it—God's witnesses, living epistles, the salt of the earth, distinctive, chosen, set apart, recognizable everywhere as having been with Jesus, and as holy in all manner of conversation. Let Christians apply to their lives this one central, prominent, gospel idea of non-conformity. Let them impress it on all their conduct, until they give unmistakable exhibition of the spirit of these unmistakable words of Christ and the apostles, and it will go very far to settle this whole question of rational or irrational amusements.

III. The third general principle *has respect to the relations which Christians sustain to Christ*. It is positive and summed up in this: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Broad, comprehensive, universal in its applicability, yet most specific, after all, in its fundamental conditions. Whatsoever ye do. In another place applied to the every-day necessity and acts of our lives—eating and drinking. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Applicable, therefore, to our recreations. It is scriptural condemnation of every form of social diversion in which a Christian cannot indulge "in the name of the Lord Jesus." It is divine endorsement of whatever is



done by a child of God—into which he may go, and out of which he may come, and through the progress of which he may continue—without there being one moment when it would be in any way inconsistent for him to ask his Lord's approval of him there, and of what he is doing, and witnessing, and countenancing, and supporting.

Let this principle be honestly and conscientiously applied. It will settle many a doubt. It will condemn many a popular amusement. It bars out every indulgence that cannot be had in consistent and loving remembrance of our Lord. Amusements that undermine the health and waste vitality; amusements by which the weak and the lame are so often turned out of the way only to stumble and perish; amusements that make it appear as if God's children were as eager after, and as intent upon the gayeties and festivities of the world as the children of the world themselves; amusements making it essential for Christians to take positions that ought to bring, if they do not bring, the blood to their faces; amusements that compel Christians to witness scenes and hear quips and jests soiling their spirits with suggested uncleanness,—these all, and all like these, are branded with condemnation by this divine precept. No true disciple of Christ can give him-

self to such amusements "in the name of the Lord Jesus."

We close as we began. This whole question must be taken out of the domain of abstract casuistry. It is not so much a question of absolute right and wrong as of conscience and charity. The spirit of our life is far more important than the letter of our law. The rule of love is higher than the law of liberty. Christianity antagonizes worldliness; it does not conform to it. The Church should deal with it not so much by the axe of discipline as by the sword of the Spirit. Yet, without a doubt, the very law of love may sometimes require a kind, considerate, thoughtful exercise of the disciplinary power of the Church; but our chief appeal should be to the conscience. Our main reliance must be on the spirit and the life demanded by a whole-hearted surrender and commitment to the Lord Jesus. Those who are constrained by the love of Christ can scarcely allow them indulgence in any business or recreation, any work or play, into which and through which and out of which they cannot consistently go with ever-present and affectionate remembrance of Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

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## Right Onward.

At the union of the two General Assemblies at Pittsburgh, nothing was more common than the utterance of an expectation of great advances to be made in the work of Home Evangelization. There was a spontaneous demand on the part of both Assemblies for a public meeting to give expression to this common hope. And among all the gatherings of that remarkable occasion none were more spirited than the meeting held in the first church of that city, to hear from both branches of the Church of the need and field for the building of church edifices for feeble churches, and missionary labors in the newly settled and unevangelized portion of the country. "*Now push Home Missions.*" "*Home Missions and Church Erection must be the great enterprise of the united Church.*" "*We must raise a million of dollars for your work.*" "*If they raise five millions for a memorial fund, Home Missions must have half of it,*" said the enthusiastic ones; and one in particular, with something of a martial air cried out, "*Now Onward for Home Missions! Right Onward!*"

*Right Onward* for Home Missions was the logical sequence of Re-union, the next step beyond. "*Right Onward*" became the motto of the Church henceforth; it is the fit motto for the beginning of a new year. Feeble churches that have lived side by side, and been connected with the different branches of the Church, will now unite and become self-sustaining. Still every one seems to suppose that Home Missionary work will not be less next year, but rather more than ever. There are times when soldiers are shut up in their entrenchments patiently waiting for honorable discharge; but other times when they see the opportunity to rally forth and sweep the field. So, because *union is strength*, because of the combination of the new forces, and on account of greater ability and enlarged opportunity, we may expect the demand for Home Missions in the united churches to be greater next year than it was in the two separate branches last year.

The missionary spirit has been greatly increased by Re-union. The



whole Church feels it ; all the ministers feel it ; but no where is it more manifest than among our Theological students. Already are they planning in one of our seminaries, perhaps in more, to move out to the frontier in companies, to take possession in the name of the Lord. The recent example, and its great success, of a band that went to Kansas in that way may have contributed to this result. But the movement and expectation are general. One of the professors of Lane Seminary recommends that the reconstruction of Synods in Ohio be made with respect to expected growth. The old State of New Jersey has two hundred and ten churches, which will probably be combined in one Synod. The State of Ohio is nearly five times as large as New Jersey, and though it has but six hundred and eleven churches now, which on account of local re-union will be less before they are more, still in anticipation of future growth the Professor recommends *five* Synods for that State. When it is as thickly planted with Presbyterian churches as New Jersey, each one of the five Synods will contain more than two hundred churches.

So "*Right Onward*" along the river courses, the railway lines, up the mountain sides, into the new Territories and the frontier States, wherever people without the gospel are found, not for sect, or party, or self-aggrandizement, but for Christ. Right Onward is the watchword. Plant Iowa with Presbyterian churches as New Jersey is now planted, and, where now are but one hundred and seventy-eight churches, there will be six and a half Synods as large as New Jersey Synod would be ; and plant Missouri in like manner and it will have nearly seventeen hundred Presbyterian churches. So the new hopes of the united Church, the new enthusiasm, vital force and vigor are scarcely commensurate with the great demands that are made on us. There is everywhere a feeling that the increase of railroads both in the East and the West, the discovery of new mining districts, the great breadth of country opening for agricultural purposes, the immense immigration of foreigners, whose religious condition and wants we have scarcely begun to consider, much less appreciate, the neglected masses in our cities, which we have devised no adequate means to reach and save ; the threatening attitude of the Papacy, and the growing power and prevalence of wickedness and infidelity have made necessary an enlargement of our Home Missionary work, and a reconstruction of our plans on that basis. If this country is to be evangelized, if we are to do our share in the great work, all our force must be called into full play.

But one caution is necessary. Success does not come from numbers, wealth, or well-organized forces. The Church needs a new baptism of the Holy Ghost to meet the emergency. The missionaries need the prayers of the whole Church ; the word shall prove "powerful, and sharper than a two-edged sword," if it be enforced by the power of the Spirit. All our efforts would fail, and our united hosts be put to confusion before our foes, unless our humility, faith, and self-denial keep

pace with our increased members and great expectations. Trusting in and following Christ Jesus "the captain of our salvation," we shall go "*Right Onward*" to victory, doing our part in taking possession of all the land for Him.

## Home Missionary Intelligence.

### KANSAS.

Rev. Theo. H. Jessup, Garnett, Anderson Co.

#### *Cheering Progress.*

Since my last report our church here has been very much prospered. Our house of worship, you know, was dedicated April 21st, and my installation as pastor of the church took place in the evening of the same day. We are in debt to the amount of nearly two hundred dollars, but if our place grows, as we have reason to expect it will, this will not burden us long. In general, I may say of our temporal affairs that they are in good shape.

A Sabbath-school was organized soon after the dedication of the church; and, including the Bible class, which is very interesting, we have a membership of fifty-five. There are two other schools held in the place at the same hour. The members of the congregation are much interested in the Sabbath-school, and take hold of the work with a will. We have a valuable library of one hundred and forty-seven volumes from our Publication house at Philadelphia.

I preach here *every* Sabbath at half-past ten o'clock in the morning, and *alternate* Sabbaths at half-past seven o'clock in the evening. Audiences average about ninety-five, and sometimes the house is crowded in the evening. Every other Sabbath afternoon I preach at Central City, eight miles west; audiences sometimes number seventy. There is no other preaching there, and no organization. I expect, with the assistance of Brother Lewis (if I can get him) to organize there the first Sabbath in September. It is a first-rate field, and the grain is now so ripe that I think the first stroke

of the sickle will cause it to "shell" very much.

Eight miles north of us there is an O. S. organization, where I shall preach once in a while. Our Wednesday evening prayer-meetings are well attended. Attendance generally exceeds the membership of the church.

At our communion, May 2d, nine were added to the church; seven by letter and two on profession of their faith. Three of the seven, who were most excellent people, returned to their native State, Pennsylvania, so that our numbers were really only increased by six at this communion.

#### *Afflictions.*

Death has been among us and removed the first baptized child of the church, aged seven years, and a young married woman—one of the original members; also a young man, who would have joined us had he been spared. These afflictions have been deeply felt by us, and have drawn us more closely together.

At our communion, last Sabbath, we had six additions—four of the six on profession of their faith. This makes our present resident membership twenty-three, and there are eight or ten who ought, and probably will, unite with us by letter and profession at our next communion season in October. God has richly blessed us in the past months, and we hope and pray for still richer manifestations of his favor in the future.

#### *Abundant Crops.*

This has been a grand season for Kansas. Crops of all kind are abundant, and we shall reap, as a consequence, an abundant increase in population. The weather is now extremely

warm; and, with the constant pressure of business, which has been upon me during the past weeks, my health has suffered somewhat, but I hope by care and a change in the temperature of the atmosphere I shall get along without further difficulty.

I enjoy and am deeply in this work, and am trying to give my whole attention to it.

Rev. Isaac T. Whittemore, Solomon City.

#### *The Indian Raids.*

I told you in my last of Indian raids then going on. Little did I think of the alarms that awaited us. The very week that I wrote, the savages, about thirty, in four squads, came dashing into Minneapolis and vicinity, right into my field; killed two men; stole many horses and mules; burnt one house, and pillaged generally. A messenger came on Saturday evening with a dispatch for the Government to send troops forthwith, and I lent my pony and revolver to one of a party who started in pursuit the next morning.

Sabbath was an anxious day. I preached, and tried to calm the minds of the congregation and bade them trust in God. At evening another messenger came, saying that the savages were within twenty miles, one hundred and fifty strong. After preaching I went to the depot, having learned that the Governor was coming, waited, and, at ten and a half o'clock in the evening, he arrived on a special train. We had a long interview with him, and he telegraphed for arms and ammunition and left for Salina.

#### *A Hazardous Journey.*

The next Saturday was the day for me to go up the Solomon. It seemed hazardous. But I concluded that the frightened congregation up there needed sympathy now more than ever, and I might gain an influence for good by showing them that I was willing to share their trials. So looking to God for guidance and protection, I buckled on my revolver and shouldered a carbine, and with forty rounds of ammuni-

tion, started on my pony all alone on a dreary road. God protected me, and when I arrived at Minneapolis, at five and a half o'clock in the afternoon, there was a sight! A fort had been erected on the east and another on the north side of the town, and a wire fence was stretched around the village. About twenty-five or thirty families had left their farms and huddled there for protection. Some were staying in dug-outs, some in shanties, others in log cabins, and others still in their wagons. I preached that evening, and at three o'clock in the afternoon next day, to large and attentive audiences—had my carbine by my side—indeed every man in town was “armed to the teeth,” and looking all the time for an attack. But the savages met with such a repulse, that they did not dare repeat the attack. Five of our men sprang upon their horses, and barebacked, chased seven of them from twelve to fifteen miles and killed two. There were in the congregation several widows, made such by the raids, and one who had been mercilessly ravished by the wretches. I filled my appointments at Lindsey and returned next day safely, thanking God for his protecting care and the privilege of preaching Christ to those poor, persecuted settlers. For several days we feared an attack and held ourselves ready day and night; but thanks to God, we trust they are driven far away upon the plains.

We have much for which to be thankful. Have been prospered in building, till we expect to have our house enclosed this week, and hope to move next week. I was on my way to the shop a few weeks since, where I was making door and window frames, passed by the hotel and saw a young lady to whom I was impressed that it was duty to speak; found her heart tender and anxious to “know the way of God more perfectly.” We made her a special subject of prayer, and a little more than two weeks ago my heart rejoiced as she told me she had found peace in Christ.



*"A Very Hard Place."*

On Sabbath, July 25th, I organized (in part) a church with but five; but they are good, sterling members (two men and three women) at Abelun. At our first sacrament probably, on the 4th Sabbath of this month, I think we shall double the membership. A—— is a *very hard* place. It is the centre of the Texas cattle trade. About 75,000 to 100,000 head are in the vicinity. There are probably two or three hundred herdsmen; hence they come into town and drink and fight and gamble, swear and shout and shoot and make night hideous with their yells; and yet they are a hopeful class. They have no self-righteousness on which to rely. And God has raised up a man of the same church formerly, and converted him *soundly*, and ordained him to leave his home in Illinois and come and labor for the conversion of these men. He is now building at A——. I think he will make an efficient worker for Christ and be a great help to our church, and I hope he may lead many of this forsaken class to Christ. As soon as I can get fairly settled in our new house, I hope to go with him and visit them at their camps.

We have laid a foundation of a church edifice at *Wamego*, and if the subscription can be collected this week, the building will be enclosed in time for Presbytery on the 12th of October.

So you see my hands and head and heart are full of work, and God yet gives me strength equal to my day.

**CALIFORNIA.**

Rev. Isaac N. Hurd, San Francisco.

*The Missionary's Work.*

If Noah was obliged during his ministry of one hundred and twenty years, to write monthly or quarterly reports, detailing the progress of his work, and the success of his preaching among the people, and the difficulties that met him at every step, I think I am prepared in some small degree to sympathize with the lone and faithful antideluvian. I fancy that about the only thing upon which he could report

progress, was the building of the Ark. I grant that this was a grand and worthy life-work, and he did well in doing this one great work well.

So with some of us, God gives into our hands some work, whether great or small, and we are to see to it, that we do it well, and be *patient* in doing it. There are some signs of amendment and improvement under the new order of things in Hayes Valley. The morning and evening service on the Sabbath, are pretty well attended. During the last month the average attendance has been about fifty-five. The unruly element I found here, disturbing every service we had, except the Thursday evening prayer-meeting, is pretty effectually ruled out. The attention is good, the order and behavior in the congregation I can now commend.

*Drift Wood.*

Yet the inner state of the enterprise, as it appears to me, finds its best illustration in a mass of drift-wood upon a swollen and turbulent stream. There are old roots and young roots, big logs and little logs, broken and shattered fragments of every conceivable size and shape, grating hard and harsh against each other; pointing in every direction, some lifting their heads high above the stream, others plunged beneath the surface, anchored upon some shoal, or a hidden rock, stoutly bidding defiance, and threatening destruction to every peaceful and useful craft that may float upon the surface.

*What to do.*

In this confused, jostling and almost lawless condition of things, I find two things demanding my attention and vigilance.

1. Keep the channel open, so that the drifting mass shall not form a barrier, swelling the flood to violent and destructive proportions.

2. Watch my opportunity to sink a gospel pier down to the bed rock amidst this floating mass, which shall lift its head high above the flood, and resist successfully the wild, surging mass darting against it.

When this is done, I shall feel very sanguine of the success of the Church of Christ in Hayes Valley. Thus far I think the channel is open, and in one or two respects, we have commenced settling this gospel pier. If God anchors it, it is safe.

The Sabbath-school remains about the same, giving, however, some indications of an increase. But few attend the prayer-meeting.

The Lord's Supper was observed the 1st Sabbath in September. It was a pleasant season. Two united with the church. One by letter, and one on profession. I feel that God is with us, and this is our strong assurance.

Rev. John Brown, Potrero, San Francisco.

*Preaching on the Steamer--Good Effected.*

Having received my commission on the 1st of June, I sailed on the same day from New York for the Pacific coast. My trip hither was, in every respect, a very pleasant one, for I experienced the loving kindness of the Lord without measure. Every Sabbath, while on the steamer, I was permitted to preach to a large number of my fellow-passengers—Jews and Gentiles from every part of the known world—and I have reason to believe that I did not preach in vain.

There were many young men on board, some of whom had been living in sin all their life, and never entered within a church door. They were utterly regardless concerning the interests of their eternal welfare. I endeavored to do my duty towards them, and I believe the Master recognized my feeble efforts; for, on parting, four of them promised to lead a different life in the future. One of them was a young Russian gentleman—a son of Abraham—and a disbeliever in Christ as the Messiah. He could understand English well, and I talked with him plainly on the subject of religion. It was rather hard, at first, to convince him that Jesus, the son of Mary, was indeed the Saviour of the world; but, after con-

siderable reasoning on the matter, he admitted its possibility, and promised to give it his careful consideration.

*Power of an Awakened Conscience.*

I have, since my arrival here, been informed of some of the fruits of my labors on the great deep. One of the stewards (a Mexican) on board the Pacific steamer stole a lady's satchel, containing a large sum of money and other articles of value. Search was made, but he succeeded in getting it hid out of the way; and so it was given up for lost. The following Sabbath he attended our service, and, at the close of my discourse, I urged all present to make their peace with God, as time was short. When all was over, and every one repairing to their berths (for it was night) he quietly entered the lady's state-room and handed back the satchel and all its contents, expressing his regrets for taking it, and also beseeching her to tell no one, *but to pray for him.*

*"Since my Arrival."*

As far as my experience goes, since my arrival on this coast, I must say that I am very agreeably disappointed. The Californians, I find, are not at all the wild, hardened, God-forsaken people I expected to find them. True, many of them are, but I find a large proportion of them, even of those who came here during the gold excitement, possessed of as genuine Christianity, and have the cause of Christ's Church as much at heart as many I have found either in the Eastern States or in my own native country (Scotia).

The congregation over which I am placed is only in its infancy. The membership is small, but made up of sterling worth. The attendance on the means of grace is regular, and the efforts to do good united. The Sabbath-school also, though small, is in a flourishing condition, and everything else connected with our enterprise at Potrero seems encouraging.

## MICHIGAN.

Rev. N. E. Pierson, Escanaba.

*Agreeably Disappointed.*

I confess I had some misgivings before coming, whether the church here had the materials and the surroundings which would be likely to make it a success; and it cost me a hard struggle to break away from ministerial connections and Christian Associations of more than twenty years standing in the East. But after long deliberation and much prayer, it seemed to be the will of the Master that I should come, and I am very happy to be able to say that the field presents a much more inviting and encouraging aspect than I had any reason to expect.

The church, though small in point of numbers (thirty-five), contains some very choice spirits and earnest workers. It is the only Christian church in the town, not only, but the only one within sixty miles. You are already informed of the fact, that our house of worship has been enlarged, reseated, painted outside and within, and blinds put upon the windows, new stoves, carpets, &c., &c. It is now a very neat and comfortable place of worship. The trustees inform me the seats are all taken and more are wanted. The attendance on the Sabbath, both morning and evening, is steadily increasing. A weekly prayer-meeting is sustained with interest, the average attendance (by count) is over twenty. My young people have just started a meeting by themselves, which promises good results. Our Sabbath-school is perhaps the most hopeful sign among us. It numbers over one hundred. It is under the superintendence of one of my elders, who is an earnest worker in that department. Parents and many others, whom we have not yet been able to induce to attend regularly upon the other service of God's house, are very much interested in the Sabbath-school and Bible class.

*"A Parsonage Purchased."*

In addition to the work expended upon the church (the house being designed ultimately for a lecture room), my peo-

ple have also purchased a house for a parsonage, expending for these two objects some two thousand dollars, all of which, I believe, has been raised among ourselves. We recently sent a collection of twenty-five dollars in aid of Home Missions, and fifteen dollars for freedmen, having before contributed twenty-two dollars to Home Missions this year. What we need most of all, is a gracious out-pouring of the Holy Spirit. I have endeavored to impress this upon the minds and hearts of God's people. I trust some of them are earnestly praying for the bestowment of this needed blessing. These facts are all of an encouraging character, and promise much good for the future; by it, my dear brother, I would not have you feel that *all is sunshine*.

*The Victory not Yet.*

We have among us no small amount of wickedness, and much hard work is yet to be done before the victory can come. Sabbath breaking and intemperance, the two crying sins of the age and nation, prevail here to an alarming extent. And I am sorry to say, these evils are not confined to our foreign population. The master-mechanics in the railroad shops, and others in "position," seem to take special pains to have work to do, and to require men to do it on the Sabbath, and if any refuse, they are told that their services can be dispensed with. Broken cars and disabled engines *must* be put in order on the Sabbath they say. The Great Northwestern Railroad Company cannot be interfered with, even by a command from the Almighty. The cars do not run on the Sabbath, but the steamboats between this and Green Bay do, and this keeps the clerks and others as busy as on other days of the week. It is a matter of astonishment as well as grief, that so many who have pious parents and have been educated to regard the Lord's day religiously at the East, are now so indifferent about all serious things. What a wonderful exhibition of God's forbearance, that such high-handed wickedness and open violation



of the most beneficent laws is not speedily punished! His ways are not as man's ways.

#### FREEDMEN'S DEPARTMENT.

*From a Missionary in South Carolina.*

I have the pleasure to report a good degree of interest in the churches here, now named Nazareth and Shiloah. The attendance on public worship is generally good and some are seriously seeking to know the truth, but the churches are laboring under great disadvantages, having no houses of worship or home. The weather has been very pleasant thus far, and our worship has been broken up only one Sabbath by the rain; but the rainy season and the cold will soon be upon us. These things must be provided for or our labor is in vain.

I have just received a grant of books from the Publication Committee, for opening large Sabbath-schools in both churches, and have been making desperate efforts to obtain houses in which to worship and organize. I have succeeded in securing a house (the white church) for the Shiloah church to meet in a part of the time, and shall organize the Sabbath-school there next Sabbath, not simply of the children but of the whole church.

As to the other church I have been for the last week negotiating for the purchase of two hundred and fifty-five acres of land lying just where they want a church. The land, after the purchase, to be distributed to five colored men (in sections of fifty acres or more) who pay on time. On said land is a large two story stone house with upper rooms convenient for a chapel and school. Should the negotiations be successful one of the elders of the church proposes to take the portion with the house on it. In that case provision is made there at once for chapel and school. I have written to Gov. Scott (who is one of the board of commissioners) stating in few words the condition of our work here, and the advantage to be secured by the pur-

chase, both to the freedmen and to the community there, in establishing a school and church. The land commissioner in his last letter spoke favorably of the purchase. I have just sent the last document required for their consideration, and there is now every hope of success; but there may be "a slip between the cup and the lip." My only hope of success is in God, and not in land holders. True, I did secure an acre of land from one of them last week, on which to erect a chapel for the Shiloah church, and I hope to find a few more righteous men who will give an acre of land to the poor freedmen.

The more I see the degradation of the freedmen, and the desperate combined efforts to keep them in a helpless state of servitude, the more I pity them, and I sometimes thank God that I am under the yoke and the iron heel of oppression with them; for with God's blessing I can lift more than they can. More than twenty men have been laboring long and hard and failed to accomplish what I have accomplished in the last week. There is in existence a determined opposition to a negro rising one step towards manhood. This opposition not only refuses to sell him land but aims to hold him in eternal bankruptcy. Tricks of trade are common by which the negro is cheated out of every dollar of his hard earnings for the year. This happened to an elder of our church a short time since. Bacon that he bought for twenty-five cents, he was charged twenty-eight cents for. The same change occurred in his other purchases up to the end of the year. If a negro comes in, without a white man with him, to sell a bale of cotton, he gets the cold shoulder, and finally (in most cases) sells a cent or two less on a pound than the same is really worth. If he rents land the price is fixed so high that it will cover his crop and leave him as poor, or, if the season be bad, poorer than before.

I know of many instances where land has been rented this last year at twenty

dollars per acre, which could have been bought for from five to twelve. There is a public sale of land here every month but not a foot does the negro get. Yesterday was sale day. In the evening I asked a citizen if any land had been sold to the freedmen. He said "he did not know of any." So it is, and so it will be until steps are taken to make the negro a land holder, a citizen. The negro has a name to be free, but is still in the worst kind of slavery. Men here often say to me, "the negro was better off in slavery," and it is too true, for now he is more helpless and unprotected than ever; the prey of all sharks.

Now to undertake to lift up such people under such circumstances is almost a hopeless task. It is hard to work with and for such a people, under the iron heel of oppression. It is generally supposed that slavery has been driven out of the land; but, if so, it has left its long heavy tail behind, and as I behold the oppression of this people even now, I sometimes think the tail must be the heaviest part of the beast.

Now, sir, if we are to benefit this people and do Christ's work among them, we want them to be able to stand up like men and not to be creeping along like slaves, under such opposition to the rights of a true manhood, and Christ's work. The land holder of the South has the vital interests of our cause to some extent in his own hands. Whilst friends at the North are pouring in their freewill offerings by the thousands to lift up the freedmen, the land holder will swallow up his hard earnings during the year; leave him penniless at the end, and laugh in his sleeves at the *Home Missionary Agency* for the *freedmen*. So long as the negro is landless, he is helpless, at the mercy of the land holder.

These thoughts have pressed upon me in the field, laboring for an oppressed people, face to face with the evil. May God speed the truth and carry forward this work.

*From a Teacher in East Tennessee.*

Again among the freedmen in East Tennessee—with a great school. The first question I know would be—"how do you get along with so many?" Only by having some of the older ones assist in hearing occasional classes and looking after the children. Here is a good school house, both built and *paid* for by the freedmen, the house costing them seven hundred dollars and the lot one hundred dollars, and they have a deed of it recorded. Would that all the colored people had been thus enterprising. The size of the building is thirty by forty feet. Though only rudely seated as yet, with boards and with rude benches, from which the feet of many of the children depend wearily, yet the school is to be very nicely supplied with desks, and seats, &c., by the appropriation which Dr. Knight has received from Col. Compton, Bureau Agent at Nashville, and they are now being made. Here, as elsewhere, the freedmen evince the same desire to learn.

*The Children.*

I do not know that I ever go to the school house without seeing some standing by a tree or near the house studying. Some scarcely take their eyes off the book while in school. One boy, a cripple, having lost one leg, walks with his crutch three miles a day for the sake of school. Is it not a privilege to teach such? Others again are the same noisy, idle children we have North, ready for mischief and drollery, and the same necessity exists for making them "stay after school" and learn their lessons, and other modes of discipline. Here are the fanciful names, "Viola," "Zylphia," "Zury," and "Lasisiana," while most of the pupils bear our familiar home names. Here, too, as in every freedmen's school, are all shades of the genus "Unbleached American citizens," some so light and fair that but in a land of slavery, all would feel that we were of one brotherhood. Oh what differences of character in us children of Adam are developed by the conditions of circumstance!



*The Room.*

Around the schoolroom are hung charts, tablets, and mottoes of scripture, which kind friends of the cause have given us. Bible readers are provided also nearly equal to the present demand. There have been many absentees this month, mostly owing to the gathering in of the crops and sowing wheat, which things are rushed through during these few remaining warm days, for the sun so bright in this clear region soon melts the frost and ice of these cold nights and morns. One young man comes to read his lessons and to write, and then goes to his work of breaking stone.

*Excuses.*

The following expressions of theirs are very suggestive of their employments now, "Please, Ma'am, may I be excused? I've got to help pack twelve hundred feet of lumber to-day." "Joe couldn't come; he's helpin' pap pull corn to-day." Said one little girl, "I've got to go home and pull 'taters while Jane digs 'em." One six years old said, "I have to tote walnuts." "Ma's goned away and I have to stay home and fetch water for grandma to wash," says another.

*Readers.*

In the Sabbath-school which meets in the school house, (the freedmen having two, and two church organizations, Presbyterian and Methodist,) the superintendent reads the Bible tolerably, but when he miscalls a word or hesitates over it, I have been amused to hear some school boy call out the word correctly. With perfect sobriety, the superintendent will "accept the amendment," call the word rightly, and with no stopping the reading proceed directly. I find some fine readers and speakers in this school. One young woman seems to feel that she has quite an infliction put upon her in having to read so many chapters in the Bible to her parents, and thus she pours forth her heart: "Every night they want I should read six, and seven, and eight chapters, and then when I get tired they say, 'O dear child, don't stop

yet, that isn't anything.' It seems like they never can get enough of it. I don't mind three or four chapters, but they keep me reading 'til I declare I get clear plum tired and worn-out."

*From a Teacher in South Carolina.*

Although it is less than a month since my return to my field of labor, in which I have been two years under the "New York Branch," you probably are looking for some more extended report of my school than the filling of the blank.

My school each year, from the system of grading, has entirely changed; that is, a different class has come under my instruction. Mine of last year has mostly gone forward to the highest class; not a sixth part are with me. The class I now have grades the same as last year—is made up from three other classes. It is the best graded and most promising class I ever had. I have registered fifty-two; almost too large a class of this grade to do justice to. Already I feel warmly interested and attached to it, as I have to each previous one. It is composed of boys and girls. There are several unusually interesting boys and girls of European features who, I am sure, are destined to make their mark in the world. We think our classes quite promising—wish you could see and hear them.

When I left last summer I had a temperance society of three months standing, composed of seventy members. They have scattered away during the vacation, as I find by attempting to rally them since my return. I have had two meetings, but have only been able to collect one-third of the number. These seem interested to sustain the society, and show much decision. I am sorry to send you so dull a letter; but I can *only write facts*, and, at present, facts are quite bare of interest.

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"The Golden Primer" for Freedmen's Day and Sunday schools, just issued by the Publication Committee, will meet general favor. Price, 20 cents.

### THE BOARD OF EDUCATION.

That our readers of the late "New School" side may have an intelligent appreciation of the work of the late "Old School" Boards, we propose giving a brief article each month on one of them. In our last issue, we thus brought before our readers the Board of Publication, in the present we turn their attention to that of Education. A study of this article will repay our readers.

The Presbyterian Board of Education has just completed its fiftieth year. At the last General Assembly, in New York City, it celebrated its semi-centenary. Its first report was prepared by Dr. Ezra Styles Ely, who was elected Corresponding Secretary, in 1818, of the "General Board of Education" inaugurated by gentlemen of Philadelphia and its vicinity, which afterwards gave place to the Assembly's Board. Its commencement is traced to the zeal for the spread of the gospel kindled by powerful revivals, and which also originated other benevolent movements for the Bible, Home and Foreign Missions, the Sunday-school and the religious Press.

After Dr. Ely, Drs. William Neil, John Breckenridge, Matthew B. Hope and Courtland Van Rensselaer, as secretaries, successively threw into the work of Education all their heart and powers. With those who have followed them and who now carry it forward, they did a great and good work for the ministry of the Presbyterian Church.

The Semi-centenary Review of the principles and work of the Board of Education, a pamphlet of fifty-six pages, prepared by the Corresponding Secretary of the Board, Rev. Dr. Speer, for the semi-centenary celebration of the Board at New York, last May, furnishes materials in a very condensed and forcible shape, for estimating what that organization has accomplished, and the results of its valuable experience in education.

The principles upon which it acts are the following:—

#### *Principles.*

1. The work of raising up ministers

for the Church is a vital and organic function of the Church; it is not to be entrusted to outside and irresponsible societies.

2. The Board of Education is the mere instrument of the Presbyterian Church in its organized form, and is immediately connected with its supreme court, the General Assembly, to be directed by it, and responsible to it.

3. The grand object of the Board is evangelistic; it is the first step of the Church towards supplying the world with heralds of salvation; and its success will be exactly commensurate with the vigor of the Christian life in the Church.

4. The Presbyteries of the Church are its direct and sufficient means in the selection and care of students, and its authority in the appropriation of funds.

5. The amount of aid granted shall on the one hand be sufficient really to encourage and advance the faithful, the deserving and energetic, while it yet leaves something to be done by themselves, and thus stimulate activity, self-reliance and economy; but it shall not, on the other hand, be enough to attract the indolent, the insincere or the ambitious.

6. The Board shall provide for students throughout the entire academical, collegiate, and theological course of preparation for their calling.

7. It shall receive young men from all the Presbyteries and churches; it shall assure every one properly recommended of a proper measure of aid; and it is to be supported by contributions from all the churches.

#### *Financial.*

The sketch of the financial policy of the Board, presented in the Review, is full of instruction. Three periods are traced in its history; those of the systems of voluntary auxiliaries, of paid agencies, and of Presbyterial co-operation. The former two systems were useful in their day, but expensive and embarrassing in many ways. The latter has opened the way towards that of systematic contributions, as accordant to the

Presbyterian order, a great scriptural, simple, universal and abiding system, adapted to meet the wants of the Church in this age of the world, whose effective working would introduce a new reformation and expansion of the Christian religion. The receipts from 1819 till 1869, were \$1,537,338. From 1847 till 1869, \$118,952 were contributed through the Board to schools and colleges; and \$4,908 to separate funds for educating teachers and colored students.

#### *Support of Candidates.*

It was thought in the early days of the Board that the candidates should, where necessary, be wholly supported; and the sum sufficient, at that time, for the purpose (two hundred and twenty-five dollars to the more advanced) was granted. But this dangerous principle led to the recommendation of improper men, who brought shame upon the cause, and exercised an unfavorable influence upon all. The correct one was then laid down. "Our principle is to help them who help themselves. So many need aid that the distributive amount must of necessity be small, less than the actual wants of each. And on some accounts it is better it should be so. The principle of self-support is exceedingly important. We wish to cherish it. We aid young men because we wish to shorten by reducing (in part) the time spent in labor, teaching, &c., for their own support. But the principle, the noble Christian principle, of self-support, and dependence only on God, we wish never to impair, but to nourish and comfort it." (Dr. John Breckenridge, October, 1832.)

After the reorganization of the Board in 1831, the maximum appropriations were, to theological students one hundred dollars; to all others, seventy-five dollars. In 1854 this was increased to one hundred and twenty dollars to theological students, one hundred to collegiate, and eighty to academical students. The still increasing cost of living led the Board in 1864 to recommend another advance in the amount of aid rendered. The maximum regu-

lar rate is now, to theological students, one hundred and fifty; to collegiate one hundred and twenty; to academical, one hundred dollars. The same General Assembly recommended additional, or *extra* appropriations, where needed, if the funds of the Board would justify them. The Board has gone upon the principle that the Church expected it to exercise a judicious liberality, and to relieve students as far as possible from the trying circumstances in which many of them are placed by the present unprecedented cost of living. To a considerable number of theological and other students extra appropriations have therefore been granted, on the special recommendations of their professors, ranging usually from fifteen to twenty-five dollars, according to their necessities.

#### *Spiritual Care.*

At first the spiritual oversight of the candidates for the ministry was entrusted to agents, but this was found to work poorly enough.

It was a move in the right direction when the office of the Board was seen to be but that of general supervision, in behalf of the General Assembly; and that the spiritual care of candidates individually must belong to the Presbyteries.

For a time there was some confusion as to the exact relation of the power of the Presbytery to that of the Board and the Assembly. But this soon became settled. The function of the Board is a very simple one. It is a permanent committee of the General Assembly, to fulfil the instructions of the Presbyteries, as declared by their representatives in the Assembly, with regard to candidates for the ministry; and to employ the general means necessary for the increase, maintenance, and care of candidates. It is now clearly recognized, that it receives no candidates save after examination and recommendation by a Presbytery; and is in no wise responsible for this act. It grants the measure of aid appointed by the General Assem-



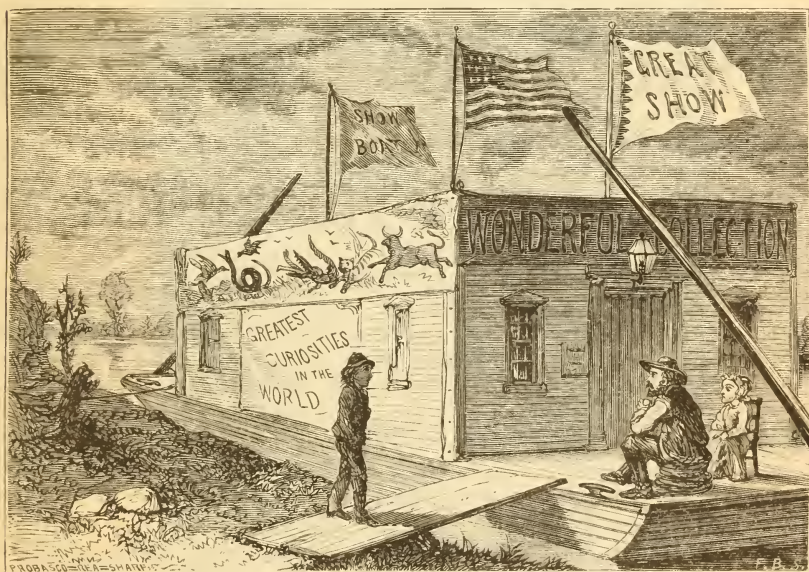
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bly. Its delegated office is to supervise the candidates so far as to secure their being regularly and actively engaged in their studies; to aim, by suitable correspondence, publications, and addresses, to inspire them with diligent industry, with thorough piety, and with elevated aims; to supply the information which shall induce the general and liberal contribution of means for their support; and to keep before the whole Church the principles, motives, methods, illustrations, and suggestions, for the consideration especially of parents, pastors and teachers, which are necessary to determine a constant flow of the pious youth of the Church towards the ministry as the central and vital power, under God, which keeps in circulation the organic life of the Church. The responsibility is thrown upon the Presbytery for the first and vital point of the character of the candidate and his spiritual guardianship.

#### Numbers.

From 1819 to 1869, the Board of Education aided 3606 candidates.

Years.	Average No. of Candidates.	Years.	Average No. of Candidates.
1819—1824 .....	18	1846—1850 .....	384
1825—1829 .....	230	1851—1855 .....	367
1830—1832 .....	149	1856—1861 .....	423
1833—1841 .....	591	1862—1869 .....	299
1841—1845 .....	337		

One of the most profitable observations that can be made upon the preceding table is that of the effect of periods of general revival of religion, and activity in missionary and other spheres of Christian duty, upon the number of candidates. How distinctly upon this thermometer is marked the increase which soon follow those of 1832—8 and 1858—60!

#### Failures.

In a careful examination of the register made two years ago, for a period of twenty-five years, there were found, out of 2,453 names on record, notices of 21 dropped for mental incapacity; for defects in doctrine or improprieties of conduct, 17; for engaging in secular employments, 45; total, 83. There died, during their course of

study, or were compelled to abandon it on account of ill health, 26. This, making full allowance for imperfect records, is sufficient to show that the percentage of success in accomplishing the work of this Board is exceeded by no other religious instrumentality known.

#### Average Cost to the Church.

When the entire receipts of this Board are divided by the number of candidates who have been under its care, the appropriations to them, and expenses of the work, will be found to average but \$425.20, each; an amount of benefit received from the expenditure which certainly ought to encourage the Church as to the advantage of the work to herself, and lead those possessed of means to pour them into its treasury.

Forty-six per cent. of the ministry of the Old School branch of the Church have been aided by the Board.

#### General Christian Education.

The attempt to connect with this Board a system of education embracing colleges, academies and schools, after enthusiastic efforts on the part of its secretaries, is pronounced a failure by its present officers. The fact we chronicle, though we have not space for the consideration of the facts and philosophy of the question in the present article. This may be done in a future number.

#### Present Numbers.

Number of new candidates received the past year .....	84
Whole number during this time, in theological course .....	103
Whole number during this time, in collegiate course .....	119
Whole number during this time, in academical course .....	107
Total candidates on the roll .....	334

The receipts of the year were \$38,378.10.

#### HELP THE MISSIONARIES.

A box of well assorted warm clothing, in autumn or winter, is a delightful spectacle to a missionary and his family. Will our ladies think of this?

## The Publication Cause.

### A REMINDER.

We fear that some of the churches are forgetting or postponing their collections for the Publication Cause. We would remind them of the claims of that department of our grand mission work. Never was the field for the "preaching of the page" more wide or more inviting. The calls for aid come to us from every part of our country—from Home Missionaries, from Sabbath-schools, from pastors, from laymen. To the old channels of distribution, we now have added that of the *Freedmen*. As our Home Mission Committee enlarges its work in that direction so does the demand upon us increase for books, tracts, primers for these eager learners. How gratefully the aid thus given is welcomed, is shown by the letters addressed to the Committee. Then let all our churches and all of our people help in this work, each as he is able.

### *Help the Publication Committee.*

1. Because it is using the Press, (a power second only to the living voice,) to scatter through our land a true, earnest, living, gospel literature; a literature sound doctrinally, whilst fresh and interesting, both for our children and our adults; our Sunday-schools and our families. The Press is actively used by the world, the flesh, and the devil, and we must use it.

2. Because it thus helps the pastor, putting into his hands that which will meet errors, and enforce and apply the truth.

3. Because it helps the Home Missionary, making to him liberal grants of books and tracts, thus enabling him to do far more than he can by his voice alone.

4. Because it helps our new or feeble Sabbath-schools, providing for them proper books and aiding them by grants.

5. Because it helps our laymen and women to do good, furnishing them with spiritual ammunition.

### *Special Designation.*

*Donors who desire it may specially designate their contributions to either of the following uses:*

1. To supply Home Missionaries and other ministers with tracts and books for distribution.

2. To aid Sabbath-schools with libraries.

3. To give books to ministers who are unable to purchase them for their own use.

4. To supply the freedmen with books.

5. To stereotype a good book, and so open a fountain that shall flow long after the donor has ceased his earthly life.



## FROM THE SOUTHERN STATES.

*Books in South Carolina.*

A missionary among the freedmen of South Carolina to whom a grant of books was sent, writes thus :

*Just the Thing.*

The books have come. And such a choice pile of truth, and so well, I may say, so *perfectly* adapted to our wants! I charged you especially that the selection should be of the simplest character, and it is.

The Primers are a perfect treasure to the little urchins, as well as the men and women of gray hairs. They are all children in learning. The little children in our schools teach their fathers and in some cases their grey-headed grandfathers and grandmothers their a, b, c's, and the simple stories in the Primer. The Catechisms also, and the pretty stories, such as, "Buy Your Own Cherries," and others will be useful. A few can read them.

*Love of Music and Religion.*

And then the hymn book! So well adapted to the Sabbath-school, and also to the church worship. All seem eager to get a hymn book. This is a strange people in some respects. They love music, and strange to tell, they love the "Song of Moses and the Lamb." You never hear coarse, vulgar songs here from this people. The tune is invariably from sacred music or a national air.

As a race they seem to be peculiarly susceptible of religious impressions. We have only just opened our Sabbath-schools, and are laboring under great disadvantages, but it would do your soul good to see their little black eyes snap as they stand up to repeat their verses, and the eagerness of all both old and young to learn.

Such a gift as you have made to a poor people sets the wheel rolling. I shall be able to sell enough of the books to buy another library I hope by the time they need it. But many are not able to buy as nearly all have large families.

While I have been writing two little

boys have been in who told me their mother had nothing in the house to eat to-morrow (Sabbath-day). I emptied my purse of small change for them and sent them away thinking of bread and meat. She is a worthy Christian woman. In conclusion, let me in behalf of many, happy with their books, thank you for your precious gift. This is a glorious work. Every day I see more fully the hand of God in it. Pray for us. Pray for the poor freedmen.

*Missouri Freedmen.*

The Governor of Missouri superintends a school for colored children, Jefferson City, Missouri. He thus expresses his thanks for a donation of books for the school:—

"Permit me, for No. 2 Sabbath-school (colored) of the Presbyterian Church of Jefferson City, to thank you, as the Secretary, and others through you, sincerely, for the very unexpected present of eighty-nine beautiful books, worth fifteen dollars, received a few days since by the hands of our beloved pastor, Rev. J. Addison Whitaker. They will be distributed as Christmas presents to the regular scholars; and I expect one scholar, by that time, for each book. And I am sure, if you had seen the glad countenances of those present, when informed of the gift, you would have realized the truth that 'it is more blessed to give than to receive.'"

*From Wilmington, Delaware.*

Comes a letter of thanks from the young Olivet Sabbath-school. Mr. Snyder, the laborious worker in this field writes:

Please find enclosed an acknowledgment from our superintendent for the books received from you. It was an unexpected gift; but no less valued on that account. They all seemed to be very much pleased and very grateful. May God bless you for your benevolence.

The tracts and books you gave me for distribution I believe to be of good service to me in my work. Much interest prevails among us. And the first money I have to spare for books must

be spent for more of the Committee's tracts.

*Thanks.*

Another missionary to the freedmen of South Carolina sends thanks for a grant of books made through the Committee by the Sabbath-school of the First Church of Philadelphia. I am to-day in receipt of a large number of books, which you have forwarded to me. Allow me to extend to you and the Sabbath-school children of the First Presbyterian Church of Philadelphia my thanks for your generosity and kindness. It is these favors that brings to the missionary a truly thankful spirit. Never will the children who have aided us be forgotten so long as the books are read. There were more books sent than all the colored people in this district had before. Some of them will read them as their first secular reading. The books were very aptly selected, and will be a great help to improve the mind and confirm the truth already presented. Could you, and the children of the North, only see the eagerness shown to get books to read by those once oppressed—now free—a greater interest would be manifested to lift them up. I never found a school in the North so anxious to learn as is the one at this place. Some of the scholars come every day three and four miles; others work half a day for their board, and come the other half to school.

This people are very poor. They receive small compensation for their labor, and every barrier is thrown before them to hinder their social and intellectual progress.

Again I say, thank the children for me for their kindness towards us. Tell them for me I love those children who are trying to *get good*, to *do good*, and to *be good*. For those are they our Master will bless.

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**"GET THE BEST."**

Why not? The best of what? Of Sabbath-school books. The papers ring with out cries at the improper

books that find their way into our Sabbath-school libraries. But there is no necessity for submitting to this evil; it is a matter of choice. Churches must not groan and wring their hands over what they do themselves and can easily prevent. It is true that worthless trash is found on the shelves of our Sabbath-school libraries, and in the hands of our children, but it is because "Library Committees" choose to buy trash. At the book store of the Presbyterian Publication Committee, (1334 Chestnut Street, Philadelphia,) an offer is made which meets the difficulty.

A library may be ordered for any sum at the command of the orderer, and a carefully selected lot of books will be immediately forwarded.

Besides our own publications, such books of *other publishing houses* as are wholesome in moral tone, sound in doctrine, and tend to the elevation of evangelical piety in the youthful mind, *and such only*, will be drawn from in filling discretionary orders. All that will be needful in sending such orders will be to indicate the amount to be expended, to give some general directions as to size and kind of books desired, and to send a list of books already in the library, that they may not be duplicated. A discount of twenty per cent. is made, (except where refused by the publishers) and any books not satisfactory may be returned at our expense, with a statement of the objections; thus putting us upon our guard against sending out unworthy books that may have slipped into our list of worthy ones. There are many books for the young to be had, which, with interest and literary merit, furnish instruction, and valuable truth—biographical, historical, missionary, biblical. In addition to these, there are narratives, fictitious, yet forcibly illustrating some precept or doctrine of Christianity. The library will be selected in such proportions of each class as is desired, at any time, and dispatched immediately. Great satisfaction at the selection made is expressed by our customers.

## SABBATH-SCHOOL PAPER.

As many of our Sunday-schools order their papers at this season of the year, we would call their attention to the paper for children issued by the Presbyterian Board of Publication, "*The Sabbath-School Visitor*." It is an attractive and instructive sheet, carefully edited and fully and beautifully illustrated. The price of the monthly paper is twenty-five cents per annum. Eight or more copies to one address one dollar, ten or more copies twelve cents each per annum. Semi-monthly the prices are just double those of the monthly. Orders should be addressed to Mr. Peter Walker, 821 Chestnut Street, Philadelphia.

## SATISFACTION.

Rev. I. H. Scott, of Metropolis, Illinois, writes to the Presbyterian House:

"The Sabbath-school books you sent please us very much. The grumblers about the trashy Sabbath-school literature I am sure do not get their books from the Committee. Your cause was exceedingly well represented by Mr. Moore at our Synod."

## A TRIP TO COLORADO.

From Rev. J. H. Trowbridge, District Secretary for Home Missions.

And now about *Colorado*. We were absent eleven days, Rev. Mr. Taylor being my companion. The weather was unfavorable to extending the trip beyond Denver, and I did not go into the mountains as I had hoped to do. But I made diligent inquiries about the points of population in the Territory, and acquired perhaps as good an idea of the religious condition and wants of the region as a *hasty* tour would have given me.

The services at Denver were well attended, and everything there looks promising for our Church. Brother Wells is universally esteemed and seems encouraged and hopeful. As you are aware they have diminished their application five hundred dollars, and hope to do without aid after the current year.

I think our visit will prove of much benefit to the church in Denver. Brother Wells thought the effects were apparent the very day after the installation. We obtained half-fare passes over the whole distance, and the people paid rather more than half our expenses.

And now as to general affairs in Colorado. I was impressed with the evidences of rapid advancement in material things, and the prospective development and population of the region. A numerous population is already found along the borders of the streams, almost totally destitute of the means of grace. What is doing by our own denomination to meet present and prospective wants you know.

Our church at Black Hawk is anxiously awaiting a supply, and I hope the person you name is ere this on his way to them. About one hundred miles (on the average) south of Denver, are Colorado City, Pueblo and Canon City, which three would probably furnish a *good* field for a man of missionary spirit. Pueblo, especially, promises to be an important point, and has some good Presbyterian people. Something could be done on this field towards support.

The Smoky Hill route by rail to Denver will be completed next year, and will open points for occupation hereafter. The road from Cheyenne to Denver is completed about half way, and a new town of Evans has sprung up at the present end of the road which gives promise of *permanence* and increase. Six weeks old, it already numbers its inhabitants by hundreds and boasts a daily paper. *Lots* have been secured by Brother Wells for a church, and I called the attention of Brother Peck at Cheyenne to the point. He seems a good, energetic man, and engaged to look after it. At present I could not learn of any of our people in the place. The Methodists hold service there. Our affairs at Cheyenne seem to be looking as well as *any* religious affairs can look in such a place as it is. Brother Peck says that *all* the leading men are with us in sympathy.



## Ministerial Relief Fund.

\$25,000.

While time and disease are constantly adding to the list of those who need assistance from this organization of Christian benevolence, it is remarkable how steadily its means for helping the needy continue to increase.

The committee on the distribution of the Fund have on several occasions had some solicitude lest the applications for aid should get beyond their ability to respond favorably; and yet when the time for payment arrived, they were enabled to meet all their liabilities without any embarrassment.

A warm friend to this cause has recently given to its permanent fund *twenty-five thousand dollars* (\$25,000), making its permanent fund now nearly \$35,000, but as the *interest* only of this can be used, it does not lessen the necessity for liberal collections from all the churches in aid of the Relief Fund. Such examples of generosity, however, should be mentioned to incite others of large means to kindly remember this cause.

### CHURCH ERECTION.

From Pleasanton, Kansas, Rev. John P. Harsen writes to the secretary of Church Erection:

Thank you for the kind assurance you give us of helping us to build our church. The work is now fairly under way. The foundation is expected to be completed by the last of this week, and the contract has been awarded to the carpenters. We have on one paper eight hundred and seventy dollars subscribed in cash, beside five lots which are worth at a low estimate fifty dollars a piece. We sincerely hope that in the judgment of your Committee this amount may be deemed sufficient to enable us to secure an appropriation of five hundred dollars. Never before have I appreciated the value of a house of worship as I have during my stay in this new town. There is no hall of any kind in which to hold meetings, so that we are compelled to worship in new buildings before they are occupied—in stores and shops, as we can find them. During the period of seven weeks that I have been here, we have not been able to hold services in any one place for two consecutive Sabbaths. Still, our con-

gregations are better than might be expected considering the circumstances.

Please write soon and give me some directions as to the mode of application, if this request and statement meet your approval.

### THE BABY.

I celebrated my little Una's third birthday by presenting her with a new brother. Both the children welcomed him with a delight that was of itself compensation enough for all it cost me to get up such a celebration. Martha takes a most prosaic view of this proceeding, in which she detects *malice prepense* on my part. She says I shall now have one mouth the more to fill, and two feet the more to shoe; more disturbed nights; more laborious days; and less leisure for visiting, reading, music, and drawing.

Well! this is one side of the story, to be sure. But I look at the other. Here is a sweet, fragrant mouth to kiss; here are two more feet to make music with their pattering about my nursery. Here is a soul to train for God, and the body in which it dwells is worthy of all it will

cost, since it is the abode of a kingly tenant. I may see less of friends, but I have gained one dearer than them all, to whom, while I minister in Christ's name, I make a willing sacrifice of what little leisure for my own recreation my own darlings had left me. Yes, my precious baby, you are welcome to your mother's heart; welcome to her time, her strength, her health, to her tenderest cares, to her life-long prayers! O, how rich I am, how truly, how wondrously blest!—*Stepping Heavenward.*

#### A HINT FOR PREACHERS.

But few ministers reach the experience of Bishop Whatcoat. The story goes that on one occasion some younger preachers were telling their trials in his presence. The sum of their talk was, that when they felt after preaching that their sermon had been a success, Satan tempted them to pride, and when they thought that they had failed, he tempted them to discouragement. They finished, and waited for the venerable Bishop to speak, but he was silent. They then questioned him particularly:

"Well, Bishop, have you these experiences, too?"

"No," said the bishop, "No!"

"What," said they, "does Satan never tell you that you have preached well or ill?"

"Oh! yes," answered the bishop, "but it gives me no trouble."

"What then," said they, "is your reply to the tempter?"

"Why," said Bishop Whatcoat, "when he tells me I have preached well, I answer, 'Yes, pretty well, for a poor worm,' and when he charges that I have preached poorly, I answer, 'Yes, but there is little to be expected from a poor worm.'"

#### THE LYONS PROPAGATION SOCIETY.

This is the largest of the Roman Catholic missionary societies; is forty years old, and draws its contributions from all countries. Its yearly receipts are a trifle over a million of dollars in

gold, and its increase about three per cent. yearly. Of the contributions, France furnishes seventy per cent., Italy eight per cent., Belgium six per cent., Germany five, Great Britain three, the United States and Canada together three per cent. About fifty thousand dollars are expended in publications. During the year the two hundred and seventy-two missions require \$978,686; of which amount \$200,447 went to Europe, \$384,357 to Asia, \$189,257 to America, \$104,219 to Africa, and \$200,405 to Oceanica. The total receipts are a little short of those of the Protestant Foreign Mission societies in the United States, and but one-third of the income of foreign missions in Great Britain.

#### PRAYING AND WORKING.

I like that saying of Martin Luther, when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to-day, that I have only three minutes for prayer; I cannot afford the time." But Luther thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic: may we understand it! "Praying and provender hinder no man's journey." If we have to stop and pray, it is no more hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

#### THE PRESS.

"It is my conviction," says a popular writer, "that more will have to be done through the press. . . . Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving

to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands."

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#### WHAT IT COSTS.

"In our Manargoodi school," says a missionary, "I spend two hours daily. My heart has often melted within me as I saw the tear stand in the proud Brahmin's eye while he listened to the story of the Cross.

"I call to mind one boy particularly. As the tears rolled down his cheeks, he said, 'I know, sir, that what you say is true; I ought to become a Christian; but how can I leave my mother, whom I love as my life?'

"To embrace Christianity here is to abandon every earthly tie; and there is filial love in the Hindoo quite as strong as in an English boy."

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#### LIBERIA COLLEGE.

The friends of education will be glad to know that a college has for several years been in successful operation at Monrovia. It is educating missionaries and teachers for Africa, as well as government officers and citizens. Rev. Dr. Kirk, of Boston, says: "A more truly philanthropic and Christian enterprise cannot be presented for our

appropriation than that of furnishing to Africa her first Christian college. The day of her redemption has dawned. What Harvard and Yale and kindred institutions have done for our Republic, Liberia College may do for that entire continent."

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#### NEW BOOKS.

*Mimpriss' Graded Lessons* for Sunday-schools are worthy of special attention. They embrace a larger number of good ideas for the purpose than any question books we know. The first Series is on the Life of Christ. There are three question books, all taking the same lesson, but varying so as to give a course of instruction adapted to the different ages of the pupils of the Sunday-school. Thus are combined the advantages of the uniform lesson and of the graded lesson. In addition, the Mimpriss System embraces three *Teachers' Manuals*, which contain the questions of the corresponding pupils' books, together with helps to the teacher, geographical, historical and Biblical. This series of books is issued by M. W. Dodd, of New York, and can be had also of the Presbyterian Book Store. The question books are 20 cents, and the manuals 40 cents each in boards. We commend them decidedly and heartily.

The Carters continue to issue their good and pretty books for the young. *Butterfly's Flights*, by the author of the "Win and Wear" Series, will make a most suitable gift at this holiday season for a boy or girl, for they are both instructive and attractive. In six neat volumes, it gives the travels of "little Butterfly," and what she saw at Saratoga, Niagara, Philadelphia, &c. Price of the box, \$4.50. *Trust and Try*, from Henry Hoyt, is a 16mo volume of excellent English tales, attractively got out and suitable for family or Sabbath-school reading. Price 90 cents. *Carl Bartlett*, by D. S. Erickson, is a new book for boys from Henry A. Young & Co. of Boston. The villainy of a rascally father and son is detected and ex-



posed, and the right vindicated in a way both to interest the reader and to leave a wholesome impression. A good book for boys, not exactly a Sabbath-school book. Price \$1.50.

J. E. Gould's *Songs of Gladness*, a collection of hymns and tunes for the Sabbath-school, is now issued by J. C. Garrigues & Co., of Philadelphia. It contains many excellent hymns and tunes and, as a collection, has decided merit. A sample copy sent for 25 cents.

FROM A. D. F. RANDOLPH & Co., of New York, we always look for books tasteful and trustworthy. They have just issued a racy volume, *Sir Genevieve*, by the author of Roly and Poly, in which boys, and girls, and grown people too, are pictured in a style so pungent that the reader has no temptation to "drop them. How to tame unruly children is the problem, and it is solved with exaggerations, but agreeable and harmless ones." *Janet's Love and Service*, by Margaret Robertson, in a larger and more complicated tale, develops with touching pathos and interest the fortunes of a Scotch clergyman's family in an American village charge. The devotion of Janet, their Scotch servant, gives the book its title and is admirably drawn. The heroism that can be displayed by a maid of all works, illustrates the elements of true nobility. "Think aye

first what is right and there will be no fear of you," is the key of her life and teachings. The book abounds in tender feeling and correct sentiment. Price, \$2.00. But it is in *Stepping Heavenward*, by Mrs. Dr. Prentiss, that Mr. Randolph gives the public his best book of the season. Those who rarely condescend to read a serial in a weekly paper, if once tempted into a correct glance at one of the chapters of this true-heart story, would be sure to look for the next and to anticipate with desire its possession in a single volume. We commend it warmly to our friends, not merely as a narrative of delicate and eminent interest but as a book of Christian experience, of allurements to a higher style of piety, love, trust, expectation. God's dealings with the soul by earthly cares and trials, are so delineated as to aid those conscious of their own imperfections to see that in all they may be Stepping Heavenward. Price, \$1.75.

Scribner & Co. add to their "Illustrated Library of Wonder," *Egypt Three Thousand Three Hundred Years Ago*, with forty telling wood cuts. This is one of the best of the series. It is not the work of a scissors-man, but of an able Egyptologist, De Lanoye. These are capital books for intelligent lads. \$1.50 per volume.

#### HOME MISSIONARY APPOINTMENTS,

Made in November, 1869.

Rev. Wm. Atwood, Big Flats, N. Y.  
 " Wm. J. Bradford, Freetown, N. Y.  
 " S. McKinney, Hunter, N. Y.  
 " H. J. Crane, Wysox, Pa.  
 " R. C. Allison, Port Penn, Del.  
 " A. W. Knowlton, Strongsville, Ohio.  
 " L. R. Booth, Spencer and Vandalia, Ind.  
 " W. A. Bosworth, Green Castle, Ind.  
 " W. N. Steele, Alamo, Ind.  
 " L. Temple, West Point, Ind.  
 " M. V. Van Arsdale, Seymour, Ind.  
 " Edwards Marsh, Winslow, Ills.  
 " S. E. Smith, Gardner and Cayuga, Ills.  
 " Josiah Wood, Tamaroa, Ills.  
 " Geo. B. Barnes, Quincy, Mich.

Rev. Luke Nott, Taymouth, Mich.  
 " A. Scofield, California and Algonsee, Mich.  
 " E. M. Toof, Clayton, Mich.  
 " ——— De Voe, Lane-boro', Minn.  
 " J. L. Howell, Chutfield, Minn.  
 " I. O. Sloan, Belle Plains, Minn.  
 " John Glass, Toolesboro', Iowa.  
 " T. K. Hedges, Sulphur Springs, Hillsboro', and Dry Creek, Mo.  
 " T. F. Jessup, Garnett, Kansas.  
 " D. M. Moore, Lawrence, Kansas.  
 " D. McNaughton, New Lancaster and St. Louis, Kansas.  
 " E. P. Wells, Denver, Colorado.  
 " C. S. Dewing, Alameda, Cal.

#### DONATIONS

Received by the Presbyterian Committee of Home Missions in November, 1869.

##### NEW YORK.

Albany 4th Pres ch, J C Hughson 125	
H Gratiwick 125, B W Arnold 125	\$375 00
Auburn 1st Pres ch, Sabbath-school,	50 00

Auburn 1st Pres ch, Mrs H A Burr,	\$75 00
Brooklyn Lafayette Avenue Pres ch,	
250 of which from Sabbath-school,	
in part,	2702 00

Brooklyn Classon Avenue Pres ch, additional,	
Brooklyn Siloam Pres ch,	
Buffalo 1st Pres ch, 75 of which from Mrs Geo C White, in part,	
Buffalo North Pres ch, in part,	
Buffalo Lafayette Street Pres ch, in part,	
Barre Centre Pres ch,	
Cape Vincent Pres ch,	
Corning 1st Pres ch, balance,	
Clayville Pres ch, balance,	
Corfu Pres ch,	
Clyde Pres ch,	
Consable Pres ch, in part,	
Canisteo Pres ch,	
Canandaigua, proceeds of jewelry sold for Miss Gregory	
Durham 2d Pres ch,	
Dryden Pres ch,	
Danville Pres ch,	
Deposit Pres ch, Edmund Clark,	
Geneva 1st Pres ch, Mon Con Col, 62 50 of which from Mrs and Miss Powis,	
Gorham Pres ch,	
Geneseo 2d Pres ch,	
Howard Pres ch,	
Hammondsport Pres ch,	
Holland Patent Pres ch Sabbath-school,	
Ithaca Pres ch,	
Lima Pres ch,	
Le Roy Pres ch Sabbath-school,	
Malone Pres ch, S C Weed 200, Hon W A Wheeler 300, Mrs E L Meigs 300	
Niagara Falls Pres ch Sabbath-school,	
New York Thirteenth Street Pres ch Sabbath-school Missionary Association,	
Owego Pres ch, 100 of which from T I Chatfield, in part,	
Oxford Pres ch, of which 300 from Mrs Lucy Wilcox, 50 from Sabbath-school, 50 from H L Miller and wife,	
Ovid Pres ch,	
Palmyra Pres ch Sabbath-school,	
Prattsburgh Pres ch, 20 85 of which from Ladies' Home Missionary Society,	
Parma Centre Pres ch,	
Rochester Central Pres ch, 100 of which from F S Hunn, Esq, balance,	
Rock Stream Pres ch,	
Rome Pres ch, 100 of which from H M Society,	
Rochester Brick Pres ch, Mrs H N Alden,	
Riverdale Pres ch,	
Ripley 1st Pres ch,	
Ripley 2d Pres ch,	
Seneca Falls Pres ch Sabbath-school,	
Seneca Castle Pres ch,	
Syracuse 1st Pres ch, 62 50 of which from Sabbath-school,	
Sackett's Harbor Pres ch,	
Springville Pres ch,	
Texas Valley Pres ch,	
Tremont Pres ch,	
West Aurora Pres ch,	
Watertown 1st Pres ch, Ladies' Home Missionary Society,	
Weedsport Pres ch,	
Westfield Pres ch, in part,	
Wolcott 1st Pres ch,	
Utica 1st Pres ch, C C Kingsley 500, W S Taylor 50, Sabbath-school Missionary Society 62 50,	
LEGACIES.—Bequest of Mrs Wm King Malone,	
Milton Clark, deceased, Watertown, 1000 less United States Government tax, 60, per J A Knowlton, executor,	
Wm H Smith, deceased, New York, 10,000, less United States Government tax, 600, per J R Smith, executor,	
Income from estate of Rev J W Irwin, deceased, per Trustees of Presbyterian House, Philadelphia, Pa,	
Interest on Hungerford Investment.	

\$24,568 29

NEW JERSEY.	
Newark South Park Pres ch,	\$50 00
Newark C S Haines, Esq,	100 00
Newark High Street Pres ch Sabbath-school,	50 00
Newark Roseville Pres ch, Mon Con Col,	22 60
Orange John C Baldwin, Esq,	10 10 25
Orange 2d Pres ch, Geo W Snow, Esq,	50 00
Succasunna Pres ch,	18 35
Whippany Pres ch,	35 81
	\$1327 09
PENNSYLVANIA.	
Carbondale Pres ch,	\$82 25
Edinboro' Pres ch,	17 60
Gibson Pres ch,	17 50
Hokendauqua Pres ch,	6 00
Mt Pleasant Pres ch, "a friend of Missions,"	25 00
Pittsfield Pres ch,	5 00
Pittsburgh 3d Pres ch,	1337 11
Philadelphia Green Hill Pres ch, Mon Con Col,	40 95
Springfield 1st Pres ch,	6 25
	\$1537 66
DISTRICT OF COLUMBIA.	
Washington 4th Pres ch,	\$225 00
DELAWARE.	
Odessa Drawyers Pres ch,	\$20 00
MARYLAND.	
Chesapeake City Pres ch,	\$12 81
TENNESSEE.	
New Market Pres ch,	\$6 10
OHIO.	
Huntington, Rev A R Clark,	\$10 00
Killbourne, Rev John McCutchan,	10 00
	\$20 00
INDIANA.	
Concord Pres ch,	\$15 00
Evan-ville, Walnut St Pres ch,	209 60
Kirklin Pres ch,	2 00
Leavenworth Pres ch,	20 00
Marion Pres ch,	25 25
Mishawaka Pres ch,	5 00
New Albany 3d Pres ch,	75 00
New Bethel Pres ch,	6 00
Noblesville, Rev J S Craig,	1 40
Pisgah Pres ch,	6 30
Shelbyville German Pres ch,	5 00
Thorntown Pres ch,	6 00
Zoar Pres ch,	7 00
Zion German Pres ch,	10 00
Indianapolis, "Yandis Fund,"	166 25
	\$559 40
ILLINOIS.	
Alton 1st Pres ch, in part,	\$160 15
Buffalo,	40 00
Chicago Calvary Pres ch Sabbath-school,	23 84
Chicago Westminster Pres ch, in part,	62 50
Chicago 2d Pres ch, in part,	851 00
Chicago 1st Pres ch, in part,	90 00
Chicago Olivet Pres ch, in part,	25 00
Clayton 1st Pres ch,	42 20
Knoxville Pres ch,	27 35
Kimmund Pres ch,	10 00
Lyons Pres ch,	6 10
Manchester.	30 00
Mason Pres ch,	6 50
Mt Sterling 1st Pres ch,	106 30
Neeleyville,	30 00
Naples Pres ch,	40 00
Newton 1st Pres ch,	13 00
Peoria Pres ch, in part,	5 00
Pisgah Pres ch,	56 28
Plymouth 1st Pres ch,	20 25
Quincy Pres ch, F S Gidding, Esq,	62 50
Somonauk Pres ch,	11 38
Sparland Pres ch,	10 40
Will Pres ch,	15 00
LEGACY.—Bequest of J T McGill, deceased, Jerseyville, balance,	3257 82

\$5002 17



## MICHIGAN.

Big Rapids Pres ch,	\$13 00
Canton Pres ch,	3 50
Concord Pres ch,	40 00
Corunna Pres ch,	12 00
Detroit 1st Pres ch, Sabbath-school,	25 00
Kalamazoo 1st Pres ch,	227 24
Marquette Pres ch,	200 00
Marshall Pres ch,	145 00
Niles Pres ch, Ladies' Home Missionary Society,	125 00
North Star Pres ch,	11 00
Portland Pres ch,	18 00
Sanlt Ste Marie Pres ch,	20 00
Sunfield and Roxand Pres ch,	1 50
Sebewa Pres ch,	3 00
Spring Lake Pres ch,	24 00
Wyandotte Pres ch,	18 30
Ferry Ministry Fund,	150 00

\$1036 54

## WISCONSIN.

Cato Pres ch,	\$1 50
Lodi Pres ch, 4 55 of which from Sabbath-school,	9 61
Milwaukee Calvary Pres ch,	44 50
Milwaukee 1st Pres ch, Sabbath-school,	20 14
Milwaukee Dutch Pres ch,	10 50
Milwaukee 1st German Pres ch,	5 00
Omro Pres ch,	24 37
Stone Bank Pres ch,	5 00
LEGACY.—Henry Scudder Curtis, deceased,	10 00

\$139 62

## MINNESOTA.

Le Roy Pres ch,	\$3 00
Minnesota Lake Pres ch,	5 00
Shakopee Pres ch,	10 85
Sauk Centre Pres ch,	3 00
St Peter. Union Pres ch,	15 83
Winnabago Agency Pres ch,	5 00

\$42 73

## IOWA.

Atlantic Pres ch,	\$7 35
Bertram Pres ch,	5 00
Cedar Valley Pres ch,	4 12
Keokuk Pres ch,	45 00
Logan Pres ch,	10 00
Toolesboro' Pres ch,	1 50
Winterset Pres ch,	3 00
Yankee Grove Pres ch,	4 13

\$107 10

## MISSOURI.

Bellevue Pres ch,	\$10 00
Chillicothe Pres ch,	2 50
Edna Pres ch,	12 00
Kansas City Pres ch,	86 40
Kansas City, X,	15 00
La Grange Pres ch,	55 00
Newark Pres ch,	18 00

\$198 90

## KANSAS.

Holton Pres ch,	\$8 65
Troy Pres ch,	22 00
Wathena Pres ch,	4 00

\$34 65

## NEBRASKA.

Helena Pres ch,	\$10 00
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## NEVADA.

Carson City Pres ch,	\$25 00
White Pine Pres ch,	135 46

\$163 46

## CALIFORNIA.

Alameda Pres ch,	\$93 75
Brooklyn Pres ch,	13 12
Columbia Pres ch,	143 43
Livermore Pres ch,	46 86
Milpitas,	46 86
Gilroy Pres ch,	12 50
Placerville Pres ch,	17 81
San Francisco, Howard Pres ch,	783 20
San Francisco, Olivet Pres ch, balance,	37

Sonora Pres ch,	\$203 43
Santa Clara Pres ch,	15 67

\$1280 00

Total amount received, \$36,382 52

EDW. A. LAMBERT, Treasurer,

30 Vesey Street, New York.

P. O. Box 3863.

## Received for the Freedmen.

## NEW YORK.

Almond Pres ch,	\$20 15
Binghamton 1st Pres ch,	76 35
Batavia Pres ch,	37 00
Brooklyn Lafayette Avenue Pres ch, additional,	200 00
Cherry Valley Pres ch, 50 of which from Sabbath-school,	80 00
Corfu Pres ch,	10 00
Durham 2d Pres ch, 6 46 of which from Sabbath-school,	21 70
Elmira 1st Pres ch,	67 25
Elmira 2d Pres ch,	69 50
Geneseo 2d Pres ch,	59 00
Lima 1st Pres ch,	21 46
New York Z S Elv, Esq,	100 00
New York West Pres ch,	247 79
Nineveh Pres ch,	44 60
Owego Pres ch,	116 00
Springfield Pres ch,	22 90
Salem Pres ch,	80 00
Savannah Pres ch,	5 70
Turin Pres ch,	4 00
Unadilla Pres ch,	9 50

\$1235 90

## NEW JERSEY.

Madison Miss Ann E Carter,	\$5 00
Newark C S Haines, Esq,	100 00
Newark, Roseville Pres ch,	34 33
Orange 2d Pres ch Sabbath-school,	87 50
Succasunna Pres ch,	16 50

\$243 33

## PENNSYLVANIA.

Brooklyn Pres ch, 5 of which from Edward Gere,	\$12 50
Philadelphia Olivet Pres ch,	12 87

\$25 37

## OHIO.

Huntington. Rev A R Clark,	\$5 00
Jersey Pres ch,	11 00
Kilbourn Rev John McCutchan,	9 31
Portsmouth Pres ch,	95 18

\$120 49

## INDIANA.

Aurora Pres ch,	\$5 25
Indianapolis 4th Pres ch,	46 00

\$51 25

## ILLINOIS.

Chicago Westminster Pres ch,	\$150 00
Mt Sterling Pres ch,	10 20
Pleasant Valley Pres ch,	2 00
Virden Pres ch,	19 00
Wilmington John H Daniels, Esq,	109 00

\$251 20

## WISCONSIN.

Lodi Pres ch, Sabbath-school,	\$2 75
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## IOWA.

Shunem Pres ch,	\$4 00
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## CONNECTICUT.

Stamford 1st Pres ch,	\$12 05
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## MISSOURI.

St Joseph, Westminster Pres ch,	\$10 20
---------------------------------	---------

Total amount received, \$2036 54

EDW. A. LAMBERT, Treasurer,

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P. O. Box 3863.

**RECEIPTS OF CHURCH ERECTION FUND,  
For the Month of November, 1869.**

NEW YORK.		MISSOURI.	
New York Mills Pres ch, special, Rev Mr Clark, Mo, by W D Wolcott 100; Rev Mr Ives, East St Louis, by W D Wolcott, 100; Rev Mr Ives, East St Louis, by Hon S Campbell, 50	\$250 00	St Louis North Pres ch,	\$38 00
Watertown 1st Pres ch,	205 00	ILLINOIS.	
New Hartford Pres ch,	55 00	Cerro Gordo Pres ch,	\$50 00
Hornellsville Pres ch,	50 00	Alton 1st Pres ch, "Little Bands,"	25 00
Waterville Pres ch,	33 00		\$75 00
Watertown Stone Street Pres ch,	31 51	OHIO	
Rochester Westminster Pres ch,	20 01	Rome Pres ch, by Rev W F Milliken, 10;	
Wolcott 1st Pres ch,	16 00	H Arnold, Esq, 10; Others 4,	\$24 00
Brownville Pres ch,	13 00	Walnut Hills Lane Seminary ch, additional,	20 00
New Lebanon Springs Pres ch,	10 00		\$44 00
Dexter Pres ch,	7 00	INDIANA.	
Manchester 1st Pres ch,	6 00	Bloomington 2d Pres ch,	\$4 17
Armsville Pres ch,	4 00	KANSAS.	
Oaks Corners Pres ch,	4 00	Holton Pres ch,	\$5 85
Sodus Pres ch,	3 00	Ottawa Pres ch,	4 85
	\$712 51		\$10 70
PENNSYLVANIA.		INDIVIDUAL DONATIONS.	
Philadelphia 3d Pres ch,	\$91 58	Estate of Milton Clark, deceased. Water-	
Norristown Central Pres ch,	37 72	town, N Y, legacy 1000, less Gov tax,	\$940 00
Minersville Pres ch,	16 13	X, month of August,	353 00
	\$145 43		\$1200 00
IOWA.		Total,	
Shuman Pres ch,	\$10 00		\$2698 32
Wheatland 1st Pres ch,	18 00	RECAPITULATION.	
	\$28 00	New York,	\$727 63
MICHIGAN.		Pennsylvania,	145 43
White Pigeon Pres ch,	\$25 00	Iowa,	28 00
Westminster Pres ch, Toledo,	125 00	Michigan,	315 39
Ashtabula Pres ch,	45 09	Missouri,	38 00
Flint Pres ch,	37 00	Illinois,	75 00
Howell Pres ch,	23 80	Ohio,	44 00
Howell Pres ch Sabbath-school,	20 00	Indiana,	4 17
Birmingham 1st Pres ch,	15 12	Kansas,	10 70
Lansing 1st Pres ch,	14 00	Individual Donations,	1300 00
Laurie 2d Pres ch,	11 00		
Manchester Pres ch, additional,	10 00	Total,	\$2698 32
Eckford Pres ch,	9 50	A. N. BROWN, Treasurer,	
Richland Pres ch,	5 00	30 Vesey Street, New York City.	
	\$310 55	NEW YORK, December 1st, 1869.	

**EDUCATION ACKNOWLEDGMENT.**

*Receipts for November, 1869.*

NEW YORK.		INDIVIDUAL DONATIONS.	
Mercer Street Pres ch,	\$574 14	Estate of Milton Clark, deceased, of	
Troy 1st Pres ch,	38 00	Watertown, N Y, less Gov't tax,	\$940 00
Delhi 2d Pres ch,	16 50	J P Handy, Esq. scholarship in part,	
Gouverneur Pres ch,	15 22	Cleveland, Ohio,	40 00
Cohoes Pres ch,	10 00	Rev Ansel R Clark, Huntington, N Y,	10 00
	\$653 86	Rev J M, by Chas Brown, Phila, Pa,	10 00
NEW JERSEY.			\$1000 00
Vineland 1st Pres ch,	\$7 00	Total amount received,	
			\$2144 54
PENNSYLVANIA.		RECAPITULATION.	
North Broad Street Pres ch, Phila,	\$99 45	New York,	\$653 85
Titusville 1st Pres ch,	43 08	New Jersey,	7 00
Cedar Street Pres ch,	6 35	Pennsylvania,	148 88
	\$148 88	Illinois,	286 40
ILLINOIS.		Wisconsin,	5 40
Chicago 3d Pres ch, additional,	\$225 40	Missouri,	40 00
Virden Pres ch,	41 90	Kansas,	3 00
Alton 1st Pres ch,	20 00	Individual Donations,	1000 00
	\$286 40	Total,	\$2144 54
WISCONSIN.		E. M. KINGSLEY, Treasurer,	
Superior Pres ch,	\$5 40	Presbyterian Rooms, 30 Vesey Street,	
MISSOURI.		New York City.	
High St Pres ch, St Louis, for scholar-		P. O. Box 3863.	
ship in part,	\$40 00	NEW YORK, December 1st, 1869.	
KANSAS.			
Chetopa Pres ch,	\$3 00	STEREOTYPED AND PRINTED BY ALFRED MARTEN.	

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# THE PRESBYTERIAN MONTHLY.

## CONTENTS.

FEBRUARY, 1870.

Home Missions.....	25
Home Missionary Intelligence.....	27
Church Erection.....	34
Presbyterian Board of Foreign Missions.....	37
Railroad Catastrophe.....	40
The Publication Cause.....	41
A True Elder.....	43
New Books.....	44
Home Missionary Appointments.....	45
Donations.....	45
Receipts for Publication Cause.....	47
Receipts of Church Erection Fund.....	47
Education Acknowledgment.....	48

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30 Vesey Street.

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at the office of delivery.

## FORMS OF BEQUEST.

1 I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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258 Broadway, New York City.

THE  
PRESBYTERIAN MONTHLY.

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VOL. V.

FEBRUARY, 1870.

No. 2.

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Home Missions.

BY REV. WILLIAM H. GOODRICH, D.D.

*First Settlers Irreligious.*

We are often urged to give the ministry of the Word to our new settlements because of their scattered condition and their weakness of resource, but there is another reason more imperative, and that is that the first immigration into new territory is apt to be *characteristically irreligious*. There are exceptions, but it is much more generally true than most are aware, that the founders of new communities in this land have been men who did not themselves care for the truths or ordinances of the Christian religion. A large part of the emigration which first stretched through the central counties of New York brought with it no love of Christian order. Many men and families left religious neighborhoods in New England to rid themselves of the presence of divine truth. They went forth because the obligations of a Christianized society were irksome. They sought an unrestrainable life, beyond the reach of a controlling moral sentiment; beyond the close supervision of law.

I am writing in one of the most cultivated and Christian cities of the West, surrounded by evidences of religious intelligence and earnestness, which if the population were not so largely foreign would assure a high degree of Christian control; yet the first foundations of this city were laid with no cement of faith or of religious principle. Its early days were marked by rampant disbelief and irreligion. Christian worship was despised for a long period, and lived only by the force of Christian teaching brought in from abroad. The same is now true in many of the newer communities of the land. Doubt, infidelity, contempt, perhaps barbarism, are apt to have the first tenure of possession. The gospel comes in as a leaven into the mass of error and ungodliness. It comes as a deliverance from unreasonable and wicked men.



It is not usually welcome. It is met with indifference at the best. It is not sustained on the ground. It stands at first by a power and sympathy from without and above, as Paul stood in Athens, in Corinth, in Philippi, in the early days of his ministry. It is often true that, in after years, the despisers of Christianity become its strongest advocates and adherents. Its first conquests of love are over the hearts of its first enemies. But it is no less true that in those early and critical years in every new settlement the word of God, if it enter to elevate and bless, must be carried there and administered from without.

*Times have Changed too.*

Now if we were saying these things in the year 1830 or 1840, they might be assented to as matters of course, and laid away for use when wanted; but you cannot treat this main fact of our national evangelization in this manner in 1870. The growth of new settlements, a generation since, could be deliberated over, and a moderate increase of Christian effort every year could accomplish something tolerably effective to keep the gospel abreast of the emigrant train. But if we are to do God's work for our country to-day, it must be taken up after wholly another sort. We must found Christian institutions, as we lay down railway tracks, by the mile a day. We must plant churches, as cities are planted, in a single week. We must march as the army of the Lord, our standard well advanced, with the rushing tread of myriads who are swarming out to populate the borders of the world's highway. In our new West the centres of population and influence are not slowly ascertained by the development of resources. Railway corporations now decide the location of towns and create communities, and the religious influences which are to leaven those places must come out by an early train.

*The Means for the Work are Abundant.*

It needs but a fragment of the wealth accruing incessantly to Christian men from these very corporations, to place a stable and efficient ministry of the word in every town along these new belts of civilization. Enough is annually consumed in mere personal indulgence and gratification within our Church membership in this country to move forward this work with tenfold power. Enough has been lost within a twelve month, in this city, through unwise speculation, or the intervention of fraud, to transform the religious condition of States, if it had been but put to usury to the Lord.

*Many must Share in the Work.*

Let us here recognise the truth that the real resource which will redeem and Christianize our land will be found not in the liberal affluence of the few, but in the liberal poverty of the many. There is a too general disposition to rely upon what are called the rich churches of every Christian denomination. It will be found on examination that for many of the accredited objects of benevolence, hundreds and thou-



sands of churches take no collection, and sometimes individuals excuse themselves from contributing because they can give so little. It is expected that in any emergency of debt a few liberal churches of wealth will come forward and relieve the pressure. There are, undoubtedly, more now bearing Christ's name who possess riches, than at any other period of the world, and among them some who own and exercise their full Christian stewardship. But if we should take the census of property in the churches of this land, we should probably find that the gifts of the rich, who freely bestow of their abundance, do not more than balance the parsimony of the rich who withhold what is their Lord's due. It is not the design of Providence that the work of Christian benevolence shall succeed by the effort of the few. All are to share in it. It is the steady, toil-earned, consecrated gifts of the multitude of Christ's disciples which will supply the means to spread the word of God. It is that which is given out of principle and from a heart of sacrifice which will maintain the treasury of the Lord. It is the cheerful giver, and those who give as the Lord has prospered them, who are to be relied on for the constant and advancing energy of Christian institutions. And does not all experience show such hearts and hands oftenest among those who depend on daily effort for their daily bread? Is it not those who have been trained in this plain school of trust and of generosity, who, when they are sometimes called to administer wealth, use it most nobly for God's glory and the highest good of men?

## Home Missionary Intelligence.

### IOWA.

Rev. David Blackley, Steamboat Rock.

#### *Two Discouragements--Infidelity has a Strong Hold.*

Two things have discouraged me very much of late. Some of our best members have removed to other parts. Six have recently gone. We miss them very much. But God is able to raise up others to fill their places. I trust he will do it. Yet this constant loss of members keeps the church weak.

Another discouragement is the small attendance on our weekly prayer-meeting. Some live too far away to attend. Some cannot leave their families in the evening. Some are indifferent and don't care to come. A few are faithful and always on hand. God has blessed the faithful few, and I trust will do it again.

One to labor in these new fields and changing population needs large faith, and strong hope. Our Sabbath congregation is good. We are making some progress, but slowly. The people of the village are decidedly antichristians. Infidelity has a strong hold. Universalism claims more adherents than all Christian denominations put together. Profanity abounds to an alarming extent. The Sabbath is openly violated in the face of God's law.

I sometimes contrast this community with others I visit, and feel that this is a hard field, and feel inclined to remove to some place where one can breathe a Christian atmosphere, and breathe it freely. This would certainly be more congenial to my feelings.

*In due time we shall Reap if we Sow not.*

But then I can endure these inconve-

niences as well as any one else, and this fallow ground must be broken up, and a plentiful harvest yet reaped here. I will try to sow beside all waters morning and evening, and wait on the Lord till the harvest comes.

---

#### KANSAS.

Rev. Geo. F. Chapin, Irving.

##### *Seven Heads of Families United with the Church.*

At our last sacramental season seven persons, all heads of families, united with the church, two of the number upon profession of their faith, making since I came to Irving fifteen additions to the church, one-third of whom united upon profession. Six others were prevented from joining our little band from various reasons, whom I expect to receive at our next communion season.

A beautiful new silver communion service, a present to us from Daniel Fort, of Oswego, New York, happily displaced the usual glass and earthen upon our sacramental table, and this to the joy of all present.

##### *Harmony Secured in Selecting a Lot for the Church.*

Perhaps the most happy evidence of outward prosperity is furnished in the recent *harmonious* settlement of a long vexed question as to where the church should be located. Early in the summer a beautiful site was selected and two and one-half acres of land given to the church. But it chanced to be situated off from the town site and *ergo*, no town site property owner would help to build the church upon the site selected. It is not needful to rehearse all the steps in our late march towards a united movement. But in a word a new site is agreed upon, and a generous grant of land secured, upon which we expect to proceed at *once* to erect a handsome stone church, large enough to seat *three hundred* people, at a cost of six or seven thousand dollars. The people feel the imperative necessity of better church accommodations and are giving *liberally*. We have now

subscribed at least three thousand dollars, and we hope to raise the fourth thousand among our own citizens, while the church is building.

A good Methodist brother, who has recently become a resident of our valley, having subscribed towards the new church one hundred dollars, and about to return to Buffalo for his wife, *volunteers* to procure for the tower a "sweet toned, far-sounding bell."

Our beautiful valley is crowned with a most abundant harvest this year, and settlers are steadily taking up land for actual settlement all about.

#### *Educational Interest.*

A fine stone building, 30 by 40, and two stories high, will be finished this fall and opened for public schools. The *Wetmore Institute* opens its fall term with perhaps a dozen scholars. Yet the time is not distant when this institution will be the educational head of Northwest Kansas. It needs funds to endow it properly, which we expect will be reached through Rev. Joel Parker, D.D., its present agent.

---

#### MINNESOTA.

Rev. Thos. Campbell, Shakopee.

##### *Faith put to the Test.*

The Roman Catholic element of this town and county is slowly increasing, the Protestant element is on the decline. One of the three members dismissed was one of our substantial farmers. He sold out to a Catholic and has gone to the Pacific Coast. Two more of our farmers have just sold, one of them sells to a Catholic family, the other to a Lutheran. By these last two sales we shall lose four members sometime soon. The incoming element is almost always German or Irish—the outgoing being American. The reason is obvious. The Roman Catholics control the county. Even here they entirely manage one of our three schools (district), and appoint the nuns as teachers. Our two Romanist churches, one of them said to be the largest in the State, overshadow everything and cripple the prosperity

of the place. I reported nine families gone from the congregation last year. We received only one in their stead.

Two railroads we have hoped for, to which we have looked for an enhancement of material prosperity and an increase of population, and now both of them are likely to pass us by on the other side. The machine shops of the St. Paul and Sioux City Railroad, which were located here, it is said, will almost certainly be removed within twelve months.

The country about us is not rich, but rather sandy and poor, though beautiful, and is not fitted to sustain an enlarged population at this point.

You will agree with me that these things are not encouraging. Yet, *our most substantial supporters remain*, and show no signs to the contrary, as yet. We much need a revival among the young, who are not numerous, to strengthen and enlarge us. Some of them from time to time have manifested a tender interest in religion, but for some time we have had no accessions from their ranks.

#### *A Brighter Side.*

As our house of worship, though built twelve years ago, has never been entirely finished, and although since I have been here I have never allowed the people to lose sight of this matter, yet my most earnest efforts with a view to its completion and renewal have been made since my last report. I am happy to say they have been entirely successful. The people gave as they felt able, and our good ladies prepared a fair and festival, making their entertainment very attractive, and as the result we have something over *seven hundred dollars*, most of which will be expended on fitting up the church and purchasing an organ.

Our plans are already being executed, and include the graining of the interior woodwork in oak, and the covering of the walls with fresco paper, the purchase of new stools, cushioning the seats, and a thorough coating of paint for the exterior, which will make us the most attractive church in town. With deco-

rations overhead and all about us, carpets under foot, and resting comfortably upon seats which have heretofore been regarded as most uncomfortable, surely the ministrations of the sanctuary should be a rich spiritual feast, none the less nutritious that our surroundings appeal to the æsthetic in our nature more strongly than before.

---

#### WISCONSIN.

Rev. H. N. Payne, Wausau and vicinity.

#### *The Labors of a Theological Student.*

My work at Wausau has been a new one to me, but an exceedingly interesting one. It was new because I never had preached any before; and it was new in the character of the society and all their influences surrounding the place. It was interesting because of the varied experiences I there enjoyed. Before I reached W—— I met and conversed with two men from whom I expected sympathy and encouragement, but received none. In fact if I hadn't determined to go ahead, and succeed if it were among the possible things; if I hadn't thought "it is the Lord's work and he is able to carry it through," I should have wanted to turn back before I reached my field.

#### *Efforts to get a Place to hold Meetings.*

But I went forward. Arrived at W—— my first business was to secure a place to preach. We have no church edifice there. After various failures I received permission to occupy the Evangelical German Church building, when it was not otherwise occupied. This would give me one service each Sabbath (in the evening) and Sabbath-school in the afternoon. I occupied the building for some time. I gave offence to some, especially the Germans, by my refusal to participate in the decoration of the soldiers' graves on the 20th of May. I considered it a desecration of the Sabbath.

About six weeks after I began preaching in Wausau it became advisable to leave the German church, and the Methodists kindly made me welcome to



their church in the evening, as they had but one service on the Sabbath after I came. They have a pleasant little church. I preached there while I remained in Wausau.

*Labors blessed at Wausau.*

I was much encouraged during the whole of my stay in Wausau by the size and character of my congregations. They steadily increased in size from first to last, so that the church was filled full every evening. I made a special effort both in my intercourse with them and in the character of my preaching to interest the young people. I think I succeeded in this. I was on very pleasant terms with them and large numbers of them attended service. I preached one night to young men especially, and had a crowded house. In all my services the close attention of the congregation was marked.

*Germans Increasing.*

The population of Marathon County (of which Wausau is the county seat,) is, by a large majority, Germans. This class of people continue to come in faster than other settlers. The most vital question to be settled at Wausau is, will they finally crowd the Americans out? They have already done so to some degree. Presbyterianism has no hold upon the Germans. My own opinion, an opinion which I have formed somewhat careful, but which yet may be an erroneous one, is that there will always be a sufficient American population in Wausau to render a Presbyterian Church there highly desirable. For notwithstanding our weakness, this is the church which to the greatest degree commands the respect and confidence of the American people.

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*ILLINOIS.*

Rev. J. Myers, Mill Co.

*Some Inquiring What they must do to be Saved.*

God has blessed us. Our congregations have been constantly increasing, and the interest in the preached word has been quite marked. Often, while

speaking, my heart has been warmed, when I saw the tearful attention with which I was listened to. And we have also been cheered at our last communion by the addition of five on profession of their faith. This now makes seven in all. Two others, who believed that they had found Christ, removed to Kansas, before they had an opportunity to unite with the church. Had they remained, they would have been quite a help to us. But our loss will be the gain of some other church. A number more, I believe, are serious, and inquire what they must do to be saved.

*"Hard Times" felt by Minister and People.*

You see that we have reason to be encouraged, and press forward in our work. Still, just now, there is a great drawback in the hard times. As you know, the church at Will is in the midst of a farming community, and this year the crops have been a complete failure, so that now money is very scarce. Most of our people, if not all, are still in debt for their farms, &c.; and now, while money is due, no one has anything to sell to meet his obligations; and I confess that I feel the effects of hard times as I never did before. Little as I get, I would rejoice did that little come regularly. The Society is greatly behind hand in regard to my salary, and when they will be able to pay up fully I do not know. I sometimes ask, "What shall we eat," &c. Still we look to God, who knows our wants, and will provide.

Rev. Hugh Lamont, Ridgefield.

*Another Church.*

Our church edifice is in this village, and there is a good farming community about it. We were organized in 1837. For about fifteen years after that date our membership was somewhat strong. Many came great distances. But as churches were established in growing towns about, we were called to give up many of our membership. Perhaps half a dozen churches have been partly



organized in this way. Some have gone Westward. One or two large districts were neglected in early times, and the enemy has sown the tares of Spiritism, Universalism, &c. We are making inroads among these. I have found to my entire sorrow that a majority of those errorists were once nominal orthodox Christians in the East. Our growth has been hindered by the want of pastoral labor during nine years.

We have a *morning* and *evening* service. The first has almost doubled, and the later tripled in the last year.

My greatest discouragements are the evening service and Wednesday afternoon prayer-meeting. A former professor has many hinderances in attending those.

We have an interesting Sabbath-school with an average attendance of seventy-five. Sabbath-school evening concert, monthly and popular. In the Sabbath-school I have charge of a young people's class, averaging forty.

I am greatly encouraged in this work. We have a country Sabbath-school in connection with us of about fifty members. I have preached in this and another district with a good audience.

We are the only church in this place. What I desire more than anything else is a thorough revival. In winter the prayer-meetings are from house to house. We have had several additions and will have more, we hope, at our next communion.

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#### MICHIGAN.

Rev. S. Warren, Wyandotte.

*Success notwithstanding many Hindrances.*

At our last communion season—in September—we received six on profession of faith, four of whom were Sabbath-school scholars and *children of the church*, and the other two were wives and mothers from the neighborhood five and a half miles out, where I have preached occasionally. Our congregation has grown slowly during the year, as has

the Sabbath-school. The whole number added to the church is twenty-three, of whom twenty-one were received on profession of faith. As I have written before, this is a *peculiar* field—four-fifths of its population being a medley of Irish, Germans, Welsh, English, Scotch and native Americans—drawn together by the great iron works here. These “mill men” are a harder set than I had supposed; but, to some considerable extent, they can be reached *through their children*. The mass are either Catholics or infidels, and there is much intemperance and Sabbath desecration, &c., among them. The year's experience has demonstrated the importance of our little church here *living* and *working*; also that it has a hard soil in which to grow. I believe that in every respect the brethren feel stronger than they did a year ago, though still weak. They have raised six hundred dollars' salary by slip rents; have paid off the balance of their church erection debt; carpeted the house, and are now making an effort to obtain a *parsonage*. I have secured several hundred dollars from friends in Detroit to aid the church in this enterprise.

#### *A Painful Providence.*

The year, though in some respects a pleasant and prosperous one, has, in other respects, been to us a year of peculiar affliction and trial. Our dear eldest son, a youth of seventeen years, of uncommon mental endowments and great promise, has been, since June last, an inmate of the *Insane Asylum*. The cloud had overhung us for more than two years, occasionally broken by the brightest sunshine, and sometimes wholly disappearing. No one, who has not *experienced* its like, can *imagine* what a sorrow and trial it has been to us. It has so preyed upon the fountains of my nervous system, that I have been almost incapacitated for my work. For years my health has been giving away; and, for some months past, it has seemed to be *duty*, after the expiration of my year's engagement with this people, to *take a vacation* of

one or two years from *study* and the *care and anxiety of a pastor*. Accordingly I so intimated, a few weeks since, to the trustees and elders. They subsequently presented me a series of resolutions, adopted at an informal meeting of the church and society, expressing regret and sorrow at my decision to close my labors here with my first year, and kindly assuring me that it was the desire of the people that I reconsider my decision. But the reasons for it still remain, and medical friends say it is necessary for me to take the contemplated vacation, if I ever expect to regain ability to study and preach with any satisfaction to myself. So, with the kindest feelings on both sides, I closed my labors as the stated supply of this church with last Sabbath. I hope and *believe* that God will provide them some one better and stronger than myself to take my place.

Rev. Hosea Kittredge, Mason.

*A Church Edifice Dedicated.*

The past has been a quarter full of stirring interests with me and my little church. My health has been unusually good, better than for many years; for this I thank the Lord. I have filled every appointment. *We have finished, furnished, paid for, dedicated, and occupied our new meeting house.* For symmetry, beauty, and comfort it is all that we need to wish. It has been built and paid for at a sacrifice, and with hearty good will dedicated to the worship of God. We have had one sacramental season with the addition of three members by profession to our church. We have a Sabbath-school and Bible classes that outnumber, considering the people from whom they come, any other with which I have been connected. Its interest in committing the scriptures is wonderful, some of the children and teachers come on foot three miles.

You can readily imagine the enjoyment we have in our new spiritual home. This people, and our Sabbath-school, and meetings, had long been

troubled by the interruptions of a bold infidel. He was a source of alarm and grief to us and all religious people. I asked the Lord to give me wisdom and grace in planning to get rid of him; he was always in the Bible class. The Lord heard and answered, the infidel left without any excitement. The people express their joy that we are no more troubled by the effusions of his infidelity.

We are a little flock in a community where infidelity and irreligion have greatly abounded. The institutions of pure religion are just being established, and are happily being felt and increasing in power.

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**TENNESSEE.**

Rev. Andrew Phillips, Kingston.

*Prayer Answered.*

The meeting of Presbytery held in this church in September, was one of unusual solemnity. On Friday morning of the session, special prayer was offered for restoring to health a young lady from Germany, visiting friends and relatives in the congregation, whose mother had died of severe fever only a few days previously, and the daughter was dangerously ill when the Presbytery convened. The prayer has been answered. In the afternoon of the same day, a prayer-meeting was held for a revival in each church of the Presbytery this fall and coming winter; Saturday, special prayer-meeting for the Synod's College, Sabbath-morning a prayer-meeting previous to administering the sacrament.

*A Revival in Connection with Meeting of Synod.*

The Synod's meeting which was held in Maryville, was so much blessed, that at the close of the session a revival of much promise began in the church. The tone of piety and faith I think is growing in the churches, and in the hearts of the ministers of the Synod. The work of establishing colored churches, in which Rev. Mr. Levere of Knoxville is engaged, has been much blessed.

*"Overcome Evil with Good."*

You read of men of peculiar piety and

superior knowledge as needed in the Church South from the North, and you probably have some discouraging reports from the churches, while men return from the South, who bring no good report from the land; but the secret of all the trouble is found in that it is very hard for hearts called Christian, to practice our Saviour's words, "Love your enemies!" That text carried out will heal all the wounds, revive all the church, and unite the Church South with the North once more never to be divided.

Give that text in reply to every complaint that comes upon the south wind, and let the north wind bear on the gale, "We will love one and all, for Christ's Church must not be divided. The rose-bush that bears the rose with its sweetness has the thorn, yet we complain not of the thorns, nor do we cease to cultivate the bush with care and pleasure, how much more should Christians cultivate the roses of the tree of Christianity, and not be complaining of thorns, as if these only grew on the tree Jesus hath planted. Talent and knowledge are blessings if sanctified by Divine love in the heart; but if not they are swords of war in the hands of professing Christians.

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#### PENNSYLVANIA.

Rev. A. Brownson, Garland.

##### *Then and Now.*

I am a home missionary under quite different circumstances from those of my youth. During two years I traversed the mountainous and then wild regions of Delaware and Otsego counties of New York, living on johnny-cake and wild game; preaching in log houses in winter and often in summer under the shade of the primeval forest, but happy in the service of my Lord and Master. Then I could give interesting reports of sinners converted, backsliders reclaimed and believers edified. But such a quarterly report as I can truthfully write, duty requires me to send you. The usual duties of preaching and visiting families have been performed. Our

Sabbath-school and Bible class have been suspended at present, on account of the badness of the roads and the uncomfortable state of the weather. We have a Friday evening prayer meeting, and make monthly collections. The temperance cause is still prospering.

##### *The Confession of Faith and Catechism.*

I have given much attention relative to the instruction of the people in the doctrines of grace as set forth in our Confession of Faith and Catechism, and which we believe to be in accordance with the scriptures. I have endeavored to free them from the misrepresentations which have been propagated during many years, and the elders and leading members of the church have assured me that I have done a good work, and one very much needed in this part of the country.

Rev. Jas. A. Little, Hokendauqua, Lehigh Co.

The church of Hokendauqua in the Lehigh Valley, is numerically small, but composed of sterling materials. It came into existence as a fully organized Presbyterian Church during last year, but it had been for many years one of the outposts of Rev. Mr. Earle of Catasauqua, where he held service Sabbath afternoons. It owes its existence mainly to his unwearied efforts for many years, and now he reaps the reward of his labors in the organization of this little but vigorous church. The large furnaces there in operation will bring to that town in time a large population, and furnish ample material for a good congregation and Sunday-school. The gentlemen interested in these furnaces, and directors and stockholders of the company, are, for the most part, interested in the moral and religious condition of the citizens of the place, and have rendered substantial aid towards its present prosperity. A neat church edifice has been erected, and a good bell procured, whose silvery tones sound through the village calling the people to turn their thoughts toward the sanctuary. The money to purchase



the bell was procured by the special efforts of the Sunday-school pupils, and at the

#### *Bell Jubilee.*

These youth were as much interested as any of the adult members of the church and congregation. The first communion service in their new and attractive building was specially interesting. In the morning two elders were ordained by their pastor, Rev. J. A. Little, and in the evening of the same

day the Lord's Supper was celebrated, when eleven new members identified themselves with the church. This little organization evinces its vitality by resolving to take up a collection for all the enterprises of the General Assembly. At least one such collection is to be taken up every month, notwithstanding there is a debt of seven thousand dollars on the church edifice. This noble resolve ought to put to the blush many larger and older congregations.

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## Church Erection.

### *DO THEY HELP THEMSELVES?*

BY THE CORRESPONDING SECRETARY.

This is a question often asked concerning the feeble congregations at the West, when they apply for aid in church building. The impression is that there is a great deal of wealth in the West; and it is true, only we must remember that that wealth is largely in Eastern hands.

The larger enterprises in all new settlements are generally carried forward by the capital of non-residents. This is true of the South as well as of the West. The real settlers in the little towns in which we try to build churches, along the Western railroads, are generally of one of two classes. Either they are poor men with families who have been compelled to find a home on cheaper soil, or they are young men just beginning business-life and unable to render much assistance to any cause. Both classes have everything to pay for and little to pay with. If farmers, perhaps they have had their crops cut off by grasshoppers; or, if traders, they feel the poverty of the farmers in their trade.

Besides, it must be borne in mind that in Iowa, parts of Kansas, Nebraska, and parts of Missouri, all lumber must be transported from a distance and at great expense.

Under these circumstances the effort to build is nothing less than an arduous struggle. I know that the people generally do their utmost. Many a pastor also is well nigh overcome with the burden of care and anxiety laid upon him in such an effort.

In a recent letter the pastor of a little church stated that his building committee were all impenitent men, who not only laid the labor upon him, but gave him his choice to make all the financial advances at his own personal risk, or stop work till the money came; and it seemed inevitable that after striving all summer to secure a house of worship he must still see his congregation *winter out* another season.

I have before me a letter from an elder in Kansas who states that he



has "had the whole work on his hands." He has "*put up and burned the bricks*, and bought the material for the foundation, made all contracts, and all collections."

More than this, the same earnest elder finally mortgaged his own home in order to complete the church, and now is in danger of losing it unless he can be speedily assisted. Several of his bretheren in the same Synod have made a special appeal in his behalf. I hope that God will bring to view some cheerful giver who will furnish the requisite relief—at least a part of it.

Those who were at the late Pittsburgh Assemblies and heard the Rev. Mr. Lewis, of Humboldt, Kansas, describe his experience in church building,—acting as his own architect and financier, and even working at the sawmill with his own hands, and at the same time "praying that the rickety concern might not break till the church lumber was sawed,"—may have gained some idea of the difficulties attending such an enterprise in the West; only they will need to generalize the experience of Mr. Lewis, and assign it substantially to scores of others. The least that the Church at large can think of doing for these brethren is to share their burdens so far as they can from a distance—namely by their material contributions and their prayers.

#### REAL EXERTION TO ERECT A CHURCH.

A church has recently been dedicated at West Point, Indiana. Rev. Dr. Rice, of Lafayette, preached the sermon. The pastor, Rev. Luther Temple, says:—

After listening to an interesting discourse from Dr. Rice, I made the statement of our case, and that we could secure an appropriation of five hundred dollars from New York, provided we raised the balance.\* Twelve persons subscribed about half of what we needed, and the rest of the congregation made up the balance.

When we came to the last fifty dollars it seemed that it could not be raised, when a noble youth of eighteen, who joined the church last winter, notwithstanding he had at first signed and paid one hundred dollars and now subscribed fifty dollars more, arose and said, I will be one of five to make up the balance. The names were called faster than I could write them.

Miss ——— took the last ten dollars. She who has braved all weather in soliciting means for the work, was the first to do and give, and the *last* to give.

Praise the Lord for what he has done for us and ours.

Our house and lots have cost us five thousand two hundred dollars. We have not fenced the lot. It will take one hundred and fifty dollars; but we can do that next year; and then we want a bell by-and-by.

We have raised three hundred and twenty-five dollars for furnishing the house, and want another hundred. Besides we need a Bible and three dozen Hymn Books.

To the Home Missionary Committee and the Church Erection Committee we owe all we are to-day more than we were three years and three months ago, when I first became a home missionary.

Now my prayer is, that the Lord will revive us, and add to our number such as are to be saved.

#### FROM BALDWIN CITY, KANSAS.

Rev. V. M. King writes:—

A few days since I learned that the trustees of Black Jack church had not acknowledge the receipt of your check. It came safely to hand, and met a great

want. We should have had the house plastered a month ago but for the early freezing weather. We now expect to be able not only to plaster, but also to put in permanently the pulpit, and the middle block of pews. This is much more than we expected when we began the enterprise. The Lord be praised for what he has wrought for us. And we do feel a sense of obligation, which language cannot express, to our Church for the aid given us through your Committee of Church Erection. Without this aid we could not have built our house; and without a house of worship we could make but little further progress.

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#### THANKSGIVING.

The following note to the Treasurer of Church Erection from Rev. H. Kittridge of Mason, Ingham Co., Mich., tells its own story.

Your check for \$500 in favor of the Presbyterian church at Delhi was received by me on New Year's evening, and the next day communicated to the church, and passed into the hands of the trustees.

The church received it as a special favor from God through your hands and publicly acknowledged their obligations to him in prayer and praise. The relief to that little band of eleven members, who built the meeting house is great, in that their debts are all cancelled, and they can enjoy their beautiful sanctuary.

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#### CHURCH BUILDING IN TURKEY.

Mr. Tracy, of Marsovan (three hundred and fifty miles east of Constantinople), wrote, September 16th, to the *Missionary Herald* a narrative that will be suggestive to churches in the United States building or needing houses of worship. The piaster is but eight cents, but in the intense poverty of the Armenians, may be translated by dollars for a poor American congregation.

A year ago or more, the brethren of the Marsovan church seriously undertook the task of building a house of worship. After a good deal of consultation they concluded that, by strenuous effort, they might raise ten thousand piasters,

besides supporting a preacher. On that condition the Board made them a grant. They have built their house. The money was all used up before it was half finished, but they went on giving more, until their contributions for this year, instead of ten thousand, amounted to about nineteen thousand. In addition to this the brethren had worked very much with their own hands, four or five of them giving most of their time to it, and the women cooking food for the workmen, or bringing various sorts of gifts. Several times, when they were discouraged, we would say, "Go ahead! the Lord will provide. Don't be afraid of the Red Sea till you come to it."

At last, on Saturday of last week, they came saying, "We're in the Red Sea up to our necks. We are in debt fifteen hundred piasters!" We said, "Hold on till to-morrow." The church was to be dedicated the next day, though it had no windows in it, no plastering, no pulpit. We hung up white curtains, and made it look as respectable as we could.

On Sunday, about twelve hundred people came to the dedication. We had interesting exercises, and all passed off well, several preachers taking part. But the hardest thing came last—the collection. What hope was there of drawing much more out of a poor congregation, who had exerted themselves, they felt, to the utmost? Glancing our eye over the assembly we said, inwardly, "Will it do or not?" Gathering a little courage, we determined to go ahead. Their enthusiasm got kindled, and the consequence was, that in about half an hour the brethren raised four thousand piasters, about enough to pay the debt and complete the work! This raises the native contributions, in all, to twenty-three thousand, *besides their work*, instead of ten thousand.

Last Sunday, in Marsovan, seemed to be a new kind of day. The exhilaration, the happy faces, the jingle of the money, made a most agreeable confusion. I never saw the brethren and

sisters appear so happy before. Protestants from neighboring towns and villages came in, and shared in the enthusiasm. I think they all went home with new impressions as to what can be done where there's a will.

#### **PRESBYTERIAN BOARD OF FOREIGN MISSIONS.**

Having given in our last MONTHLY a sketch of the Board of Education, we would in our present number lay before our readers a comprehensive view of the present work of the Board of Foreign Missions, from materials contained in the January *Foreign Missionary*, published by the Board.

During the year 1869 the Board sent out twenty-one *new* missionaries and assistant missionaries to Brazil, Japan, China and India; whilst eleven who had visited America returned to their fields. The present force of the Board is 87 missionaries, 3 missionary physicians, 1 missionary superintendent and teacher, 20 female missionaries, besides the wives of missionaries; 22 ordained native ministers and licentiates, and many native assistants. There are in connection with the different missions 50 churches with a membership of about two thousand.

#### *Missions to the Indians.*

From an early date the Board has had missions among the American Indians. Those now under its care are, the Ojibwas in Northern Michigan, the Omahas in Nebraska, the Creeks and Seminoles in the Indian Territory and the Navajoes in Arizona. Another Mission within the United States is that of the

#### *Chinese in California.*

This mission is still under the care of Rev. A. W. Loomis. By conversation, teaching, and preaching, by tracts and Chinese assistants, he has sought the spiritual good of these idolaters. The little church occasionally receives accessions from those who have been brought up in heathenism, and as frequently sends forth its members to other lands. Some return to China, and some go far

from the influence of the mission into other States or Territories, but generally they hold fast to their faith.

#### *In South America*

are two distinct missions in two important countries,—the United States of Colombia, and Brazil. Bogota is the only mission station in the former. The prospects of this mission are now encouraging. The Romish power perceiving the permanent character of the work, and that it was beginning to tell, have shown of late much hostility. The priests denounced the school and threatened excommunication upon all who supported it, and violent measures were spoken of if proselytism continued. These things have helped the work so that when the new chapel was opened for worship, some of the leading men of the capital were present. Cases of conversion and additions to the Church have been reported.

It is ten years since missionary operations were begun by the Board in Brazil. Their are now seven male missionaries, with two lady assistants, occupying three stations centreing at Rio Janeiro, at each of which is an organized church, beside three others at out-stations. In these churches there are about two hundred and sixty communicants. Truth is taking effect wherever the missionaries have been able to labor. Tours into different places have been made, and much seed of the word has been sown. The Church in Rio Janeiro is still worshipping in a hall. Efforts made to purchase a suitable building for a chapel, or a lot on which to erect one, have failed, but the brethren are hopeful of soon finding a place that will suit. Four young men are prosecuting their studies for the ministry. Besides the organization of two new churches, several have been added to the other churches the past year.

Crossing the Pacific until we reach Japan we come to the

#### *Japan Mission.*

Here we find four laborers at work,



Dr. Hepburn, and Rev. Messrs. Thompson, Cornes and Carrothers. Until the last reinforcement Yokohama was the only station occupied, but it is now deemed advisable to establish a second at Yedo, and preparations have been made to carry this into effect. Three interesting conversions have been reported, and these converts have not been disturbed by the government. A spirit of inquiry is aroused among the people, and especially among some of the Buddhist priests and the upper classes. The Bible has been eagerly sought and purchased by not a few, and books on the evidences of Christianity have been read. Much preparatory labor has yet to be done, but the opportunities for prosecuting the work are already many, and the churches need not hesitate to push it forward with more vigor and power. Preaching of the word, instruction of the young, and relief of the sick in the dispensary, under the supervision of Dr. Hepburn, are the chief agencies for reaching the people.

In our Westward journey we arrive at  
*The Missions in China.*

It is little more than a quarter of a century since the first mission of this Board was established in that vast empire. In this period much has been accomplished, and much attempted that will have an important bearing upon future evangelistic movements. Nearly all of the early band of missionaries have gone to the better land, the only veterans in the field at work are Loomis in California, Happer in Canton, McCartee in Ningpo and Hepburn in Japan. All the others now in China have entered upon the service since 1850. The mission work in China is assuming large proportions. An impulse in the way of new laborers has been recently given to it. Five missionaries and one assistant missionary having been added to the force the last year, making in all twenty-two missionaries, six female assistant missionaries, besides the wives of missionaries.

The most Southern Mission is that of Canton, established in 1845.

Going north we reach the city of Ningpo, and this with the cities of Hang-chow and Shanghai now constitute the one Mission of Ningpo. The native churches in connection with the Ningpo Station are vigorous, some of them have settled pastors. In one of them an excellent church building has been erected, and others are anxious to strengthen their position by similar houses of worship. At Shanghai the press is in successful operation; it prints more pages than the combined printing establishments of all the other Missionary Societies in China, and is thus an important agency for the diffusion of the truth.

To the churches in this mission many have been added during the year, and the present church-membership is over 600. There are five ordained native ministers in the mission, twenty-two stations and out-stations, where the gospel is from time to time proclaimed, and twenty-four chapels of various kinds used for this purpose. Boarding and day-schools are in operation, and some of the young men are looking forward to the ministry.

Farther north, in the Shantung Mission are two stations, Chefoo and Tungchow. Rev. Messrs. Capp and Eckard have gone the past year to join this mission. The other members are Rev. Messrs. Nevius, Mills and Mateer and their wives, and Miss M. J. Brown and Miss Patrick, at Tungchow; and Rev. H. J. Corbett and his wife and Miss C. B. Downing, at Chefoo. There have been some interesting cases of awakening and conversion, and also of missionary effort on the part of native Christians reported the past year. These aggressive movements have developed opposition, and some have suffered imprisonment and loss for the cause of Christ. Such have, however, stood firm to their profession, and have witnessed nobly for the truth. As the cause advances, the missionaries fear similar or more determined hostilities; but if so, Christ will take care of his own and will cause the wrath of man to praise



him. In the Pekin Mission some of the Chinese churches support native catechists and contribute of their means to other purposes.

The next Asiatic Mission is that of

*Siam,*

Which has two stations. At Bangkok are four missionaries, at Petchaburi two, with their wives. If these two cities enjoy the labors of six missionaries, two of whom have recently gone out, the other cities and towns of the kingdom are without a preacher. Though a few have been received into the communion the last year, the people, as a whole, show no interest in Christianity. Liberty to preach the gospel everywhere in Siam is granted.

If we travel 500 miles north of Bangkok, we arrive at the Mission among the

*Laos.*

The communication between Chiengmai, the capital of the country, where the missionaries are located, and Bangkok, is very infrequent. This interferes greatly with the correspondence of the laborers, and generally many months pass by without hearing from them. The reports that have come have been cheering. The King had granted them land on which to erect houses and a chapel. Persons high in authority were interested in them, and they had been permitted to receive three persons into the church. The missionaries are Rev. D. McGilvary and Rev. J. Wilson and their wives.

The other mission in Asia is that of

*India.*

This was the first mission of the Presbyterian Board in the East, and to it much prayer and means have been given.

The mission stations extend from Allahabad to Rawal Pindi, in North India, a distance of 900 miles. Covering this territory are fifteen stations, and several sub-stations, at which are native laborers. Four Presbyteries have been organized, which, with the Saharanpur Presbytery, make five within the bounds of the two missions, Furrukhabad and Lodiana.

Our space will not permit the giving of details of those stations which stretch from Allahabad, on the Ganges, north-westward, nine hundred miles.

In the lower or Furrukhabad Mission are six stations, and twelve missionaries.

In going up the country from Calcutta, the first station reached is Allahabad, on the Ganges. The next station is Futtehpore under the care, at present, of native laborers; then Etawah on the river Jumna. To the north-east of this place is Mynpurie. Forty miles east of Mynpurie is Futtehgurh with its sad memories in the times of the mutiny, and where the largest native church of the Board is found. Within three miles of this place is the large native city of Furrukhabad, where Rev. Messrs. Kellogg and Ullmann are laboring.

The upper or Lodiana Mission, still farther to the northwest, embraces nine stations and several out-stations. Seventeen missionaries are connected with it. The ramifications of this mission are larger than those of the other. Here is a press in constant operation, pouring out its treasures in a rich religious literature, and supplying many of the missions of Upper India with the word of life. The educational institutions of Lahore are on an extensive scale, ranging from the common bazar school to the college. The stations of this mission do not lie contiguous to those of Furrukhabad. Several important cities are passed, and between two and three hundred miles traveled, before Roorkee, the first station, is reached. The other stations, Dehra, Saharanpoor, Lodiana, and others reach from the headwaters of the Ganges at the foot of the Himalayas to the head waters of the Indus in the Punjaub.

This is one of the most interesting of the missions of the Board.

*In Africa*

The gospel work is carried on in Liberia, and at Coriseo, just north of the Gaboon Mission of the American Board.

The Board has also one missionary among the Jews, and aids with funds missions to papal Europe.

The monthly organ of the Board is "The Foreign Missionary" published in New York, at fifty cents a year. The Board also issues a children's missionary paper.

#### RAILROAD CATASTROPHE.

"The westward bound freight train, No. 10, on the Chicago, Rock Island and Pacific Railroad, running in two sections, collided at Cove Point, near De Soto, Iowa, at half-past five on the evening of November 22d last; killing two men and wounding five others. The names of the killed are, A. Smith, a resident of Quincy, Michigan; and a stranger named Spaulding. B. M. Nordyke has his right rib broken, and received severe internal injuries causing hemorrhage. Little hope is entertained of his recovery." So said an Iowa Journal.

On the following morning, says the Rev. E. E. Baylis (Tuesday), I was called upon about three o'clock to go and see Mr. Nordyke, it being thought that he could not possibly last much longer. Praying for God's presence to go with me, I wended my way towards the hotel.

On entering the sick chamber, I saw the father standing at the head of the bed nearly heart broken; while his younger son sat at the foot with his face buried in the bed clothes. There lay the injured man, severely bruised and very much swollen, his hair all clotted with blood, his lips livid, and breathing with great difficulty. The scene is vividly recalled to my mind's eye as I try to describe it.

The father of the injured man, beckoned me forward, pointed to his son and said, "Oh, sir, talk to him!" Not knowing the poor fellow's spiritual condition, I stood for a moment in silent prayer for God's guidance and blessing. After which, bending over, I said in a low voice,

"My brother, the blood of Jesus Christ, God's Son, cleanseth from all sin; he came into the world to save sinners, and he said, 'Him that cometh unto me, I will in no wise cast out.' Have you fled to Jesus? You are evidently near to death; are you prepared to die?"

His eyes opened, his lips slowly parted, and, in a clear voice, he said, "Yes, sir. His 'blood cleanseth from all sin.' I have not lived as I ought. I am a professor of religion; but have come far short of my duty." Then, with much earnestness, he said, "God be merciful to me a sinner."

As I was anxious to ascertain on what he rested his all for eternity. I asked, "On what do you depend for an entrance into heaven?" "*On Jesus alone*," was his clear, emphatic reply.

"Would you like to leave any message for your wife and friends?" I inquired.

"Tell them *I believe I am going home* to heaven," he replied. Then turning towards his father, who still stood near, he said, "You wont forget me, will you, father?"

Bursting into tears, and laying his hand on his son's head, he said, "Oh, how can I forget you, Bethuel! You have been a good, dutiful boy to me! Always ready, strictly honest, and truthful. Oh, how shall I give you up! Thank God for that blessed Saviour! You are going to meet your mother, my boy; and I shall soon follow. Look alone to Jesus, and don't talk to me."

I sat with him until eight o'clock in the morning, went home to breakfast, and as soon as possible returned. His wife and two little ones, sister, etc., shortly after my return arrived. "You will meet me in heaven, wont you?" he said to his wife. He died on Thursday evening trusting in Jesus. What a blessed death bed! For him "to die was gain."

Reader, are you ready for as sudden a call?

Now that the number of converts to Christianity in China amounts to 5000, including men of all classes, it is rapidly ceasing to be the religion of foreigners, and is becoming naturalized to the soil. This is doubtless the occasion of the special opposition of the learned class of late, and of others whose craft is in danger.

## The Publication Cause.

### OUR BOOKS.

Of *The Saviour we Need*, by Dr. Helffenstein (60 cents), our neighbor, *The Presbyterian*, remarked that it was "a book somewhat old-fashioned in style and teachings, but full of weighty truths uttered in an earnest manner." The (Dutch) Reformed *Christian Intelligencer*, having less dread of old-fashioned ideas, speaks more enthusiastically of it. It says, "This little volume has a value in the inverse ratio of its size. It is as fine a specimen of unctious and evangelical preaching as we have recently met with. It is the crowning work of a long life of useful and laborious service in the ministry. It contains thirteen chapters, in each of which one of the precious truths which centre in Christ as the only and all-sufficient Saviour is presented with a clearness and earnestness that cannot fail to convince the judgment and impress the heart of the reader. The book goes out on a mission of love, and has our hearty prayer that it may win many souls to Christ. The prefatory pages by Rev. Mr. Ganse, contain the warm utterances of a heart aglow with love to Jesus in behalf of true piety, and bear noble testimony to the worth and usefulness of the venerable author."

Yet we judge that our quondam Old School contemporary does not greatly fear old ideas, for it remarks of our *Seeing Jesus*, by Rev. Henry A. Nelson, D.D., *Joseph, the Hebrew Prince of Egypt*, in Bible Language, and *Golden Songs and Ballads*, "Three excellent books for children—books of the *old style*, which has never been surpassed by the floods of fiction that crowd our Sunday-school libraries to-day. Bible narratives have a pathos and a beauty, both tender and *true*, which make them, after all, better than anything we can write or publish to interest children. 'Golden Songs' is very much in the style of Dr. Breed's 'Home Songs for

Home birds,' one of the most popular collections of poetry for children ever published. But the selections are new in many cases, while numerous old favorites are also to be found in its pages. Some mother evidently compiled this choice little collection." We are sorry to add, however, that the acumen of the editor is at fault, since the Golden Songs were compiled by a maid and not by a matron.

Sorry we are, but so it is that the tragedy of "The Spider and the Fly" is constantly re-enacted in the world. Especially are snares laid for the feet of youth depending for support on their own labors, often orphans, or wellnigh friendless. With relatives careless of duty or incapable of giving them godly counsel, these boys and girls fall too often a ready prey to the ensnarer of souls, with his many servants. To illustrate these dangers, to warn against them, to lure to better ways, is the aim of Mrs. J. McNair Wright in her *The Ohio Ark*, just issued (\$1.10). Sabbath breaking, bad company, bad books, deceit, fraud, are the sins pointed out as to be resisted; resting in God is shown to be the armor of defence. We trust that it will also awaken Christians to sympathy for these youth, and to efforts to win them to Christ. The book is so fresh in its characters and incidents that it cannot fail to be popular. The "Ark" was a show-boat that floated down the Ohio.

Of *The Craythorns of Stony Hollow*, by Mrs. Hildeburn (\$1.10), the *National Temperance Advocate* says, "This is an interesting and instructive temperance story, showing the evils of intemperance and the necessity of grace in the heart to overcome temptations. It is just the story for the boys to read, presenting the only sure and safe refuge in times of severe trial and strong temptation. We have added it to our list of temperance books, and will send



it by mail on receipt of price." The *American Presbyterian* remarks very truly, that in it "the effective lessons taught are not marred by the extravagance or offensiveness of the mode, and the *power of grace* is shown to be the only sure defence against vicious propensities."

#### THE MEN FOR WHOM WE WORK.

To some of our city brethren the work of the Publication Committee seems of minor importance, but to the men on the frontier it seems not so. Hear them. From Wisconsin one of our Home Missionaries writes to the Secretary:—

"I have just received a package of books and tracts from you. They are just what I want and have been wanting for some time.

"I prize highly 'Bowen's Daily Meditations,' and 'Life of Brainard.' I intend to read both, and expect to be a better man thereby.

"I have already commenced reading 'Leaves of Consolation,' for we have been very much afflicted. Our dear little daughter, seven years, six months and ten days old, was buried last Sabbath. Our hearts have been made to ache. A wave of sorrow has rolled over us.

"We have gone to the Saviour for comfort and we think we have received it. His words 'come unto me,' 'Lo, I am with you always, even unto the end of the world,' seem precious. The Bible, oh, how full of precious promises!

"Then we peruse 'Leaves of Consolation for the afflicted' and are greatly refreshed and strengthened.

"All the books are good, and valuable. I shall read the tracts and then give them to others to read.

"Accept my heartfelt thanks."

#### NOT BLANK CARTRIDGES.

From Minnesota another writes to the Secretary of Publication:

Herewith please find twelve dollars contributed by the First Presbyterian Church of Mankato to the funds of the Publication Committee. The offering is not what I could wish. You know that our Zion stands on the frontier of

the "great Northwest," where we have much to do in directing the movements of the front ranks in the army of the Lord; yet we wish to say, "*We remember you*" in something more substantial than words. May the Lord bless your noble cause. You need not fear that your packages of tracts sent to the frontier will be wasted. They may be fired off into the waste basket as so many blank cartridges by the pastors of Eastern churches, but they are the *red hot shot*, when used by the pioneer missionary, that send consternation and defeat into the stronghold of the enemy.

"Sow broadcast" over these beautiful prairies of the West, leaflet, tract, and book, they will not be lost. The husbandman may go forth weeping as he bears this precious seed, but it will not be long before you will be greeted with his exclamations of joy as he returns again bringing his sheaves with him.

You will rejoice to know that at our last communion we received twenty-six members on profession of their faith in Christ. We can truly say, "The Lord hath done great things for us; whereof we are glad."

#### THE HYMNAL.

There are churches desiring to introduce for public worship a book containing *tunes* as well as hymns, larger than our "Social Hymn and Tune Book." To such churches we would suggest the desirableness of examining *The Hymnal*, the books of hymns and tunes adopted by the General Assembly (Old School), and issued by the Presbyterian Board of Publication. It has been received with great favor by congregations of that (late) branch of our Church, and has points of marked value. It is published in nine different styles at prices ranging from one dollar to three and a quarter dollars. The dollar size (18mo sheep) will answer for examination, though not so handsome as the more expensive styles and larger sizes. The Presbyterian book store can furnish samples, or they can be ordered from the Board of Publication.



## LEFT UNDONE.

We fear that, notwithstanding our thanksgivings for the great things which God has done for our Presbyterian Church, we are not meeting our responsibilities. Reader, how is it in your church? From many of our recognized schemes of benevolence, those appointed by ourselves, we hear the cry of distress. The churches are absolutely neglecting to take collections for them. We hear these things with grief. It should not so be. Poverty and weakness account for small contributions; they do not account for neglect and omission. In this omission our Publication Cause finds itself too often included.

## A TRUE ELDER.

In the Rev. Mr. Niles' (of York, Pa.) sermon on the death of Elder Henry M. McClellan occurs this passage:—

"Unhappily," says Bowen,\* "it is when men most *need* to be watchful, when the flame of heavenly grace is flickering in its socket, that they are *least disposed to be watchful*. But, as men advance in holiness, ascend far above the region in which ordinary believers walk, we find that they become careful to an amazing degree. A habit of argus-eyed watchfulness is, in fact, itself the *evidence of a great victory over the enemy of souls*!" This profound truth in Christian experience was strikingly displayed, during the last years of Dr. McClellan's history.

The same apprehension of spiritual things which gave such earnestness to his own religious experience, was also manifested in his *habitual desire for the welfare of others*. Oh how he longed and prayed for those who had named the name of Christ, that they might be more spiritually minded and devoted to the Master's service! And, how he trembled for the impenitent, lest they should waste the whole of probation, and go down to eternal death! Bear witness, you that have heard his prayers and been plied by his exhortations! Bear witness, that if you do not dedicate yourselves heartily to Christ, it will not be because of *his neglect*! You cannot

meet him, at the Judgment Day, with the charge,—*henever cared for my soul!*

Nay! It was no more easy for him than for others, to introduce that most important subject, of which many are so reluctant to speak. It was no slight cross for him to leave home and business, and go to converse with those for whom he had prayed and wept! But, when he did so, who can doubt that it was *through the force of deep, spiritual convictions*, because he was in *the habit of walking with God*, and, in the spirit of Christ, was "seeking to save them that were lost!"

And then, how he rejoiced in the *conversion of souls*. Ministers of the Gospel usually receive a great variety of callers, and the subjects in which they are expected to sympathize are as various as the tastes and tendencies of men. But, one of the most memorable visits which Dr. McClellan ever made to my study, was, on a Sabbath evening, when, with hasty step and sparkling eyes, and a countenance beaming with joy, he rushed in and caught me by the hand, exclaiming "*Good news for you, my dear pastor! Take courage to labor on. Another soul has been converted to Christ!*"

## NEW BOOKS.

Charles Scribner and Co. continue their Series of *Lange's Commentary* with another admirable volume. It comprises *Proverbs*, translated and edited by Rev. Charles A. Aiken, now President of Union College; *Ecclesiastes*, translated by Prof. William Wells, and edited by Dr. Tayler Lewis, both of Union College; and *The Song of Solomon*, translated and edited by Dr. W. H. Green, of Princeton, all, under the general editorship of Dr. Schaff. The array of scholarship, as will be seen by these names, is unusually strong, and fully sustains the high character of this great undertaking. We desire emphatically to thank the publishers for their enterprise and faith in giving to Bible students this noble work. No more acceptable gift, than these volumes, can

\* In his "Daily Meditations."

be chosen at this or any season for a clergyman. Price, \$5.00 per volume.

Scribner also issues Dr. Hurst's translation of *Hagenbach's History of the Church in the eighteenth and nineteenth centuries*, in two goodly octavo volumes. We have sometimes queried whether Mosheim had done more good by his learning and accuracy, or harm by the character for dullness which he has stamped on Church History. People read Mosheim and then turn from a "Church History;" but let them taste of Hagenbach's pages and they will find that it may be most delightful as well as instructive reading. Our Basle Professor is so German that he can see little outside of Germany and cannot look across the Atlantic, but his volumes are full of valuable matter, fact and philosophy of fact, and are actually most readable—not at all Mosheimish. The religious history of these centuries is less known than that of earlier eras. It should be studied. Price, \$6.00.

There can be no question as to the propriety of the publication of a life of Joseph Addison Alexander. So remarkable a man, both in his native powers and in the use made of those powers, presents a picture that should not be lost. We cannot here attempt to sketch Dr. Alexander's life or character. The biographer, Dr. Henry C. Alexander, has done this and has done it well. If a good many facts and records of subordinate interest needlessly swell the bulk of the book, it is no marvel. It seems inseparable from the enthusiasm of a good biographer that it should be so. A second hand should prune; the author cannot. We think that there is danger of some mischief being done to young clergyman by this life—it may lead them to scatter their powers over too many studies. The amazing mind of Addison Alexander took in and held a multiplicity of languages, thoughts and things, the attempt to hold which would muddle and enfeeble minds of ordinary powers of retention. This aside, the stimulus to effort and scholarship which this record will give to the

ministry of the country will prove most valuable. Scribner. Two volumes. Price, \$5.00. The same firm also add to their Library of Wonders, *The Wonders of Pompeii*, with thirty illustrations; it is as interesting as its predecessors. The series cannot but be popular, for they combine instruction with amusement upon a fresh line of themes. Price \$1.50. Received through Smith & English, Philadelphia.

Dr. Brooks' edition of the *Æneid*, (six books) just issued by Claxton, Remsen & Haffelfinger of Philadelphia, by its charms brings up in painful contrast the days of our youthful study. Then the plain, tough Latin of Mr. P. V. Maro, on dingy paper, and in dingy covers was driven in with a rattan well applied by one who castigated three generations of the "best families" of Philadelphia. Now comes this beautiful Virgil for the boys, with map, fine paper, beautiful print, and illustrations profusely scattered on every page, all to be expounded (not pounded in) by the mild instructors of the day. To any of our compeers who wish to read a little Latin, we would say send for this volume. It has in addition to cuts of statues, coins, gods, cities, &c., notes and a vocabulary.

*The American Presbyterian Review* for January, opens with an article by Prof. H. N. Day, of New Haven, on the question, "What is it to think?" "Sin and Suffering in the Universe," is by Albert Barnes, who is to continue the discussion in the succeeding number of the *Review*. The other articles are, "The Meeting of the Evangelical Alliance in New York," by Prof. Schaff. Prof. Bascom on "Inspiration and the Historic Element in the Scriptures." "Biblical Theology, with especial reference to the New Testament," devoted largely to a survey of German writers, by Rev C. A. Briggs. "The Development of Doctrine," by Rev. James Milliken, and "Solomon's Song," from the *British and Foreign Theological Review*, together with literary intelligence.

*Our Monthly* has made its appearance,

and a good appearance it is. Designed to be a popular, readable, yet safe monthly magazine for Presbyterian homes, with varied contents, it promises to fulfill its design. We have examined this number with interest, and commend it with pleasure. It is published by Sutton & Scott, Cincinnati, at \$2.00 per annum.

In *Communion Wine*, the Rev. Wm. M. Thayer presents with much force the highest claims of teetotalism as against all fermented drinks. Some of his arguments are weak and some strong; many of his positions are well fortified. The Hebrew words are most incorrectly

printed. From the National Temperance Society.

*James Vick*, of Rochester, New York, has got out his beautifully illustrated "Floral Guide" for 1870, with nearly two hundred wood engravings of his flowers and vegetables. It contains full directions for cultivating flowers and vegetables and will be sent by mail for ten cents. Mr. Vick's reputation in this department is an established one. He spends \$20,000 in circulating his catalogue. More than all the churches of the late New School body give us in a year to circulate our books and tracts!

### HOME MISSIONARY APPOINTMENTS,

Made in December, 1869.

Rev. A. N. Freeman, Brooklyn, N. Y.  
 " P. Griffin, Middlefield Centre, N. Y.  
 " J. L. Kendall, Fly Creek, N. Y.  
 " L. F. Laine, Canisteo, N. Y.  
 " C. Smith, Ellicottville, N. Y.  
 " Wm. H. Adams, E. Greene, Pa.  
 " A. J. Snyder, Wilmington, Del.  
 " W. L. S. Clark, Nelsonville, O.  
 " L. P. Sabin, Central College, O.  
 " J. W. Thompson, Berlin, O.  
 " L. A. Aldrich, Indianapolis (Olivet), Ind.  
 " J. B. Brandt, Indianapolis (Seventh), Ind.  
 " E. C. Johnston, Pisgah and Mt. Vernon, Ind.  
 " A. G. Martin, Swan, Cedar Creek, and Hope-well, Ind.  
 " W. R. Adams, Brighton and Spring Cove, Ills.  
 " E. M. Barrett, Austin, Ills.  
 " J. H. Burns, Ravenswood and Norwood, Ills.  
 " L. W. Dunlap, Camp Point, Ills.  
 " E. F. Fish, Carbondale, Ills.  
 " M. Holmes, Lawrence and Chemung, Ills.  
 " John Shay, Brookfield, Ills.  
 " R. R. Salter, D. D., Jersey, Ills.  
 " W. W. Collins, Tekonsha, Mich.  
 " D. D. Hamilton, North Star, Mich.  
 " B. F. Murden, Canton and Dearbon, Mich.  
 " T. D. Marsh, Hastings, Mich.  
 " D. B. Gordon, Poynette and Lowville, Wis.  
 " Wm. Lusk, Reedsburgh, Wis.

Rev. Lemuel Leonard, Cottage Grove and Pierce-ville, Wis.  
 " Jacob Patch, Stevens Point, Wis.  
 " J. A. Laurie, Le Roy, Minn.  
 " C. Wisner, Garden City, Lake Crystal, and Madelia, Minn.  
 " C. Waterbury, Kingsport, Tenn.  
 " D. M. Wilson, Mars Hill and New Bethel, Tenn.  
 " F. L. Arnold, Marengo, Iowa.  
 " S. R. Griffith, Cedar Falls, Iowa.  
 " Thos. Lawrence, Lyons, Iowa.  
 " S. Phelps, Janesville, Iowa.  
 " John D. Jones, for Iowa.  
 " B. Mills, Ackley, Iowa.  
 " J. B. Allen, Clinton, Mo.  
 " L. J. Matthews, White Rock, Licking, and Peace Valley, Mo.  
 " Thos. H. Tatlow, Newark, Mo.  
 " W. H. Williams, Minersville, Twin Groves, and Georgia City, Mo.  
 " W. K. Boggs, Wichita, Kansas.  
 " J. J. Brown, Westralia, Clymore, Liberty, Parkersburgh, and Coffeyville, Kansas.  
 " P. S. Cleland, Burlingame, Kansas.  
 " S. Smalley, Montana, Kansas.  
 " R. Sproull, Corpus Christi, Texas.  
 " W. W. Macomber, Virginia City, Nevada.

### DONATIONS

Received by the Presbyterian Committee of Home Missions in December, 1869.

#### NEW YORK.

Albany 4th Pres ch Sabbath-school,	\$178 92
Alder Creek and Forestport Pres chs,	5 19
Brooklyn 1st Pres ch, Mon Con Col,	28 45
Brooklyn Lafayette Avenue Pres ch, ad-ditional, 84 12 of which Mon Con Col,	619 12
Brownville Pres ch,	13 00
Chazy Pres ch,	19 00
Constantia, Consider Camp,	60 00
Camden Pres ch,	20 00
Dexter Pres ch,	13 50
Denton Pres ch, Wm H Denton,	5 00
Fly Creek Pres ch,	4 33
Greenport Pres ch,	14 00
Grant Pres ch,	5 10
Ithaca Pres ch, 5 of which from Rev Wm Wisner, D.D.,	20 50
Lewiston Pres ch,	15 00
Lowville Pres ch, Ladies' Home Mission-ary Society,	24 36

New York Church of the Covenant, in part,	3092 57
North Granville Pres ch, Ladies' Home Missionary Society,	21 00
Oaks Corners Pres ch,	6 00
Otisville Pres ch,	15 00
Ohio Pres ch,	4 85
Oriskany Pres ch,	10 00
Pultney Pres ch,	5 00
Painted Post Pres ch,	26 00
Plattsburgh 1st Pres ch,	29 70
Rome Pres ch,	57 00
Southport Pres ch,	9 50
Somerset Pres ch,	25 70
Troy 1st Pres ch, additional,	40 00
	<hr/> \$4397 79

#### NEW JERSEY.

Boonton Pres ch Sabbath-school,	\$125 00
Cranford Pres ch,	20 46



East Orange 1st Pres ch, Mon Con Col,	84 88	West Liberty Pres ch,	5 00
East Orange 1st Pres ch Sabbath-school			
Missionary Association,	125 00		\$121 00
Morristown South Street Pres ch, addi-		MISSOURI.	
tional,	25 00	Canba Pres ch,	\$15 00
Newark 2d Pres ch, Young People's		Holden Pres ch,	16 00
Missionary Society,	100 00	West Ely Pres ch,	20 00
Newark High Street Pres ch Sabbath-			
school,	50 00		\$51 00
Newark South Park Pres ch, Mon Con		NEBRASKA.	
Col,	47 07	Decatur Pres ch,	\$5 00
Orange 1st Pres ch,	57 50	Logan Creek Pres ch,	5 00
Orange 2d Pres ch,	57 50		\$10 00
	\$652 41	DISTRICT OF COLUMBIA.	
PENNSYLVANIA.		Washington 4th Pres ch,	\$150 00
Dunmore Pres ch,	\$3 00		
Erie 1st Pres ch,	150 00	DELAWARE.	
Hopewell Pres ch,	15 00	Delware City Pres ch,	\$50 00
Harrisburg 1st Pres ch, Mon Con Col		Cash per American Presbyterian,	10 00
8 39, proceeds of a Child's Fair 1 89,	10 28		\$60 00
Harbor Creek Pres ch,	13 00	"A Friend to the West,"	\$1000 00
Montrose Pres ch, in part,	280 00	Total amount received,	\$9,415 13
Philadelphia Bethesda Pres ch and Sab-		EDW. A. LAMBERT, Treasurer,	
bath-school,	213 37	30 Vesey Street, New York.	
Pittsburgh, Rev D H Evans,	59 00	P. O. Box 3863.	
Titusville Pres ch,	58 26		
Wattsburgh Pres ch,	59 07		
West Chester Pres ch and Sabbath-			
school,	72 96		
York Pres ch, Miss J L Carheart,	10 00		
	\$937 94		
OHIO.		Received for the Freedmen.	
Ashtabula Pres ch,	\$70 00	NEW YORK.	
Cleveland 1st Pres ch, in part,	679 20	Augusta Pres ch,	\$24 00
Cleveland Euclid Street Pres ch,	312 00	Champlain Pres ch,	36 50
Cincinnati Pilgrim Pres ch,	8 60	Chateaugay Pres ch,	30 05
Lyne Pres ch,	18 10	Cape Vincent Pres ch,	17 00
Piqua 2d Pres ch,	20 00	Cuba Pres ch,	31 81
Ripley Pres ch,	75 00	Camden Pres ch,	10 00
	\$1182 90	Fort Covington Pres ch,	108 27
INDIANA.		Freedom Plains Pres ch, Sabbath-school,	9 43
Monticello Pres ch,	\$10 00	Genoa 1st Pres ch,	28 55
Perrin Pres ch,	90 00	Gilbertsville Pres ch,	25 00
Williamsport Pres ch,	5 20	Geneseo 1st Pres ch,	19 00
		Gouverneur Pres ch,	78 14
ILLINOIS.		Hannibal Mrs C Anderson 1 30, S W	
Bloomington 1st Pres ch,	\$50 00	Brewster 18 70	20 00
Cottonwood Grove, Bethel Pres ch,	16 10	Lowville 1st Pres ch,	57 20
Camp Point Pres ch,	21 75	Lewiston Pres ch,	2 80
Ridgefield Pres ch,	10 00	New York Mr C H Rodgers,	200 00
Warren Pres ch,	40 00	New York Dry Dock Mission Chapel	3 63
	\$137 85	Oriskany Pres ch,	4 00
MICHIGAN.		Peru Pres ch,	18 05
Battle Creek Pres ch,	\$61 28	Potsdam 1st Pres ch,	31 00
Detroit 1st Pres ch, in part,	130 30	Plattsburgh 1st Pres ch,	10 00
Lansing 1st Pres ch,	62 31	Salem Pres ch, additional,	2 00
Mt Clemens Pres ch,	30 00	Two friends of Christ,	20 00
Mason Pres ch,	32 25	Union Corners Pres ch,	8 00
Southfield Pres ch,	4 00		
Wing Lake Pres ch,	8 00		
Ypsilanti Pres ch, additional,	35 00		
Ferry Ministry Fund,	75 00		
	\$438 14	NEW JERSEY.	
WISCONSIN.		East Orange Pres ch,	\$19 00
Columbia Pres ch,	\$50 00	Hoboken Pres ch,	15 00
		Hanover 1st Pres ch,	37 55
MINNESOTA.		Morristown South Street Pres ch,	167 14
Le Sueur Pres ch,	\$5 00	Orange 1st Pres ch,	70 00
St Paul House of Hope Pres ch,	115 30	Whippany Pres ch,	9 81
	\$120 30		\$795 03
IOWA.		PENNSYLVANIA.	
Brooklyn Pres ch,	\$13 00	Belle Valley, "A Friend,"	\$4 00
Cedarville Pres ch,	5 00	Keeney,	200 00
Colfax Pres ch,	8 00	Erie 1st Pres ch,	88 79
Forestville,	3 75	Hokendauqua Pres ch,	7 00
Masonville,	3 75	Pittsburgh C G Hussay 200, Wm Thaw	
Mateoin Pres ch,	5 50	300, Thos M Howe 100, C J Clark 100,	
Montana Pres ch,	10 00	Wm Frew 100, R S Warning 50, M W	
Waterloo Pres ch,	37 60	Watson 20, Wm Reed 20, J H Demm-	
Wheatland Pres ch,	30 00	ler 10, S M Kier 10, C C Wellen 5,	
		Mrs Fazzum 10, Eight individuals 97,	1,322 00
		Pittsburgh 3d Pres ch,	365 00
		Pittsburgh Avery executors for Win-	
		chester, Va.	200 00
		Pittsburgh Rev D S Evans,	50 00

Philadelphia 1st Pres ch, N L,	82 55	MICHIGAN.	
Weilsboro' Pres ch,	11 00	Stony Creek Pres ch,	\$56 00
	<u>\$2,030 34</u>	Tekonsha Pres ch,	6 00
			<u>\$62 00</u>
Lowell Pres ch,	\$20 65	WISCONSIN.	
INDIANA.		Le Sueur Pres ch,	\$4 00
Indianapolis 2d Pres ch,	\$12 63	IOWA.	
Mt Vernon Pres ch,	2 40	Cammanches Pres ch,	\$2 50
	<u>\$45 03</u>	Yellow Spring Pres ch,	3 55
			<u>\$6 05</u>
ILLINOIS.		Total amount received,	\$3358 28
An Sable Grove Pres ch,	\$15 09	EDW. A. LAMBERT, Treasurer,	
Bloomington 1st Pres ch,	19 00	30 Vesey Street, New York.	
Chicago Calvary Pres ch. Sabbath-school,	14 49	P. O. Box 3863.	
Chicago Westminster Pres ch,	17 68		
Carbondale Pres ch,	10 00		
	<u>\$76 08</u>		

### THE PUBLICATION CAUSE.

*Donations Received by the Treasurer of the Presbyterian Publication Committee  
from November 1st to December 31st, 1869,*

St Joseph, Mo, Westminster ch,	\$8 00	Malden, N Y, Pres ch,	16 82
Rockford, Ill, Westminster ch,	23 12	New Washington, Ind, Pres ch,	2 00
Philadelphia, Pa, Tabor ch,	10 00	Stone Bank, Wis, Pres ch,	1 01
New York, N Y, 7th ch,	18 00	Ann Arbor, Mich, 1st Pres ch,	19 85
Vineland, N J, 1st ch,	6 00	Wattsburgh, Pa, Mrs Amanda Fritz,	10 00
Ogden, N Y, 1st ch,	14 50	Valatie, N Y, Pres ch,	21 68
Indianapolis, Ind, 2d ch,	19 16	Bissfield, Mich, Pres ch,	12 50
Auburn, N Y, 2d ch,	18 09	Philadelphia, Pa, 1st Pres ch,	345 03
Plymouth, Ind, Pres ch,	14 50	New Rochelle, N Y, Pres ch,	17 50
Aurelius, N Y, Samuel Stringham,	5 00	Providence, Pa, Pres ch,	7 00
Pontoosac, Ill, Pres ch,	5 85	Champlain, N Y, Pres ch,	22 39
Pardeeville, Wis, Pres ch,	2 00	Pomeroy, Ohio, Pres ch,	13 75
Chicago, Ill, Calvary ch,	37 00	Walnut Hills, Ohio, James Stickel,	1 00
Ripley, Ohio, Pres ch,	15 00	Philadelphia, Pa, Buttonwood Street ch,	36 50
Cincinnati, Ohio, 3d ch,	24 87	Kingsville, Ohio, Pres ch,	7 00
Englewood, N J, Pres ch,	111 09	Marathon, N Y, Pres ch,	3 00
Newark, N J, 1st ch,	81 02	Pittsford, N Y, 1st Pres ch,	3 79
Belle Valley, Pa, Pres ch,	6 00	Lewis-town, N Y, Pres ch,	5 00
Virden, Ill, Pres ch,	30 50	Yellow Springs, Ohio, 1st Pres ch,	11 85
Watertown, N Y, bequest of Milton Clark,	940 00	Harrisburg, Pa, Jas W Weir, Esq,	2 00 00
Salem, N Y, 1st Pres ch,	11 71	Dansville, N Y, Pres ch,	14 81
Auburn, N Y, 1st Pres ch,	55 94	Plattsburgh, N Y, Pres ch,	5 00
Batternuts, N Y, 1st Pres ch,	25 00	New York, N Y, Thirteenth Street Pres	
Brooklyn, N Y, 1st Pres ch,	120 55	ch,	63 85
Panama, N Y, Pres ch,	10 00	Liverpool, N Y, Pres ch,	11 00
Lysander, N Y, Sabbath-school of Pres		Pleasant Valley, N Y, Pres ch,	7 84
ch,	10 00	West Chester, Pa, Pres ch,	31 17
Masonville, N Y, Pres ch,	3 00	Total,	\$2679 78
Bay City, Mich, 1st Pres ch,	35 28	WM. L. HILDEBURN, Treasurer.	
Gosport, Ind, Pres ch,	19 00		
Alton, Ill, 1st Pres ch,	20 00	Address Business Orders to	
Keusington, Phila, 1st Pres ch, widow's		PRESBYTERIAN PUBLICATION COMMITTEE.	
mite,	1 00	Letters with regard to manuscripts, donations,	
Cedar Grove, Wis, Holland ch	8 60	and the general interests of the Committee, to	
Philadelphia, Pa, Walnut Street ch, E M,	50 00	Rev. JOHN W. DULLES, Secretary,	
Cazenovia, N Y, Pres ch,	25 43		
Aurora, N Y, Pres ch,	22 75		
Phila, Pa, Bethesda ch,	13 37		
Lyndonville, N Y, Pres ch,	5 00		
Minneapolis, Minn, Sabbath-school of			
Pres ch,	5 00		

### RECEIPTS OF CHURCH ERECTION FUND,

*For the Month of December, 1869.*

NEW YORK.		Cuba Pres ch,	20 00
Madison Square Pres ch, New York		Cuba Pres ch Sabbath-school,	20 00
City,	\$4021 77	Boonville Pres ch,	19 45
West Pres ch, New York City,	481 36	Milton Pres ch,	18 40
Fourteenth Street Pres ch, New York		Dundee Pres ch,	10 00
City,	318 00	Oriskany Pres ch, special,	10 00
Cooperstown Pres ch,	114 00	Nineveh Pres ch,	10 00
Catskill Pres ch,	73 85	Union Corners Pres ch,	8 03
Corning Pres ch,	67 83	Lewistown Pres ch,	5 00
Benton Pres ch,	45 00	Fairville Pres ch,	3 00
Champlain 1st Pres ch,	44 45		
Newark Pres ch Sabbath-school,	40 50		
Delhi 2d Pres ch,	37 00		
Wilson Pres ch, special,	30 00	NEW JERSEY.	
		South Park Pres ch, Newark,	\$100 78
			<u>\$5397 82</u>

Bloomfield Pres ch,	100 14	Kalamazoo Pres ch, in part,	174 00
Belvidere 2d Pres ch,	70 00	Fentonville Pres ch,	33 06
Belvidere 2d Pres ch Sabbath-school,	30 00	Detroit Jefferson Avenue Pres ch,	55 00
Mendham 2d Pres ch,	36 00	Richland Pres ch,	23 10
	\$336 92	Three Rivers Pres ch,	9 00
<b>PENNSYLVANIA.</b>			\$657 06
Philadelphia Walnut Street Pres ch,	\$50 00	<b>MINNESOTA.</b>	
Waterford Pres ch,	8 96	Taylor's Falls 1st Pres ch,	\$17 00
Dunmore Pres ch,	5 00	Stillwater 1st Pres ch,	10 00
Pittsfield Pres ch,	2 00		\$27 00
	\$65 96	<b>INDIVIDUAL DONATIONS.</b>	
<b>DELAWARE.</b>		A D Wood, Esq. Indianapolis, Ind,	\$50 00
Milford Pres ch,	\$4 00	Stephen Ives, Batavia, N Y,	25 00
<b>OHIO</b>		S W Brewster, Hannibal, N Y,	10 00
Cincinnati 2d Pres ch, in part,	\$172 00	W H Denton, Denton, N Y,	3 00
Troy Franklin Street Pres ch Sabbath-school,	100 00		\$88 00
Osborn Pres ch,	6 50	<b>Total,</b>	
Batavia Pres ch,	3 50		\$7079 35
Rockport Pres ch, additional,	1 50	<b>RECAPITULATION.</b>	
	\$283 50	New York,	\$5397 82
<b>INDIANA.</b>		New Jersey,	336 92
Peru Pres ch,	\$60 00	Pennsylvania,	65 96
Anderson Pres ch,	8 00	Delaware,	4 00
Rising Sun Pres ch,	6 85	Ohio,	283 50
Brazil 1st Pres ch,	5 65	Indiana,	83 50
Mitchell Pres ch,	3 00	Illinois,	124 84
	\$83 50	Wisconsin,	10 75
<b>ILLINOIS.</b>		Michigan,	657 06
Alton 1st Pres ch,	\$64 55	Minnesota,	27 00
Pana 1st Pres ch,	40 00	Individual Donations,	88 00
Prairie Bird Pres ch,	9 00		
Joliet Pres ch,	6 29	<b>Total,</b>	
Ridgefield 1st Pres ch,	5 00		\$7079 35
	\$124 84	<b>A. N. BROWN, Treasurer,</b>	
<b>WISCONSIN.</b>		30 Vesey Street, New York City.	
Baraboo 1st Pres ch,	\$10 75	<b>NEW YORK, December 31st, 1869.</b>	
<b>MICHIGAN.</b>		In January No. of MONTHLY, Lauri 2d Pres ch,	
Detroit Front Street Pres ch,	363 00	Mich., should have been Lansing 2d Pres ch.	
		In December No., William Hart, individual,	
		Columbus, Ohio, should have been Cleveland,	
		Ohio.	

**EDUCATION ACKNOWLEDGMENT.***Receipts for December, 1869.*

<b>NEW YORK.</b>		Terre Haute 2d Pres ch,	14 00
Ithaca Pres ch,	\$126 43		\$34 00
Champlain 1st Pres ch,	58 22	<b>ILLINOIS.</b>	
Waverly Pres ch,	25 00	Quincy 1st Pres ch,	\$50 00
Durham Pres ch,	20 17	Chicago 8th Pres ch,	41 28
Lewiston Pres ch,	10 00	Warren Pres ch,	14 00
Corlin Pres ch,	10 00		\$105 28
Deposit 1st Pres ch Sabbath-school,	9 28	<b>MICHIGAN.</b>	
Denton Pres ch. by W H Denton,	5 00	Bay City 1st Pres ch,	\$35 30
Barre Centre Pres ch,	4 00	Lapeer Pres ch,	12 00
LEGACY.—Estate of W H Smith 5000, less	4700 00	Tekonsha Pres ch,	3 00
Government tax 300,	\$4968 10		\$50 30
<b>NEW JERSEY.</b>		<b>WISCONSIN.</b>	
Orange 1st Pres ch,	\$80 00	Manitowoc 1st Pres ch,	\$12 56
Orange 2d Pres ch, additional, G W	20 00	<b>MINNESOTA.</b>	
Snow,	20 00	Taylor's Falls 1st Pres ch,	\$19 00
Hoboken 1st Pres ch,	1671 94	Minneapolis 1st Pres ch,	6 00
LEGACY.—Estate of Mrs Mary Rogers,	\$1701 94	Le Sueur 1st Pres ch,	3 00
<b>PENNSYLVANIA.</b>			\$28 00
Wellsboro' Pres ch,	\$12 00	<b>Total amount received,</b>	
Waterford,	8 51		\$7191 85
Dunmore,	4 00	<b>E. M. KINGSLEY, Treasurer,</b>	
J W Weir, Esq. Harrisburg,	180 00	Presbyterian Rooms, 30 Vesey Street,	
	\$174 51	New York City.	
<b>OHIO.</b>		<b>P. O. Box 3863.</b>	
Rome Pres ch,	\$7 16	<b>NEW YORK, December 31st, 1869.</b>	
<b>INDIANA.</b>		<b>STEREOTYPED AND PRINTED BY ALFRED MARTIEN.</b>	
Madison 2d Pres ch,	\$40 00		



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# THE PRESBYTERIAN MONTHLY.

## CONTENTS.

MARCH, 1870.

A Question.....	49
Iowa as a Missionary Field.....	51
Fund for Disabled Ministers.....	64
Home Missionary Intelligence.....	56
The Publication Cause.....	63
Education and Schools.....	65
Ministerial Relief Fund.....	67
Oblivious of Self.....	67
New Books.....	67
Home Missionary Appointments.....	69
Donations.....	69
Receipts for Ministerial Relief.....	71
Receipts of Church Erection Fund.....	71
Education Acknowledgment.....	72

PHILADELPHIA:

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NEW YORK:  
PRESBYTERIAN ROOMS,  
30 Vesey Street.



## FORMS OF BEQUEST.

1 I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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Secretary, Mr. WALTER S. GRIFFITH,  
258 Broadway, New York City.

THE  
PRESBYTERIAN MONTHLY.

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VOL. V.

MARCH, 1870.

No. 3.

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A Question.

*Do you Read your Missionary Magazines?*

In a conversation held yesterday with one of our most intelligent men we got upon the subject of Missionary and Church Magazines. He said that *they were not read*. From his own experience he was confident of this. He had received the *Missionary Herald* for years without reading it, getting the material for his Monthly Concerts from the papers. "Pamphlets are not read now," he remarked.

That there is a great deal of truth in this remark cannot be denied. Yesterday we were almost ready to admit it, not fully, but to a good degree—more than as Editors of a "PRESBYTERIAN MONTHLY" was agreeable.

This morning, with no recollection whatever of this conversation, we took up *The Record*—the monthly of the "Old School" side of our body for February. The time that could be given to it was little—a half-hour in the street rail-car on the way to our office—but in that half-hour we ran rapidly through it. After thus glancing over its pages, we found ourselves impressed, deeply impressed and stimulated. And *then* the memory of yesterday's conversation flashed across the mind.

Was there anything unusual in this number of *The Record*? No. Only the old story. Yet it impressed and stimulated us.

We read that in the Board of Domestic Missions the appeal of the Secretary had not been responded to generally, and that the fiscal condition of the Board had been growing worse instead of better; that in view of these facts the Executive Committee of the Board had been compelled for the present to decline new appointments of home missionaries, whilst the demands of our country for advance, increase, enlargement, progress, are overwhelming. We knew that other Boards and Committees, in both branches of the united Church, were feeling the same pinching exigency. The questions arose, How is this? What are

the churches doing? Are they neglecting present duty in expectation of some great achievement in the future? The first article at which we looked in this pamphlet impressed us. Its truths were such as should be before our pastors and laymen, and should impress—nay, move them to action.

The pages were turned, and Education came next. "Education!" a dry topic that! Who is interested in a Presbyterian Record statement about education? But, strange to say, a hackneyed editor, before whose eyes such literature flows in an unceasing stream, was arrested. "One hundred new candidates for the ministry enrolled." Good! Then we read on:—

"It is obviously not expedient to present the numerous facts which would illustrate the self-denial and the love of Christ implied in making this general statement, before the public eye. But it ought to touch deeply the hearts of Christians to know that some of these students have given up opportunities of worldly fortune; some are men whose faces had already been turned to other professions, or even engaged in the practice of them; some the trust and support of widowed mothers; some the sons of useful and honoured ministers of the gospel, themselves enduring, perhaps, trials in the Master's service, but still desirous to give their sons to the same work which they have found to bring a rich reward.

The help rendered by the Church through this Board does not pay their expenses. With few exceptions these young men teach or labour in some other way, to obtain the full amount which is necessary for their maintenance.

The Board of Education, in full faith that it is following the leading of the Master towards the increase of the heralds who are to enter the doors which on every hand are opening for preaching the gospel to a dying world, would express the hope, that each church will this year considerably add to the amount which it has contributed in previous years to forward this cause."

After this, the mere heading of the next article told upon the Christian conscience.

"*Are you caring for your young men?*" The temptation to give this article in full is strong. It may be done in another place. Ah, pastor, are you caring for your young men—the young Christian men of your charge? As a member of Presbytery, elder or minister. Reader, are *you* caring for the candidates for the ministry?

But we must not stop to enumerate—save to say that when under the next head, that of Foreign Missions, we read of the death of a missionary in India, the impressions already made sank deeper still. It was a new name to us. Of "Joseph H. Myers" we had never heard. But, a man in the prime and vigor of life, spiritual and earnest, had fallen in India. For him there was no grief. His "peace was like a river." But, alas, for the cause of our Master! Alas, for the heathen! Who will go? A brother missionary writes,

"Our poor, afflicted, stricken mission! This is the seventh time, or, if we count Brother Orbison, the eighth time that death has entered a



mission family in eight months! Four times to remove laborers in the full flush of health, as we thought, and in the greatest promise of usefulness; two were those on whom we were looking to see the main responsibilities fall when the gray-haired men should go. And, if one may speak of any, where are so many earnest, godly men, I think Myers and Henry would have been mentioned by any one as among the eminently spiritual men of our mission. What will be the end of this? Dear old Mr. Newton writes, in a letter received yesterday, 'I feel as if I could only just sit still, and see what the Lord will do;' and this, I think, expresses the general feeling in the mission."

Brethren, you may not read the magazines that come to you with reports of what is done, and of what needs to be done, by and through your Boards and Committees. You may lay aside your PRESBYTERIAN MONTHLY as dry and uninteresting. It is not possible that such organs should compete in freshness, variety, spiciness, raciness, and attractiveness with papers of a general character. Magazines specifically and continuously inculcating benevolence, self-sacrifice, *giving*, cannot be popular. Yet we do hold that properly read and considered they are valuable, and should be interesting to the Christian, and especially so to the pastor, and to those laymen who desire an understanding of the workings and wants of the benevolent schemes of the Church. The question is not whether they can compare on general grounds in attractiveness with ordinary magazines, but are they the vehicles of facts and suggestions which are needful to the proper understanding and doing of church work?

And one more question—Are not the contents of these magazines uninteresting because they are unread? If really read, and read *with prayer*, would they not prove interesting?

---

## Iowa as a Missionary Field.

BY REV. GEORGE R. CARROLL.

---

In estimating the importance of any field in its relations to the mission work, we must look not only at the present condition of things, but must take into account what *is* to be. As to the present, already Iowa has a name among her sister States that is by no means to be despised. But there is a brighter future before her.

The unsurpassed fertility of the soil, the healthfulness of the climate, the liberal supply of timber, and the rich mines of coal, are among the natural advantages that cannot fail to attract a very large immigration in a few years to come. When we take into account the central position of this State and the extent of its territory, and add to this the fact that almost every acre of its soil can be made productive, we cannot avoid the conclusion that in a few years a mighty population shall be gathered here to receive the rich treasure it offers to the hand of honest industry. Now that the great Union Pacific Railroad is through and the first

eager wave of emigration has swept over it, the great tide will naturally settle back toward the centre, and these broad, beautiful prairies between the Mississippi and the Missouri Rivers will look all the more inviting to those who have taken a view of the barren plains and the rugged mountains of the farther West.

And this is not a vision of the far off future. It is *near at hand*.

When I think of what Iowa was thirty years ago, and then think what it now is, I am filled with amazement! You can hardly imagine that so short a time could produce such great changes. But with all that we have gained with our cities and towns and villages, with our increased agricultural resources, with our manufactories, with our railroads and our educational interests, what may we not expect in thirty years to come? The ratio of increase must be vastly greater than hitherto known.

### *Illustrations of Progress.*

This, then, is the field that invites our Christian efforts. We are now laying foundations. Very soon the great structures shall be reared upon them. I have in my mind a church in Eastern Iowa, that only a few years ago was very feeble as to numbers and wealth. It now has a large and wealthy membership and a church edifice that would do honor to Chestnut Street or Fifth Avenue. Towns and churches under proper culture grow and develop very rapidly in this new country.

Take an other example nearer home. One year ago last December, I entered a railroad town not far off, said to be very hard. I stopped at the hotel. My place of preaching was a hall over a drinking saloon. My congregation was large and respectful, otherwise I can testify that the reputation of the place was fully sustained. Profanity and intemperance and Sabbath breaking met me at every turn. I must confess that when I paid my bill at the hotel, which was not very light considering the miserable accommodation, the prospects looked rather dull for the Master's work, and I turned away with many misgivings. But I never had to stop at the hotel after that; I continued to preach there every two weeks. Soon a church was organized of eight members. It was on the Sabbath and in the hall of which I have spoken, that we organized, and a half-dozen carpenters with saws and hammers on an adjoining building, mingled their harsh music with our worship. It was indeed a strange commingling of Sabbath desecration and of devout worship of the Almighty. Now we have a church edifice there so far completed as to be comfortable for service even at this time of the year. Several additions have been made to the church, and the whole aspect of the community is changed. A minister was procured for them shortly after their organization, who still continues to break to them the bread of life. All this has been done *in a year*. Other cases of rapid growth and prosperity might be given. One place where there was no church a little over a year ago, now has an organization of over twenty members.

Another community, where less than a year ago there was no church, and but two or three that had ever been Presbyterians, there is now a membership of thirty-five. The wilderness is beginning to "bud and blossom as the rose."

### *Men Wanted.*

These are some of the instances of what is being done, and of what might be repeated indefinitely, with God's blessing, if we had *more laborers*. We have a *great harvest field* and it is rapidly *growing*. What we want more than anything else, in a human point of view, is *men*. Men "full of faith and of the Holy Ghost;" men who are willing to "endure hardness as good soldiers of Jesus Christ."

And we do not want any second or third rate men. We want some of the wisest and best men the country affords. We have as intelligent people here, in these cabins, as can be found on the face of the globe. Let none come here expecting to find the half civilized and the ignorant only. While you will find some such, you will find many that will compare favorably with any Eastern community. In fact many of them are from the best families and best communities of the Eastern States.

Let us have then some of your best men, who shall grow to be a power in our State, like Dwight and Edwards, and Beecher, and the Alexanders, and a host of others in New England and the Eastern States. We want to give our glorious Presbyterianism a character in this State, around which the growing population shall gather and crystalize, so that, in after years, when a citizen of Iowa shall be met on a foreign shore, it will be expected, as a matter of course, that he is a Presbyterian, just as we now take it for granted that all Scotchmen are Presbyterians.

### *Places Plenty.*

We frequently have letters from men wanting places. Places! there is no lack of places. *Why it is all places*. There is hardly a county in Iowa in which a faithful minister of Christ could not in a few years build up a church, under God's blessing. And in some counties a dozen churches could be built up. If any one wants an *easy* place all ready to his hand, I would not advise him to come here. We have but few if any such places, and what we have are occupied. We want men that will *make a place* if there is none. We do not want to wait for Presbyterians to go before us into the new towns and settlements, and invite us to follow. We want to have missionary zeal enough to *go before*, and when there are no Presbyterians, raise our glorious old banner, and say to the world "come with us and we will do you good."

I believe in our Presbyterian system as *eminently adapted to the mission work*. What we want, as a denomination, is more faith in our own adaptation to do just this kind of work. With an experience of twenty years as a Presbyterian in the West, I am willing to risk our denomination by the side of any other. All things being equal, I have no fear that it will ever fall behind.



Of course it will take money to support these men that are to occupy these fields. But I trust that when the five million reunion fund is poured into the treasury, ample provision will be made for our Home Mission work. Give us the *means* and the *men*, and Iowa is ours for Presbyterianism and for Christ.

Are there not in all our seminaries young men enough to form a "Band," who shall come to Iowa to live and labor, and die for the name of the Lord Jesus? We want them, and we want them now.

Young men "come over and help us." Men of wealth *send them*; for "how shall they preach except they be sent?"

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### Fund for Disabled Ministers.

We follow up our sketches of the Board of the Old School Branch of our Church with one of the "Fund for Disabled Ministers," corresponding to the "Ministerial Relief Fund" of the New School Branch.

The subject of making provision, through church agency, for clergymen disabled by age and disease, or for the widows and orphans of the dead, had for many years been discussed in private circles. Cases of peculiar trial occasionally coming to light awakened the conviction that something must be done. But the clergy were restrained by false modesty from moving in a matter which concerned their own interest, while a few, who had never known the fear of want themselves, saw no necessity for action, and besides there was always a difficulty in settling upon a practical and well adjusted plan. At the meeting of the General Assembly (O. S.) at Pittsburg, in 1849, the plan now in operation was inaugurated, mainly through the agency of the laymen. The first year only four hundred and seventy-three dollars were given, and until May 1856, when the first annual report was presented, the cause was left almost to take care of itself. At the Assembly of '56 held in New York the whole subject was taken up, and various new plans were proposed, and their merits urged with great ability; but after an exhaustive discussion the Assembly by a large vote, rejecting all other propositions, declared its fixed purpose to adhere to the original plan of 1849. Since that date some attempts have been made to reopen the question, by suggesting other schemes, but the united wisdom of the Church has rested upon this as best for Presbyterians.

#### *Features of the Plan.*

The general features of the plan are as follows:

1. For the relief of the widows and orphans of deceased ministers, and of superannuated, disabled, or aged living ministers, a fund is created by *annual collections* in the churches to be expended at once. *No agents have ever been employed* to gather these funds, it being left to the pastors and church officers.

2. *Donations and legacies*, in large and small sums, are solicited to constitute a *Permanent Fund* of which the interest only is to be used.

3. The trustees of the General Assembly (eighteen in number) are charged with the trusteeship of this Fund, and they, through a committee of three of their own number, disburse it; the transaction of the business being attended to by a corresponding secretary and the treasurer of the Board.

4. No appropriations are made except upon recommendation of that Presbytery to which the applicant most naturally belongs, or of a standing committee of Presbytery. The minister applying must, at the time, be a member of some one of the Presbyteries connected with the General Assembly; and only the widows and orphans of such ministers, as are at their death in such connection, are entitled to aid. It is required that all recommendations by Presbytery be *renewed annually*.

5. The General Assembly has required Presbytery not only to see that collections are taken up yearly in all the churches, having regard also to proper efforts for augmenting the Permanent Fund, but has enjoined it upon them to *search out the needy* and make applications in their behalf.

6. The trustees are authorized to invest any surplus fund as part of the Permanent Fund.

7. The contributions of the churches are to be reported each year through Presbytery, and the amounts placed in the column for "Disabled Ministers," in the minutes of the General Assembly.

8. The trustees of the General Assembly present to the Assembly an annual report of the doings of the committee, which report is placed in the hands of a standing committee appointed by the Moderator, so that the whole subject may be reviewed by the Assembly.

#### *Growth of Interest.*

Since the year 1861 when the late Corresponding Secretary, Dr. Joseph H. Jones, began to devote his whole time to the work, this cause has been growing in favor with the churches, and has moved forward with a steady, healthy, successful progress. When all the pastors and stated supplies, and all the ruling elders and deacons of the churches take hold of it with a strong hand and hearty good will, as we are happy to say some are now doing, we shall soon see the Permanent Fund assuming the proportion it ought to reach; and as long as annual contributions are needed they will be forthcoming, so that there shall be enough for all the needy. The system has worked well on a small scale. Why should it not be worked more thoroughly, systematically, and earnestly, until complete success is put beyond all doubt?

#### *Results.*

During the past twenty years the contributions to this Fund have been:—

From 1849 to 1850,	\$173 03		
Year ending April 1st, 1851,	913 00		
“ “ 1852,	889 77 from	50 churches.	
“ “ 1853,	2,207 04 “	41 “	

Year ending April 1st, 1854,	\$314 51 from	40 churches,
" " 1855,	1,226 62	" 32 "
" " 1856,	1,466 15	" 57 "
" " 1857,	3,212 77	" 127 "
" " 1858,	2,478 32	" 142 "
" " 1859,	7,952 16	" 273 "
" " 1860,	5,282 54	" 320 "
" " 1861,	5,308 87	" 177 "
" " 1862,	11,033 55	" 461 "
" " 1863,	12,483 43	" 515 "
" " 1864,	13,267 80	" 982 "
" " 1865,	22,021 37	" 815 "
" " 1866,	22,463 03	" 816 "
" " 1867,	27,740 28	" 726 "
" " 1868,	25,921 72	" 1080 "
" " 1869,	32,772 34	" about 1300 churches.

In these amounts are included the legacies and private donations which have been bestowed to constitute a Permanent Fund of \$24,066.-81.

It will be seen that there has been a steady increase in the number of churches contributing, and in the aggregate of the collections. For a year or two past the majority of the larger and wealthier churches has been embraced in the number of contributing churches, and many of the non-contributing are small and weak.

The relief given by the distribution of the sums thus contributed by the churches, among the aged, the widows, the orphans of our ministry can readily be understood. Rev. George Hale, D.D., is the present Secretary of the Fund.

## Home Missionary Intelligence.

### KANSAS.

Rev. J. Levis Jones, Salina, Salina Co.

#### A Frontier Station.

Two years have passed since, with my family, I came to this frontier station. These years have been the most eventful of any in my life in many respects. I frequently raised the question with myself, whether this was a *Home* or a Foreign missionary field. Its great distance from centres of Christian influence and Christian institutions. The arts of man had done but little to disturb nature's order. Structures for dwellings, or purposes of trade, were rude, unfinished and uncomfortable. I found but little inviting in such a spot as a place of residence or a home. I must forget and banish, in a great measure, every object but the one for which I came. Other ministers had become discouraged, and left the field ;

why would it not be the same with me? The nature of the work to be done, with its manifold difficulties, soon became apparent. With many doubts and fears I entered upon the work. The trials have not been few nor light. Difficulties that appeared formidable rose up before me at every step, but God has graciously delivered me, and led me through them all safely. When we get our house of worship, which we are preparing to erect in the spring, we anticipate a large increase in church and congregation. We have had an increase in attendance on the means of grace during the last quarter. In many respects the condition of things is far more hopeful than at any former period. What is needed here more than anything else is the out-pouring of God's Spirit ; for this we are now praying and laboring, while there are not wanting



evidences of God's presence. We are now in the midst of our Week of Prayer.

Rev. R. M. Overstreet, Emporia.

*"We have a Good Hold"—Presbyterian Immigration.*

The last quarter has been quite encouraging to this church; our congregations have been much larger and more attentive than at any time during the year. Our new hall, which will seat one hundred and fifty—possibly two hundred by close crowding—is generally well filled; the evening congregation being the largest, showing that we have a good hold upon the transient population, who do not strictly belong to our church. No longer can it be said that we are overshadowed by the denominations who were much in advance of us on the ground, we now rank favorably with the strongest of them. In the good providence of God the Presbyterian immigration to the place for the last six months has surpassed that of any other Church. And we are truly glad that our cause is such as to enable them at once to find a home with us.

*The Communion Season.*

Yesterday, at our quarterly communion, we received *sixteen* members, two by profession, one baptism—all heads of family but two. Still others are ready to unite with us when they shall get their letters, and *some are inquiring*. We are holding meetings this week—the Week of Prayer—and earnestly pray and hope that the Spirit shall be poured upon us. Regularity and punctuality in the use of all the means is one feature which we seek to maintain. We have not omitted a single service, including preaching twice upon the Sabbath, Sabbath-school and weekly prayer-meeting, during the quarter. I have collected and spent about two hundred and fifty dollars, including rent, furnishing hall, Sabbath-school, &c., during the quarter. We hope to make a decided and successful move in the spring towards building a church.

The railroad cars have reached our

place at last, and the most sanguine hopes and expectations of the friends of the place seems destined to be realized. Immigration is still pouring in. As yet the moral and religious supremacy is maintained. No saloon yet curses our town; but the enemy is increasing in strength and boldness.

My anxiety in meeting and shaping the elements as they flow in upon us, and doing the very best thing possible for our church, find relief in the thought that it is Christ's church, not mine.

*A Welsh Calvinistic Church.*

The Welsh church, four miles out of town, which came to our Presbytery, I am still nursing a little. They are building, and are expecting a minister soon from New York by the name of Jones. He is still in connection with the "Welsh Calvinistic Methodists," he is a most excellent man. He has visited the church, and they are very much pleased with him. Hope the matter will all come around right. If all the "Welsh Calvinistic Methodists" are like this little church, it will be well for that body in this country to unite with us.

Rev. A. J. Beekman, Paola, Miami Co.

*Laboring in Waste Places--Church Formed.*

On the 31st of October last, I organized a Sabbath-school in a neighborhood five and a half miles south of Paola, called Wire Crossing, where there never had been any sermon preached, nor any Sabbath-school held, nor any religious service of any kind. The Sabbaths were spent in gunning and such like recreations. I have given them the most of my time, and the school has increased and is now in a prosperous condition. And as a result of such labors and care, last Sabbath, August 16th, my brother organized a church there with twelve members. There would have been many more had the day been suitable for a large turn out. We had one of our severe "north-

westers," rendering both man and beast uncomfortable if exposed to its severity.

On the 9th of January I was five miles south of LeCygne and twenty-five miles from this town. Found several Presbyterian families. Delivered a lecture in a log school house to about twenty persons. Soon expect to organize a Sunday-school there. They expressed a desire to employ Wm. H. Vroom to preach to them twice a month.

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Rev. James Gordon, El Dorado, Butler Co.

*A Church Organized.*

The week of prayer was observed here with earnest prayer and exhortations. I trust that we shall see hereafter more fully the fruits of our labors.

On Saturday we organized a church of nine, two male and seven female members. On Sabbath an elder was ordained and the sacrament of the Lord's Supper was administered.

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*MISSOURI.*

Rev. A. D. Laughlin, Beurer, Macon Co.

*Toil and Sacrifice Rewarded.*

I have preached every Sabbath but one during the quarter. I spent two Sabbaths with Brother Darrah at West Ely, which he has doubtless mentioned to you in his report. I have spent seven Sabbaths at a place called Wilson in the southeast corner of Adair County, where I found one Presbyterian woman, and a man and his wife who had belonged to the O. S. Church. God opened the way and I preached every evening for over three weeks, and then after a rest of ten days spent ten days there, and on the 1st of January organized a church of ten members. I have little doubt that the wicked course pursued against the work by some there will result in our organization absorbing the most valuable part of the place; at least, we have the sympathy of most of them.

There has been no change at La Plata; I still feel that we should watch

that place, and as soon as I can find five persons who will go into an organization I will organize there. We are to organize at Novelty the third Sabbath of January.

I am greatly crippled in my labors for the want of a horse, but I know that the Lord only requires me to do what I am able to do.

From the 24th of October to the 16th of December, I was only five days at home, and only two Sabbath nights since the 23d of May, and one of these I walked five miles after the afternoon service.

There were some remarkably interesting cases in the meeting at Wilson, one man sixty years old, brought up a Catholic, united with us, and I never saw such attention to the word. It seemed that just as soon as any one was brought to manifest their desire for salvation the controversy ceased. It was some time before the people could believe that deep religious emotion could exist without shouting and noise, but they are convinced on this point.

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Rev. D. C. Milner, Osceola.

*Many Turning to God.*

We are right in the midst of a meeting of great interest. Two weeks ago to-day a brother of the Methodist Episcopal Church began preaching here, and, finding some evidences of interest, he continued preaching till the following Friday. Since that time I have preached every night, part of the time had afternoon meetings, and have done considerable visiting. While the brother was here six persons gave evidence of interest in their salvation, and since that time twenty-nine more have taken a stand before the public, and asked for prayer in their behalf, or expressed their determination to begin the Christian life. Fifteen have expressed a hope in Christ, and there is still much seriousness manifested, and quite a spirit of inquiry. Quite a number of persons have confessed to me anxiety that have not done so publicly. I feel considerably worn, and we had about

decided to close our meetings to-morrow night, but I feel that there is too much interest to stop now, and it is probable our meetings will go into next week.

In a note to Dr. Kendall, from Hudson, January 21st, he says:

I hasten to forward to you this letter, that you may know that the Lord is with us. There is a very interesting state of things with us in this place. The Week of Prayer was observed, and before its close one young man, overwhelmed by a sense of sin, besought Christians to pray for him. The very next day he was rejoicing in hope, and is very healthy and active. Very soon a young man, brought up in the Catholic faith, was deeply convicted, and soon found peace in believing. Last evening, in our prayer-meeting, one of our most intelligent and influential young men with deep emotion arose, and asked the prayers of Christians, and said he was determined at once to seek the Saviour.

Rev. E. B. Sherwood, St. Joseph.

#### *Four Churches Organized.*

My labors this quarter have been arduous and effective. I have organized four Presbyterian churches in as many different counties. *The first* of the four I organized on the 26th of last September, at Phelps City, Atchison Co., of nine members. This church is on the St. Joseph and Council Bluff Railroad, sixty-five miles from St. Joe, and six miles from the county-seat, Rockport, and three miles from Brownsville, Nebraska, and will be a point. We have secured an interest in a new meeting house just completed there, which is sixty by thirty-two feet.

*The second church* I organized at New York Settlement, Caldwell Co., October 30th. This was put forward in connection with Brother Kennedy's labors of Breckinridge. There were nine members that entered into the church, and more than twice that number who joined with them in organizing a society.

*The third* I organized at Wheeling,

Livingston Co., nine miles below Chilli-cothe, on the Hannibal and St Joseph Railroad, of fourteen members, with an equal number uniting with them in constituting a society. They have the inside track, and if they do their duty, and are eared for, will make a strong church. Brother Sawyer has been down, and preached there a few times previous to my visit to that place. But I had all the work of looking up the members to do after I went on to the ground.

#### *A Work of Grace.*

On the 5th of November, at the request of some friends, I commenced a series of meetings at a school-house, three miles from this city on the north, where my brother, Dr. W. M. Sherwood, had superintended a Sabbath-school since May last, and where Bro. Bullard has preached once in two weeks in connection with the Sabbath-school service. From the first sermon it was evident that the Holy Spirit had been working in the hearts of both Christians and sinners. At the close of my fourth sermon, on Sabbath night, I made a call for any that wished the prayers of God's people, and eleven came forward, and from that time until the present the work of God has gone steadily forward.

*Yesterday we organized the fourth church* there of forty members, thirty-three of these professed their faith in Christ, seven by letter, and thirty of them were candidates for baptism. Here is a young church that is right out from Satan's ranks. I found the only way that they could be eared for was to organize them into a church. This I did, after consulting with Brothers Hill and Bullard. There are some ten others indulging hopes, some of whom will unite with the new church. Others may go to the Cumberland Presbyterians. I have been in a good many revivals, but in none have I seen more marked evidences of the Spirit's work. I have been compelled to call in appointments, and to concentrate my strength with this people.



## IOWA.

Rev. F. L. Arnold, Marengo, Iowa Co.

*Church Edifice Enlarged.*

During the past three months the enlargement of our meeting house has been completed, with the exception of seating the gallery, but as it is so very difficult to raise money, we shall use temporary seats for the present.

It has cost a great effort on the part of this people to furnish the church without debt, but we thank God that it has been accomplished. It is soul-cheering to see how all the congregation enjoy the neat and inviting house of worship. We are now free from debt, with the exception of five hundred dollars on the pleasant and comfortable parsonage. Next spring half of this must be paid, and another year, with the blessing of God, we shall pay the whole. By enlarging our house we can seat about one hundred and fifty more, and have also two rooms for a Bible class and an infant class. We have a good steeple with a bell in it.

Last Sabbath a Christian business gentleman who visits this place every three months, told Mr. — "every time I visit Marengo, I see in your congregations an increase of numbers and interest which is heart-cheering." I felt encouraged by this testimony, and trust we shall soon become self-supporting, and pay back many fold the aid we have received.

## MINNESOTA.

Rev. A. G. Ruliffson, District Secretary, writes of Lanesboro.

*A Church Formed.*

Yesterday we had a good time here at Lanesboro in the organization of a church. We commence with nine members, several not being able to be present at this time, who expect to be with the organization soon. After Col. Brayton's death and other changes, we had to commence at the bottom with this enterprise, but it is now working up in good shape. Everything is hopeful.

Brother Devoe is in the right place. He is the only minister here. The field is ready and promising. Ours is the first organization here. Yesterday the Lord's Supper was administered for the first time in the town. It was a precious season to us all. The most influential man and his wife here united with us.

The church edifice will be completed early in the spring, and will be a very fine one.

Rev. A. P. Bissell, Blue Earth City.

*Encouraging Indications.*

There has been a growing interest in spiritual things for some months. This has determined the manner of pastoral work to a large extent. A portion of my time has been devoted to family visitation, but the larger part, especially for the past month, to visiting and conversing with young men in the stores and shops. There is a large circle of young people here, and my effort has been to bring the claims of the gospel to bear upon them.

During the month of November there began to be a marked increase of interest, showing itself in an increased attendance upon the stated services, and increased attendance and seriousness in the prayer-meetings. This continued for some weeks, until it was thought best to have a series of extra meetings. These began with preaching on two evenings of the week. This resulted in a series of union meetings, carried on by all the Christians of the place, and continued till the present time. There has, however, been comparatively little result in the conversion of sinners. Yet we have great reason for thankfulness. For several years there has been an estrangement between the different churches, much to the injury of Christ's cause. This has been all done away with now. Several backsliders have been reclaimed; one has been, as we think, hopefully converted; and there is a great seriousness pervading the community, and resting upon some hearts in an especial manner. We are hoping

that we shall yet reap fruit from the effort in the salvation of sinners.

#### *Seats Free.*

We determined, a couple of months since, to make the seats in the church free. I have no doubt the movement has increased our audiences, although it is not now easy to tell how much of the increase in this direction is the result of free seats, and how much the result of the religious interest in the community. The financial condition of this section of country is much depressed, making it very hard to raise money; but the prospect is that we shall raise more now than we have hitherto received from the sale of pews.

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#### *WISCONSIN.*

Rev. E. W. Garner, Waupaca, Waupaca Co.

#### *Pastoral Visitation and some of its Results.*

My system of visitation is to go around to the houses of the members, and to the houses of those who attend no place of worship, so far as I can ascertain such cases, and read, pray, and talk with them on the subject of personal religion. In doing this work, though it is new to the people, I find that they like it. I am well received by all. They now expect my visitations to be religious and not merely social. In visiting a family to-day I pressed home the duty of immediate closing with Christ. The gentleman and lady, the heads of a very interesting and respectable family, told me that they had never prayed since they were children. They seemed to be deeply affected as I spoke to them and promised to attend to the great business of their souls' salvation.

Some time ago, about three months since, in this vicinity, in another family, the husband and father was seized with conviction whilst I was speaking to him on the same subject. His countenance, his whole bearing plainly showed that he was deeply moved. After having read a portion of the third chapter of

John's Gospel, and engaged in prayer, during which I enjoyed nearness of access to the Throne of Grace, I was impressed to invite the man to engage. He did so, or rather made the attempt. I have seldom seen such a breaking down before the Lord. He seemed to be dissolved in penitence. The next time I met with him, he told me that he had found peace in believing.

These and other cases, not a few, which I might give you, tend to encourage me; but I am longing, prayerfully longing to see a large out-pouring of the Spirit of God. I believe that I feel increasingly the burden of souls, and am almost impatient for immediate fruit. Oh! that the Lord would make bare his arm in the midst of us.

#### *Adventism and Spiritualism.*

Adventism and spiritualism have done great harm in this locality. There are numbers of people who profess to believe in the sleep of the soul till the resurrection, and its annihilation at the judgment. We have those in all our churches who are less or more damaged by these ruinous heresies.

Some little time ago a spiritualist attacked me, by saying before a crowd of people that he did not believe the accounts which Moses had given of the quails. The circumstances of the case were peculiar, and I thought demanded that I should, contrary to my usage, notice his objections.

I remarked that I was not surprised to hear him say so, because the simple fact that the Bible gave the account of them, that alone was sufficient to awaken his dislike and originate his objections.

He admitted that he did not like the Bible; but the reason why he did so, was, because the spirits had told him it was not true. He did not believe that such a man as Moses had ever lived at all, and all the prodigies which had marked his leadership of the Israelites were mere myths.

I then gave him—not for himself, however,—but for the benefit of the company, the unanswered and un-

answerable reasonings of "Leslie's short and easy method with the Deists" on the subject. It was new to him; it was new to them all, and the effect was all that could be wished.

*"Doctor, the Eggs are all your Own."*

I have noticed over and over again that those who object most to the Bible know, as a rule, the least about it. This person was of this class. After a short time he continued and concluded by saying, "Well, but I object to those quails, because there was not time for the birds to lay and hatch all those eggs, and for the young quails to grow up all at once." I also concluded by saying, "Doctor, all those eggs that you speak of have been laid by yourself." A third party sought out the passage, and gravely added, "Doctor, it's a fact, the eggs are all your own." A general laugh ensued. The doctor fought rather shy of me for some time after this occurrence; for his eggs were the subject of no small degree of merriment for a time, especially among the small boys; but for quite a time he has been friendly; much more so, I think, than if this little rencounter had never taken place.

#### ILLINOIS.

Rev. M. B. Gregg, Fairbury.

##### *Two Small Churches Consolidated.*

When I came here last April I found two weak churches, each having by foreign aid for the last year maintained religious worship in their own houses of worship. It was arranged that we come together in the support of one minister for the term of one year. Late in the summer we had an opportunity of selling the Old School Church building. It was sold for thirteen hundred dollars, I think; about one thousand of this will be available towards enlarging or building a house of worship which is greatly needed, as the one we meet in is too small for our congregation.

Since the meeting of the two Assemblies in Pittsburgh, the subject of consolidation has been more or less agitated, until recently the elders and

trustees agreed upon a plan. On the last Sabbath of December, it was agreed in the congregation that we declare our churches consolidated, (not reorganized) retaining in office all of both branches; the elders answering anew the constitutional questions, and the church unanimously (all but one not voting) accepting the board of elders on both sides as the elders of the consolidated church. So that this long unpleasant strife is past we hope forever. Our people are greatly encouraged and think we shall succeed. We propose to put the whole thing on a new basis, and if possible lay the "foundations of many generations."

All seem satisfied with this arrangement. We are having a few additions by letter, but with the churches united we only number about sixty members. I am confident the next three months will show more prosperity than the past of the year.

Our prayer-meetings are increasing in interest, and I hope that this week of prayer will greatly add to this interest. Our Sabbath-school is not large but it prospers nevertheless. Our congregations would be larger if we had room, but we have not.

##### *Scarcity of Money.*

Our finances are not hopeful. Three of our members and one whose wife is a member, have been burned out this fall and winter. Through a belt of country new last spring, our crops were cut off or nearly so, and it cripples all branches of business. Money is not in the country sufficient to pay the taxes due and the debts to our merchants. Last year both churches were overtaxed to support an "ism," and when the two came together there was a very great falling off on subscription.

I have received for the past eleven months and a half a little over five hundred dollars.

##### *Sickness, Death, and Increased Expenses.*

In that time I have buried one of my boys, and my wife is an invalid still, as she has been for the last two years with



little or no prospect of returning health. My doctor's bills have been over one hundred dollars, of which fifty is now due. My drug bills are not small. My help in the house has cost nearly one hundred and twenty-five dollars since I came here. There is but One who knows how we are to get along.

## The Publication Cause.

### OUR OWN ISSUES.

Our Publication Committee have added the past month to their list some excellent books for young readers and Sabbath-school libraries.

*Madge, Kate, and Dick* (\$1.00) has its great purpose expressed in its alternate title, "Ripening Lives." Unsensational, it is yet interesting and very well written. Our friends will find it an excellent book for young Christians; teaching by example and alluring to a devoted life for the Master.

*The Man with Two Shadows*, in ancient belief, was one whose life enwrapped a mystery fraught with odors of the nether-world—one in contact with forbidden things. The shadows cast by the Felix Merwin of the tale thus entitled, were shadows of unbelief and soul-darkness. These, lying on the old man's life, fell also on that of the boy (who in later years tells the story), darkening his spirit. Doubts of God's providence, of God's goodness, of his paternal rule extending to all his works, had grown to strength. But the shadows were dispelled by the hand of God, leading to a closer scrutiny of their sources, and opening the doubter's eyes to discern spiritual things. It is a book for the thoughtful among the young and the old. 90 cents.

The author of *Rich and Poor* (Mrs. Hosmer) has, in its pages, aimed to illustrate the difficulties which attend a merely human philanthropy. She has sought to show that by the manifestation to the wretched of our sympathy with them we may lead them to a faith in the love which Christ, our Master, more fully bears to them. She has written mainly from actual characters and events, depicting in the Carringtons

worldliness without philanthropy; in the Goldings, correctness without Christian love; in Blanche, unguided natural impulses missing their mark; whilst in Miss Thornley is shown true love to man based on the love of Christ, zealous yet guided by prudence. (\$1.10.)

*Mr. Wallingford's Mistake* is an admirable temperance tale from the practised and skillful pen of Mrs. Dunning.

So fearful are the ravages of intemperance in our land that the press cannot hold its peace and be guiltless. And so often is it the case that the most brilliant and most honored of the home circle is the one to fall before its seductions, that just such warnings as those of this volume are needed. It is not upon the families of the poor and the degraded only that the curse falls. In homes of wealth, of culture, of piety even, are seen the footprints of the demon, yielding bitterness and woe to many. Hence we need Temperance tales that shall not shock by extravagance nor disgust by vulgarity. That "Mr. Wallingford's Mistake" may not be repeated by the fathers of our land, is the prayer with which this book is given to the public. (\$1.00.)

*The Golden Primer*, our new and beautiful primer prepared especially for the use of freedmen, (though equally good for white boys and girls,) will be sent by mail, postpaid, five copies for one dollar.

*The Golden First Reader*, prepared by the author of the "Golden Primer," 96 pages, 12mo., and is also now, beautifully illustrated, ready. Price, 25 cents, or four copies, by mail, postpaid, for one dollar.

Recent tracts issued by the Publication Committee are—*Past Feeling*, (No. 57 of Second Series,) price one cent; *The Heart made Captive*, (No. 56,) one cent; *The Glories of Mary*, (No. 58,) in which the worship of the Virgin Mary by the Roman Church is forcibly contrasted with the word of God, five cents; *Family Worship*, (No. 59,) one cent; *Popular Amusements*, (No. 60,) one cent; *Why are you not a Member of the Church?* five cents; and *The Protestant Catechism*, five cents.

#### FROM SOUTH CAROLINA.

One of our missionaries to the freedmen, a man of admirable qualifications for a work calling for piety and discretion, writes to the Secretary of Publication:

I am very glad of the donation of books from your Committee, and I will use it faithfully in the work. I have four students for the ministry, three of whom I am boarding at my own expense, and supplying with books. I am trying, through friends, to obtain clothing for them.

For a number of months after I came to Chester, I thought it very doubtful whether I could find anything to do that would justify my staying here. But, finally, a very large work opened before me. When I was trying to get to this point, your books were an all-important help. They were not only very valuable in themselves, but they aided me very greatly in gaining access to the people. They felt that, though I was a stranger, I had really come to do them good.

Now matters have all changed. I have a vast work on my hands, and am in danger of having it all most disastrously fail, because pledges made to me with regard to church buildings are not being fulfilled. But I am still hoping for the best.

P. S.—I should add that on the field everything grows more and more encouraging. A very interesting revival is in progress in Chester, in which fifteen have professed to have met with

a change. There have been some fifty inquirers in all, and many more we are confident will decide the matter the right way. The work has shown that noise and excitement are not needful to the colored people. I have never known meetings stiller, nor have I ever seen tears flow more freely. The chief feature in my meetings has been to have an inquiry meeting held in our schoolroom, while a general meeting was going on in another.

#### A CHURCH IN A CAVE.

From Wichita, Kansas, Rev. W. K. Boggs writes to the Secretary:

Yours of the 20th inst. was duly received, and in accordance with your recommendation we tried to double the amount so kindly donated by the Publication Committee, and succeeded far beyond our expectations. We immediately took up a collection in school, and then sent two little girls out to solicit donations, and thus raised thirty-eight dollars and twenty-five cents. Now when you learn that two years ago Wichita was an Indian village, and that we have to hold our school as well as church *in a cave*, you will know why we feel surprised at our success.

Last Sabbath our cave was full—our school numbering about thirty. Although we had but one singing book, our singing was good and energetic.

#### A GOOD EIGHTEEN MONTHS' WORK.

Rev. W. M. Hoyt, formerly of Nineveh, New York, now of Mendota, Dane Co., Wisconsin, writes:

A few days since I received by mail three packages of your, or rather our publications, coming, as I suppose, from you. They are just what I needed to circulate among this people. I will try to dispose of them where they will do good. I am laying the foundations of our religion in this place, and have strong hopes that there will be, eventually, a good work accomplished here. I have been here a year and a half. In that time a society has been organ-

ized, also a church, now numbering ten members; two Sabbath-schools, a house of worship almost completed, and other means of grace, as prayer-meetings, etc., from which we hope much good. I thank you much for forwarding those publications. They will be a great help to me in my work in this destitute field. In many respects we have reason for hope from the circulation of such works, that they will assist the minister of the gospel. They introduce him into the families of those who would scarcely welcome him without them.

#### SEED BEARING FRUIT.

I send one dollar for tracts, "Join the Church." I gave one of these to a convert, a man of mind, and he decided to unite with us the first Sabbath in April. He gave me this dollar to send for more tracts, believing that they will induce others to go and do likewise.

#### "THE TENNESSEAN IN PERSIA."

Rev. Dr. Laurie, formerly of the Mission in Assyria, and author of "Dr. Grant and the Mountain Nestorians," a most competent judge says of it:—

Several things conspire to make this an unusually good biography.

First, it has a good subject. It describes a man of rare excellence. Even his portrait opposite the title page attracts us to him before we read the first page. Then his mental traits had none of the dullness of mediocrity, but rise up prominent as the historic peak that looks down upon his birth-place, and the lineaments of his spiritual life are not second hand impressions, but the result of direct personal communion with Christ.

Secondly, we look on him not so much in the delineation of another, which must always be more or less artificial and inaccurate, but we are admitted to note his character in its own developments. Ours is the rare privilege of looking on the crystallization of the precious jewel in the secrecy of the closet, and solemn covenant with

God. We are thankful that the midnight summons at Ali Shah gave no opportunity for the destruction of papers so edifying and so sacred. We love the hasty jottings of his paths of usefulness in Persia, in Kurdistan, and in dear old Assyria, far better than any elaborate amplification which they could have received at other hands, for they show us the man just as he was, and felt, and spoke, and labored for the Lord.

We need not dwell on his deeply interesting work of service in a most interesting part of the missionary field, for that while it enhances the value of this memoir is an excellence which it shares in common with many others.

The work is also peculiarly favored in being written by one who knew him and his field so well, one who shared in his labors, and enjoyed communion with him in the hallowed atmosphere of their missionary homes, sharing each others perils and privations by the way, and mingling mutual tears in their bereavements. The desolate home at Mosul made the no less desolate one at Memikan thoroughly appreciated. The biographer knew whereof he affirmed.

The illustrations of the book leave nothing to be desired. All the works written concerning that region have contributed the choicest of their pictorial treasures to illustrate this, and all of them possess the somewhat unusual excellence of being correct copies from the originals, not mere fancy sketches manufactured at home.

The whole influence of the book upon the reader is good. It not only adds to his knowledge of men and things, but it is fitted to teach him how to walk with Christ, and be changed into his image. That man is to be pitied who can rise from its perusal without a deeper interest in the missionary work, and more hearty consecration to the Saviour in his own sphere of usefulness. Few also, it is hoped, will be able to read it without



breathing a prayer in behalf of the survivor of that memorable journey from Tabriz to Orooniah and the fatherless ones left under the guardianship of their father God.

\* Price, \$1.75.

#### EDUCATION AND SCHOOLS.

The question whether our Church Education Committee (or Board) shall take up the oversight of educational institutions and provide funds for their endowment and support is a very important one. The experience of the Board of Education (O. S.) on this point should be well-weighed before our entering as a united body upon this phase of the education scheme.

The review of the school department of that Board (established in 1847,) is of particular value to the Church at the present juncture. It furnishes a history of the work, its results, causes of failure, and suggestions as to the future.

#### Failures.

The effort to establish a church system of schools is clearly a failure. Thirty years of experiment have shown the unwillingness of the Church to adopt it. The highest number of parochial schools was in 1853; in 101 out of 2,879 congregations, there are probably now 25 in our 2,737 congregations, and few in the 1,140 lost during the rebellion.

The efforts in behalf of academies and colleges have been somewhat more successful; in 1856 there were 48 under 40 Presbyterian or Synodical supervisions, now probably 20. The history of Synodical colleges has been a painful one.

#### Causes of Failure.

The causes of this ill-success are, 1. Failure of the churches to contribute. The funds given have come mainly from a few individuals in the East. 2. The anomalous position of the cause amidst the claims of the Church: not to be supported from the general treasury of the Board; no Sabbath collections for it; not included in list of objects for systematic contributions; few remem-

ber it on the Day of Prayer for Colleges.

3. Theoretical objections to it: fear of centralization of power; opposition to exclusive system of schools; necessity of common resistance to Roman Catholic aggression; dangers to common school system of the land from the insidious infidelity of the present time. 4. Insuperable practical difficulties: the vast expenditures necessary to make it successful, and refusal of the people to add this to the taxes necessary to support the common schools; the impossibility of obtaining teachers to meet the special requisitions of the system (a want met in Scotland, by creating the office of "teacher or doctor" in the Church); and the ill-success of these schools as to their special object, the increase and better education of candidates for the ministry.

#### The Future.

The duties of the future in regard to general education, as distinct from that of candidates for the ministry, seem to be a greatly increased interest in the common school system: to guard and administer wisely its funds; to secure and raise up good teachers; extend and perfect its education; and to give it a moral and religious tone. There is still special work in this direction, probably for the Board of Education: to aid schools in destitute regions; to assist more advanced institutions; and to foster mission schools for foreign populations. The Church should earnestly interest itself afresh in the great subject of education; it should supplement the common school education by that which is more advanced and more religious; should multiply Sabbath-schools as a missionary agency; should cultivate female education; and should make new efforts to give the gospel and sound education to the poor.

#### Evangelistic Theology.

There is a special necessity that there should be established chairs of evangelistic theology in our theological seminaries, for the special and thorough instruction of candidates for the ministry as to the doctrines, commands,

and examples of the word of God relating to the duties of pastors and other officers of the church; the structure and work of the Boards of the Presbyterian Church; and the general objects and fields of employment which look to the leavening of society and the world with the leaven of salvation.

In our statements with regard to the receipts of the Board of Education given in our January MONTHLY there was some incompleteness.

The \$38,423 was for 11 months. The change of the close of the fiscal year of the Board from May 1st to April 1st, cut off many of the spring collections. The amount for *the year would have been* (till May 1st) \$43,946, or, omitting legacies, \$2,226 above the average since 1861. Adding legacies it would have been larger still.

#### MINISTERIAL RELIEF FUND.

While the *permanent* fund of this benevolent enterprise has been generously aided of late, the ordinary contributions have not equalled the amount given in the corresponding nine months of last year.

As there has been an increase of twenty-five per cent. in the number of applicants for aid since the meeting of the General Assembly in May, and as there has been *no increase* in the amount contributed by the churches within the same period, there will, of necessity, be a pressure to meet the liabilities of the March quarter, unless more of the churches come to our relief. We should like to hear from more of those thirteen hundred churches, which sent us no contributions last year.

CHARLES BROWN, *Secretary*,  
1334 Chestnut Street, Phila., Pa.

It is not hasty reading but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet.—*Bishop Hall*.

#### OBLIVIOUS OF SELF.

Let every Christian minister aim so to live that his Commander shall say of him as General Sherman has said of General Mower,

"The General, in thus speaking of one to whom he was so strongly attached, feels certain that this, and more too, is due to one who never spoke of himself, and seemed oblivious of all things except to serve his country with his whole heart and his whole soul."

So let us serve God and his cause.

#### NEW BOOKS.

THE HARPERS have done a good work in their issue of *Haydn's Dictionary of Dates*. (Price, \$5.00.) Had they merely reprinted the English edition, edited by Benjamin Vincent, it would have been well, but they have done better in giving us beyond the English volume very important additions, and especially the latest events of American history and biography. We believe that their claim to have offered the public the most complete work of the kind ever published is just. To editors and students this book is one of great value. They also follow up Lyman Abbott's "Jesus of Nazareth,"—a capital book, though not without blemishes of carelessness—with *Old Testament Shadows of New Testament Truths*, by the same author. This is an elegant volume in paper, type and finish, richly illustrated with wood-cuts from designs by Doré, and able but less famous artists. The historic parables of the Old Testament are expounded, and made to speak to the heart of the reader by Mr. Abbott with ingenuity and force. It shows a wide range of reading and a thoughtful apprehension of truth, and with its beautiful engravings forms a desirable Christian gift book.

The firm also maintain their reputation as the issuers of illustrated books of travel and research by concentrating into one delightful octavo the most interesting facts and incidents connected with those captivating regions—the

Arctic and Antaretic lands and waters. *The Polar World*, by Dr. G. Harting, really merits its title. One hundred and sixty-three engravings add greatly not only to its attractions, but also to its solid value. In fact we have here a concentration of the best things in incident and illustration of the heroic voyagers who have thrown a romance around the realms of ice. The book possesses instruction and interest combined with beauty in a high degree.

THE CARTERS add to their long list of good books, a continuation of Bonar's *Bible Thoughts and Themes*, embracing readings on the Acts and larger Epistles. They are the thoughts of sermons, we judge, compressed into the space of four or five pages: they suggest without exhausting the topics for meditation afforded by the texts. Tinted paper, gilt at the top. Price, \$2.00. *The Earlier Years of our Lord's Life on Earth*, by Dr. Hanna, comprises the Saviour's course from the annunciation to the first Sabbath in Capernaum. Dr. Hanna does not come up to the expectation created by the excessively eulogistic article of the "North British Review." But the book has marked merits. It shows close study of the narrative, judicious weighing of evidences on disputed points, a reverent spirit, ingenuity and piety. Familiarity with the holy land adds to its interest. Renan is to be thanked for the impulse he has given to the study of the life of Jesus Christ. It needs only to be known to be honored, loved, received. Price, \$1.50. *The Spirit of Life*, by Bickersteth is an excellent book. The scripture testimony to the person and work of the Holy Spirit is exhaustively given. We know no study more profitable for the minister of the gospel than that offered in this volume and commend it heartily. Price, \$1.25.

*The Culture demanded by Modern Life*, issued by D. Appleton & Co., of New York, is a book that should be read by all educators. It contains a series of addresses and arguments on the claims of scientific education by a

number of the strongest men of the day. The names of Tyndall, Huxley, Wheevill, Faraday, Herschell, Lyell, will indicate the class of men represented in this volume. It is edited by E. L. Youmans, who prefaces it with an article on mental discipline in education. The whole is a plea from many points of view, for giving to natural science a larger place in the system of modern education, as against a preponderating amount of classical or lingual education. The arguments for this position find here their strongest advocates. All the sides of the questions involved are not presented—but the positions held are such as must be met by all modern educators.

J. P. Skelly & Co., issue for young readers *Through Patience*, a well-written and good book, teaching the lesson of patient endurance of the trials of life by the story of a young girl, who, at first rebellious, under discipline learns the lesson of quietness, trust, and submission. Price, 90 cents.

They also send three small volumes by "Rena Ray,"—*Tabitha Todd*, *Little Jackie*, and *Dainty Maurice*. The first is a disagreeable story of a deformed daughter, hated for her homeliness and maltreated by an unnatural mother. The second is another unnatural tale of a poor orphan boy, cruelly abused by a harsh mistress, turned out of doors by her and adopted by a rich judge. The third book, though needlessly deformed by vulgarisms in spelling, is rather a diverting though overdrawn story of a spoiled boy. Mr. Skelly had better drop Rena Ray, if she cannot do better than this. From the same house comes *Beginning*, by Miss Bates, (price, \$1.25) a book of more than ordinary merit. Its style and its thoughts evince power. Its teachings, in an interesting tale, are the wisdom of rightly beginning life, and the unwisdom of self-confidence in those beginnings. The power and value of trial in shaping life's course, and the kind ministry of God's Providence in thwarting human wishes are well brought out.



*The American Sunday-school Worker*, published by J. W. McIntyre, St. Louis, is doing well. Its articles are instructive and have a good scope. The February number shows a determination to make a good magazine for Sunday-school workers.

HOME MISSIONARY APPOINTMENTS.

*Made in January, 1870.*

Rev. N. Bosworth, Hopewell, N. Y.  
 " S. H. Hutchinson, Salt Point, N. Y.  
 " N. S. Moore, Westford, N. Y.  
 " L. Rood, Shavertown, N. Y.  
 " Geo. Brayton, Norwood, N. J.  
 " E. D. Newbury, Ateo, Berlin and Waterford,  
 N. J.  
 " J. L. Landis, Coudersport, Pa.  
 " B. B. Parsons, D.J., Phila. (Cedar St.) Pa.  
 " P. C. Baldwin, Maumee Presbytery, O.  
 " S. P. Hildreth, Dresden, O.  
 " T. W. Howe, Pataskala, O.  
 " J. Lichtenstein, Cincinnati, (1st German) O.  
 " W. F. Milhkan, Rome, O.  
 " Wm. Maclaren, Defiance, O.  
 " E. N. Barrett, Austin, Ill.  
 " A. L. Brooks, Decatur, Ill.  
 " J. A. Hood, Maroa, Ill.  
 " G. A. Pollock, Effingham, Ill.  
 " L. I. Root, Upper Alton, Ill.  
 " L. Chandler, Springfield, Mich.  
 " J. N. Diament, Stanton, Mill Brook, Langs-  
 ton and Crystal Lake, Mich.  
 " T. R. Easterday, Sault Ste Marie, Mich.  
 " A. H. Gaston, Cassapolis, Mich.

Rev. John Martin, Jefferson, Wis.  
 " D. S. Morgan, Montello, Wis.  
 " J. Van de Luys er, Holland, Wis.  
 " J. E. Conrad, Minnesota Lake and Pleasant  
 Ridge, Minn.  
 " O. H. Elmer, Sank Centre, Minn.  
 " E. Dickinson, North River, Iowa.  
 " C. R. French, Grundy Centre, Iowa.  
 " Geo. M. Life, West Dubuque, Iowa.  
 " E. A. Spence, Wheatland, Iowa.  
 " C. W. Treadwell, Clarence, Iowa.  
 " J. T. Yoth, Waterloo, (German) Iowa.  
 " Jas. A. Darrah, West City, Mo.  
 " A. G. Taylor, Hartsville, Place Valley and  
 Wolf Creek, Mo.  
 " J. M. Peebles, Decatur and Logan Creek,  
 Neb.  
 " Alex. Sutherland, Schuyler, Neb.  
 " F. E. Sheldon, Doniphan and Hiawatha,  
 Kas.  
 " A. H. Sloat, White Pine, Nevada.  
 " W. C. Harding, Los Angeles, Cal.  
 " James Pierpont, San Francisco, (Emanuel)  
 Cal.

## DONATIONS

*Received by the Presbyterian Committee of Home Missions in January, 1870.*

## NEW YORK.

Auburn 1st Pres ch,	\$421 58
Auburn 2d Pres ch,	195 34
Angusta Pres ch,	80 00
Brooklyn 1st Pres ch, additional 20, of which from A Merwin, 42 76 Mon Con Col,	312 76
Brooklyn Lafayette Avenue, additional,	22 00
Brooklyn 3d Pres ch Sabbath-school Missionary Association,	100 00
Brooklyn South Pres ch, Mon Con Col,	13 65
Benton Pres ch,	56 00
Cortland Pres ch, 25 of which from Sab- bath-school,	65 63
Carthage Pres ch,	15 00
Coventry 2d Pres ch,	77 00
Centreville Pres ch,	15 00
Clinton Pres ch,	106 17
Constantia, Consider Camp, Esq,	9 00
Cazenovia Pres ch,	100 00
Chester Pres ch,	100 00
Gowanda Pres ch,	20 27
Genoa 1st Pres ch,	18 00
Ithaca Pres ch, 58 33 of which from J. B. Williams, Esq,	202 39
Keeseville Pres ch,	15 70
Lincaster Pres ch,	30 00
Lockport 2d Ward Pres ch,	15 00
Mt Morris 1st Pres ch, 47 of which from Sabbath-school,	139 75
New York Madison Square Pres ch, in part,	5542 40
New York Church of the Covenant, addi- tional,	100 00
New York, Mrs John Spaulding,	100 00
New York Fourth Avenue Pres ch, Mon Con Col	102 34
New York Fourth Avenue, Walter Ed- wards, Esq,	250 00
New York 7th Pres ch,	72 50
New York West Pres ch, in part,	668 15
North Bergen Pres ch,	11 00
Odensburg, Rev G S Boardman, D.D,	25 00
Poughkeepsie Pres ch, Mon Con Col,	27 40

Porter Pres ch,	\$22 10
Rome, Rev S Haines 25, W H Mitchell 25,	59 00
Rushford Pres ch,	13 00
Rochester, A Champion, Esq,	500 03
Richfield Springs Pres ch,	18 00
Rensselaerville Pres ch,	10 00
Skaneateles Pres ch,	10 09
Scipio Pres ch,	10 00
Springfield Pres ch,	50 45
Trumansburgh Pres ch, 10 of which from Sabbath-school,	54 30
Tompkins 2d Pres ch,	10 00
Verona 2d Pres ch Sabbath-school,	6 17
Vernon Pres ch,	30 00
Watertown 1st Pres ch,	145 00
Watertown Stone Street Pres ch;	87 00
Washingtonville 1st Pres ch,	22 50
Watkins Pres ch,	53 13
Yonkers 1st Pres ch, Mon Con Col,	58 02
	<hr/> \$10,340 90

## NEW JERSEY.

Boonton Pres ch.	\$70 00
Cranford Pres ch, Mon Con Col,	11 00
Elizabeth 2d Pres ch,	92 00
Mendham 2d Pres ch Sabbath-school,	12 00
Newark South Park Pres ch, Young	
People's Missionary Society,	20) 00
Newark 1st German Pres ch,	15 50
Newark 1st Pres ch, Ladies' Home Mis-	
sionary Society,	84 00
Newfoundland Pres ch, additional,	1 00
Wantage 1st Pres ch,	55 00
Wantage 2d Pres ch,	3) 00

## PENNSYLVANIA.

Beechers Island Pres ch,	\$7 32
Farmington Pres ch,	6 45
Frankford Herman Pres ch,	30 00
Honesdale 1st Pres ch,	593 00
Hawley, C S Judd,	2 00
Harford Pres ch,	28 65
Hyde Park Pres ch,	12 00

Meadville Pres ch, 41 of which from Sabbath-school.

Philadelphia Clinton Street Pres ch,	\$163 25
Philadelphia Kensington Pres ch,	190 51
Philadelphia Calvary Pres ch, in part,	55 55
Philadelphia Western Pres ch Sabbath-school,	1270 89
Philadelphia Western, W A Droun, Jr,	125 00
Reading 1st Pres ch,	100 00
Reading 1st Pres ch Sabbath-school,	136 00
Reading 1st Pres ch, A P Tutton, Esq,	125 00
Wysox Pres ch,	62 50
	30 00

\$2935 12

## OHIO.

Collamer 1st Pres ch,	\$51 25
Cincinnati 2d German Pres ch,	5 00
Dayton 3d Street Pres ch,	349 65
Elmore Pres ch,	3 00
Fremont Pres ch,	50 00
Haskins,	2 00
Kinsman Pres ch, Elam Lindsey,	1 00
Milton Centre Pres ch,	2 00
Milan Pres ch,	30 00
Norwalk Pres ch,	88 48

\$582 38

## INDIANA.

Anderson Pres ch,	\$21 00
Mt Lebanon Pres ch,	13 40

\$34 40

## ILLINOIS.

Chicago 9th Pres ch, in part,	\$62 50
Chicago 3d Pres ch, in part,	100 00
Chicago Thirty-first Street Pres ch,	16 01
Chicago Olivet Pres ch, in part,	75 01
Chicago Olivet Sabbath-school,	109 00
Chicago Westminster,	62 50
Chicago 2d,	75 05
Chicago, a Friend,	2 00
Chicago, John Covert,	25 00
Dongola Pres ch,	3 00
Dunton 1st Pres ch,	32 00
Du Page Pres ch Sabbath-school,	21 00
Dubois Pres ch,	3 01
Freeport 1st Pres ch, in part,	100 00
Kinnundy Pres ch, additional,	2 00
Mason Pres ch, additional,	1 15
Mattoon Pres ch,	22 50
Waltham Pres ch, in part,	76 00
Warren 1st Pres ch, in part,	10 00

\$785 43

## MICHIGAN.

Detroit Jefferson Avenue Pres ch,	411 57
Clayton Pres ch,	5 70
Homer Pres ch,	74 25
Hillsdale 1st Pres ch,	43 14
Quincy Pres ch,	10 00
Reading Pres ch,	15 00
Ypsilanti Pres ch,	2 50 00

\$764 66

## WISCONSIN.

Manitowoc Pres ch,	\$9 47
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## MINNESOTA.

Money Creek, Hervey Leete,	\$5 00
Preston Pres ch,	6 40

\$10 40

## IOWA

Dubuque, Mrs J W S	\$10 00
North River Pres ch,	10 00
Winterset Pres ch,	20 00
Wyoming Pres ch,	20 90

\$60 90

## MISSOURI.

Butler Pres ch,	\$33 00
Papinsville Pres ch,	29 00
Salem Pres ch,	10 00
Sunny Side Pres ch,	10 00
St Louis, E J Eno, Esq,	9 00
Weston Pres ch,	15 00

\$106 00

## KANSAS.

Gardner Pres ch,	\$7 00
Holton Pres ch,	8 50
Salina Pres ch,	32 75

\$48 25

## TENNESSEE.

Eusebia Pres ch,	\$8 00
Kingston. Bethel Pres ch,	4 00
Rockford Pres ch,	7 00
Rogersville Pres ch, in part,	6 00

\$25 00

## DELAWARE.

Felton Pres ch,	\$11 00
Middletown, Forest Pres ch,	11 63

\$22 63

Total amount received, \$16,304 29

EDW. A. LAMBERT, Treasurer,

30 Vesey Street, New York.

P. O. Box 3363.

## Received for the Freedmen.

## NEW YORK.

Boonville Pres ch,	\$28 90
Brooklyn South Pres ch, W M Aikman,	100 00
Clinton Pres ch,	73 00
Canton Pres ch,	25 00
Deer River,	5 35
Gray, "a Friend,"	2 00
Ithaca Pres ch, additional,	10 50
Jewett Pres ch,	30 00
Keeseville Pres ch,	6 62
Mendon Pres ch,	30 00
Masonville Pres ch,	5 00
Millport, a Friend of the Cause,	5 00
New York West Pres ch,	300 00
Ogdensburgh, Rev G S Boardman, D.D.,	25 00
Pittsford 1st Pres ch,	10 24
Vernon Pres ch,	31 00
Vernon Centre Pres ch,	18 59

\$706 20

## NEW JERSEY.

Madison Pres ch,	\$106 40
Whippany Pres ch,	10 50

\$116 90

## PENNSYLVANIA.

Catasauqua 1st Pres ch,	\$32 10
Frankfort, Hermon 1st Pres ch,	25 00
Honesdale Pres ch,	100 00
Harrisburg 1st Pres ch, Miss Agnes	
Crane,	40 00
Harbor Creek Pres ch,	13 51
Philadelphia 3d Pres ch, in part,	68 75
Pittston, Mrs H D Strong and others,	12 00

\$291 36

## OHIO.

Cleveland Euclid Street Pres ch,	\$241 05
Elyria Pres ch, "E W W,"	2 00
Portsmouth Pres ch,	101 82
Youngstown Pres ch,	56 05

\$403 92

## INDIANA.

"A Friend,"	\$6 00
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## ILLINOIS.

Chicago 2d Pres ch,	\$465 90
Peoria. Fulton Street Pres ch,	12 85

\$478 75

## MICHIGAN.

Detroit, Eighth Ward Mission school,	\$16 00
Anniversary gift,	3 00
Pewamo Pres ch,	

\$19 00

## WISCONSIN.

Pardecville Pres ch,	\$2 00
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KANSAS.		A Friend in the West,	
Holton Pres ch,	\$5 00		\$1000 00
Topeka, Mrs H A Cleland,	2 00	Total amount received.	\$356 13
	\$7 00	EDW. A. LAMBERT, <i>Treasurer</i> ,	
VIRGINIA.		30 Vesey Street, New York.	
Richmond, M H Merriam, Esq,	\$25 00	P. O. Box 3863.	

### MINISTERIAL RELIEF FUND,

*Donations Received during November, December, 1869, and January, 1870.*

Walcott, N Y, 1st Pres ch,	\$12 30	Pequa, Ohio, 2d Pres ch,	\$15 00
Hoimer, Ohio, Pres ch,	10 00	Nineveh, N Y, Pres ch,	14 50
Mercer Street, New York City, Pres ch,	325 91	Brooklyn, N Y, Lafayette Pres ch,	257 01
Lodi, Wis, Pres ch,	17 72	Madison, Ind, 2d Pres ch,	31 05
High Street, St Louis, Mo, Pres ch,	14 50	East Whiteland, Pa, Pres ch,	9 24
Norwalk, Ohio, Pres ch,	16 00	East Pembroke, N Y, Rev G S Corwin,	100 00
Cranford, N S, Pres ch,	20 20	Toledo, Ohio, 1st Congregational ch,	78 33
Geneseo, N Y, 2d Pres ch,	42 61	Perry, N Y, Pres ch,	11 66
Dansville, N Y, Pres ch,	15 04	Hoboken, N J, 1st Pres ch,	20 00
Cato, Wis, Pres ch,	1 50	Lewistown, N Y, Pres ch,	5 00
Philadelphia, Pa, Walnut Street Pres ch,	177 78	Ramapo, N Y, Pres ch,	31 00
Cincinnati, Ohio, 2d German Pres ch,	3 00	Clarence, N Y, Pres ch,	7 25
Jerseyville, Ill, Pres ch,	42 35	Muir, Mich, 1st Pres ch,	5 00
Pataskala and Kirkersville chs, Ohio,		Wyandotte, Mich, Pres ch,	3 00
each 5,	10 00	Plainview, Ill, Pres ch,	10 00
Penn Yan, N Y, Pres ch,	57 60	Anna, Ill, Pres ch,	4 90
Fourteenth Street, New York City, Pres ch,	52 38	Camden, N Y, 1st Pres ch,	5 00
Fort Wayne, Ind, 2d Pres ch,	65 50	Stevenspoint, Wis, Pres ch,	10 00
Milan, Ohio, Pres ch,	25 00	Philadelphia, Pa, S C P, 1st Pres ch,	10 00
Ogden, N Y, 1st Pres ch,	18 00	Utica, N Y, 1st Pres ch,	45 85
Washington, D C, 4th Pres ch,	190 75	Montrose, Pa, Pres ch,	20 00
Poland, Ind, Pres ch,	3 00	Philadelphia, Pa, "Fides," per S C P,	
Thirteenth Street, New York City, Pres ch,	71 16	Esq,	33 41
Philadelphia, Pa, 1st Pres ch,	329 89	Newark, N J, 2d Pres ch,	53 65
Almond, N Y, Pres ch,	9 40	Brooklyn, Iowa, 1st Pres ch,	10 00
St Joseph, Mo, Westminster Pres ch,	11 00	Franklin, Ind, John P Henderson,	4 50
Pewamo, Mich, Pres ch,	4 00	Head of Delaware, N Y, Pres ch,	5 00
Bergou, N J, Pres ch,	67 47	Salem, N Y, Pres ch,	16 00
Watertown, N Y, Legacy of Milton Clark,	94 00	Mt Morris, N Y, Pres ch,	10 00
Alton, Ill, Sabbath-school 1st Pres ch,	10 00	Blue Earth City, Minn, 1st Pres ch,	10 74
Cohoes, N Y, 1st Pres ch,	80 00	Oaks Corners, N Y, Pres ch,	2 00
Jersey, Ohio, 1st Pres ch,	12 00	An Sable Forks, N Y, Pres ch,	12 40
Wilmington, Del, Hanover Street Pres ch,	55 36	Putnamville, Ind, Pres ch,	3 50
Sault Ste. Mich, Maria Pres ch,	5 00	Holton, Kansas, Pres ch,	3 20
Lima, N Y, 1st Pres ch,	31 60	Newark, N J, 1st German Pres ch,	10 00
Philadelphia, Pa, Kensington 1st Pres ch,	50 00	Lancaster, N Y, Pres ch,	5 00
Manitowoc, Wis, 1st Pres ch,	3 16	Newark, N J, 1st Pres ch,	11 20
York, Pa, Miss Jane L Cathcart,	20 00	Sweden, N Y, Pres ch,	4 30
York, Pa, Mrs James B Latimer,	10 00	New York City, Mrs Adeline S Spaulding,	100 00
Philadelphia, Pa, Calvary Pres ch,	158 73	Rushville, Ill, Pres ch,	10 00
Greenwood, Ind, Pres ch,	6 50	Philadelphia, Pa, "M P G F," per American Presbyterian,	5 00
Southport, Ind, Pres ch,	4 05	York, Pa, Pres ch,	313 18
New York City, N Y, North Pres ch,	55 00	Paterson, N Y, 2d Pres ch,	22 85
Paterson, N J, Broadway German Pres ch,	10 00	Succasunna, N J, Pres ch,	19 85
Philadelphia, Pa, Olivet Pres ch,	58 77	Washington, D C, 6th Pres ch,	20 00
Philadelphia, Pa, Mantua 1st Pres ch,	42 39	Niles, Mich, Pres ch,	39 00
Newark, N J, Roseville Pres ch,	25 61	Girard, Pa, Pres ch,	13 56
Detroit, Mich, Fort Street Pres ch,	51 65	Total,	\$4811 41
Sanquoit, N Y, Pres ch,	10 50	REV. CHARLES BROWN, <i>Secretary</i> ,	
Philadelphia, Pa, Bethesda Pres ch,	13 38	WM. E. TENBROOK, <i>Treasurer</i> ,	
Minneapolis, Minn, Sabbath-school 1st ch,	8 00	1334 Chestnut St, Phila.	

### 'RECEIPTS OF CHURCH ERECTION FUND,

*For the Month of January, 1869.*

NEW YORK.		Camden 1st ch,	
Rochester ch, in part,	\$721 00	Port Jarvis ch,	\$25 00
Carbondale ch,	169 08	Geneseo ch,	25 00
Utica, Westminster ch,	136 93	Jewett ch,	15 00
New York City, Mercer Street ch, in part,	100 00	Vernon Pres Society ch,	10 00
Geneva ch,	94 74	Gowanda ch,	8 76
Ogden Pres Society,	41 50	Ashland ch,	6 01
Aurora ch,	28 45	Nassau ch,	6 00
		Rose ch,	5 00



Sand Lake ch,	\$5 00	Bellevue ch,	\$7 30	
New York City, West ch, additional,	1 00			
	<hr/>		<hr/>	
NEW JERSEY.	\$1417 47	WISCONSIN.	\$917 90	
Montclair ch,	\$272 00	Manitowac ch,	\$5 25	
Newark, 1st German ch,	7 00	MINNESOTA.		
	<hr/>	Shakopee 1st ch,	\$8 50	
TENNESSEE.	\$279 00	Blue Earth City 1st ch,	7 46	
Strawberry Plains ch,	\$12 00	Preston ch,	3 15	
New Market ch,	2 00	Fillmore ch,	1 20	
	<hr/>		<hr/>	
PENNSYLVANIA.	\$14 00	Omaha 2d ch,	NEBRASKA.	\$20 31
Pittsburgh 3d ch,	\$510 13			<hr/>
Williamsport 2d ch,	200 00	INDIVIDUAL DONATIONS.		
Carlisle 1st ch	50 00	Rev O M Johnston, New Hampton, N Y,	\$500 00	
Wellsboro' ch,	10 00	A Friend, Auburn, N Y,	100 00	
Hyde Park ch,	7 00	M M Merriman, Richmond, Va,	25 00	
Brooklyn 1st ch,	5 00	Rev G S Boardman, D.D., Ogdensburg,		
	<hr/>	N Y,	20 00	
OHIO.	\$782 19	P Frazer Smith, Esq. West Chester, Pa,	5 00	
Lyme ch,	\$32 50	Hervy Leete, Money Creek, Minn,	5 00	
Marietta, Fourth Street ch,	20 00	Elam Lindsley, Kinsman, Ohio,	1 00	
Ridgeville ch,	5 00		<hr/>	
	<hr/>	Total,	\$4277 02	
ILLINOIS.	\$47 50	RECAPITULATION.		
Belvidere 1st ch,	\$31 00	New York,	\$1417 47	
Augusta ch,	30 30	New Jersey,	279 00	
Freeport 1st ch,	29 10	Tennessee,	14 00	
Minonk ch,	5 00	Pennsylvania,	782 19	
	<hr/>	Ohio,	47 50	
MICHIGAN.	\$106 40	Illinois,	100 40	
Detroit 1st ch,	\$100 00	Michigan,	917 90	
Detroit Fort Street ch,	180 00	Wisconsin,	5 25	
Detroit Jefferson Avenue ch,	172 00	Minnesota,	20 31	
Ypsilanti ch. in part,	1 50	Nebraska,	31 00	
Ypsilanti ch Sabbath-school,	25 00	Individual Donations,	656 00	
Kalamazoo ch, additional,	101 60		<hr/>	
Flint 1st ch,	57 00	Total,	\$4277 02	
Detroit, Fentonville 1st ch,	35 00			
Quincy,	25 00	A. N. BROWN, Treasurer,		
		30 Vesey Street, New York City.		
		NEW YORK, December 31st, 1869.		

## EDUCATION ACKNOWLEDGMENT.

Receipts for January, 1870.

NEW YORK		ILLINOIS.	
New York City, Fourteenth Street ch,	\$376 38	Bloomington 2d ch,	\$63 25
Brockport ch,	43 30	Rockford, Westminster ch,	21 30
Florida ch,	27 00		<hr/>
Geneseo 2d ch,	15 05		\$84 05
Gowanda ch, of which Rev Mrs Cowles		MICHIGAN.	
1,	9 50	Niles Pres ch,	\$47 80
A Champion, Esq. Rochester,	500 00	Birmingham 1st ch,	11 50
George Barnes, Esq. Jordan,	110 00	Sturges 1st ch,	4 75
W H H Moore, Esq. New York City,			<hr/>
special,	80 00	WISCONSIN.	\$64 05
Samuel Stringham, Esq. Aurelius,	5 00	Holland 1st ch,	\$6 00
	<hr/>	TENNESSEE.	
NEW JERSEY.	\$1166 18	Strawberry Plains ch,	\$5 00
Reeseville ch,	\$128 50	KANSAS.	
PENNSYLVANIA.		Holton ch,	\$2 40
Calvary ch. Philadelphia,	\$165 85	Total amount received,	\$1815 68
West Chester 1st ch,	41 00		
Neshaminy ch,	21 30	E. M. KINGSLEY, Treasurer,	
Greenwich Street ch,	10 00	Presbyterian Rooms, 30 Vesey Street,	
Fides, by Hon S C Perkins, Philadelphia,	33 41	New York City.	
	<hr/>	P. O. Box 3363.	
OHIO.	\$271 65	NEW YORK, January 31st, 1870.	
T P Handy, Esq. Cleveland, scholarship,	\$10 00		
in part,		STEREOTYPED AND PRINTED BY ALFRED MARTEN.	
INDIANA.			
Indianapolis 2d ch,	\$35 85		
Counersville 2d ch,	12 00		
	<hr/>		
	\$47 85		

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# THE PRESBYTERIAN MONTHLY.

## CONTENTS.

APRIL, 1870.

Controversy with Unbelievers.....	73
The Freedmen's Work.....	76
Home Missionary Intelligence.....	79
Education for the Ministry.....	84
A Book to be Commended.....	86
The Northwest Habitable.....	87
The Publication Cause.....	87
Freedmen's Department.....	89
New Books.....	92
Home Missionary Appointments.....	94
Donations.....	94
Receipts of Church Erection Fund.....	95
Education Acknowledgment.....	96

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2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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# THE PRESBYTERIAN MONTHLY.

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VOL. V.

APRIL, 1870.

No. 4.

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## Controversy with Unbelievers.

How far, and when controversy is desirable, is a question not easily answered. The worth of discussion on religious topics, whether by pen or tongue, as to results, is itself a point of controversy. Whether unbelievers and disbelievers, the Romanist, the deist, the atheist, is to be attacked from page and pulpit, whether at all, and if so, when and how, is a matter much debated. Some hold such discussions useless; others pronounce them evil in tendency; others again good.

The first result of controversy upon one not earnestly desirous of getting at the truth is the awakening of opposition. Resistance leads to a search for supports in the position taken, the search yields these supports, or imagines them; and the holder of the false position is strengthened in his wrong belief. But is this the only result? Do you never withstand an argument in debate, and then in the reflux of combativeness find that it has impressed you, though at the time you acknowledged it not? Undoubtedly this is often the case with those who have any love for truth, and willingness to see it even in an opponent's positions.

But admit that in those who are at this day using all their powers to overthrow the gospel scheme, there is not this reacting readiness to see the truth—admit that argument will not convince them—admit that their hostility to Christianity will be aggravated by the smart of blows dealt heavily upon them by our Greathearts of theology, and does it follow that controversy is useless and needless? No. Then are others to be affected by these conflicts beside the champions of unbelief.

In every Christian community we have many, not unbelievers but believers, who need to be strengthened in their faith, that they may be able to resist the inuendoes, or the open assaults of the various forms of unbelief. How widely-spread are these seeds of skepticism, few fully know. They float an unseen miasm on the mental atmosphere of our times, and carry their poison into every circle. As weeds spring from germs borne unnoted by the eye, in ill-cultured land, so does skepticism



germinate from unseen sources. Visibly they are scattered by our magazines, and papers, and books, and reviews. Audibly they drop on the ear in lectures, conventions, and even from so called pulpits. Our ordinarily educated men and women and youth hear and read these things and they know not what to reply to them. They are staggered, troubled, perplexed, made weak. *For these* we must have in the pulpit and on the page, a bold offensive-war waged against the popular phases of opposition to the truth of God. Positive declarations, wisely supported by reason and by the word of God, from those accepted and trusted as leaders, has power with the great body of believers.

An offensive war, we say. There should be no tone of apology. None is needful, and it is a weakness to use it. Standing upon the facts of nature, the revelations of science, the wants of man, the adaptation of the Christian scheme to those wants, the historic evidences of Christianity, the utter absence of a satisfying scheme on any other philosophy or theosophy, let the minister of Christ attack with all positiveness and dogmatic confidence—yet with kindness, intelligence, and truth—the most obtrusive heterodoxies that are afloat in the community.

Doctrinal preaching is demanded at this time. Not the dry-as-dust parade of a theological skeleton; not the rattling of ungainly and unattractive symbolic bones; not disputation with fellow believers as to the non-essentials of the common faith, but the presentation of the *great truths* of God's revelation with all the vitality and energy with which they can be clad. Man would make God an unknown quantity in the mathematics of the universe, would banish him from it. Be it ours to make Him (so far as our weak powers using truth may do so) present and mighty and glorious amid his creatures. Let us magnify him as boldly as the attackers of truth would belittle him in office and in being. Do they ignore Him, let us elevate Him before the creatures of His hand.

Whilst our ministers stand on a vantage ground in the consideration of these forms of error, and of unbelief, not commonly possessed by the people, they in turn must look for aids in the conflict, to those whose scholarship and ability and positions enable them to grapple with, and overthrow the leaders of the armies of infidelity. The press has recently sent forth some admirable volumes for the defence of truth which we should be glad to have in the hands of our pastors. Of one or two to which our attention has been particularly directed, we would make mention in this connection—not to the exclusion of others, but as illustrative of the class.

Of *Ecce Cœlum*\* we had heard, for it has been much commended, and the reading of it has made us also ready to commend it; it has made God greater than heretofore in our eyes as the God of the Universe. The book is a charming one; a good book, a true book, and we are glad to

---

\* *Ecce Cœlum*, Boston, Nichols & Noyes, \$1.25.

find that it has already reached the eighth edition. In six lectures a "Connecticut pastor" (Rev. E. F. Burr) gave his parish a glimpse of the materials, machinery, and theodicy of the heavens. Now, by the help of the press, others may follow his journeyings into space. Taking the most magnificent of all finite subjects, God's Universe, he treats it in a manner at once attractive and effective. A rhetoric at times almost too exuberant for a fastidious taste, adorns the brilliant threads of his story with sparkling gems, fastens the attention of the reader, and renders even his mathematics entertaining. In his second book, *Pater Mundi*,\* Dr. Burr advances in his attack upon Atheism. Not content with a defence of Theism, he grapples with anti-Christian theories of nature and science, and builds the ramparts of revealed religion, the religion of the Bible, on the facts and results of modern science. We are glad to see his warmth and positiveness, his enmity to Atheism; it is what is needed, and is more wholesome than piteous and weak defences of God's glorious truth. He establishes the divine existence by arguments based upon scientific and upon moral grounds, found in nature and in man, and he proves that a revelation such as Christianity gives, is the revelation needed by man, and to be looked for from God.

In Professor George P. Fisher's *Essays on the Supernatural Origin of Christianity*,† with special reference to the theories of Renan, Strauss and the Tübingen School, we have a work of the highest scholarship, yet of the greatest clearness of style. We confess to an agreeable surprise, after having seen the title of the book, at finding it so free from the obscurity and verbal technics with which some scholars delight to crowd their pages,‡ pedantically glorifying their own depth by making it obscurity to ordinary readers. Not so with Professor Fisher. We can commend his volume to our friends as delightful reading. His account of the theories which he opposes is intelligent and fair, and his replies are clear and strong. His chapters are a noble contribution to our Christian controversial literature. He discusses the genuineness of the fourth gospel, and the origin of the first three; the theories of Baur, and Renan, and Strauss, as to the rise of the Christian faith; the theological opinions of Theodore Parker, Positiveism and Pantheism. In all he is intelligible and convincing.

Other works might be mentioned, but our attention has been turned to these, and of these we can speak intelligently.

Our aim is to call attention to the importance, at this time, of appreciating the fact that the various phases of unbelief are so widely diffused that they cannot be ignored by the guides of religious thought; that the phases of unbelief are not what they were one hundred, or fifty, years ago; that they are held by men who cannot be ignored; and that they are widely diffused in the community. The truth is mighty. Let it be wisely and forcibly used.

\* *Pater Mundi*, also from Nichols and Noyes; First Series, \$1.50.

† From Charles Scribner & Co., New York, \$3.00.

## The Freedmen's Work.

We continue our sketches of the working of the Boards and Committees of the late Old School branch of our Church by one on the "General Assembly's Committee on Freedmen."

### *Its Origin*

was in two Committees, established by the General Assembly, in session at Newark, N. J., May, '64, and known as "The General Assembly's Committees for the Religious Education of Freedmen." These consisted each of two ministers and three ruling elders, and were located, one in Philadelphia, Pa., the other in Indianapolis, Ind. These two Committees divided the field between them, and co-operated with each other. They thus conducted the work for one year, at the close of which they handed it over to "The General Assembly's Committee on Freedmen," organized in June, '65, at Pittsburgh, Pa., which has continued to be its location. At first it consisted of eighteen members. It was afterwards reorganized, and now consists of thirty members, with an Executive Committee of thirteen, of whom five are a quorum, and which meets once every two weeks.

### *Its Object*

was to *educate* the freedmen of the South, and *preach the gospel* to them—thus affording them not intellectual culture merely, but with it *spiritual* instruction. During the operation of the two Committees, this was attempted chiefly by "sustaining temporary schools in contraband camps," to which was added the "furnishing of food and clothing to the destitute."

During the first year's work of the single Committee, *schools* still held the prominent place. But in the spring of the second year it was deemed best, by the Committee, to hand over to other associations or churches, such schools as afforded no promise of coming under the direct care of organized colored churches of our own order, and henceforward

### *Its Policy*

has been to establish *Presbyterian churches* and *parochial schools*—to give to the freedmen the Church and the school united. The Committee has not since sought to sustain schools in localities other than where they would be under direct church supervision, or where there was reasonable prospect of a church of our own order being planted. And, accordingly, its labourers employed for this purpose are Presbyterian ministers, teachers and catechists, who are known under the general title of missionaries. These ministers are white or colored, as they may offer, or can be procured; so, also, are the teachers, of whom most are female. The catechists are all colored. Colored missionaries, properly qualified, are, to an extent, preferred under the clear persuasion that into the hands of these this work, in the main, ultimately must fall.



*Mode of Operation.*

Each minister is superintendent of a *Mission* of more or less definite boundaries, in which he gathers and ministers to churches, establishes schools—Sabbath and day—teaching in the same, as occasion may require, when preaching and other missionary engagements permit, and gives regular instruction to catechists who may be under his care.

Of teachers, the main work is in the schoolroom, giving to their pupils both secular and religious instruction—the Bible and our catechisms being helps in the latter; training to sing, also, being added where practicable. They aid also in the Sabbath-school and prayer-meeting.

The catechist is associated with the minister (for which there is a special necessity, where the latter is white), to assist in visitation, and in gathering congregations, and in the maintenance of social and public worship in any given church, where the minister is engaged in other portions of his mission. For these purposes, catechists are licensed by, and are under control of Presbytery. Most of them are ruling elders, and numbers of them are in training for the full work of the ministry.

The supervision of the Committee is direct, and reaches all parts of the work—each missionary being commissioned only on satisfactory recommendations, and required to make monthly reports to the office upon blanks furnished for this purpose, and their salaries being payable only on reception. It is these reports, that tell of their diligence in the work assigned.

*Its Means of Support*

are, an annual collection from the congregations under care of the Assembly, the co-operation of the Boards of the Church—as requested by the Assembly—grants from the Government of the United States, donations from individuals, and from miscellaneous sources, and from moneys raised by Freedmen's schools and churches.

*Results.*

*In Money.* In the first year, under the two Committees, about \$7000 were expended, and in the four succeeding years, under the single Committee, \$195,697.04 of which over \$16,000 were collected by our Freedmen's schools and churches, part of the Committee's policy having always been to train these people to help themselves. To this might be added many timely donations of books, and many valuable boxes of clothing for needy missionaries and destitute Freedmen.

*In Buildings,* 78, most of which are completed, and among which are 51 churches, 8 manses and teachers' homes; 4 buildings for Quindaro High School, Kansas; 2 for Wallingford Academy, Charleston, S. C., and 5 for Biddle Memorial Institute, Charlotte, N. C., established for the special purpose of training colored missionaries on the field. These buildings, with their grounds, are valued at over \$66,000.

*Facts Given in the Annual Report of '69.* Missionaries in commission this year, 179; Stations occupied with Schools, 58, having 3,208 pupils;

Wallingford Academy having an average attendance of 308, daily; Sabbath-Schools, 69, with 4,723 scholars; organized churches, 72, containing 4,534 communicants.

*Receipts.*

Balance for last year,	-	-	-	-	-	-	-	\$ 2,549.32
Collections from churches,	-	-	-	-	-	-	-	19,688.06
Individual and other contributions,	-	-	-	-	-	-	-	8,666.77
By Freedmen (not in Treasurer's Report),	-	-	-	-	-	-	-	3,694.38
By Freedmen for Buildings (in cash and work),	-	-	-	-	-	-	-	4,570.00
From Boards of Domestic Missions, Education, Church Ex-								
tension, and the Government,	-	-	-	-	-	-	-	26,700.00
								<hr/>
								\$65,868.53
Balance on hand,	-	-	-	-	-	-	-	\$1,908.91

A *Seminary for Colored Girls* is now a want for the training of suitable teachers, and the advancement of modesty and virtue among both sexes. Concord, N. C., has been selected as the place, and the Committee hope soon to be able to open it.

Three *Presbyteries*, Catawba, Atlantic, and Knox, and one Synod. The Synod of Atlantic now exists in the South, constituted by the missionaries of this Committee, and ruling elders of the colored churches which these have there gathered.

*Joint Committee on Freedmen.*

The Committee on Freedmen of the two Assemblies met on the 22d of February, in the city of New York, when it was agreed to present the following report to the General Assembly as embodying the results at which the Committee arrived, viz:

*Resolved*, That the work of the Presbyterian Church in behalf of the colored population of the South, including both their educational and their religious interests, shall be conducted by a separate Board, to be known as the Board of Freedmen's Missions.

*Resolved*, That this Board shall consist of fifteen members, of whom five shall be a quorum, who shall be divided into three equal classes, numbered one, two, and three; that on their election by the Assembly, they shall decide, by lot or otherwise, the terms of service of the several divisions; and that thereafter five members shall be annually elected to serve for three years, to take the place of the class whose term of service shall then expire.

*Resolved*, That the Secretary and Treasurer of this Board shall be, *ex officio*, members of it.

*Resolved*, That this Board shall be located in the city of Philadelphia.

The Committee adjourned to meet in Philadelphia, on the day before the sitting of the General Assembly, in May next, unless previously convened by the call of the chairman.

## Home Missionary Intelligence.

### WISCONSIN.

Rev. A. S. Yale, Mineral Point.

#### *Very Much Encouraged.*

I am very much encouraged with the results of the past quarter. Ever since I came to this town the Lord has been opening the way and saying "go forward." I think I can safely say, that this church, almost disheartened when I came, has been much encouraged, and the Sabbath congregation has increased from the first, and I am told has already doubled in numbers. Our Sunday-school is flourishing, numbers one hundred and fifty. We have repaired our church and are now preparing to re-finish the inside walls and relight it.

This evening the Galena and Belvidere Presbytery convene in my church to install me, and four additional elders will be ordained. There is some interest in the church, and some are inquiring the way to the Cross. We hope to be greatly revived and blessed during the next quarter.

At a later day Mr. Yale speaks of

#### *A General Quickening.*

For nearly two months I have been conducting a series of meetings in my church, which has resulted quite favorably to us as a church, but quite the reverse to me; for about three weeks ago I was compelled to suspend all labor and allow my overtaxed energies time to recruit. This protracted effort has been a great strain upon me, but the reward has been ample. Not so much as could be desired, but a glorious rally of the disheartened forces and a strengthening of the things that remain. A general quickening of the church has been experienced, and the heads of several families are rejoicing in a new found Saviour. There have been five additions to the church, and quite a number more are ready to unite.

My Sabbath congregation is larger now than at any previous period of my

labors, and there seems to be greater interest in and attention to the great theme of the soul's salvation now than previously. All in all, my church feel encouraged with the work this winter.

Locally we are pecuniarily embarrassed on account of the low price of wheat (fifty cents per bushel), and the decline in the price of ores.

Rev. D. S. Morgan, Montello.

#### *Rejoicing.*

The first quarter of my labors here closed February 6th, but I have been too much engaged to send you my report till now. I have been holding meetings almost every day, often going five, nine, and sometimes seventeen miles to meet my appointments. I preach regularly at four different places, and have one or two others in view.

This is a glorious work—always a glorious work—this work of saving souls, and sure to bring its reward. But when we see immediate fruits there is cause for immediate rejoicing. When we see the good seed which has been sown in weakness, and in fear, and in much trembling, springing up and bearing fruit, we thank God and take courage.

#### *Not so Encouraging.*

In regard to Montello, I do not see things in so encouraging a light as I wish, though our District Secretary always says, when he comes around, which he does pretty often, "Keep at work, Brother Morgan; you are getting hold of the people; you are making progress."

When I think how little the people care for these things, what an apathy there is in regard to morals and religion, the prospect has appeared almost hopeless. If Sabbath-breaking and intemperance are to be the salvation of the place, it might seem high.

The second Sabbath of my preaching here, as I came into town from one of



my out stations to attend divine service, a party were nailing up a new sign for a liquor saloon. Nearly the whole of one side of the principal street is occupied by these vile places of resort, where liquid poison is dispensed to young and old. Yet we do believe that, notwithstanding the moral darkness there is around us, there are indications of good, and we are moving forward, bearing on high the standard of the cross.

#### *No Church.*

We have no church edifice here, but the Methodists own a small building, which is a poor apology for one, and they allow us to use that for the present. We very much need a church.

#### *Revivals.*

In the town of Buffalo, five miles south of this place, there have been the most cheering results. The number in attendance upon the stated preaching service has steadily increased. We have been holding extra meetings, and have enjoyed a precious work of grace, which, I hope, is to continue. Some ten or twelve are already rejoicing in hope; backsliders have been reclaimed, and Christians quickened.

Five miles north of Montello, where I have held some meetings, there is also a precious revival. This has been conducted principally by a Free-will Baptist brother. I have been up once or twice a week.

In Sackwaukee, another one of my preaching stations, nine miles from Montello, there is a good attendance, and some special interest. The people are desirous of having extra meetings held, and are *talking* about building a church this summer.

#### *Hungry for the Gospel.*

The people in this region are generally hungry for the gospel. But they are poor, having come in here and built upon the sand, because land was cheap. Some of them have not yet paid for their farms, and others have paid for them, and are now beginning to cultivate them in a more scientific

manner. They need the gospel, and I am already satisfied that our labors are not in vain.

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#### *KANSAS.*

Rev. Augustus Cone, Wathena.

#### *Encouraging Progress.*

We came here strangers to all, but have received a cordial welcome. I have been able to preach every Sabbath morning and evening except one. That Sabbath I was at D——, a new church, and in the dreadful change of weather and gale of wind we could not get a congregation.

As Brother Sheldon has been East in behalf of this church, I have been obliged to supply his field in part until now. But my pulpit has been filled every Sabbath. We have received news from him that he has raised about one thousand dollars for us, which will enable us to meet the remainder before it presses upon us. This is a great relief, especially to my good elder, whose home was mortgaged for the church. In the meantime the women have raised money to pay for our organ, to get neat curtains for the church, and to buy a neat communion set of six pieces. Could you enter our church on the Sabbath, and visit our large Sabbath-school you would see that we have much encouragement before us.

We observed the week of prayer, and continued the meetings another week. Then, failing to get help from abroad, I invited brethren here to assist. A number were converted, and others are not far from the kingdom. Since these services closed I have been at Troy assisting Brother Chapman in a revival season. That place is very hopeful at present.

This church will be materially strengthened by several additions at the next communion. Three joined us last communion.

I find great need of more instruction from the pulpit, as many here are destitute of any clear knowledge of the way of life. I have visited a number of

other points in this and Brown Co., and find the destitution very great. There is great need of pastoral work in our village, and on the hills, and in the valleys about us. People are flocking to our new State, and must be looked after.

We need more men of earnest zeal, and willing self-sacrifice.

At present we are looking for a bridge across the Missouri opposite St. Joseph, which will bring us close to that city. Many expect a large increase of population from this and from a new railway to Atchison on this side of the river.

On the whole our congregations have largely increased; our members have been drawn closer together, and their graces are much increased. Several have been hopefully converted, and others brought back to Jesus from whom they have wandered. But what is all this to the hundreds all about us who never come with us to the house of prayer, and never hear the proclamation of gospel truth!

#### IOWA.

Rev. Robert Court, Malcom.

#### *Forty Cents for a Bushel of Wheat.*

I suppose that when all are suffering no one in particular ought to complain. Yet I feel inclined to mention, in a sentence or two, some of my discouragements in the good work. More eloquent than words, the figures, forty cents a bushel for wheat, express the hardness of the times in this Western country. Doubtless much grain is being held back in the hope of some improvement in prices; but meanwhile cash is scarce with all. The church and minister must wait when all wait, and the struggle for existence operates prejudicially to the interests of vital religion. We have no great capitalists amongst us. The common people and some store keepers are our reliance; and of these many are continually changing. Several of the stores and houses have changed hands three times

since I came, fifteen months ago, to reside here. Poverty and an unsettled population are bars to church progress and religious prosperity.

#### *The Work not Hindered by these Difficulties.*

1st. *Church Members.* Of these, seven were added to our number at the last communion, five by letter, and two on profession. Since my appointment here, twenty-one new members have joined our church, and only one been dismissed, who has gone back to Ohio, on account of sickness.

2d. *Church Attendance* continues to improve. Our average number at Sabbath morning service in the Malcom Church is at least two hundred; in the evening not much less; while once in two weeks our meeting at the preaching station is crowded, the utmost capacity of the house being needed to accommodate those who attend. These we may average at seventy-five, and many of them come five and six miles to the service. Your missionary thus supplies over three hundred people with pulpit instruction; and these represent at least six hundred who are brought in this way under gospel influences. Who can estimate the blessings which Home Missions thus directly and indirectly confer on destitute districts?

3d. *Funds.* Owing to the hardness of the times and the necessity of finishing our beautiful church, we have been obliged to ask a grant of the same amount as last year. For the fitting up of the church with handsome painted windows, stoves, &c., we raised at a church festival one hundred and twenty-five dollars, clear. Nobly did the ladies of the congregation work for this splendid result. Think of our small population, our two-year old city, our poverty, and you will not blame me for calling this a splendid result. The ladies gave work, edibles, presents for the Christmas tree; and chiefly to them do we owe thanks for making our Christmas Eve festival a real success.

4th. *Sabbath-school.* This institu-

tion is in a healthy state. At an exhibition given this week twenty-five dollars were gained for books and papers for the benefit of the scholars.

5th. *Personal Relations to the people.* Strangers a year ago to America, we feel from the kindness of all the people to my wife and myself quite at home among them. Mutual good will and friendly feeling characterize all our intercourse.

6th. *Spiritual Prospects.* These are hopeful. Single-handed almost I have struggled hard to do good. Many have not as yet joined us; but widespread influences for good are at work, and will produce fruit "after not many days." May these things be!

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#### OHIO.

Rev. D. A. Tawney, Tippecanoe City.

##### *Poultry Going Down.*

On Thanksgiving Day, some persons from my country appointment came in with a donation from that neighborhood—including twenty-two chickens (!) and some greenbacks—about sixty dollars in all. Poultry went down rapidly after that.

##### *Efforts for a Church Building.*

I may have mentioned in my last report that, at a meeting of our Presbytery in October, a committee was appointed to visit this church, and consult with our people on the subject of church building. The Committee came on the first of November. They united with us in a communion season—one of the most blessed I ever enjoyed. In the evening, after a sermon, the matter of building came up. Our people, in the meantime, had canvassed the subject among themselves, and were prepared to give a well considered expression upon it.

It was concluded to build as soon as practicable, but when that would probably be was not definitely stated. The feeling, however, was all on the affirmative, and all went away from the meeting in a hopeful mood. The whole

matter was put into the hands of three men—our present trustees—as a building committee. They are among the wealthiest men in the place, and will have to furnish a large part of the funds. This committee afterwards held a meeting, and concluded to take a subscription at once, payable in instalments, beginning with January, 1871, and to build during the summer of that year. I am very sorry the house could not be built next summer. But they want to build a good house—good for this place—and think they can do better for the church in the long run by postponing a year. I think it may be regarded as pretty well settled that we shall have church in two years, or a little less perhaps, which will be a shorter period than I supposed it would be when I came here.

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#### DELAWARE.

Rev. H. J. Gaylord, Lincoln.

##### *A Church Building Erected and Paid for.*

Believing that a church building is vital not only to the prosperity of my little church here, but to the interests of Presbyterianism in a wide region around—there being no church of our order nearer than twelve miles west, thirteen miles south, and sixteen miles east, and many Northern settlers coming in continuously—I have given almost my entire time and strength to its prosecution for the last six months.

I first raised what funds were obtainable in my congregation, as well as in this and the surrounding communities. I then spent six full weeks with my horse and carriage driving through the six contiguous congregations in New Castle County, in three of which I had spent twelve years of pastoral labor, and by my personal exertions had built two fine church edifices; asking them to give back to others, through me, some parts of what others had bestowed on them through my hands. To the call they responded with a cordiality and liberality exceeding my anticipa-



tions, bestowing more than seven hundred dollars, where I had not dared count on so much as five hundred dollars. Large donations to the object were made by Congregationalists—personal friends of the pastor in New York and Massachusetts. Five hundred dollars was donated by the Church Erection Committee.

On the 28th of September last, ground was broken for the foundation; on Saturday last, 15th of January, the finishing touches were given to the house preparatory to the dedicatory services on the Sabbath.

The edifice is of wood—Gothic in style—forty-five by twenty-eight feet in dimensions, exclusive of vestibule, which projects in front, without gallery, but with a belfry, which we hope at some time to occupy with a bell. The audience room is handsomely papered, both walls and ceiling, and has seating capacity for two hundred persons.

The whole cost, including over a half acre of ground for site, three hundred and seventy-five dollars; and furnishing—as carpets, chandeliers, table, sofa, cabinet organ—one hundred and seventy-five dollars; stoves, &c., three hundred and fifty dollars, is \$2344.06. We had the high satisfaction to say, in the dedication, that all bills were paid, so that we gave up to God that which was *ours* to give; and in this, as in the whole progress of the work, to acknowledge, with fervent gratitude, the “good hand of our God upon us.”

#### *Spiritual Interest.*

More especially did we give thanks as the great Head of the Church has blessed us spiritually. During the several months we have been building, a gracious influence from above has been descending upon the congregation and the whole community—not powerfully, but falling gently as the dew. Many are now under serious impressions; several are considering the question of confessing Christ before men, while some have taken that step, a few with the Methodist church, and three only, *as yet*, with ours.

Our dedicatory service was in the morning of last Sabbath, the communion in the afternoon, when three persons publicly received baptism, and took the vows of the Lord upon them. Two of these were young parents whose infant child was also presented to receive the seal of the covenant.

It seemed auspicious—a second consecration of our new and beautiful house—thus to hallow it on the first Sabbath by the holy communion, the admission of members, and by infant consecration. It was an occasion of great solemnity and tenderness—a scene of joy and of tears.

Altogether, the condition and prospects of this little church are, through the Divine favor, far in advance of what they were at the close of any former quarter of my labors in this field.

If I feel completely worn out by the anxiety and exertion to push this work through in a half year with my own hands, I have the relief of its manifest acceptance by the great Master, “whose I am, and whom I serve.”

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#### MISSOURI.

Rev. D. C. Milnor, Osceola.

*A Revival—Church Building almost Finished and Paid for.*

During the past three months I have done more preaching than in any previous quarter of my ministry, and with *much* work have seen *some* tokens of success. During the first week of the year the presiding elder of the M. E. Church preached here, and there were evidences of the presence of the Holy Spirit, and six persons asked for the prayers of the people of God. When the elder left I began preaching and continued to do so for two weeks, having part of the time, besides evening services, meetings for prayer and inquiry in the afternoons, often of great interest. Professors of religion were much revived, and some careless ones seem to have made a new beginning.

#### *Spirit of Inquiry.*

The spirit of inquiry was very general and extended beyond the limits of the

town, and a number of persons in the country, who rarely attended church, some of them avowed infidels, were numbered with the anxious. The whole number of persons who avowed publicly their interest in their salvation was forty, and about twenty of these professed conversion. The meetings were largely attended, and very quiet and solemn, and we feel sure that some were very anxious who gave no expression of it publicly, and trust that thought was aroused in other sinful hearts, which will yet bring them to Christ. Our church membership has not been much increased in numbers as a result of the meeting. Six persons united with us and two more expect to soon. Quite a number are undecided as to what church they shall join.

#### *How much Water?*

The Baptists have recently organized here, and the agitation of the question of how much water it takes for a baptism has unsettled some minds. I feel sure that we could have quite an accession to our church if I would announce my willingness to put them *under* the waters of our beautiful Osage, but I have never yet been able to see that this would be consistent with Presbyterian polity, or

required by the Bible and common sense.

#### *Building.*

Our new church building is now ready for the plastering and seats, and the present contract of three thousand four hundred dollars almost paid. (Thanks to Board of Church Erection for their generous aid.) There is now a prospect of considerable growth in the town for the coming season, and we are in great hopes that we can get the building ready for dedication against fall. I have still been interesting myself in behalf of the Freedmen. As a member of the Board of Education I corresponded with an agent of the "Bureau," and we have now Mr. F. F. Hughes from Wisconsin, a licentiate of the Welsh Presbyterian Church, teaching them, and also expecting to preach to them and labor for their spiritual welfare. I have nothing new to report of my work at Roscoe. The town is growing, and vice keeps pace with the other growths. I expect to hold a series of meetings there, beginning next week. I spent last Sabbath in Warsaw, and feel more certain than ever before, that it is an important point for our Church to occupy.

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### Education for the Ministry.

The reunion of our Presbyterian body has occasioned an unusual attention to the duty of the Church as an aggressive power. The expectation is seen to prevail that we are to do vastly more than hitherto for the evangelization of our own country, and for carrying the gospel to the ends of the earth. It seems to be assumed that the Master requires far more at our hands than we have yet rendered. And there is a disposition gladly to accept the responsibility. Schemes are discussed looking to enlarged and vigorous operations in every department of Christian enterprise—Missions, domestic and foreign, college and seminary endowments, publication work, church buildings, with all the cost that these entail of wealth and labor and experience and wisdom. The question is pressing on every quarter. What shall we do?

Now the great central agency of evangelization is the oral preaching of the gospel by Christ's living witnesses called and separated to this special work. Hence it results that *education for the ministry is the*

*pivotal work of the Church.* Nothing can be done without preachers. The measure of advance is of necessity limited by the number of preachers. Whatever may have been true in the earlier periods, no question will be raised among us at this day, that preachers must be *trained men*. That consequently they cannot be extemporized on emergencies by a baptism of any amount of zeal. This fact is not appreciated by the masses of Christian people; but the leaders of the Church, ministers, and educated men of the laity, can understand it. It will be a fatal mistake if in the various schemes for enlarging and perfecting the enterprise of our Church, this central necessity shall be overlooked and slighted, or any means neglected by which it may be adequately provided for.

The first of these means is prayer; universal, earnest, wrestling prayer to the Lord of the harvest, that He will send forth laborers into His harvest.

Another of the means is for pastors in their stated ministration, public and private, to bring home to all Christian parents, rich and poor, the duty of giving their sons to Christ for the ministry; and to young men of promise the claims of the Lord upon them personally to publish the everlasting gospel. Is there not in most of our churches unfaithfulness here? While pastors labor for the conversion of the young, does not their concern too much terminate with seeing them gathered into the communion of the Church, making a good profession, or at the most showing a commendable public spirit in reference to the interests of their particular congregation. But beyond all this the conscience of believers must be sedulously cultivated in regard to the great command of the Master to carry the gospel to every creature. The ideal of the church condition in relation to the genesis of ministers is not realized, so long as there is need of *pressing* to secure candidates. We must seek that general zeal for the cause which shall prompt the cry from ten thousand hearts, "Here Lord, send me!" When the only care shall be to select wisely from the multitude of volunteers, and restrain the rest. As in an army, where all are engaged in the common service, and all are engaged in some service, there are special undertakings calling for peculiar courage and capacities, so in the Church Militant, while all are in the army of God, and all have a place amid the embattled hosts, yet the work of the ministry does call for special self-abnegation and courage and does involve peculiar trials of faith and patience and zeal. And as in war the spirit of an army is disclosed by the number of volunteers for a "forlorn hope," when a critical work requires men ready to take their lives in their hands, so the real spirit of the Church is revealed by the fullness of number in which her sons rally to the standard of the cross; forsaking friends and the attractions of the world; ready to go wherever the Lord will send them to preach the gospel.

Another of these means is the furnishing pecuniary assistance to candidates during their preparation for the ministry. Many of those upon



whom the Lord lays his call are unable of their own resources to compass the entire expense of a thorough education. But there should be suffered to exist no discouragement on this score to any young man of the proper abilities. The General Assembly's Permanent Committee have upon their roll at this time upwards of two hundred and thirty students of this class, who have been encouraged to look to them for necessary help in their training to go forth as ambassadors of Christ. It behooves the Church to provide by adequate supplies against any disappointment.

On the 1st of March, the time for a stated quarterly appropriation, the Committee found that to meet a demand upon them of nearly seven thousand five hundred dollars, they had but a few hundred dollars in the treasury; and, although it is hoped that when this paper is read the means will have been provided and the young men paid, yet another sum of the same or greater amount will be required on the 1st of May, and there is ground of apprehension that the Committee will be left, as at the close of last year, without the means of satisfying the demands upon them.

But a failure here in any degree will be a serious hurt. No zeal for raising great memorial sums for other objects will compensate the damage. The awakened life of the Church, to which we have alluded, is already indicated in growing attention to the claims of the ministry on our young men. It should not be chilled by the lack of sympathy and of cordial support for such as offer themselves. Rather should it be fostered by the report of a full treasury in the Education Boards of both branches of the denomination.

There are numberless churches which have yet sent in no offering to this fund. Will not their pastors and sessions consider the interests involved?

#### **A BOOK TO BE COMMENDED.**

BY THE SECRETARY OF EDUCATION.

Our Publication Committee could hardly give to the Church a volume more promising of permanent interest and usefulness than the memoir of the lamented Rhea, entitled "The Tennessean in Persia and Koordistan." Better than any fiction it will attract and reward the attention of persons of fine moral sensibilities by its touching incidents and affecting displays of character. To the ordinary Christian it will prove a valuable help in the cultivation of an intelligent missionary sympathy. While among our young ministers of the gospel and candidates for the ministry, as a vivid example of faith and single-eyed devotion to the service of Christ,

it cannot fail, wherever read to stimulate, a holy zeal. We ardently wish it might be put into the hands of every candidate for the sacred ministry.

The early years of his service in the mountains of Koordistan among a rude and ignorant population, vexed with the oppositions of lawless Koords and malicious ecclesiastics, snowed in during long and dreary winters under the great crest of Jeloo, with the thermometer down to 20° or 30° below zero, much of the time alone, illustrate a Christian heroism hardly excelled by any modern martyr of the Cross. While his later years developed abilities and resources that put him in the front rank of modern missionaries. The saintly Perkins, who has so recently followed his younger associate to glory, declared him to

possess the rarest and highest qualifications for every department of missionary labor, and to have been a prince among preachers.

Of kindred spirit with Martyn and Brainerd, it was not an accident nor a mere mystery of the Divine purpose, that young Rhea consecrated his fine powers so early to Christ, and afterwards chose for his service the missionary work. Christ in the home circle determined the first. Christ in the theological school almost made inevitable the second. He entered Union Seminary while it was yet enjoying that warm spiritual atmosphere, induced conspicuously by the influence of the devoted Bowen, in which so many were stimulated to seek a higher plane of life in the fuller yielding of body, soul, and spirit to the will and service of the blessed Master.

How constantly our Theological Seminaries should be made the subject of prayer. Beyond rich endowments, and beyond learned and able professors, they need a large baptism of the Holy Ghost, that they may send forth preachers with apostolic zeal, full of power, to lead the Church in her movements against the kingdom of darkness.

#### THE NORTHWEST HABITABLE.

Starting at St. Paul, Minnesota, which is in the latitude of Venice, and travelling directly northwest four hundred and fifty miles to the boundary of the United States, the latitude of Paris is reached. Entering the British possessions, we must go one thousand miles directly northwest of St. Paul before reaching the latitude of Edinburg, and fifteen hundred miles before we reach that of St. Petersburg.

Some of our readers will be surprised when they are told that the height of the land between the head of Lake Superior and the Rocky Mountains is only about 1,500 feet above the level of the sea, and that the mountain range can be crossed at an elevation of 5,000 feet. Munich is elevated 1,600 feet, and this is the general altitude of Central Europe. Snow, too, it is thought, falls in large quantities in this region, and to a great depth. This is a mistake. In Montana, the snow is exceedingly light, and at Fort Benton, on the Upper Missouri, it is stated the cattle and horses belonging to the garrison feed upon the grass through the winter. There is nothing to forbid a large population in the Northwest.

## The Publication Cause.

### OUR NEW ISSUES.

The press of our Committee is not idle. We have announced to our readers new publications for some months past, and now add brief sketches of the scope of still more recent issues, especially of books for the Sabbath-school library.

We would invite the attention of our patrons to the excellent style of the engravings which illustrate these and our other new books. They bear witness to the taste and skill of both designers and engravers, and in truth adorn, whilst they illustrate the narratives and lessons which the books convey.

For *Virgilia*, a story of Rome under Nero (\$1.10), by an American author, we predict a most favorable reception. *Virgilia*, the heroine, and the lovely daughter of a Roman Senator, converted to Christianity, is followed in her confession of Christ by her brother Diomed. With much skill, other representative characters of the days of Nero are introduced, and life breathed into the records of the past. In her preface the author thus speaks:—

“The thought often comes to me that we who live under the noontide rays of gospel truth are too prone to forget the days when there was only a glimmering star in the heavens, and those who

saw the light of life and believed on Christ had many of them to seal their testimony with their blood. It is ennobling to be called a Christian now; then, it was an opening to all the sorrows and tortures that men and women can suffer.

"The scene of this story, intended to bring before us the earnest faith of those who first believed in Jesus, is laid in Rome; not the dead Rome that we are wont to think of, but living, throbbing Rome, under Nero, the most wicked as well as the most luxurious of cities.

"Far away, on the Judean hills, the shepherds had heard the angels' song of peace and good-will to men, and learned of the new-born King who should rule the world with a sceptre of righteousness. Upon Rome this light had not shone in full glory; only a scattered few, having learned of the Saviour who lived and died in Palestine, believed on him. Some of these, probably during their journeyings in Asia Minor, had visited the churches there and learned the truth. We know from sacred history that St. Paul was the first apostle who bore the tidings of salvation to these Gentiles, and that there was already a body of Christians of some size in Rome when he made his first voyage thither.

"Let us never forget the fiery struggles through which our faith has come down to us with undimmed lustre. May we often remember, when we gather around our Christian pulpits to hear the words of life, how men and women, famishing for the bread of heaven, gathered together in hovels above the earth and in dens beneath it to worship God, even in the face of persecution and death—how they, fearing naught that man could do, sent up from amid the flames of martyrdom sweetest songs of praise to Him who had redeemed them from the power of sin and the grave!"

Virgilia completes the "Ohio Ark series," seven volumes of "Prize Competitors," selected from over thirty sent

in to compete for the prizes offered for the best books of the medium size for the Sabbath-school library. The whole set, in a box, is sold for \$7.25, and will prove a highly popular series.

*Oriel: a tale of Girls' Boarding School Life*, is by Marion Howard, the author of several popular works. In it, the reader of the story of Isabel Alison's school-life, will get a glimpse of the sorrows and the mortifications which a sensitive and proud spirit entails upon its possessor while not sustained by Christian faith or controlled by Christian principle. Coldly shutting herself up in the pride of rectitude, and repelling well-meant advances, Isabel alienates her friends while she makes herself wretched. But, changed by God's grace, she finds that the open heart attracts love, and that resting on a divine Saviour is better than standing upon the poor pride of a mere human morality. The rest not found in earthly things is found at the foot of the cross. (\$1.35.)

The author of *Helen's Lesson* had given to her little book the title of "The Living Temple," as expressing its intent, but finding that this title had been already appropriated, changed it for that which her volume now bears. The "lesson" of the tale is, that we are to glorify God with our bodies and all their powers, since, if his children, we are "temples of God." Hence, to keep the temple pure, a fit habitation for the Holy One, should be our aim; to banish anger, evil-speaking, revenge, and all sin from the temple of God should employ our powers; remembering that "if any man defile the temple of God, him shall God destroy." (70 cents.)

*Half-way*, by Magnet Starr, like "Oriel," is a tale of life at a boarding school for girls. It is a narrative of much interest and truth to nature; in it the lesson of living wholly, and not half-way for Christ is impressively taught. (75 cents.)

*Little Books for little Readers*, is a



new library of six true stories for the youngest readers, from the pen of Martha Farquharson, author of "Allen's Fault," "Casella," &c., &c. The six books are prettily bound in muslin, illustrated, and enclosed in a box. Their titles are,

- "The White Dress."
- "The Broken Basket."
- "Jamie by the Lake."
- "Bertie Page."
- "Amy and her Kitten."
- "Jane Hart."

Price of the set in box, \$1.25.

NEW TRACTS. *This is What I Want*, No. 61, a narrative illustrating the sufficiency of the blood of Christ for the sinner's need; one cent. *The Dying Robber*, No. 62, showing what the lost must do to be saved; one cent. *The Debt Paid*, No. 63, showing the completeness of the redemption of the believer; one cent. *Jack Small and his Companions*, No. 64, the tale of a temperance sea-captain; three cents.

#### REDUCED PRICES.

We would call attention to the reduction in the prices of the "Social Hymn and Tune Book," and "Social Hymns." By reducing the price to 75 cents for the "Social Hymn and Tune Book," and 60 cents for "Social Hymns," the same book without the tunes (in muslin binding), we put it within the reach of those to whom costly hymn and tune books are a forbidden luxury. A discount of twenty per cent. is made from these low prices to churches ordering a supply (and paying for them), making the book an exceedingly cheap as well as good one. The book is an excellent one, with a scope covering all the demands of public worship, and meets warm approval from those who use it.

#### FREEDMEN'S DEPARTMENT.

Fifteen thousand dollars are now needed to meet the immediate liabilities of our "Freedmen's Department." Thirteen thousand dollars additional will be required to defray current ex-

penses for the remainder of the school year. The great desideratum in the successful prosecution of our work is funds. Three hundred and fifty dollars is the average support of a teacher. One hundred dollars constitutes an honorary member; thirty dollars a corresponding member. Individuals, a Sabbath-school, or church might easily support a teacher, in whole, or in part, and thus aid us through their own proxies.

#### Reasons for Timely Help.

1. The General Assemblies of 1865, '68, and '69, at the pressing solicitation of their constituents, by a hearty and unanimous vote recommended the Committee of Home Missions to engage vigorously in sending ordained missionaries and Christian teachers to the work of instructing and evangelizing the emancipated people, and the, perhaps, equally needy *white population*. They affirmed in unmistakable language that, "as to the duty of making the most strenuous efforts for their education, social elevation, moral and religious culture; the duty of giving them the Bible, preaching to them the pure gospel, and in every possible way aiding them in becoming a blessing to themselves and the country, there can be but *one opinion* among all *right thinking* people." The General Assembly last spring "earnestly recommended the churches to raise \$100,000 for the more effectual prosecution of the work of educating and evangelizing the Freedmen."

2. Our Synods and Presbyteries have very generally endorsed their repeated and emphatic action, and recommended pastors and sessions to take timely measures to secure contributions for the noble cause.

3. It is magnanimous and generous to aid the poor whites, while it is simple justice to help the blacks of the South. There is no class on earth more needy or deserving of aid than that patient, injured, forbearing race.

4. We should aid them because of their unutterable wrongs, unrequited

toils, heroic services, and unswerving loyalty. But for their prowess and devotion to the Union, we might to-day have been a divided nation. Truly, "the Nation's poor are the Nation's wards."

5. We are encouraged to help them because of their exceeding great eagerness and aptness to learn, their hungering and thirsting after righteousness, and their general willingness to help themselves. About 500,000 have learned to read and write, and as many more are learning. To read the scriptures is the one great boon they seek. More than half a million have hopefully embraced the Christian religion. No other race, so long doomed to an inheritance of ignorance, poverty, and oppression, has ever evinced such an insatiable thirst for educational light and religious truth and love, as is discoverable among freedmen on American soil. No class on earth has ever made more rapid improvement than they.

They contributed last year about \$200,000 for educational purposes, and own seven hundred and fifty-nine of the school buildings. Their schools, of *all kinds*, number 4424 with 9503 teachers, and 256,353 pupils; of whom 4,819 are in the higher branches, including the science and classics; also 1,790 in the normal school, preparatory to teaching.

6. Almost all Christian denominations are rendering their aid through their respective boards, not excepting even the Roman Catholic, which has expended more than a million of dollars, mainly for proselyting purposes, and boasts of the number of converts, and of the freedmen preparing for the priesthood.

The other branch of our Church had given the past four years nearly \$200,000 up to May last, while we had given comparatively little through our own treasury. True we gave with characteristic catholicity to other outside societies. When both branches become practically one, it will constitute one of the grandest organizations on this con-

continent for the Christian education of myriads of the Southern poor.

7. Their education and evangelization would contribute to promote our prosperity as a nation. Trade and enterprise go where schools and the gospel go. The moment they prevail at the South productiveness will be duplicated, trade revived, taxes and householding expenses lessened, one of the best markets on the continent opened for our products and manufactures, and the next decade would double its wealth and place it an hundred years ahead of where it is. General Howard affirms "the freedmen have returned to the treasury all the money expended for them with over one hundred per cent. interest." The cotton crop of 1863 brought twenty-five millions of dollars more than in any previous year. With a suitable force of teachers and band of missionaries we could build up a mighty section of our country, more valuable than England's most prosperous dependencies.

Let the talismanic power of popular and Christian instruction permeate the South with elevating and humanising influence, and not only a civil reconstruction but moral regeneration would be effected.

8. We should help them on pure moral grounds. The ground of Christ's golden rule—his universal law of love—his example and the good Samaritan's; and upon the broad principles of humanity, philanthropy, charity, and piety.

It is the moral lever by which we may lift myriads of poor whites and blacks into the dignity and nobility of intelligent Christian manhood and womanhood. Without it they could not be elevated a single degree in the scale of an enlightened civilization. It involves the reconstruction of the South without distinction of race, caste, or color—on the broad basis of industry, education, freedom, and Christian morality—promoting the unity, peace, and prosperity of the nation.

9. It is emphatically the great work

of our country and age, and should be advanced. A juster and nobler work was never undertaken by man. This educational movement is a spontaneous uprising of the people to do a great national work of justice and mercy, political economy and necessity. The vastness, sacredness, and hopefulness of the work baffle description. It takes its place fully abreast of the largest and most important schemes which we are carrying forward as a church for the evangelization of the world. God never gave to any people a grander work.

10. Necessity is laid upon us to prosecute the work boldly and swiftly for our self-preservation. Had schools prevailed at the South, there would have been no rebellion. Our teachers and preachers are missionaries of a benevolent Christian civilization; apostles of free labor, and working evangelists of the gospel of the equal rights of man. The fifteenth amendment being virtually ratified, our emancipated countrymen are invested with the duties and responsibilities of citizens, and must be educated for the right exercise of true citizenship. Republican institutions can have no other substantial foundation than general intelligence and virtue, and cannot exist without them. Christian education is a national, civil, and moral necessity to the maintenance of our free institutions. "Can it be (inquired the illustrious George Washington) that Providence has not connected the permanent felicity of a nation with its virtue? It is substantially true that religion or morality is a necessary spring of a popular government. Promote then as an object of primary importance institutions for the general diffusion of knowledge."

11. There are *special* reasons why we should aid the South through our "Freedmen's Department of Home Missions."

(1.) The Presbyterian Church is greatly indebted to the freedmen indirectly for the blessed reunion lately consummated. Slavery more than any

one thing divided the Church, and emancipation contributed to unite it. Now it is wisely proposed that institutions for their education and evangelization be one of the five objects of charity in behalf of the "Five Million Memorial Fund." In our continued rejoicing over a reunited Church, let us remember the freedmen with a just and generous liberality.

(2.) In an economical view we can most effectually do the work through our veteran missionary Committee, who have inaugurated a new era in the work of education and evangelism at the South. The expense of prosecuting the work is reduced to the lowest minimum practicable. They supervise the work over the great South, as well as the great West, without any compensation.

(3.) There is no class of people, or section of our country or world more needy or deserving of help, nor where more benign results with so little expenditure can be effected; one dollar will go as far there as two in almost any other part of the world. The Assembly affirmed "that a more needy and hopeful field of missionary effort is not to be found on the face of the globe than among these millions of emancipated slaves." Let us not give them the mere crumbs that fall from our tables, but bountiful loaves. The set time has come for our Church, one of the most progressive and liberal bodies of Christians in the world, to give largely, "commensurate to her wealth, her heart, her history."

(4.) A *distinct* and *separate* fund is to be created for the freedmen, and for which a column is reserved in the Assembly's Minutes and Home Missionary Report. Not a *dime* that is given to Home Missions can be appropriated for the freedmen, and vice versa. Donations must be forwarded to our treasurer by May 1st, to appear in the Minutes of 1870. Five thousand five hundred dollars per month, till June 30th, will be necessary to carry us through the year without indebtedness.



The American Board and our Home Missionary Committee send all suitably qualified missionaries abroad who apply, and the churches sustain them. Our Freedmen's Committee has been obliged to refuse well qualified applicants *for want of funds*, and it is feared that some of our ten missionaries and ninety teachers will have to be recalled—some of our churches and school houses closed—some of our three thousand scholars, fifty of whom are preparing to teach, sent back to there darkened homes, and desertion occur in the very crisis of a battle, which promises to be our greatest victory.

God has spoken to us in the thunders of war, now he calls in the gentler accents of peace. Let us hear and live, for nations die when they are deaf to him.

In case of failure upon whom must the responsibility rest? Mainly upon pastors or stated supplies, and elders. If pastors and stated supplies would present the emergency of the case to their sessions, and with their concurrence to their people, they would find them more than willing to respond, and our fourteen hundred churches which have given absolutely nothing either this year or last, through the channel of our own beloved Church, would by their liberal offerings send a thrill of joy to our self-denying missionaries and well qualified, experienced teachers, who are anxiously awaiting and really suffering for the pittance now due them.

Only let the pulpit and pew, press and platform, present the claims of myriads of impoverished ignorant people at the South, and the popular mind and heart would be moved by the magnitude and difficulties of the work, the duties and dangers of the crisis.

The want of schools and churches at the South is pressing, the necessity urgent, and the work gigantic. Multitudes are ready to welcome the teacher and preacher, and are longing for the instructions of the school house and "meeting house." Twenty thousand

teachers are needed. We must multiply ministers and teachers, especially as the salvation of the South is identified with that of the North, and the salvation of our country with that of the world. The work magnifies on our hands and must not be hindered. If we succeed with the freed people, we shall with the poor whites. We shall succeed everywhere. We shall have a practical solution of the Indian, Chinese, and Japanese problem. We shall hold in our grasp the Archimedian lever by which we may lift all the races of mankind upon a high commanding plane of Christian civilization, where will be demonstrated the unity of the human race, the brotherhood of man, the brotherhood of nations, the fatherhood of God, the divine sonship of Jesus Christ, and his mission of salvation to a lost world!

On American soil the vital questions of human rights, and the true relation of labor to capital are to be settled, and with God's blessing, settled right. Then this nation will commence a career of prosperity unparalleled in the history of our country.

America is the great school house of nations in which the representatives of all races and nationalities are to be educated and evangelized, and sent into all parts of the earth to spread the blessings of education, civilization, and salvation around the globe.

What say our ministers and elders? What our churches and congregations? What our men of wealth and public spirit? What our women of means or mites? What our large-hearted philanthropic citizens? Shall we retrench, or go forward?

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#### NEW BOOKS.

THE CARTERS add to their list, *Removing Mountains*, by Professor John S. Hart, a series of readings on selected New Testament texts. They are written in a good essay style, clear, pointed, and sprightly, and contain thoughts often fresh, and generally well illustrated. (\$1.25.) *Fergus Mor-*

ton, a story of a Scottish boy, given by Dr. J. R. MacDuff, in his touching and tender way. We only need to be told that it is a true story to enjoy it fully, as its events are too strange for fiction, whilst they may be facts. (40 cents.) They have also added a second volume to *The Life of Our Lord*, by Dr. Hanna, entitled "The Ministry in Galilee." We noticed the first volume of the series in March, and need only say that the second confirms our judgment of its value. It gives pleasant reading as well as good reading. The chapter on Sabbath observance as illustrated by the life of Christ is one of special interest and great fairness. (\$1.50.) *The Golden Cup*, a beautiful legend of Frison history, gives title to a volume of charming stories, seventeen in number, by the excellent De Liefde, of Amsterdam. Their Dutch atmosphere lends them a pleasing freshness, and their religious tone is excellent. *Bessie on her Travels* (\$1.25), is just as charming as the five Bessies that came before. The chapter entitled "Old Joe" is exquisite. The six Bessie books, now complete, form a delightful set for little girls, and the old like them as well as the young. The Carters also reprint another A. L. O. E. volume, in the characteristic style of the author, entitled *A Braid of Cords*; the chapters are "Cords of Sin," "Cords of Love," &c., and illustrate different scripture truths. (90 cents.)

*Die Halligen*; or, "In the Midst of the North Sea," translated from the German of Marie Roskowska, for the Lutheran Board of Publication, is a scene from life under circumstances

little known to most of us—life on the flat islets of the North Sea. The tale is told with a delightful simplicity and piety, and the whole effect of the book is excellent. Contentment is shown to be better than envy. Price, 75 cents.

Charles Scribner & Co. send out a fresh volume of the "Library of Wonders," *The Sun* from the French of Amédée Guilleman. This is an excellent addition to a capital series of books. Fifty-eight engravings add to the interest and value of the book. For young or for old there are few better sets of volumes than these, and this is one of the best of the set. (Price \$1.50.)

The National Temperance Society has added two excellent documents to its list of publications, the late Bishop Potter's *Drinking Usages of Society*; and a Prize Essay on the *Suppression of the Liquor Traffic*, by President Kitchell of Middlebury College, in which legal prohibition is earnestly and ably advocated.

*The Bible in the Public Schools*. Robert Clarke & Co., of Cincinnati, have published a volume of 408 pages, 8vo., containing the Arguments in the Case of John D. Minor and others *versus* the Board of Education of the City of Cincinnati before the Superior Court of Cincinnati, with the Opinions and Decision of the Court. Price, \$2.00, for which it will be sent by mail by the publishers.

This volume preserves, in good form for reference, the first investigation and decision of the Bible question. It will be valued by many, as furnishing the arguments on both sides of a great question.

#### HOME MISSIONARY APPOINTMENTS,

Made in February, 1870.

Rev. E. P. Marvin, Lockport, Second Ward, N. Y.  
 " D. C. Tyler, Redfield and Osceola, N. Y.  
 " E. Wood, Brownville and Dexter, N. Y.  
 " Joel Campbell, La Fayette, N. J.  
 " Wm. H. Magie, Newfoundland, N. J.  
 " Wm. F. Arms, Nicholson and Glenwood, Pa.  
 " D. W. Marvin, Clyde and Green Spring, O.  
 " G. W. Winnes, Cincinnati 2d German, O.  
 " D. Dimond, Anna, Ill.  
 " Adam Johnston, Mason and Kinmundy, Ill.  
 " G. M. Jenks, Apple River, Ill.  
 " R. Stewart, Troy, Ill.

Rev. S. E. Wishard, E. Saginaw, Mich.  
 " James Agnew, Cedar Valley and Raymond Station, Iowa.  
 " E. E. Bayless, De Soto and Jefferson, Iowa.  
 " R. Court, Malcolm, Iowa.  
 " A. M. Heizer, Montana, Iowa.  
 " D. R. Hindman, Monticello, Deer Ridge, and Williamstown, Mo.  
 " H. Hill, Holden, Mo.  
 " Samuel Sawyer, Wheeling, Mo.  
 " J. L. Jones, Salina, Kansas.  
 " A. J. Compton, Watonsville, Cal.

## DONATIONS

Received by the Presbyterian Committee of Home Missions in February, 1870.

NEW YORK.		LEGACY—Newark, Bequest of Julia A Tuttle, deceased,	
Addison Pres ch, additional,	\$5 00		\$494 40
Auburn 1st Pres ch, of which from Sabbath-school 150, Mrs H A Burr 75,	225 00		\$1693 40
Adams Pres ch,	102 00	PENNSYLVANIA.	
Albion Pres ch,	109 85	Brooklyn Pres ch,	\$9 50
Binghampton, Rev Peter Lockwood,	20 00	Harrisburg 1st Pres ch, in part,	1493 24
Byron 1st Pres ch,	41 00	Montrose Pres ch, Mon Con Col,	20 50
Buffalo 1st Pres ch, S G Austin,	250 00	Philadelphia 1st Pres ch, in part,	1576 60
Brooklyn 1st Pres ch, additional,	25 00	Philadelphia Calvary Pres ch, "W S A,"	10 00
Corfu Pres ch, balance,	20 00	Philadelphia Germantown Market Square Pres ch,	21 55
Dansville Pres ch, Mon Con Col,	28 20	Springfield 1st Pres ch,	6 25
Elmira 1st Pres ch,	372 20	Williamsport 2d Pres ch,	135 00
Fort Covington Pres ch,	80 00		\$3272 04
Geneva Pres ch, of which from Mrs and Miss Powis,	209 50	MARYLAND.	
Gorham Pres ch,	14 50	Harmony Pres ch,	\$20 00
Gouverneur Pres ch,	208 90	TENNESSEE.	
Greenville Pres ch,	42 00	Unitia Pres ch,	\$5 00
Hudson 1st Pres ch,	150 00	OHIO.	
Holland Patent Pres ch,	60 00	Bowling Green Pres ch,	\$3 95
Hornellsville Pres ch,	50 00	Coshocton Pres ch,	15 00
Ithaca Pres ch,	30 20	Cleveland 1st Pres ch, balance,	74 15
Jamestown Pres ch,	22 16	Elyria Pres ch,	10 00
Knowlesville Pres ch,	87 11	Walnut Hills Lane Seminary Pres ch,	152 22
Lysander Pres ch,	17 88	Weston Pres ch,	8 35
Lyons Pres ch,	31 25	Tontogony Pres ch,	8 05
Middletown 1st Pres ch,	126 00	Legacy—Columbus, Bequest of D T Woodbury, deceased, balance,	1175 00
Mendon Pres ch,	80 00		\$1451 72
Manchester Pres ch,	15 82	INDIANA.	
New York Madison Square Pres ch, additional,	352 00	Aurora Pres ch,	\$50 00
New York Church of the Covenant, additional,	125 00	Anderson Pres ch, balance,	5 00
New York West Pres ch, additional,	126 00	Byrnesville Pres ch,	5 55
New York Fourth Avenue Pres ch, "H I,"	150 00	Crawfordsville Pres ch,	125 52
New York Fourteenth Street Pres ch, in part,	432 90	Clinton Pres ch,	8 87
New York Allen Street Pres ch,	158 72	Danville Pres ch,	30 00
New York Dr W N Blakeman,	60 00	Dayton Pres ch,	36 00
Niagara Falls Pres ch, Sabbath-school Missionary Association,	50 00	Edinburgh Pres ch,	27 60
New Lebanon Pres ch,	17 86	Highland Pres ch,	7 00
Oxford Pres ch, balance,	6 00	Kentland Pres ch,	5 00
Owego Pres ch, balance in part,	116 00	Madison Pres ch,	120 90
Ogden Pres ch,	35 00	Noblesville Pres ch,	30 00
Oakfield Pres ch,	15 00	Thorntown Pres ch,	11 81
Oakfield Daniel R Taylor,	20 00	Vernon, "A Friend,"	5 00
Pleasant Valley Pres ch Sabbath-school,	25 00	Zoar Pres ch,	5 00
Phelps Pres ch,	63 31		\$473 25
Palmira Pres ch, 100 of which from Isaac Wilson, in part,	190 00	ILLINOIS.	
Penn Yan Pres ch, in part,	125 00	Anna Pres ch,	\$12 00
Rome Pres ch, H H Day,	5 00	Alton 1st Pres ch, of which Sabbath-school 30, balance,	172 00
Rochester Brick Pres ch, 75 of which from Ladies H M Society,	96 00	Augusta 1st Pres ch,	41 95
Rochester Westminster Pres ch,	21 00	Belleville 1st Pres ch,	20 00
Redfield Pres ch,	15 39	Carrollton 1st Pres ch,	30 50
Syracuse 1st Pres ch, of which H W Van Buren 250, Sabbath-school Missionary Society 104 16, Mrs R N Gere 100,	454 16	Cairo 1st Pres ch, in part,	44 00
Seneca Castle Pres ch, Henry Peck,	10 00	Cumberland 1st Pres ch,	20 00
Seneca Falls Pres ch Sabbath-school Missionary Society,	62 50	Huntsville 1st Pres ch,	8 00
Turin Pres ch,	10 50	Jerseyville 1st Pres ch, in part,	94 85
Utica 1st Pres ch, in part,	655 73	Jacksonville Westminster Pres ch,	150 75
Utica Westminster Pres ch, of which T Parker 93 75, Lewis Lawrence 300, balance in part,	705 70	Lebanon 1st Pres ch,	5 00
Victor Pres ch,	58 19	New Duquoin Pres ch,	40 45
West Fayette Pres ch,	8 30	Old Duquoin Pres ch,	2 82
Watertown 1st Pres ch, Ladies' H M Society,	80 00	Quincy 1st Pres ch, F S Giddings, Esq,	62 50
Whiteboro' Pres ch,	40 00	Urbana Pres ch,	40 50
West Mendon Pres ch,	20 00	Vandalia Pres ch,	32 00
	\$6662 83	Warsaw 1st Pres ch,	12 75
NEW JERSEY.			\$790 07
Bloomfield Pres ch,	\$764 92	MICHIGAN.	
Fairton Pres ch,	31 00	Detroit 1st Pres ch,	\$410 00
Hoboken Pres ch,	50 00	Lapeer Pres ch,	50 00
Jersey City 2d Pres ch,	50 00	Portland Pres ch, additional,	1 26
Newark 2d Pres ch,	296 08	Tekonsia Pres ch,	14 00
Newark 2d German Pres ch,	7 00		\$475 26
		WISCONSIN.	
		Mineral Point Pres ch,	\$75 00
		Neeah Pres ch Sabbath-school,	50 00
		Rural Pres ch,	18 00
			\$143 00



## MINNESOTA.

Garden City Pres ch,  
Lake Crystal Pres ch,  
Madelia Pres ch,  
Minneapolis Pres ch,

\$ 35  
2 75  
3 25  
19 00

\$25 35

## IOWA.

Clinton Pres ch,  
Camanche Pres ch,  
Des Moines, Rev H H Kellogg  
De Soto Pres ch,  
Guthrie Pres ch,  
Marengo Pres ch,  
Steamboat Rock Pres ch,

\$24 98  
5 00  
10 00  
2 95  
25 00  
30 00  
15 35

\$113 28

## MISSOURI.

Kansas City Pres ch, additional,  
Morristown Pres ch,  
Savannah Pres ch,

\$1 00  
2 90  
21 30  
\$25 20

## KANSAS.

Doniphan,  
Garnett Pres ch,

\$1 00  
11 10

\$12 10

Turkey, A Missionary Tithe,

\$17 85

Total amount received, \$15,180 35

EDW. A. LAMBERT, *Treasurer*,

30 Vesey Street, New York.

P. O. Box 3863.

## Received for the Freedmen.

## NEW YORK.

Attica Pres ch,  
Centreville Pres ch,  
Collamer Pres ch, Mrs Prudence P Smith,  
Clayville Pres ch,  
Hudson 1st Pres ch,  
Fort Covington Pres ch,  
Lysander Pres ch,  
Marathon Pres ch,  
Middletown 1st Pres ch,  
New York Mills Pres ch, Saml Campbell  
and W D Walcott, 175 each,  
New York Geo H Beale, Esq,  
Ovid Pres ch,  
Panama Pres ch,  
Rome, Pres ch,  
Rome German Lutheran ch,  
Rome Calvinistic Meth,  
Syracuse 1st Pres ch,  
Sanquoit Pres ch,  
Utica 1st Pres ch,  
Utica Westminster Pres ch,  
Utica Bethany Pres ch,  
West Aurora Pres ch,  
West Mendon Pres ch,

\$4 00  
7 80  
5 00  
10 73  
25 00  
8 00  
13 83  
4 30  
87 33  
439 43  
100 00  
10 00  
6 18  
80 23  
5 00  
3 35  
386 25  
14 70  
118 37  
119 17  
10 00  
10 00  
5 50

\$1474 37

## NEW JERSEY.

Hanover 1st Pres ch,

\$10 00

Jersey City 2d Pres ch Youth's Mission-  
ary Society,  
Montclair Pres ch, in part,  
Newark 1st Pres ch,  
Orange 2d Pres ch,

\$30 00  
60 00  
93 83  
87 50

\$281 33

## PENNSYLVANIA.

Belle Valley Pres ch Sabbath-school,  
Green Pres ch,  
Harrisburgh 1st Pres ch, W T Hildrup,  
Philadelphia 3d Pres ch, balance,  
Philadelphia Walnut Street Pres ch,  
Williamsport 2d Pres ch,

\$28 00  
4 00  
25 00  
61 50  
143 32  
130 00

\$391 82

## OHIO.

Columbus 2d Pres ch Sabbath-school,  
Elyria Pres ch,  
Troy Franklin Street Pres ch,  
Vienna Pres ch,  
Walnut Hills Lane Seminary Pres ch,  
Walnut Hills Lane Seminary Pres ch,  
II P,

\$82 00  
5 00  
32 75  
13 10  
79 08  
5 00

\$216 93

## INDIANA.

Crawfordsville Pres ch,  
Wabash 1st Pres ch,

\$27 00  
12 00

\$39 00

## ILLINOIS.

Belvidere 1st Pres ch,  
Chicago, Mrs J E Runsey and husband,  
Freeport 1st Pres ch,

\$28 40  
15 00  
22 50

\$63 95

## MICHIGAN.

Brighton 1st Pres ch,  
Brighton 1st Pres ch. Pleasant Valley,  
Detroit Fort Street Pres ch,  
Portland Pres ch,

\$16 65  
8 35  
57 74  
14 50

\$97 24

## WISCONSIN.

Columbus Pres ch,  
Stone Bank Pres ch,

\$6 00  
1 00

\$7 00

## IOWA.

Winterset Pres ch,

\$14 25

## SOUTH CAROLINA.

Charleston Pres ch,  
Charleston Freedmen's School,  
Winnsboro' Freedmen's School,

\$12 50  
10 00  
69 50

\$92 00

## TENNESSEE.

Wartrace Freedmen's School,

\$12 00

Total amount received,

\$2691 84

EDW. A. LAMBERT, *Treasurer*,

30 Vesey Street, New York.

P. O. Box 3863.

## RECEIPTS OF CHURCH ERECTION FUND,

For the Month of February, 1869.

## NEW YORK.

Angelica ch,  
Baldwinsville 1st ch,  
Buffalo 1st ch,  
Buffalo Westminster ch,  
Brooklyn South ch,  
Cortland ch,  
Collamer ch,  
Dryden ch,  
Dryden Sunday-school,  
Erie ch,  
East Pembroke ch,  
Florida ch,  
Holley ch,

\$30 00  
18 28  
305 00  
142 68  
269 44  
30 00  
2 00  
15 15  
3 12  
100 00  
30 00  
30 00  
6 00

Hudson 1st ch,  
Knowlesville ch,  
Livingstonville ch,  
Milville ch,  
Mendon ch,  
New York City Madison Square ch,  
New York City Thirteenth Street ch,  
New Rochelle ch,  
Perry Village ch,  
Penn Yan ch,  
Panama ch,  
Somerset ch,  
Sanquoit ch,  
Sweden ch,

\$100 00  
23 50  
3 00  
7 00  
35 00  
112 00  
735 00  
21 50  
13 00  
165 30  
7 50  
25 00  
10 00  
12 50

West Fayette ch,	\$8 00	La Grange ch,	MISSOURI.	\$4 00
Waverly ch,	30 00		MICHIGAN.	
	\$2278 97	Blissfield ch,		\$9 00
NEW JERSEY.		Decatur ch,		17 75
Bloomfield 1st German ch,	\$125 00	Grandhaven ch,		21 48
Hoboken 1st ch,	39 00	Marshall ch,		94 79
Morris-town South ch,	448 55	Muir ch,		7 00
Newark 1st ch,	196 83	Paimyra ch,		6 00
	\$800 38	Pewamo ch,		5 00
CONNECTICUT.		Portland ch,		15 00
Stamford 1st ch,	\$357 55	Sault Ste Marie ch,		13 00
Stamford Sunday-school,	19 69	Sault Ste Marie Sunday-school,		1 00
	\$377 25	Stoney Creek ch,		25 00
		Saginaw City ch,		25 00
OHIO.				\$240 05
Cincinnati 2d ch,	\$50 00	MINNESOTA.		
Cleveland 1st ch,	291 51	Minneapolis 1st ch,		\$22 00
Middleport ch,	28 50		CANADA.	
	\$373 01	St Catharines,		\$5 00
INDIANA.			INDIVIDUAL DONATIONS.	
Newton ch,	\$6 00	Estate Benj Hodge, Legacy,		\$470 00
Rob Roy ch,	6 00	Mrs Fisher Howe, special,		500 00
Thornton ch,	10 00	F Foster,		1 67
Zionsville ch,	20 00	A N Porter,		25 00
	\$42 00	Jos Allison,		350 00
				\$1346 67
ILLINOIS.			INTEREST ON LOANS.	
Carbondale ch,	\$8 00			
Cerro Gordo ch,	34 00	Rogers on bond and mortgage,		\$50 40
Lena ch,	5 00		INTEREST FROM CHURCHES.	
	\$46 00	Bloomfield 1st German ch,		\$22 50
TENNESSEE.			Total,	\$5623 88
Rogersville ch,	\$2 00			
WISCONSIN.		Omitted in January, Holton, Kansas,		\$4 50
Berlin ch,	\$3 65		A. N. BROWN, Treasurer,	
Lodi ch,	10 00		30 Vesey Street, New York City.	
	\$13 65		New York, December 31st, 1869.	

## EDUCATION ACKNOWLEDGMENT.

## Receipts for February, 1870.

NEW YORK.		ILLINOIS.	
Brooklyn Classon Avenue ch,	\$269 01	Chicago 1st ch,	\$124 16
Buffalo 1st ch,	100 00	Carbondale 1st ch,	6 00
Hudson 1st ch,	50 00	Dunton ch,	8 00
Keesville ch,	38 45		\$138 16
Mt Morris ch,	14 88	MINNESOTA.	
New York West ch,	455 13	Shakopee 1st ch,	\$5 47
and card, due April 15,	100 00	Sullwater ch,	15 00
Ovid ch,	25 00		\$20 47
Silver Creek ch,	28 00	MISSOURI.	
Troy Oakwood ch,	15 50	Canton ch,	\$3 00
West Aurora ch,	10 00	St Joseph ch,	18 00
	\$1105 97		\$21 00
NEW JERSEY.		TENNESSEE.	
North Hardiston ch,	\$27 00	Washington ch,	\$7 40
PENNSYLVANIA.		WISCONSIN.	
Darby 2d ch,	\$7 76	Manitowoc 1st ch,	\$3 17
Hyde Park ch,	13 00		
Philadelphia Tabor ch,	11 35	INDIVIDUAL DONATIONS.	
	\$32 11	Mrs A C Giddings, Quincy, Ill,	\$35 00
DELAWARE.		W W Voorhis, Hunterdon Co, N J,	1 00
Wilmington Central ch,	\$65 39		\$36 00
MICHIGAN.		Total amount received,	\$1532 65
Medina ch,	\$3 00	E. M. KINGSLEY, Treasurer,	
Muir ch,	8 00	Presbyterian Rooms, 39 Vesey Street,	
	\$11 00	New York City.	
OHIO.		P. O. Box 3863.	
Coshocton ch,	\$10 00		
Gallipolis 1st ch,	6 93		
Osborne ch,	8 00		
Western Res Col ch,	40 00		
	\$64 93		

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# THE PRESBYTERIAN MONTHLY.

## CONTENTS.

MAY, 1870.

The Importance of Church Building in the Work of Home Evangelization.....	97
Home Missionary Intelligence.....	98
The Publication Cause.....	105
The Pacific Slope.....	109
The Vital Element in Teaching Freedmen.....	111
Preparing for Union.....	112
Wonders in Madagascar.....	113
Romanism and History.....	114
How Shall we Chastise.....	114
Freedmen and the Book.....	115
A South Sea Station.....	116
New Books.....	117
Receipts for Publication.....	118
Receipts of Church Erection Fund.....	119
Education Acknowledgment.....	120

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## FORMS OF BEQUEST.

1 I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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THE  
PRESBYTERIAN MONTHLY.

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VOL. V.

MAY, 1870.

No. 5.

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The Importance of Church Buildings in the Work of  
Home Evangelization.

REV. H. R. WILSON, D.D., ST. LOUIS, MO.

Many who desire to have the gospel faithfully and successfully preached to the vast multitudes who are rapidly filling up our great Western field, are not sufficiently impressed with the importance of *Church Building* in order to secure *Church Extension*. If we could lay before the Church at large, the many many letters that reach this office, they would, we think, throw light upon this subject and awaken a spirit of greater liberality in the support of this *arm* of the Church. Our limited space will only admit of a few extracts from such letters, which exhibit, not only the importance of the work, but the gratitude of those who have been aided in their efforts to build the Lord's House.

One devoted missionary, laboring in the Northwest, amidst many difficulties and privations says, "Enclosed I send you four dollars—the first contribution of our little church. Small though it be, it is a beginning. I hope we shall be able to do better the next time, and as we increase in numbers, that our contributions to *all* the Boards will steadily increase 'more and more.' May God bless and prosper your Board abundantly, so increasing its resources that they may be fully equal to all the exigencies of this great, but destitute country, till every town and village shall be blessed with a sanctuary consecrated to the whole truth as it is in Jesus.

"The *great* obstacle to the progress of the missionary work in this country, is the want of church buildings. Until your Board is able to furnish every missionary as he enters upon his field, with some kind of a house of worship, a place to gather the people together, our efforts will be comparatively ineffectual. Oh! that the churches, especially our strong and wealthy ones, could be made to realize this fact, and the importance of sustaining your Board with becoming liberality."

Another brother in Kansas writes, "Ever since the organization of

our church, we have worshipped in a log cabin. We need a larger house and one of *our own*; but we are poor and utterly unable of ourselves to build. We therefore look to the Board of Church Extension for aid. Can you help us? Our hearts (troubled with discouragements incident to the settlement of a new country and particularly those connected with our church,) would be greatly cheered at the sight of even a small and inexpensive house of worship which we might call *our own*. We have a rich country filling up rapidly—but, alas! without churches. Our cause would be greatly strengthened, if we had a house of worship. If we can by any possibility raise among ourselves three or four hundred dollars, what in addition can the Board give? I ask this question now, to encourage us in this formidable undertaking."

A missionary in Minnesota writes:—"I have deferred answering your questions, that I might try again to raise something additional here. The need of a church building here is a very pressing one. We have no church edifice within fifty miles of us; we worship in a little school-house sixteen by twenty feet, and have only the use of this when the Methodists do not occupy it, as they claim the control. But we are *determined* to have a church of *our own*, and will not give up, though we have to crawl along by inches; but our cause will suffer greatly by delay. We have exerted ourselves to the very uttermost to raise the little sum we have secured."

Another minister laboring in the same State says, "We cannot hold our own, as a church, without a house of worship. Other denominations have theirs, and are going ahead of us. There is room for all to work, but we can make no progress without a sanctuary."

"I have done much work upon the building with my own hands, and am still at work, so as to make it cost as little as possible. We should have built three or four years ago, but hoped to be more able, but in fact we are not any more able now than we were then. My salary is very small, but with a church building into which to gather the people, I can soon have a *self-sustaining* and *contributing* church."

I could add much more of similar testimony, but is not this sufficient to establish my point, that the most effectual way to advance the cause of home evangelization is to build houses of worship for our domestic missions?

## Home Missionary Intelligence.

### NEBRASKA.

Rev. John M. Peebles, Decatur, Burt Co.

*Materials for a Church Building on the Ground.*

From various causes the quarter just closed has been one of interest. The winter has been unusually mild and

pleasant. I have not been detained from my appointments by storm.

In regard to the Church at *Logan Creek*, nothing of unusual interest is to report, further than that the necessary preparations are being carried forward for the erection of a house of worship.

The people in that vicinity are in earnest in this work doing what they can. But money is very scarce, there being no sale for produce. They now have most of the lumber on the ground and the work will soon be commenced. Our meetings now are held in a store. It is better than no place, but is withal a poor place. There has been no unusual spiritual interest. I have felt deeply the need of a suitable place in which to gather the people together. Notwithstanding all our sources of discouragement I trust my labor has not been in vain, and we are looking for better days.

In regard to the Church at *Decatur* we have here also most of the lumber now on the ground; we should have had it all at hand, but have been delayed by the dangerous crossing of the Missouri River and other unavoidable causes.

We expect to inclose the building early this spring. It is twenty-two by forty feet. This is truly a matter for joy, yet above all God has graciously visited us by his Spirit.

#### *Twenty Hopeful Conversions.*

We observed the week of prayer. The interest increasing, the following week we had preaching. Brother Geo. Carroll was with us rendering efficient aid part of the time. About twenty have been hopefully converted. The church has been greatly revived. The meetings were suspended for want of help. My strength was not sufficient for the continued call. Brother Carroll, though in feeble health, was of great use to me in this work, for which he has peculiar adaptedness. Twelve united with us two weeks ago, others will soon. Our prayer-meetings now are almost as large as the congregation used to be on Sabbath.

We do not consider the work closed. There are many points near me well worth cultivating had I time. Multitudes are perishing having no preaching.

#### **MISSOURI.**

Rev. Andrew Luce, First Presbyterian Church, Rolla.

#### *Congregational Singing.*

Like many of my brethren I have

once more become a teacher of vocal music. By a vote of the church, and for good and sufficient reasons, the service of the select choir was dispensed with and congregational singing adopted. This change rendered it necessary that our congregational singing should be improved, to effect which I have occupied an hour during two evenings per week, and intend when our meetings for prayer now in progress shall be closed, to give a course of instruction in vocal music, designed more especially for the youth of our congregation. The attendance upon the services of the Sabbath has been very encouraging, notwithstanding the late unusually cold and stormy weather, and the condition of our streets without sidewalks, deep with mud or flowing with snow-water and mire. Congregations have often greatly exceeded my sanguine hopes, and have been fully up to the average attendance during the summer months. The prayer-meeting continues to afford material for hope, especially from the large number who attend, which is made up of a much larger percentage of males than any other prayer-meeting I have conducted in the West. The female members of the church have recently established their prayer-meeting; I believe it will be sustained, as there are at the least two or three whose hearts are in the work.

Pecuniarily the church has done well. The report of the superintendent shows that the Sabbath-school has raised by penny contributions almost forty dollars during the year just ended, and almost ten dollars of that sum was given for Foreign Missions. Our ladies have just purchased a very neat pulpit sofa, with communion table and chairs to match, at the cost of between fifty and sixty dollars, and they intend to furnish the house of worship with other requisites with the proceeds of their fortnightly "*sociables*." There is also evidence of progress in spirituality in our prayer-meetings, in the congregations, and in the conversation of our members.



Although the first Sabbath in the year properly belongs to the quarter just commenced, yet as the services of that day exhibited in part the results of previous labor, I state that on that day we received seven persons to membership with the church, three males and three females by letter, and one female by profession, all, one excepted, being heads of families. There are yet in the congregation several persons who have been connected with Presbyterian churches, who have not joined our church, but I believe they will, should they not remove.

---

Rev. J. D. Jenkins, Lake Spring.

*"Gathering Some of the Early Fruits."*

I am happy to say that my work has not been altogether in sowing the precious seed, but we have been permitted to gather some of the early fruits.

I am through with *three protracted meetings*. The one held in our church in this place of two weeks' duration, commencing with the first week of the new year.

We held meetings for preaching and prayer every evening, and during the days visited from house to house, speaking to the families on the subject of religion, and catechising the children and praying with them.

At our last communion we admitted six to the fellowship of our church, one by letter, and five on profession of their faith in Christ, and baptized two infants.

When through here, I went to one of the four Sabbath-schools recently organized in this section, and held meetings there, also, for one week; preaching every night, and visiting from house to house during the day.

Here there were a number of hopeful conversions, and holding an inquiry meeting, among them some four or five more proposed themselves for admission to our church on the profession of their faith, others will unite with the M. E. church.

After closing the meetings here I went to another point, where a Sabbath-

school had been organized about four months ago, under considerable persecution on the part of what are called in common language "Hard Shell Baptists." These people preach and pray against Sabbath-schools, Bible Societies, and missionary movements.

I went, aided by a Methodist brother, and held meetings there in the school-house, preached every night for nearly two weeks, and thank God the results were more than we anticipated. I found there eight or ten who used to be members of either the Presbyterian or German Reformed Churches in the East.

These all are praying for a church organization of our order among them, and about double that number of recent converts united with them in petitioning the Presbyterian Committee to organize them into a church.

But knowing it to be against the will of the Presbyterian Home Missionary Committee to organize any more small churches, I sent to District Secretary Norton, of Alton, Ill., who promised to be with us on the 20th inst. to form the new church. This whole field is white for the harvest. Prejudice is vanishing away very rapidly. The floating ministry of self-ordination retire as the Sabbath-schools, &c., advance.

The brethren in this and the other place expect to enter upon building a church in each of these two places this summer.

---

MICHIGAN.

Rev. Geo. B. Barnes, Quincy.

*"To Be, or Not to Be"—Twenty New Members.*

My first quarterly report for the second year of my missionary labors with the First Presbyterian Church of Quincy, Presbytery of Coldwater, will embrace matters of interest to this people. One year ago we were debating the question whether "to be, or not to be." We had no house of worship, and a membership of only thirty-seven. Of these four in five were females. There was not a "rich" member of them all. They did well, they succeeded in raising

fourteen hundred dollars subscription among themselves towards a church building. But they went to work, and soon found they had favor with the people. The 1st Sabbath in December we dedicated our church, costing sixty-three hundred dollars, and raised on the spot twenty-four hundred dollars, which met the last cent of indebtedness. The house is forty by sixty feet, as yet is without bell or tower, is finely upholstered—has stained windows—will seat three hundred and fifty persons (if packed, five hundred). We have rented pews to the amount of one thousand dollars. In a place of thirteen hundred inhabitants there are four regular religious services, morning and evening. We have more than one-fourth of the church going people. We probably have more than two-thirds of those who are not church members. Our average attendance is about one hundred and seventy-five. We have a Sabbath-school, under an efficient superintendent, of about one hundred scholars. At our last communion, which was on dedication day, we received twenty new members. With the week of prayer we commenced a series of evening meetings, which are still in progress. Our little church has been brought together in actual labor for souls, and has been wonderfully strengthened. Some twelve or fifteen souls give evidence of a new life begun, and we have every reason to believe that the work has only commenced.

Rev. J. Sanford Smith, Southfield.

#### *Steady Growth.*

When I took charge of Southfield and Wing Lake, one year ago the 1st of this month, they were both very much weakened and discouraged, having been a long time without stated preaching, and having failed in several attempts to secure a minister. During the year there has been a steady growth in the congregations, and the people seem to have settled upon the idea of a permanent supply of preaching, and of systematic efforts to support the gospel.

The congregation in Southfield have raised about four hundred dollars to repair their church, build sheds for their teams, and fix a place for their minister to live in, until they can build a parsonage. One of the trustees has given a lot near the church, and they have seven hundred dollars towards building the house. This they propose to do the coming spring. There have been nine additions to the church in Southfield during the year, five on profession of faith, and four by letter, and the Sabbath-school has been kept up during the whole year. A weekly prayer-meeting is sustained, and we observed the week of prayer.

In Wing-Lake congregation we are about building sheds for teams at the church, and our members are steadily increasing. A Sabbath-school was organized last spring, and is continuing through this winter, the first time such a thing was ever done there. There has been one addition to the church on profession of faith, and several are hoping in Christ who have not publicly professed their faith. Large numbers of young people attend our prayer-meetings, and seem deeply interested.

#### *Abundant in Labors.*

I ride fourteen miles and preach three times every Sabbath; attend one Bible-class, and one prayer-meeting each week, and am doing what I can to circulate religious tracts and papers among the people from house to house. Six weeks I was confined by sickness, but during the remainder of the year I have preached more than one hundred sermons, given a course of expository lectures on the book of Ephesians, made four hundred and fifty family visits, travelled more than fifteen hundred miles with my horse, conducted forty-two prayer-meetings, and as many Bible-class exercises, and distributed about three hundred religious tracts.

And, yet as I review the year and see so much that I wish could have been done that has not been, I feel humbled that I have done so little, and that little so poorly. I desire to enter

into my work more systematically, prayerfully, and unreservedly during the year upon which I have entered.

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Rev. George Ransom, Muir.

*Advantage of an Attractive Place of Worship.*

We have been occupying our new house of worship since the second Sabbath in January. We now have preaching morning and evening, and our congregations are nearly twice as large as formerly. To cover our current expenses for the remaining six months of my missionary year and to help furnish our house, we adopted the plan of renting seats, and some thirty were taken at once, and we are receiving applications for them all along, some take who never attended with us before and whom we least expected. One incident greatly interested and encouraged us, and illustrates the importance of a comfortable and attractive house of worship as a means of bringing the masses under the influence of the gospel. Within a day or two after our dedication I received a paper signed by twenty-six young men of Muir, asking me to preach Sunday evenings; my arrangements were already made to commence such services, but this action on their part was none the less suggestive and encouraging. None of these young men are members of our church, five or six are, or have been members of the Campbellite Church, the others have never made a profession that I can learn.

In building we secured good material and thorough workmanship, hiring by the day and keeping the work under the constant supervision of the building committee. Then we tried to combine good taste, comfortable arrangements, and a general effect so consistent and harmonizing as to be pleasing, without in the least diverting the mind from the thought, "Lo God is here." And now we feel that all our anxiety and toil are abundantly rewarded.

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**ILLINOIS.**

Rev. Joseph H. Scott, Metropolis City.

*Building without Counting the Cost.*

During the time covered by this report I have been engaged in active labors both at home and abroad. In December I spent some days with Brother Olmsted, with no special interest and no apparent results. Brother Olmsted's field in Caledonia is the darkest field I ever saw. During holiday week Elder Freeman took me in his buggy across the country to Golconda, where Brother Cooke is preaching to an Old School Church. Brother Hart of Shawneetown and two of his elders met us there. A meeting of several days' continuance was held with no special results. I found the Golconda Church in trouble in consequence of commencing to build without counting the cost. They had the walls of a ten thousand dollar church put up, and two or three thousand dollars paid, and a debt in bank of three thousand dollars which must be paid, and nothing but the church wherewith to pay it. They are in danger of losing their church. We sympathized but could not help.

*An Involuntary Cold Bath.*

We met with a severe time on the way which we shall remember for some days. Just at dark we arrived at Mill Creek one mile from Golconda. The bridge was condemned and impassable. All passage was by a ford. I traced wagon tracks of recent date into the water, and then crossed the bridge on stringers to find where they came out. Guided by my voice Brother Freeman struck in. The horse disappeared, then the buggy down some eight feet, Brother Freeman standing in the buggy up to his arm pits in water. The horse, however, brought the buggy and driver to land minus seat, and robe, and blankets, satchels with linen and sermons—good immersion sermons—and a deed of a quarter section of land for the elder. A December night in the dark and mud, and wet to the skin, with a mile to go, was not very safe or pleasant.



No damage, however, occurred. The occasion of the submersion was the rise of the Ohio backing up the creek. When the water subsided our baggage, &c., was found.

At home we observed the week of prayer in concert with the M. E. Church, one evening at their church the next at ours. The next week we continued the prayer-meetings in our own church. There was some interest, more on the part of the impenitent than in the church. I number six cases of hopeful conversion. All these have been thoughtful for a year. All were connected with the Sabbath-school. Four of them were connected with a girls' school conducted by Miss Gilson, a Mt. Holyoke girl who came here to do good. My labor has been largely given to the Sabbath-school, because I had little hope of the adults here. The harvest of that sowing is just being gathered in. I find all the time new cases of interest on the field. I am now happier in the work here, because the results of the long labor begin to appear.

#### *A Valuable Co-worker.*

I spoke of the fact that four out of the six were members of the girls' school. The influence of that school is hopeful to me. The teacher is a valuable co-worker. Now I believe that education rates with the foreign work. I know that some *home* fields need just as much the Christian *teacher* as the Christian *preacher*. Our Catholic friends grow by means of schools. They are fighting their battle on the school question. I know that what is a power for them *might* be a power for us.

Our Sabbath-school averages one hundred members. I am still superintendent, though I hope by-and-by to resign it into other hands.

There are more solid signs of progress now than have ever appeared before. Our progress has been rather a growth from within than from without. The members of the church who work grow in grace and interest and power.

The members of the congregation who work grow in interest and power. They, with the members of the Sabbath-school, come within the reach of the means of grace. Much that was counted on the roll in the beginning adds no strength.

Rev. W. R. Adams, Brighton.

#### *Very Great Progress.*

The following is my report of missionary labor in the Brighton and Spring Cove churches for the quarter ending this day. At *Spring Cove* our prospects are more promising. We observed the week of prayer, and continued the meeting for several weeks afterwards. The church has struggled amid many difficulties *internal* and *external* for a long time. The Spirit has visited us once again in precious reviving to God's people, and in conversion to sinners. Over thirty have professed Christ, and still the interest continues in some degree. At our communion season one week ago, twenty-one united with the church, twenty on profession. Nine adults and five children received baptism. It was a day of great rejoicing to us. Eight joined a Baptist church about two miles away.

#### *A New Point.*

By the opening of the railroad, (I. and St. Louis Railroad,) a new point is opened which we shall occupy, and the effort will be made to support a minister between the two places. That will be at the railroad station. We have secured a lot there, and shall take further steps when spring opens.

The Spring Cove church has increased from twenty-four to sixty-one, all but five on profession, in two and one-half years. The brethren feel much encouraged, and are very warmly engaged. Everything there seems to betoken success. It only needs time and patient labor to develop the resources now at hand.

At *Brighton* there are some signs of improvement. The Sabbath-school is permanently increasing. I mean by a class of persons that can be relied upon. The church observed the week of prayer

in union with the other churches of the place.

During the past week a spirit of inquiry has arisen among sinners. One has found the Saviour, and some others are feeling deeply. We think it expedient therefore to hold extra meetings this week, and notices are out accordingly. I hope to be able to report success in the ingathering of souls. There are several now waiting for membership with the church. May the Great Head of the Church visit us speedily.

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#### INDIANA.

Rev. L. A. Aldrich, Olivet Presbyterian church, Indianapolis.

*"A Valuable Addition to Our Church."*

The past quarter has been one of prosperity to the Olivet Church. The attendance upon church service on the Sabbath has increased beyond our most sanguine expectation. Unless the weather is very inclement our house is full and sometimes uncomfortably crowded. The prayer meeting on Thursday evening is very well attended and frequently solemn.

The week of prayer was observed by the church. For two or three weeks afterwards the meetings were continued.

As a result of this protracted effort from twelve to twenty indulge hope in Christ.

Most of these are young men and women. They will make a valuable addition to our church.

A young people's prayer meeting has been organized. It is emphatically a young people's meeting, inasmuch as they conduct it, and for the most part attend it. I think that this element of our membership will prove a strong arm of the church. The young men especially are working zealously. As an evidence of this a meeting will be held to-night, which has been gathered mainly by the efforts of this class. I am not as yet acquainted with the whole object of the meeting, I know

that it is for prayer and conference and that it has sprung directly out of the community without any effort on my part.

Does not that look like the outpouring of the Spirit. I believe that glorious things are spoken of the Olivet. The Lord is with us and will prosper us.

Rev. Thos. A. Steel, Mitchell.

*Outpouring of the Spirit.*

Since my last quarterly report the Lord has graciously blessed us with the outpouring of his Spirit. There have been added to our number forty-four members. Of these thirty-six were received on profession of their faith. Several are heads of families, and promise much good to our Master's cause.

A young people's prayer-meeting has been established—thus far well attended. It is truly refreshing to hear new voices in prayer and praise.

The church at large is greatly revived and in a healthy working condition. The Sabbath-school never more prosperous.

There is a growing demand for a larger house of worship. We must build within the next two years, if we would accommodate our constantly increasing congregations. The present room is already too small.

I spent several days last month at Livonia (sixteen miles southwest of Mitchell), assisted in a protracted meeting; eleven persons were received into our church there, on profession of their faith. To God be all the praise.

Rev. J. S. Craig, Noblesville.

*A Church Organized.*

I have spent three or four days at Boxley once in four weeks, and preached four or five times. I had the pleasure of organizing a church there on the 21st of November, of thirteen members, eight males and five females. Ten came in on letter and three by profession. After a sermon on infant baptism, six children were baptized Sabbath night

after organization. They are all poor, and will need help when they undertake to build. We occupy the Wesleyan Church. Five have been added to the church here the last quarter, four by profession and one by letter.

In conclusion I would say, that our prospects are brighter than they have been. We need for the success of our cause in this middle region of the West more preachers, and more books and tracts to advocate our views and policy. This is a fertile country. But it has been greatly neglected by us and those of our general faith and order. We need the truth to be fearlessly spoken and printed, also, to reach those that will not come to church.

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#### OHIO.

Rev. Warren Taylor, seventeenth ward, Cincinnati.

##### *"The Lord hath Visited Us."*

The Lord has visited this hitherto barren district, and poured us out a blessing larger than our hearts have been able to contain. Early in December signs of interest began to be manifest. Catching the fire myself on a Friday morning, from reports of conversions and hymns in the morning meeting (four miles below), I preached the following Sabbath from "Jesus of Nazareth passeth by." One man and one woman, previously awakened, resolved then (as I afterwards found) to come at once to Christ. A Sabbath or two after, I preached from the narrative of the woman who kissed the Saviour's feet and washed them with her tears. It was afterwards found that one man and two children were hopefully brought to Christ by that discourse. The week of prayer we united with the Methodists in this part of the city in daily (or nightly) meetings, and at the close got Mr. Hammond at a children's meeting Saturday P. M. For two or three weeks afterwards we had daily meetings, and the interest seemed to be at its height, but there are still signs of the

Spirit's presence amongst us. Even yesterday I found a very intelligent and interesting young woman, whom I had never met before, and who wept at the mention of the love of Jesus, and said she was willing then and there to come and ask Him to take away her sins, which I hope she did.

##### *Over Thirty Conversions.*

The cases of hopeful conversion in my congregation, are over thirty, and of professed submission to Christ, more than forty. But a few have turned back, and some I have lost sight of. Twenty-one so far have been received to the church. I find from my memoranda, that during the last three months I have made two hundred visits, at thirty of which I offered prayer: though I seem to have preached only twenty-five regular sermons. But I have given as many more addresses or prayer-meeting talks of twenty minutes, perhaps the most effective preaching I ever do; and have attended as many more meetings in which I took no prominent part. I have also obtained help from other ministers, equal to a sermon a week.

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#### NEW YORK.

Rev. Charles Merwin, Lewistown.

##### *An Overwhelming Bereavement.*

The quarter for which I now report has been a season of mercies and judgments strangely and terribly mingled. We had long been looking out for a *home*. A place where we could feel secure from the changes and caprices incident to the ministry. And while on many accounts the place did not suit us, we finally determined to make this a permanent residence, and purchased, what is said to be, the finest piece of property in the county. We had just taken possession, and made the purchases necessary to furnishing the residence, when Mrs. Merwin was taken suddenly sick, and died in four days. The blow was an overwhelming one. All our long cherished plans broken up



and scattered. I seem like a lone, shattered wreck in the midst of a bleak, cold world. No one that has not experienced it knows the dreary desolation of such a stroke. All I can say is, "Even so, Father." Talk of explaining God's providences? It is an insult.

The church has sympathized most tenderly with me in my great affliction. And good impressions have been made by this and another similar providence. I am hoping for a revival of God's work among us. I have enough to occupy me aside from the ministry, but I have determined to devote myself more exclusively than ever to the holy calling. Though feeling weak and broken-hearted, yet the means of grace have been regularly maintained. We observed the Week of Prayer, and there is a decided advance on the part of the church.

## The Publication Cause.

### AMONG THE MINES.

From Hamilton, in Nevada, the Rev. A. H. Sloat writes to us:—

DEAR BROTHER DULLES:—Your very liberal grant came to hand on time by mail. I should have acknowledged the reception of it, and forwarded to you the hearty thanks voted by the entire school for the books so promptly sent us, but a press of duties requiring all my time has prevented me.

#### *Lack of Religious Reading.*

When I tell you that I was the only clergyman within a circuit of one hundred and twenty miles (except a Methodist brother), and that I have the work of three cities, in all about ten thousand souls, you will excuse my delay. I think no grant that you have made us was more thankfully received, or more carefully read. We have here but little religious reading; perhaps a dozen religious papers would cover the sum of all that is taken in the three cities. As for Bibles, not one-third of the families have a Bible, not one in the jail, or hospital, or hotels, or saloons.

It has been a great question with me how I should supply this great need of the Word of God. For instance, a man came in from a far-off mining district; he desired to procure a Bible or Prayer Book, as there was not one in the settlement; he said that they sometimes died out there and they had no minister, and he wanted something religious to read over them. There was not one in the

book store of a size to carry, so he left without it.

#### *What Needs to be Done.*

My work here is much of it colportage work, visiting families, the mills, hospital, mines and jail, and always leaving tracts and such publications as I can get to distribute. Then many men come in from outside mines sick, with no friends and no money. How many rushed here last winter, and to-day are friendless and in poverty, and reduced by "riotous living!" I look them up and take them to the hospital, or secure a room and nurse. If they die I bury them and go out and collect funds for the expense, and write to friends. This is not perhaps mission work, but every man here is for himself, to make his fortune, go home and be very humane and religious. But O, how many wrecks, and disappointed men are there on *this coast*, too proud to go home in their poverty, and so hope on or are cast away. How many families are here to-day in the greatest want, and how glad of a word of sympathy from a minister and a tract from his hand! It is the most useful field for mission work, and for the circulation of publications from our house that can be found.

How long I can continue to do the work pressed upon me every day in this *altitude* of ten thousand feet, I do not know. Besides burying all that die from disease or *are killed*, and pro-

viding for the friendless and visiting families in their disappointments, I preach three times every Sabbath and travel ten miles. I am now confined to my room from overwork on last Sabbath, hence this letter. But I am doing a good work. We have now a permanent church in all its appointments.

*For the Nevada Children.*

One request more. I have a Sabbath-school at Germantown of sixty children, gathered from the mountain canons, and a good number of faithful devoted teachers as ever went into a mission school; they have about twenty volumes that we call a library. Can you not send us a Sabbath-school library by mail, or put this request into the hands of some of your benevolent Christians, who would make a good investment for the Lord and the children in this wicked place? No place under the stars and stripes is so destitute of religious reading.

We have (now that winter is upon us) no means. We have ore in abundance in these mountains and mountains of the richest ore, but we are in our infancy. The church is in its infancy struggling for an existence "here where Satan's seat is." Who then will help us in our warfare? Your publications are ever welcome, and I will put them in such hands as will bless you for your liberality. Don't forget the missionary in the mountains of Nevada.

**GROWTH IN MISSOURI.**

From Dent Co., Missouri, Rev. J. D. Jenkins writes:—

*A New Church.*

REV. J. W. DULLES:—Dear brother in Christ,—It may not be out of place to let the friends of Home Missions in our church know that their kind and generous contributions for the extension of our Redeemer's cause is not in vain in this part of our country.

Last Sabbath Rev. Dr. Norton of Alton, Illinois, our beloved and well qualified District Secretary, was with me, assisting in the organization of a

Presbyterian Church of fifteen members, as the results of meetings held at the commencement of the present year.

About six months ago I could hardly succeed in organizing a Sabbath-school in that location, but to-day fifteen heads of families have pledged themselves before God and one another to be faithful henceforth in the Sabbath-school, public and private worship, to train up not only their own children, but all as far as they are able, assisted by God's grace.

*The Fifth Church.*

This church is the *fifth* I have labored to gather together since I came to this State, about three years and six months ago. Nearly all the members were received on the profession of their faith, and not one of the sixty-seven in all was received by letter from our own branch of the church, some had been members of other churches East and North, but had become discouraged.

*The African Element.*

One of these churches was a colored people's church composed of about thirty members, and because we could not supply them with a colored man to preach for them, and the M. E. Church had one ready, this church united with the M. E. Conference and secured the services of this colored brother.

I believe, if we desire as a church to do permanent good to the freedmen, first we must send to them qualified men of their own color to lead them. To educate colored ministers I regard as the greatest desideratum of our times.

As Sabbath-schools and day-schools are marching forward hand in hand, so darkness and prejudice recede, muttering wrathfully their anathemas upon such impudent innovations.

*Books Wanted.*

If it would not be asking too much, I would ask for a donation of Sunday-school books and papers for these new places which are continually opening, as well as for those who are unsupplied.

The "Social Hymn and Tune Books"

I received from you some time ago are doing a great good. "Jesus paid it all," contains a theology which seems to startle many around this way. It is much sung, and many others which are equally appreciated.

#### GIFTS AND WANTS.

From Lincoln, Missouri, a Home missionary writes:—

I forward to you the amount gathered in my church for the benefit of the Publication Cause, which, though small, was gathered from purses, some of which contained less than this amount, four dollars.

It is at the disposal of the Committee. Your publications could be used to advantage in the West. When the seed of the gospel is sown by the minister, it should be followed up with other good instructions, such as are found in your publications.

How can ministers get hold of your publications for distribution?

A few tracts scattered through the congregation would result in great good in advancing the kingdom of our Saviour. We greatly need them, many are anxious to get them, and we believe all would be profited thereby, and some reached and led to Christ, that otherwise would *never* come. How are we to procure this help we so much need?

[The tracts went to this good brother by the first mail.]

#### ROME AND THE FREEDMEN.

A correspondent in Tennessee writes:

Is there no method of distributing some simple, cheap, and plain tracts *against Romanism* among the Freedmen of the South? As you probably are well aware their spiritual interests are to be made a specialty hereafter by the Catholic Church, while the poor blacks are as unsuspecting of their designs as the veriest infant in its crib.

If there is nothing being done in that direction, I would suggest most respectfully that the Presbyterian Board (who have already done so much to elevate this class), be the first to inaugurate

some wise policy by which the deep laid schemes of Papal proselytism may be circumvented.

#### OUR NEW BOOKS.

The Presbyterian Publication Committee continues to send forth its new books and tracts. To those recently announced it adds the following:—

**THE OLD CHATEAU SERIES.** The prize offered for the "best Sabbath-school book of large size," was awarded to "The Old Chateau," by Miss Harriett B. McKeever, and the second prize to "Happy Light," by Miss Emma N. Beebe. Four others of the competitors for this prize have been accepted, and the six are issued in very handsome style as "The Old Chateau Series." It consists of the following volumes:—

*The Old Chateau* is a tale of the Huguenots in the days of Louis XIV of France. The author dedicates it "to all lovers of Protestant truth throughout the United States of America, in days when the great apostasy seems gathering strength for a fresh, and it may be final onset upon the citadel of truth, and when all Christians should know where they stand." The story is one of deep and at times of painful interest. It follows the trials and the persecutions of a noble French Protestant family, until the survivors find a new home in Ireland. Its basis is absolute history; its characters are types of the ancestors of a good many American Christians. "It may perhaps to some," says the author, "seem unnecessary to revive the memory of horrors so long since passed; or, the narrative may be regarded as an exaggerated account of the sufferings of those dreadful days; but in consulting the records the difficulty was out of such a mass of terrible history to choose that which should be used. The author has endeavored to make selections from established facts, and, while she desires to bring out in bold relief the persecuting character of the great apostasy, she has tried to deal with these facts not in a



bitter or acrimonious spirit, or so as to excite evil feelings toward individuals. She holds up the two systems, Protestantism and Romanism, and asks, which bears the marks of the meek and pure Lamb of God—the proud, the arrogant, the intolerant, or the lowly, the loving, the patient, the holy?" The book has five fine engravings designed by W. L. Sheppard. Price, \$1.50.

*Cast Out*, by Abby Eldredge, a favorite writer for the young, takes us into a field less trodden than many. The heroine is a young Jewess, around whose conversion and expulsion, together with a younger sister, from their father's house, gathers the interest of a very interesting and instructive narrative. Prayers for that race "of whom Christ came, as concerning the flesh," will be quickened by its perusal. Four illustrations. Price, \$1.40.

*Influence*, by F. J. P. aims to impress upon its readers their responsibility for their *Influence*. Tracing the power, seen only in its effects, exerted by brothers and sisters, parents and children, and friends over each other, the author seeks to deepen the sense of accountability to man and to God in the minds of those who read the story of the Cleavelands and Sherwins. *Influence* at home amid those nearest to us; influence upon companions and friends, and influence in the wider range of the life-work, is the theme of the tale: to make that influence what it should be is its object. Four illustrations. Price, \$1.40.

*Happy Light*, is a contraction of the name of the boy hero of the book, Master Hapwell Light. A good boy he is made by the author, yet a true boy. In fact, the boys of the book are unusually real boys and will be followed in their career by the boys generally with a ready reading of their histories. They will from them learn the value of obedience, self-denial, and true Christian principle in the young. Four illustrations, by Schell. Price, \$1.40.

*Frank Muller*, or "Labor and its

Fruits," by Thomas D. Supplee, gives the successive steps by which a poor lad rose to a high position of honor and influence. Its events are, in the main, true and find a counterpart in the life of one of our earlier statesmen. *To do right*, at any cost, is Frank's purpose, and it is blessed by God's providence with advancement, success and usefulness. Four illustrations. Price, \$1.50.

*Gertrude Terry*, by Mary Graham, very pleasantly and skilfully portrays the workings of Christian principles and motives in the heart of a young girl, and their practical effect upon her life and character. The influence for good which a teacher may exert over her pupils, forms, also, an important element in the story. Its readers will feel incited to more active effort in the Master's cause. Four illustrations. Price, \$1.40.

The whole set, in a box, will be sold at \$8.50.

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### THE PACIFIC SLOPE.

#### Public Schools.

California can support 20,000,000 of people by her own resources, and the whole Pacific slope twice that number, at least. One-eighteenth of all the land in the State was given by Congress, to be devoted, as fast as sold, to public schools. In addition to this, Congress gave her 500,000 acres of land, to be devoted to internal improvements; and the State has wisely decided that the inside of the human head is the place to begin improvements, and has set this aside for schools and public education. She also taxes all the property of her people for schools. These schools are established as fast as population requires, and are already of a high order. This free-school system is justly the pride of the State, and no new State can boast of better. And as goes California, so will go all the Pacific slope. There will be no better schools in the land than these will be. Both California and Oregon have determined to have a college or university that shall be like a steam en-

gine on the top of a hill, to draw up what is at the bottom of the hill. In every neighborhood, it is already true, that the schoolmaster is abroad. The churches, of course, must be in their infancy, but they are well organized, manned with an able, devoted, and talented ministry. They have the right ring to them.

#### *The Sabbath and Sunday-schools.*

The Sabbath is far better observed than I expected; and while six military companies march through the city, to fife and drum, every Sabbath, and strike the stranger very unpleasantly, yet they go out into the country to spend the day. I am happy to say that they are Germans or Italians. No company of Americans thus desecrates the day.

And as to Sabbath-schools they are perfectly bewitching. I have never seen so large a proportion of the population gathered into Sabbath-schools, nor finer schools. Whatever these people take hold of, they do it with a heartiness that is truly refreshing. I attended the State Convention of Sabbath-schools, and also the State Convention of the Young Men's Christian Association, and was most highly gratified and satisfied with the earnestness, the judiciousness, and the success, with which the working power of those churches is brought out. There is no narrowness or bigotry of denomination apparent. They work together in the common cause, and for the common Master.

#### *The Chinaman.*

The Chinaman will often learn our alphabet, and even to put syllables together, at a single lesson. He is a good washer and cook, and will make a little go a great way for himself, or his employer. Such is the Chinaman, when I have added that he is an idolater, is superstitious, carries his temples and gods with him, lives upon rice and tea, and smokes opium with his tobacco when he can get it.

When the gold mines were discovered, their report went out into all the earth. Thousands of Chinamen were soon seat-

tered over California digging gold. When the railroad was to be built, they were on hand and ready to engage by thousands. The more they are known, the more their labor is in demand; and now there are at least one hundred thousand already on our shores, and within a year that number is to be doubled, and they will probably be numbered by millions in a very few years. They could send out forty millions, equal to the population of our nation, and be benefited by the depletion. They can all, without exception, read and write in their own language. The great besetting sin of the Chinese is their inordinate love of gambling.

#### *The Destiny of this Nation.*

I believe this nation has a mighty destiny before it; that the tide of time rushes as never before; that our dangers and our responsibilities are inconceivably great; that the gospel, in its power and purity, going to the heart, and guiding the conscience, and controlling the passions, and bringing out the man to individual responsibility to God, is the great power on which we are to rely. The Church of God is called upon for money, for labor, for thought, for faith, and for love. We ought to see that every child in the land is in the Sabbath-school; one school in every neighborhood; that the Home Missionary is all over the land, treading every mountain, visiting every glen, on the banks of every river, preaching Christ, planting churches, and lifting up humanity.

We ought to see that there are free schools everywhere, as free as the air we breathe, and colleges to educate and prepare the mind to act in clear light, with expanded views, and with noble ends. We must cast up and "prepare a highway for our God," and then occupy that highway.

You will say, perhaps, that all this is calling for money; money, to flow like water. Truly it is! Truly it is! But can you travel fast, on land or on water, without spending money? Can you live at this day without spend-

ing money? To be a Christian in creature. I had rather live with my this country now, is to be lifted up generation now, than to live the life to fly with the angel that hath the of Methuselah.—*Rev. John Todd, D.D.*, everlasting gospel to preach to every “*The Sun Set Land.*”

### The Vital Element in Teaching Freedmen.

The following letter was received by the General Agent of the Freedmen's Department of our Committee of Home Missions a few days since from the Rev. Mr. Loomis:—

CHESTER, S. C., April 1st, 1870.

DEAR SIR:—While I have endeavored to perform faithfully the merely secular duties of the school-room, it has been my practice to give Biblical instruction for an hour or more at the opening of the school. Instead of reading a whole chapter, I have been in the habit of selecting a verse suited to their present need, and explaining it as clearly and simply as possible, applying the command, warning, or promise of the verse to their peculiar temptations and experiences. Perhaps, like human nature generally, they learn more readily to apply these truths to others than to themselves, as was shown in the remark of one little girl to another, whose statement about something she doubted. “Remember,” said she, “lying lips are an abomination to the Lord.” The verse having been explained, they repeat it in concert, until it is thoroughly committed to memory. They have learned in this way many verses, and repeat them beautifully. So *intense* is my conviction that education *without religion*, for this people, is worse than no education at all, that I have felt the morning instruction *vastly* more important than that given throughout the day.

Education *without religion*, will with them, in most cases, only make its possessor a more efficient instrument of evil. There is no formed society among them as among the white race, with its hedges of public opinion to *restrain* from vice. We are endeavoring to form such a society, but it is a work of time. Our churches, as isolated points of influence, now have an elevating tendency, but the *masses* are *given up* to every form of vice. The young are sure to be led astray where they are not *constantly* under the *most decided* Christian influences.

The worst vices prevail among the members of the Methodist churches and even among some of their preachers. One of their preachers remarked that if it was but one or two of his members that ought to be turned out he should know what to do, but it was nearly *all* of them. Such examples before the young are terrible in their consequences. Mere education without religion makes its possessor only a more attractive victim in the eyes of those whose “Sleep is taken away unless they cause some to fall,” and the victim in turn becomes, for the same reason, more efficient in causing the fall of others.



The remark has been made that the religion of the colored people is a religion with the *morality* left out. There is too much justice in the saying, and it is *the* dark spot on which we strive to throw light.

After teaching beyond the required time, I have taken hours from necessary rest and exercise to work for temperance and our "Band of Hope," in which the scholars pledge themselves to "abstain from all intoxicating drinks, from the use of tobacco in any form, and from all profane and vulgar language."

This society has already accomplished good, and I believe it is yet to do a great work for this people. I have trained a band of temperance speakers, and some of them show decided speaking talent.

We are to have a temperance rehearsal in a few weeks, and I trust that the temperance truths brought out at that time, in dialogues and speeches, will not be without lasting benefit to the large number of colored people who will attend,

The work, the whole work, is a blessed one, but attended by difficulties so *great*, that the heart would at times *utterly faint* had it not been said if "God be for us who can be against us."

My interest in this race began when a little child, sitting upon the knees of a father who was an abolitionist in those days when it *meant* something to be one. He passed from earth in my childhood; but views impressed by his words strengthened with advancing years, and my engaging in this work is but the accomplishment of a desire cherished through life. My present desire is that the Holy Spirit would *better fit* me for the work, crown effort with success, enable me to stand patiently at my post through cloud and sunshine, and help me at last to die with the "*harness on.*"

#### PREPARING FOR UNION.

The *Record* of the late "Old School" Boards, in its April number, says:—

The Board of Publication and the Publication Committee are acting in concert, and in the most fraternal spirit, in preparing the way for their approaching union, which will undoubtedly be consummated by the General Assembly in May next. It is exceedingly pleasant to find the difficulties in the way of this event diminishing, instead of increasing, as some have feared.

Not long since, the Rev. Albert Barnes, with a peace-loving and magnanimous spirit that reflected honor upon himself, asked leave of the Publication Committee of the late New School branch, in order to prevent any embar-

rassment in the revision of its lists, to withdraw his works from its catalogue. This request was granted by the Committee. On hearing of this action, the Board of Publication unanimously voted to retire from its catalogue Dr. Wood's "Old and New Theology," Dr. Van Rensselaer's "Essays and Discourses," and one or two smaller works relating to the contests and controversies connected with the division of the Church.

Several other works, which incidentally allude to past differences, are, on both sides, in process of revision. Among these may be mentioned Dr. A. A. Hodge's able and popular work on "The Atonement." This volume has been thoroughly revised by its author, who has carefully removed all state-

ments or allusions which it is supposed can be regarded by anybody as "invidious references to past controversies."

As thus revised by the author, a new edition has been printed, and will be issued in a few days. The work is still in great demand.

Thus the chief difficulties arising from the existing publications of the two houses have been smoothed out of the way, and it is confidently believed that a continuance of the same conciliatory and fraternal course will, without any detriment to the interests of the pure truth, and without any just ground of offence to anybody, remove all minor difficulties which may yet arise.

The Publication Committee, being a much younger institution, has, of course, a small catalogue of publications, as compared with that of the Board, but it has been growing rapidly during the last two or three years. A careful examination of many of its issues has impressed us with their general and unusual excellence, and their adaptedness to do good to all who may read them.

When the two establishments are united, they will form a noble instrument in the hands of the reunited Presbyterian Church for the diffusion of pure religious truth over the Church and the land. If our ministers and churches will only awake to its value, and use it as they ought, it may be made a great power in helping to spread the blessed gospel of the grace of God, and in extending and establishing our beloved and now happily reunited Presbyterian Church.

#### WONDERS IN MADAGASCAR.

It is but a few years since that in the Island of Madagascar Christianity was proscribed. The Christian Malagasy was speared, or tossed from a precipice, if he would not deny his faith. Now the Queen is a Christian, and Christianity is the court religion. We were forcibly struck with an illustration of the wonderful growth of the work of God within two years past in the multi-

plication of churches. The London Missionary Society says in its *Chronicle*:

#### *Two Hundred Sets.*

"The numerous native churches are suffering serious inconvenience from the want of vessels suitable for the celebration of the Lord's Supper. Multitudes of villages in country districts use for drinking purposes nothing stronger than a twisted leaf. The directors will therefore gladly forward to the missionaries any contributions of vessels suitable for the communion service. Vessels of any shape or metal will be acceptable, even of the plainest kind. Two hundred sets are desired."

Two hundred sets of communion vessels wanted in Madagascar! How wonderful!

Friends have come forward with renewed vigor and interest to supply the funds desired, and new friends have been raised up in various quarters to aid in carrying on this mission. A few offers have also been received from eligible men, ministers and students, to devote their personal services to the work, and some have been accepted. Four missionary brethren and their wives were expected to sail in March, and four others about the middle of April.

#### *Large Congregations.*

The Rev. George Cousins says:

"The question of placing a missionary at Ambohimanga, having been again taken up, I undertook to write to you explaining the importance of the place. It is the ancient capital of Imerina, the birthplace of the founder of the present dynasty, and as being a city formerly sacred to the royal idols, from which foreigners were excluded by a special clause in the treaty. Even now foreigners cannot gain admission, and the gates are under military guard night and day.

"During the brief reign of the younger Radama, when our mission was re-established in Imerina, a small congregation was started by a few earnest men just outside the eastern gate. I well remember my first visit

to it in 1865, and how all the guards at the gate stood to their arms, and demanded my name, business, &c., as I passed in my palanquin. The gate lies west of the road. The congregation could not have been more than fifty that afternoon. At my last visit there were about eight hundred in the chapel since raised on the site of the former building; nine hundred or nine hundred and fifty in a new chapel lately built, and upward of one thousand in the chapel built last year. The governor of the city went with me from one to another of these chapels, all of which are outside of the walls, and he assured me that not more than half of the people go to a place of worship. In time there will probably be a congregation formed within the walls.

"But Ambohimanga is not important in itself merely, but it is the political centre and head of a very large and thickly populated district. Of congregations already existing there are forty, which might naturally be connected with this ancient city. The people are intelligent, there are plenty of young men who might be trained as village preachers, the air is healthy, the situation good, and a missionary living there would be within two and a half hours' ride of the capital. The Christians have often begged me to ask for a missionary for them, or to come myself and live with them; and their plea is supported by the opinion of the people here in Antananarivo, and is heartily endorsed by our Committee."

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#### ROMANISM AND HISTORY.

Roman Catholicism is now prominently before the civilized world. The Œcumenical Council is an event of such rare significance as to make it the theme of ocean telegrams and newspaper editorials. It is a season for cultivating an intelligent apprehension of its claims and its errors. In the demand for the new, that which is good but not new, is too much set aside. We would call attention at this time to a work

that twenty-five years since was bought and read with eagerness, and that is just as valuable now as then. We refer to D'Aubigné's *History of the Great Reformation*. Let our laity be encouraged to get and read this noble work and they will be in little danger from the seductions of Rome. It is as interesting as it is valuable, and will be read by those to whose attention it is brought. What is wanted is the truth as to the working of the Papal scheme. Rome now would offer herself to us as the mother of a proper liberty, the best friend of education, the spiritual guide needed by a republic. Bid then our youth read and know what she was in the past, what she claims, and what she must and will be in the future. D'Aubigné's *History* is a good reply to Rome's pretences, and a fund of valuable information. It is issued by the Carters in a very handy form, as a series of five volumes in 12mo, and is very cheap at six dollars. It should be in the libraries both of congregations and Sabbath-schools.

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#### HOW SHALL WE CHASTISE?

In the *Occident*, Dr. Woodbridge wisely says:—Long experience in teaching has convinced the writer of two points: 1. That severe punishments are not so corrective as light ones; 2. That a punishment should be simply a penalty, not an attempt to subdue. A good, loving regard for the children, an unwearied kindness and sympathy in helping them on, and an unmitigated contempt for all that is mean or wicked will pierce hides impervious to the ferule or cane. If a boy must be punished, let the teacher coolly consider the least dose indispensable, and then strike off a little of that—giving it as he takes physic—nausea on his lip. As to making a boy promise reformation or obedience under coercion, it is next to making him lie. These views are not in the books. They are the results of long experience among boys.



## FREEDMEN AND THE BOOK.

From Maryville, East Tennessee, under date of April 9th, the lady teacher of one of our schools writes to Mr. Mitchell of our Freedmen's Department:—

I have the pleasure of acknowledging the receipt on the 21st of February of fifty of the "Golden Primers," half of them donated by the Publication Committee, for which I, or rather our school, owe many thanks. The children are delighted with the books, and I am much pleased with their progress in them already. I think I must speak of their writing. President Bartlett in school the other day said that he was astonished at the progress in writing. Any hasty scribblings with my pencil at school are sure to be divined by some black eyes near if I do not conceal. Indeed some have acquired a facility by which they can write as *bad* a business hand as almost any lawyer. Their greater trouble is in the spelling part.

I cannot but draw frequent contrasts between the condition of the colored people when I first came South, four years since, and now ignorant as they still are; and surely the grounds for encouragement seem very great. Often a pupil's father at home, or sister, will write his name in the book, and then add that item of security which is such a reminder of my school days, "Steal not this book, my friend, for if you do you will be a thief." I noticed the sentence which one little girl of nine years wrote on the board of her own accord among her figures, while amusing herself after finishing lessons, it was this, "A boy that does wrong must be prayed for." One young man, who is in a colored grocery, very commonly locks up his place and comes to school twice a day at the time his reading and grammar are due, and then hurries down town to business again.

Three married women come (two with their children), wearing spectacles. One of them said last week, "I declare I study out most all my lessons in my sleep. Last night I spelt so much to myself that in the morning I could read

it right off." One must be sixty years old yet she studies faithfully each day, and when she is out mourns that the class may get ahead of her. But then she gets some one to hear her at recess or after school, and thus she brings up on any back lessons.

One little boy of eight years, who has been out sick for some weeks, says on returning, "I read my book all through and half through again" during that time. This week a young woman carrying her child came, whose husband told her to say to me that if I would come to their house and teach her twice a day he would pay any price. She added sadly, "We don't know anything." She has no one with whom the child can be left. This I have not time to do, but I made an arrangement by which some of the pupils will go to her house twice a day alternately, and mind the child while its mother comes to her reading class.

The improvement of the scholars the past month has been very gratifying. When school opens in the morning, we read a chapter in the Bible in concert, and they seem to think as much of that as of any lesson. As soon as I ask "Where is the place, scholars?" they instantly (numbers of them) reply, "tenth chapter of Romans," or whatever it is. I pay no attention to keeping the place, only seeing, as I find it, that they are right, and can be trusted each time to keep it for me. Sometimes their heads are together, earnestly showing each other an example in arithmetic, or words in a reading lesson, or letters. Thus the magnetism of the book draws them out of their seats. Very often, as I go into Sabbath-school, one or two boys are reading from their papers, in a low voice, to men who are bending in a listening attitude, perhaps two seatfuls are thus being interested, perhaps many more. So in the family the children can command the attention of the household by a book. Thus these little reading institutions are a power already.

To-day some of the colored people

have been singing some of their pieces for me, and it may interest for a moment, perhaps, if I copy one.

We'll see Jesus over yonder, on the other shore;  
Some has children over yonder, on the other shore;

Big camp-meetin' over yonder, on the other shore;

Mighty good meetin' over yonder, on the other shore;

Big revival over yonder, on the other shore.

When the heaven is open and the love comes down, in the light;

Did you ever see such a light before, in the light;  
King Jesus is ridin' around our camp, in the light;

Rise up mourners and trim your lamps, in the light;

O, where did you get your county seal, in the light?

I got it in the wilderness on my knees, in the light;

Oh hail! I've come to join the Christian band, in the light;

You'd better mind, sister, how you walk on the cross, in the light;

Your foot might slip and your soul be lost, in the light.

#### A SOUTH SEA STATION.

The Rev. T. Powell, of the London Missionary Society, gives the following account of Mangaia:

"We sighted Mangaia on Saturday, 12th June, and landed about 11 A.M. on the 14th. The island looks a very small patch on the wide ocean, and as one approaches its coral ledge, through which there is no opening, he wonders whether it can be possible to gain a footing without danger to life or limb. Sand and vegetation, and houses and a low range of hills, are seen in the distance, but between you and them there stretches out to sea a platform of coral-rock, against and over which the sea dashes and breaks; and then it recedes, leaving to view a rough, perpendicular surface; and yet there is nothing for it but to go over this platform in order to get at the attractive objects beyond. Can it be possible in a boat? No; it is impossible, and therefore is never attempted. Your boat anchors outside, in about three fathoms of water, on a sunken reef. A canoe, cut out of a log of wood, paddled by two natives, comes alongside, and one or two passengers, with great care, get into it. It returns nearly to the edge of the barrier and

waits for the swell of the sea; and as that swell comes in and rises over the reef, the natives paddle with all their might. In a minute the canoe is grounded; out the natives rush, and drag canoe and passengers towards land, ere the receding sea has time to sweep all back and down the craggy barrier into the ocean. It requires some nerve, and confidence too, for a stranger to attempt the adventurous rush; and yet all the ladies of our party most heroically accomplished the feat. Accidents occasionally occur, and natives are sometimes drowned there.

"What a hearty welcome we received from Brother Gill! He was alone, worse off than a bachelor, for his wife had gone to Sydney, to seek some one to take their children to England for education. Little idea have our friends in England of the trials of a missionary in a position so isolated as this."

#### Structure of Mangaia.

"The structure of the island is most remarkable. It seems skirted by enormous caverns, some deep and winding, and others high and shallow, all containing a profusion of stalactites of various shapes and sizes. Some of us visited the interior of the island, and found it to contain a deep and fertile valley, very beautiful in some parts; and renowned for the worship of Rongo and other deities of the days of darkness; and for the sacrifices which were offered there. We sat on the stone where prayers were wont to be uttered, and passed by another stone upon which the bodies intended for sacrifice used to be placed previous to being offered to the god. We saw and heard enough to show us that Christianity has obtained a great victory over a religion of superstition and blood, and that, too, within the memory of man."

#### Service in Mangaia.

"We were much pleased with the missionary's house and premises, and the large chapel. The most remarkable feature about this chapel and the mission-house is, that all the beams which support the roofs are entirely covered

with black and white sinnet, wound round them in such a way as to give them all a tessellated appearance. The quantity of sinnet used for this purpose must be enormous. One beam alone has around it about 1500 yards.

"We had a deeply interesting meeting about six o'clock in the morning; the large chapel was nearly filled, and each of our party gave a short address. There was present a man who had been selected for sacrifice to the heathen god, and was only saved by the timely arrival of the gospel with its saving power. It was something affecting to have him pointed out and to be told, 'There's a man who certainly would not have been here but for the gospel!' 'The gospel alone saved him from being sacrificed to the heathen gods!' The interest was greatly enhanced when we were also informed that he had thrice been selected as a victim; that on two occasions his friends had saved him, but the third time it would have been impossible to do so, had not the missionary arrived just at the time for the sacrifice.

#### A HINDOO ASCETIC.

"The following story is typical of the condition of many a Hindoo ascetic and widow. The Rev. Mr. Leupolt, while itinerating last cold weather, visited a Faquir, forty-two years old, who desired much to see him. From his childhood he had been anxious to know God. The books which were given him to read did not satisfy him; he wanted more. When eighteen years old he became a Faquir. He left his home and built himself a hut. After some time he found that he made no progress in finding God and coming nearer to Him. The world was within him. To obtain his end he had a place excavated under ground, and there he sat for two years, seeing neither sun nor moon, and never speaking a syllable to any human being. If food was placed before him, he ate it; if not, he went without food. At the end of two years he found his health giving way, but his object seemed as far off as ever.

He then ascended again, and spent eighteen years more in his hut in contemplation, without coming nearer to his end of finding God. On Mr. Leupolt speaking to him of Christ, how He meets all the longings and wants of an immortal spirit, he exclaimed several times: 'Jesus Christ is a Saviour such as I want! I want a Saviour and He is my Saviour, I will follow you.' Since then he has left his hut, given up his Faquiri, has taken the farm of his father, and is diligently engaged in reading the word of God."

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#### NEW BOOKS.

THE CARTERS add to their list of good books a fresh volume of *Ryle's Expository Thoughts on the Gospel*, covering the gospel by John, chapters seven to twelve inclusive. We know no Bible expository readings more purely evangelical, or more profitable for popular use than these "Thoughts" of Ryle. His pointed, pithy style, and spiritual perception of the bearings of God's truth, adapt him for just this work. A third volume will complete this gospel. (Price \$1.50.) The *Life of James Hamilton* of London, the charming preacher and writer, the godly man and the scholar, will meet a warm greeting from many earnest admirers. To visit such a man, to sit at his fireside, to read his letters, to accompany him upon his walks, to trace his spiritual life is a rare privilege, and an edifying one. The work of compilation is well done by the Rev. William Arnot, of Edinburgh. The memoir forms a volume of 600 pages, 12mo., and has a steel engraved full-length likeness of Hamilton. (Price \$2.50.) The *Memoir of the Rev. William C. Burns*, fittingly appears as a companion to that of James Hamilton. They were boys together in neighboring Scotch manse; fellow students at the university, and in later life co-workers in connection with the Presbyterian Church of England. Possibly Burn's is less known than the author of "Life in Earnest;" but his is a more marked



character, and even more worthy of study. William Burns was a man who lived by faith, without salary and without a settled charge. As an evangelist he labored with apostolic simplicity in Scotland, England, Ireland, Canada, and finally as a missionary in China, where he died. The memoir is well written by a brother's pen, that of Rev. Islay Burns, D.D., (albeit the first paragraph extends over fourteen pages!) Elevating and sanctifying influences flow to the reader from the perusal of such a biography. We commend it as a lofty example of a rare Christian life. (Price \$2.50.) The Carters also issue several books suited to the Sabbath-school. *Greystone Lodge*, teaching the lesson of self-denial to the young, (price 60 cents); *The Two Margarets*, illustrating the return of good for evil, and suggesting children's hospitals, (price 60 cents); *Sambo's Legacy*, by an excellent writer, the Rev. P. B. Power, a very good book for the Sabbath-school; *The Convent*, by the author of "The School Girl in France," a tale well-known thirty years since, illustrating convent life in Sicily by a thrilling narrative; and a fresh volume of Dr. Hanna's *Life of our Lord*, "The Close of the Ministry," a work already commended to the readers of the PRESBYTERIAN MONTHLY.

The Scribners continue to work with enterprise the happy vein opened in their "Library of Wonders." They add to it, *Wonders of Glass Making in all Ages*, by A. Sausay, a volume full of interesting and little known facts, and illustrated by sixty-three wood

engravings; also *The Sublime in Nature*, by Ferdinand DeLanoye, with fifty engravings, embracing views of mountains, waterfalls, caverns, rivers, and other wonders of nature. These are charming books for the young, scarcely less so for the old. (Price \$1.50 per volume.) Philadelphia: Smith & English.

*The American Presbyterian Review* for April, presents an array of articles from able pens, of varied topics and interest. Tayler Lewis discusses "Nature and Prayer;" Albert Barnes, "Sin and Suffering in the Universe;" Dr. Campbell, of Rochester, the question, "Is this a Christian Nation?" which he answers in the affirmative; Dr. Boardman, of Binghamton, "Christianity as capable of Self-defense;" Dr. Talmadge, of Amoy, "Missionaries and British Relations with China." The Review is one that does credit to Presbyterianism. Price \$4.00 per annum, \$3.50 in advance.

The Lutheran Board of Publication add to their "Father-Land Series," *Anton, The Fisherman*, a German tale of a poor family on the Rhine, delivered from great trouble by wonderful providences. The tale is pleasing and pious, and abounds in excellent sentiments as well as in most romantic incidents. *René, The Little Savoyard*, is a still more marvelous tale of a good boy, who, in Paris, detects robbers, forms the friendship of Robespierre, and delivers aristocrats from the guillotine. Its moral tone is good. They do not, however, meet our ideas of books adapted to the Sabbath-school.

#### THE PUBLICATION CAUSE.

*Donations Received by the Treasurer of the Presbyterian Publication Committee from January 1st, 1870, to March 31st, 1870.*

Blue Earth City, Minn, 1st Pres ch,	\$3 80	Newark, N J, 1st German ch,	\$5 00
Chicago, Ill, 1st Pres ch,	51 25	Putnam, Ohio, Rev A Kingsbury	3 50
Columbus, Ohio, 2d Pres ch,	48 50	Geneseo, N Y, 2d Pres ch,	15 21
Orange, N J, Rev Wm Bradley,	10 00	Austin, Mo, Pres ch,	1 00
Brighton, Mich, Pres ch,	11 25	Granville, Ohio, Rev E Garland,	4 50
Ontonagon, Wis, Pres ch,	83	Albany, N Y, 4th Pres ch,	100 00
Noblesville, Ind, Pres ch,	5 00	Milan, Ohio, Rev J H Halter	1 00
Fayetteville, N Y, Pres ch,	21 75	North Bergen, N Y, Pres ch,	4 00
Mount Morris, N Y, Pres ch,	17 65	Ithaca, N Y, Pres ch,	94 42
Canaan Centre, N Y, Pres ch,	12 00	New Market, Tenn, Pres ch,	2 55
Holton, Kansas, Pres ch,	3 10	Philadelphia, Pa, Rev Herrick Johnson,	
Southold, N Y, Pres ch,	10 00	D D,	25 00

Philadelphia, Pa, 1st Kensington ch,	\$37 20	Cleveland, Ohio Mrs Elizabeth E Taylor	\$200 00
Wolcott, N Y, 1st Pres ch,	16 00	Waverly, N Y, Pres ch,	20 00
Sweden, N Y, Pres ch,	4 20	Milford, Del, Pres ch,	2 30
Philadelphia, Pa, Walnut Street ch,	91 00	West Mendon, N Y, Pres ch,	3 20
Philadelphia, Pa, Walnut Street Sabbath-school,		Newstead, N Y, Pres ch,	1 00
Philadelphia, Pa, Walnut Street Infant school,	70 00	Pittsfield, Pa, Pres ch,	3 00
Ulysses, Pa, Pres ch,	5 00	Peoria, Ill, Pres ch,	15 00
Dunton, Ill, Pres ch,	3 50	Putnamville, Ind, Pres ch,	5 00
Lockport, N Y, 1st Pres ch,	5 75	Titusville, Pa, Pres ch,	76 00
Ashtabula, Ohio, 1st Pres ch,	51 62	Lansingburg, N Y, Olivet Pres ch,	50 00
Hudson, N Y, 1st Pres ch,	13 25	Butternuts, N Y, Associated Pres ch,	25 00
Silver Creek, N Y, Pres ch,	20 00	Naples, N Y, Pres ch,	5 00
Newark, N J, CS Haines,	13 00	Rockville, Ind, Pres ch,	11 77
Branchville, N J, Pres ch,	60 00	Edinboro, Pa, Pres ch,	8 50
Frankford, Pa, Pres ch, for Freedmen,	20 50	Philadelphia, Pa, Wharton St Pres ch,	17 00
Lebanon, Ill, Pres ch,	30 00	Fairton, N J, Pres ch,	8 40
Rogersville, Tenn, Pres ch,	10 00	Attica, N Y, Pres ch,	9 33
Philadelphia, Pa, Green Hill Pres ch,	2 00	Wilmington, Del, Hanover St Pres ch,	20 00
Odessa, Del, Drawyers ch,	72 75	West Aurora, N Y, Congregational ch,	5 00
Stamford, Conn, Pres ch Sabbath-school,	15 00	Preston, Minn, Pres ch,	1 70
Detroit, Mich, 1st Pres ch,	8 33	Fillmore, Minn, Pres ch,	1 00
Rushville, Ill, Pres ch,	56 12	Cuba, N Y, Pres ch,	18 25
Aurora, Ind, Pres ch,	6 35	Bethany, Pa, Pres ch,	5 00
Rochester, N Y, A Champion,	4 36	Lincoln, Mo, Pres ch,	4 00
New Lexington, Ohio, Pres ch,	50 00	New York, N Y, Church of the Covenant,	218 91
White Rock, Mo, Pres ch,	1 60	Philadelphia, Pa, Western ch,	15 00
Pearl Valley, Mo, Pres ch,	2 50	Manayunk, Pa, Pres ch,	45 00
Licking, Mo, Pres ch,	2 50	Pencader, Del, Pres ch,	21 00
Belvidere, N J, 2d Pres ch Sabbath-school,	7 50	Buffalo, N Y, North Pres ch,	70 58
Corning, N Y, Pres ch,	21 00	North Walton, N Y, Rev S N Robinson,	5 00
Aurora, N Y, Pres ch,	64 00	Mt Clemens, Mich, Pres ch,	13 00
Ausable Grove, Ill, Pres ch,	13 40		\$2568 34
New York, N Y, Madison Square ch,	11 15		
Fort Wayne, Ind, 2d Pres ch,	898 07	WM. L. HILDEBURN, Treasurer.	
Gouverneur, N Y, Pres ch,	30 00		
West Florence, Minn, Pres ch,	17 30	Address Business Orders to	
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Taylor's Falls, Minn, Pres ch,	53 00	PRESEYTERIAN PUBLICATION COMMITTEE.	
Escanaba, Mich, Pres ch,	13 00	Letters with regard to manuscripts, donations,	
Darby, Pa, 1st Pres ch,	10 00	and the general interests of the Committee, to	
West Liberty, Iowa, Pres ch,	10 05	REV. JOHN W. DULLES, Secretary,	
Allentown, Pa, Pres ch,	2 00		
	18 90		

### RECEIPTS OF CHURCH ERECTION FUND,

For the Month of March, 1869.

NEW YORK.		Providence ch,	\$15 00
Almond ch,	\$12 00	Philadelphia, 1st ch,	712 78
Arkport ch,	5 52	Sunville ch,	5 00
Buffalo Lafayette Street ch,	99 25	West Chester ch and Sabbath-school	52 91
Brockport ch,	93 12		\$825 78
Cape Vincent ch,	9 00	DELAWARE	
East Hamburg ch,	1 00	Wilmington ch,	\$33 00
Elmira 2d ch,	106 00	OHIO.	
Genoa 1st ch,	36 50	Jerome ch,	\$9 00
Genoa ch,	8 00	Yellow Springs ch,	10 00
Lansingford Olivet ch,	75 00		\$19 00
Lyndonville 1st ch,	7 10	INDIANA.	
New York City, Fourteenth Street ch additional,	25 00	Lafayette ch,	200 00
New York City, Madison Square ch, additional,	250 00	Terre Haute ch,	70 00
Niagara Falls ch,	30 00		\$210 00
Newstead ch,	1 00	ILLINOIS.	
Pittsford 1st ch,	23 30	Dunton ch,	\$20 00
Plattsburgh ch,	17 00	Fairbury ch,	15 00
Prattsburgh ch,	15 05	Huntsville ch,	9 00
Rochester Central ch, additional,	105 10	Lake Forest ch,	33 34
Ramapo ch,	19 92	Wenona ch,	20 00
Springfield 1st ch,	34 40		\$97 34
Troy 1st ch,	5 00	MICHIGAN.	
Wells and Columbia ch,	3 00	Marquette 1st ch,	\$65 86
	\$994 26	MISSOURI.	
NEW JERSEY.		Webster Grove ch,	\$10 00
Parsippany Hanover 2d ch,	\$24 00	IOWA.	
South Orange ch,	116 00	Moingona ch,	\$7 00
Wantage 1st ch,	30 00	MINNESOTA	
Wantage 2d ch,	15 00	Le Sueur ch,	\$5 50
	\$185 00		
PENNSYLVANIA.			
Manayunk ch,	\$40 00		

Mankato ch,	\$10 23	A Cooper,	\$5 00
	<u>\$15 73</u>		<u>\$537 00</u>
INDIVIDUAL DONATIONS.		INTEREST ON LOANS.	
E. M.	\$2 00	On Loans,	\$2352 00
Rev J Warren,	25 00		
Wm Beach,	5 00	Total,	<u>\$5351 97</u>
Mrs Eliza I Nuttman, 100 of this for Hon-		A. N. BROWN, Treasurer,	
orary membership.	250 00	30 Vesey Street, New York City.	
Miss Charlotte A Ward, 100 of this for		New York, March 31st, 1870.	
Honorary Membership,	250 00		

## EDUCATION ACKNOWLEDGMENT.

Receipts for March, 1870.

NEW YORK.		INDIANA.	
Almond ch,	\$14 00	Kingston ch,	\$21 00
Albion ch,	7 20	Anderson ch,	10 50
Attica ch,	10 83	Indianapolis 4th,	34 49
Batavia ch,	43 10	Monticello ch,	6 77
Ilyron ch,	6 00	Noblesville ch,	10 00
Boonville ch,	13 13		<u>\$81 76</u>
Clinton ch,	47 00	MICHIGAN.	
Cooperstown ch,	56 70	Detroit ch,	\$50 00
Cuba ch,	22 00	Hillsdale ch,	20 04
Cortland ch,	18 60	Marquette ch,	402 00
Geneseo ch,	31 35	Mt Clements ch,	15 00
Guilford ch,	11 25		<u>\$487 04</u>
Hornellsville ch,	16 00	TENNESSEE.	
Lima ch,	19 85	Maryville ch,	\$14 00
Lansingburgh Olivet ch,	85 31	Mt Horeb ch,	1 60
Mendon ch,	30 00	Rogersville ch,	3 10
New York City, ch of Cove	207 79		<u>\$18 70</u>
and cards,	430 00	ILLINOIS.	
Newstead ch,	1 00	Bloomington 1st ch,	\$10 00
Rochester Westminster ch,	15 09	Freeport 1st ch,	33 33
Salem ch,	10 00	Galesburgh 2d ch,	32 00
Unionville ch,	10 60	Peoria, Fulton Street ch,	15 00
Unandilla ch,	5 00	Rushville 1st ch,	6 00
West Mendon ch,	5 40		<u>\$96 43</u>
	<u>\$882 14</u>	MINNESOTA.	
NEW JERSEY.		Beaver Falls ch,	\$2 00
Bloomfield ch,	\$91 55	Lake Crystal ch,	1 00
Elizabeth 3d ch,	60 64	Madelia ch,	3 00
Newark 1st ch,	123 76	Red Wood ch,	2 00
Successunna ch,	21 00	Red Wing ch,	20 65
Parsippany, Hanover 2d ch,	20 00		<u>\$28 65</u>
Wantage 2d ch,	15 00	MISSOURI.	
	<u>\$341 95</u>	St Louis High Street ch,	\$40 00
PENNSYLVANIA.		Webster Grove ch,	10 00
Belle Valley ch,	\$13 00		<u>\$50 00</u>
Brooklyn ch,	5 00	WISCONSIN.	
Edinboro' ch,	10 00	Milwaukee 1st Holland ch,	\$5 00
Harbor Creek ch,	10 30	IOWA.	
Manayunk 1st ch,	40 00	Waterloo 1st ch,	\$64 85
Meadville ch,	10 00	INDIVIDUAL DONATIONS.	
Pittsburgh 3d ch,	802 04	Mrs Elizabeth E Taylor,	\$200 00
Philadelphia 1st ch,	560 00	Miss E E Lyle,	10 00
Philadelphia Greenhill ch,	82 25	Rev W H Lyle,	1 40
Sunville ch,	5 00	Miss M J Berrien,	100 00
Susquehanna 1st ch,	33 05	Legacy—Estate of Julia Tuttle, less Go-	
Wells and Columbia ch,	5 00	vernment tax,	505 59
West Nantmeal ch,	16 50	A Friend,	2 00
	<u>\$1637 38</u>	Rev G Boardman,	14 37
DELAWARE.			<u>\$823 38</u>
Wilmington Central ch,	\$58 41	Total amount received,	<u>\$3418 87</u>
CONNECTICUT.		E. M. KINGSLEY, Treasurer,	
Stamford 1st ch,	\$237 90	Presbyterian Rooms, 30 Vesey Street,	
OHIO.		New York City.	
Ashtabula ch,	\$5 00	P. O. Box 3863.	
Batavia ch,	14 19	New York, March 31st, 1870.	
Cincinnati 6th ch,	8 65	STEREOTYPED AND PRINTED BY ALFRED MARTIEN.	
Cincinnati 2d ch,	146 90		
Cleveland 1st ch,	171 23		
Dresden ch,	10 00		
Jersey ch,	19 50		
Newburgh ch,	22 03		
Ripley ch,	30 00		
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Portsmouth ch,	100 00		
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# THE PRESBYTERIAN MONTHLY

## CONTENTS.

JUNE, 1870.

Dr. John Scudder.....	121
Malagasy Martyrs.....	123
The Publication Cause.....	127
Freedmen's Department.....	131
Growth in the Soul.....	135
Pennsylvania State Sunday-school Convention.....	136
Vicious Books.....	136
Guide to Health.....	136
New Books.....	136
Donations to Home Missions.....	138
Receipts for Publication.....	142
Donations to Ministerial Relief Fund.....	143
Receipts of Church Erection Fund.....	143

PHILADELPHIA:

PRESBYTERIAN HOUSE, 1334 CHESTNUT STREET.

NEW YORK:

PRESBYTERIAN ROOMS,  
30 Vesey Street.



## FORMS OF BEQUEST.

1 I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2 I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3 I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4 I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5 I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6 I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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THE  
PRESBYTERIAN MONTHLY.

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VOL. V.

JUNE, 1870.

No. 6.

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Dr. John Scudder.

To learn how the man lived whose *eight sons all devoted themselves to missions* to the heathen is a study of interest to Christian parents and pastors. Such a man was John Scudder, whose memoirs by Dr. J. B. Waterbury have just been published by the Harpers, and of whom the writer can speak from personal knowledge, and from intercourse on mission ground. Of his eight sons (who reached adult years) seven followed their father to India, whilst the eighth died at Rutger's Theological Seminary, when in a course of preparation for the same work. His two daughters also aided in mission work, and married in India. These nine children survive their father.

Dr. Scudder is known to many, from his indefatigable labors in this country when on a visit for the restoration of his health, in 1845; at that time he addressed more than one hundred thousand children and youth from Maine to Georgia, and made on many a profound impression as to the woes and the wants of the heathen of India. Not a few of those who then listened to his story will now desire to know more of the man; their desire will be met in the memoir of Dr. Waterbury.

When a young physician in New York, with a rapidly rising practice, a lovely wife and a babe, a tract entitled "The Claims of Six Hundred Millions" caught Dr. Scudder's eye. He read it, and decided that God called him to leave all and go to the heathen, a different thing, be it remembered, in 1819 from what it is now. The wife (Harriet Waterbury) with a kindred spirit, gave her assent, and in June, 1819, they sailed in the *Indus* for Calcutta in the company of those noble missionaries, Winslow, Spaulding, Woodward, and their wives. Of these, the beloved Spauldings still live and labor in Ceylon, after fifty-one years of service under a torrid sun.

It is a note-worthy trait in Dr. Scudder's religious character that *he believed the Bible*. In these days it is worth something to have the heart brought in contact with one who truly believed the Word of God. The range of Dr. Scudder's thoughts was not wide. He had one controlling

idea; the Bible was a revelation of God's will to him. Since God here spake to him he cared little for other books. He listened to that voice and treasured its utterances. It spake of man as immortal, as on the road to heaven or to hell; hence heaven and hell were as sure as day and night; prayer to God was as real as writing letters to friends, since God's word said that prayer was heard; eternity was as actual as time, and vastly more important. What men thought of him; what would be the present worldly result of any course of conduct, mattered little. Eternity was at hand. To secure wealth was folly; eternity with its riches or its loss swallowed up time. To warn men of the wrath to come; to point them to Christ was that for which he lived. So intense was this determination that nothing could check it. In the highest circles of English society, he uttered the warning as unflinchingly as he preached it to the pariah and the cooly. Even when the Hindoo bearers were carrying the body of his beloved wife to burial, to them he preached preparation for death and the hereafter, since they too must die.

The most prominent mental trait of Dr. Scudder was decision sustained by firmness. When the good doctor, through error of judgment, got off the track, it was called obstinacy; but, in the prosecution of the work to which he gave himself, it made him utterly inflexible in preaching the gospel to the heathen. This one thing he did and would do. Nothing could divert him from his calling of God. No weariness, no company, no circumstance, save inability, could stop him. Day after day, month after month, year after year, twice daily did he go forth to preach in the streets, the bazaars, the villages. When his son Samuel died, whilst preparing for the mission field, he deemed it a call to more labor, and commenced a third daily preaching, at noon, to fill the lack of service of the son called away. Whether the Hindoos would listen with attention, or would blaspheme, revile, deride, or cast stones and dirt, it mattered not. Christ must and should be preached. At times he stood hour after hour, and for eleven successive hours, from sunrise to sunset, in that weary climate, preaching, and distributing books, having his food brought to where he stood.

In this biography nothing is more characteristic of the man than a passage in a letter to his wife on one occasion, who keenly felt his absence, whilst away from his family, on a long tour for preaching and the distribution of the scriptures and tracts. He says, "For your comfort and joy think of the number of precious souls, who will probably *hear of Jesus* from my mouth while absent from you. Put yourself, my love, in their places. Suppose you never had heard this name, would you not wish some husband to leave his wife *to come and tell you of him*, and to put in your hands his word?"

And again, "Now, my dearest, may Jehovah Jesus be your stay and support. Bear up under all your trials with more than ordinary fortitude, and rejoice that you are called *to suffer anything for Christ*. Did he suffer for us, and shall we not suffer for him?"



And again, "I tell you as I told you some time ago, *eternity* will be long enough for you and me to be together. We ought to rejoice to suffer all we can for God's glory."

Eternity, Jesus, and souls, these were the controlling ideas of his whole life.

Is it strange that such a life told upon his children? Did all fathers who profess to believe the truths which thus controlled him, suffer their daily walk to be moulded by them, would not the result be seen in the lives of their children?

It would, however, be leaving out a most important element in the life of Dr. Scudder and its results to omit a notice of Mrs. Scudder, a woman most admirable in herself, and most admirable in her adaptations to her husband. Fully did he trust in her, leaving to her even offices which fathers are wont to retain, and nobly did she fulfil her trust. Wise, lovely, and devoted she was all that a wife and mother should be, in circumstances whose difficulty the mothers of America cannot comprehend. Well did he say of her, "She literally prayed her children into the kingdom."

Such examples of single-eyed devotion to Christ, at every cost, are needful to us now.

#### MALAGASY MARTYRS.

Not in ancient times only were men and women willing to die for Christ. Even Madagascar, the African Island, with its but poorly taught inhabitants has yielded noble confessors. It strengthens our own faith to recall that of the first martyr of that Island, the more that that the first confessor was a woman. Mr. Ellis in his new book on Madagascar gives us the story.

##### *The Arrest.*

A woman of a distinguished heathen family had learned the truth from English missionaries; Rafaravavy was her name.

After the edict suppressing the Christian religion in March, 1835, Rafaravavy and a few female friends occasionally met in her house on Sunday evenings to read and pray. On the 17th of June, three of her slaves went to the judge, and accused her of these practices. The Queen, on hearing the complaint of the judges, ordered her to be executed, but through the intervention of friends the execution was delayed. On Rafaravavy's arrest,

the officers did all they could to discover from her the names of her associates, but in vain. By a deception they induced a young woman, whose name was Rasalama, to mention the names of some who had not been before impeached. These were arrested and imprisoned.

Fourteen days longer the Christians and their friends were kept in great anxiety, then an order was sent to the people in the market to go and seize the property of Rafaravavy. The first intimation which she received of danger was the rush of the rabble into her dwelling, seizing everything therein, pulling down the building, and carrying every part of it away. Meanwhile, four of the royal guard, usually employed in the execution of criminals, ordered Rafaravavy to follow them; and when she asked whither they were leading her, the answer was, "The Queen knows what to do with you." They led her along the road leading to Ambohipotsy, where criminals were usually put to death; she therefore

concluded that orders had been given for her execution. But the fear of death was removed, and the prayer of Stephen was repeatedly uttered by the way. In calling those eventful moments to her recollection she afterwards said, that she felt as if all relating to earth was ended, and wished her spirit were liberated from her body. One beloved Christian approached near enough for her to speak to him, and she asked him privately to go with her to the end, that if she were strengthened to bear testimony to the presence of Christ in her last moments, it might encourage any who might have to follow. He answered, "I shall not leave you, dear sister. Cleave to Him on whom you have built your hope." Another dear friend had before said, "Fear not, beloved sister; though there may be affliction here, there is rest in heaven."

#### *Death Fetters.*

Shortly afterwards they entered a house belonging to one of the subordinates of the commander-in-chief, where she was bound in fetters, called by a name which signifies "causing many tears." One of the soldiers said to the smith who was riveting these on her limbs, "Do not make them too fast. It will be difficult to take them off, and she is to be executed at cock-crow to-morrow."

#### *Delay of Execution.*

But during the solemn darkness of those intervening hours of night, the city was roused from its slumbers, and thrown into the wildest confusion of dismay, by the bursting out of a fierce conflagration, which burned down many of the dry, closely packed wood and thatch houses, and spread the greatest consternation among the people. The officer in charge of the city, on seeing the confusion created by the fire, had issued an order to discontinue Government service; and although the executioners had previously received instructions to put their prisoner to death, they now delayed the execution of the sentence until further orders. In reference to this occurrence, one of

the natives was afterwards heard to remark, "God is indeed the sovereign of life!"

#### *Rasalama.*

Among the ten Christians in confinement was Rasalama, the Christian woman whom the falsehood of the officers had betrayed into revealing the names of seven of the Christians, who were now her fellow-prisoners. She was deeply grieved on learning that she had been the cause of their arrest; and she was overheard to express her astonishment that the people of God, who had neither excited rebellion, nor stolen property, nor spoken ill of any one, should be reduced to perpetual slavery. She was also heard to say that she rejoiced that she was counted worthy to suffer affliction for believing in Jesus; adding, "I have hope of life in heaven."

The offensive part of Rasalama's words was reported to the commander-in-chief, who commended the informer, and ordered the prisoner, who continued singing hymns, to be put in irons, and while thus suffering to be beaten. She was ordered for execution the next morning, and on the previous afternoon was put in irons, which being fastened to the feet, hands, knees, and neck, confined the whole body in a position of excruciating pain. In the early morning she sang hymns as she was borne along to the place of execution, expressing her joy in the knowledge of the gospel; and, on passing the chapel in which she had been baptised, she exclaimed, "There I heard the words of the Saviour." After being borne more than a mile farther, she reached the fatal spot, a broad dry shallow fosse, or ditch, strewn with the bones of previous criminals, outside what was formerly a fortification, at the southern extremity of the mountain on which the city stands. Two or three hundred feet below this Malagasy Golgotha, stretches the wide plain, spotted with villages, verdant with rice fields.

#### *The Spear-throwing.*

Here, permission being granted her

to pray, Rasalama calmly knelt on the earth, committed her spirit into the hands of her Redeemer, and fell with the executioners' spears buried in her body. Earth and hell had done their worst. Her intimate companions were in prison or concealment, but one faithful and loving friend who witnessed her peaceful death, when he returned, exclaimed, "If I might die so tranquil and happy a death, I would willingly die for the Saviour too." So suffered, on the 14th day of August, 1837, Rasalama, the first who died for Christ of the Martyr Church of Madagascar, which, in its early infancy, thus received its baptism of blood. Such were the calm, quiet, but glorious triumphs of the grace and love of Christ which were witnessed in this world. But how dim and feeble, how utterly beyond all conception here, would be the vision which opened before the liberated spirit, and the transport which would fill the ransomed soul, when, set free by the executioner's spear, it was "absent from the body, present with the Lord!"

Rafaravavy escaped to the Mauritius after many perils and much Christian hospitality, shown her by those who thus exposed their lives to danger. Others continued to be persecuted. Ravahimy, a young woman of rank and considerable attractions, was sold into slavery and then compelled to take poison. Then occurred what follows:—

#### *Tortures.*

Shortly after this three Christian women, two of them wives of the companions of Rafaravavy, were accused of meeting together for prayer. The officer sent in the evening to apprehend them, found two of them reading the Scriptures. One of them escaped, and while the man was beating the other whom he had secured, her Bible fell from her dress. She was then taken to his house, and again beaten by six men to force her to reveal the names of her companions. This savage treatment of the woman failing to secure their object, she was taken next morn-

ing before the chief officer of the Queen, and on refusing to give information about those who had associated with her in reading and prayer, she was ordered to be flogged until she did so. She bore the anguish and indignity of the public laceration of her body with unfaltering fidelity to her fellow-Christians, until, faint with pain and loss of blood, she swooned at the feet of her brutal torturers. After her recovery she was sold into irredeemable slavery, and was ordered to take the tangena, but saved her life by escaping before it had been administered.

The escape of the victims seemed to increase the destructive rage of their persecutors, and orders were issued by the Queen to the soldiers sent in search of them, to bind hand and foot of any whom they might find, to dig a pit on the spot, hurl them head foremost into the pit, and to pour boiling water upon them until they ceased to live. They were then to fill up the pit with earth, and continue their search for others.

#### *More Martyrs.*

A number of persons were tried, among these four were condemned to be burnt, two of whom were husband and wife. Fourteen others of inferior rank were sentenced at the same time to be hurled from a rock, and their wives and children sold into irredeemable slavery.

Then the soldiers took up the four nobles and carried them from the plain up the hill-side to Faravohitra, a place on the highest part of the hill. As they were carried along they commenced singing another of their own simple and expressive hymns, the first verse of which begins—

"Hod izahay Zanahary."

(Going home we are to God.)

The last verse, which might have been written for that hour, is—

"When we shall die  
And depart from this earth,  
Then increase our joy;  
Take (us) to heaven,  
Then rejoice  
Shall we for evermore."



Thus they sung until they reached the spot where one large pile of fire-wood was built up, and they were then fastened to stakes a little above the wood. When the pile was kindled, and the flames were rising, they prayed and praised the Lord. Among the utterances then heard by those around them were these: "Lord Jesus, receive our spirits, lay not this sin to their charge;" and, as if visions of the future triumphs of the Lord were given to their departing spirits, one was heard to exclaim, "His name, his praise, shall endure for ever and ever."

Once, if not more than once, the falling rain extinguished the fire, which was rekindled; and to one of the sufferers the pains of maternity were added to those of the flames. While their spirits were thus enduring and praying, a large and triple rainbow, the sign of God's promise and faithfulness, was stretched across the heavens, one end seeming to rest upon the spot whence the martyrs' spirits were departing. Some of the spectators, to whom the phenomenon appeared supernatural, fled in terror; but one, who faithfully remained to the end, records of the Christian, "They prayed as long as they had any life. Then they died; but softly, gently. Indeed, gentle was the going forth of their life, and astonished were all the people around that beheld the burning of them there."

#### *Steadfast Confession.*

One of the disciples, when told by the officer who discovered him that he must take him prisoner, asked, "What is my crime? I am not a traitor. I am not a murderer. I have wronged no one." The officer replied, "It is not for any of these things that I must take you, but for praying." To this the Christian leader replied, "If that is what I am charged with it is true. I have done that. I do not refuse to go with you."

This was the charge on which most, if not all, were arrested, and it included reading the Scriptures and singing hymns, or the several acts of Christian

worship. I heard of no instance in which any one, when accused, denied the charge, or refused to meet the consequences. More than two hundred suffered different kinds of punishment, most of them severe. The greater number of those who suffered death were men of mark, distinguished among the Christians for their position, piety, devotedness, ability and usefulness. Fourteen were stoned to death at Fiadana, as were also others afterwards. Fifty-seven, if not a larger number, were chained together by the neck with heavy iron fetters, and banished to distant parts, where more than half of them died a lingering, agonizing death in their chains. Fifty took the poison, of which eight died. Sixteen, amongst a large number reduced to slavery, were redeemed, at heavy cost to their friends; and six devoted leading men among the Christians, who had been condemned to death, escaped, and remained in concealment for four years and six months, often suffering from want of food.

#### *Stoning.*

The barbarous, brutalising mode of inflicting death by stoning was a new kind of punishment; devised, it is supposed, as the most terrific that could be adopted, in the hope of its being successful where other methods had failed. The heads of those stoned at Fiadana were severed from their bodies—in some instances shortening the suffering by terminating life; the heads were then fixed on poles.

This was the last persecution, and the most dreadful. It occurred in the summer of 1857. Mr. Ellis reviews briefly the different persecutions, and gives the result of them in the increase of the church, in the following passage:

#### *The Fruits.*

In four great persecutions, besides those who suffered at other times, more than ten thousand persons were sentenced to different kinds of penalties; and what had been the result? After death had been threatened, in the name of all that was powerful and dreaded in

heaven and on earth, to every one who should avow the hated faith—after encouraging informers, after scouring the country with troops, and recommending vigilance in Christian hunting as a test of loyalty and a means of promotion; after employing divination, and invoking the gods of the country against the defenceless Christians, what had been the result? The Christians had increased in the land from one thousand, when the persecution commenced, to seven thousand when it

ended; the communicants, from about two hundred, had increased to a thousand. Such, by God's divine grace and power, was the blessed fruit of six and twenty years of persecution!

The statistics of the mission in December, 1868, were—12 English agents, of whom 8 were ordained ministers; 20 native pastors; 437 native preachers and teachers; 37,112 adherents to Christianity; 7,066 communicants; of these, 20,909 adherents, and 2,050 communicants, were added during the year.

## *The Publication Cause.*

### *NEVADA.*

From Rev. A. H. Sloat of the White Pine District, Nevada, to the Secretary of the Publication Committee.

#### *The New Library.*

The library for the Sunday-school at Shermantown, so promptly granted, was received on time, and in good order.

We have had a succession of fearful snow storms on the Sabbath; so that many of the children could not venture out. Last Sabbath, however, it was clear, and it was our quarterly Sabbath for review of lessons, and on this Sabbath we gave a special invitation to parents and friends. It was a success, and all were pleased.

But that part of the entertainment or programme of the most interest, was the presentation of the new library by the pastor.

As package after package was opened little eyes grew brighter, little hearts beat faster, little faces were more joyous, and little tongues were heard to exclaim, "Isn't it pretty?" Then followed a good hearty vote of thanks from all, to the kind friends and lovers of children who had sent us such a nice library. If some of the churches in the East had seen how happy this gift had made the children, and how it encouraged the teachers, as well as the pastor, they would look up the opportunity and "go and do likewise."

### *Where They Went.*

Perhaps the donors would like to know where their books have gone, and who are enjoying them. They left Philadelphia by the great mail route across the States and Rocky Mountains, and then the Great American Desert by the Pacific Railroad; at Elko, a town on the Pacific Railroad, they were taken off the cars and placed on a stage, and were drawn by six horses to Hamilton over a barren desert of alkali and sand one hundred and twenty miles. At Hamilton I received them, and carried them four miles across the mountains to a little town called Shermantown, situated in a canon or ravine with mountains towering up on either side 11,000 feet. Here your library found its friends, and here the little boys and girls, as well as some that are older, are made very happy in reading their "new books." They had only a few old books, perhaps a dozen in all, now they have a nice library, and only need a few nice Sunday-school papers.

### *The Desert.*

This is, a very dreary country; you could ride *many* days over this alkali desert and not see a bird or animal of any kind at liberty to get away, or a flower or a blade of grass except it might be a bunch of sage brush, which comes the nearest to grass, and the

Mountain rat; the nearest to an untamed animal.

*The Mountain.*

Out of this desert rises a mountain towering up very high, so that they who live on its top are said to live "up among the clouds;" its shape is like an old fashioned sugar loaf. It has been no doubt once a burning mountain. Now if you climb up by the stage road 8,000 feet, you will come to Hamilton a town one year old, yet having 5,000 souls. Here I have just organized a church and have a Sunday-school of 100 scholars. We have also a nice library sent in part by the Publication Committee at Philadelphia, and also by a lady of the Presbyterian Church at Utica, N. Y. So you see the Hamilton Sunday-school has some friends among the Sunday-school army in the East.

*A Wicked Place.*

But this is a very wicked place, you would hardly know when the Sabbath-day came if you had to depend on what you saw in the streets. The hotels, stores, markets, saloons and theatres are all open; the mills that crush the ore and the long teams of sixteen mules that haul the ore from the mines, are all at work as on other days. But there are some good people here, and many little boys and girls can be seen on their way to the Sabbath-school.

*A Mixed People.*

Then we have men here from almost every nation, come to dig in this mountain of silver. The Chinaman is here with his little feet and his long cue hanging down his back; he does the washing and ironing for all these people as well as the cooking and house work. We call them all "John," but his name is Hin-gua, or perhaps Lo-sun, or Tho Kee, or something else queer. They have no Sabbath but conform in some places to our usage of rest on Sunday.

The Chinamen are very eager to learn our language, and large classes are in our Sabbath-school learning the alphabet, but they have their idols, and temples, and worship in them.

Then we have many Indians here, who are not fit for anything. They will not work, but beg from house to house when they are hungry. They have their wigwams up on the side of the mountain, made of poles covered with brush; they are very lazy and filthy, sullen and revengeful. They would be all that their fathers were if it were not for the presence of so many white people. They wear their long black hair and paint their faces the brightest red, and decorate the head with nut shells and every fanciful device. The mothers carry the little ones on the back strapped to a board as in olden time.

*Treasure City.*

Now if you go up with me to the top of the cone mountain we will come to another city of 3,000 inhabitants, Treasure City, where we have a nice Sabbath-school.

On this mountain the rich silver mines are found and men work twelve hours a day, under ground two or three thousand feet, in getting out the silver ore. Go down the mountain and then follow the canon ravine down two and a half miles and we will enter Shermantown, and we will soon meet many of the Sunday-school boys and girls reading the new books.

Now return to Hamilton five miles, and we have been over my field of labor.

Here are ten thousand souls in all, and I am the only minister but one nearer than Elko, one hundred and twenty miles away.

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*FROM UTAH.*

The Rev. Edward E. Bayliss writes from his new post, Corinne, Utah, May 3d, 1870.

"I am very much obliged to you for the hymn books, tracts, etc. They supply a great need. The hymn books are liked very much. I can dispose of two dozen if you would kindly forward them, and then I shall send you the money. You will be pleased to know



that I am succeeding very well here with the people. This is the only American and Christian city in the territory, and is the natural gate into Montana and Idaho Territories. An immense amount of merchandise goes from this point, in fact, *all* the traffic for the above territories. I am the only minister in the place, and the only Presbyterian minister in the territory. I have five congregations, and a Sabbath-school of fifty-one scholars, eight teachers, secretary, and superintendent. I also commenced an adult Bible class yesterday, when six of the leading citizens in the place were present. The people have already set to work building a parsonage."

The Governor of Utah, from Corinne, proclaims open opposition to Mormonism. Our Home Missionary Committee and Publication Committee wage war against it, the one by sending an earnest minister to the same place, the other by arming him with a supply of spiritual ammunition.

#### COUNTERACT THE TRASH.

From Indiana, a pastor writes:

My field needs your tracts and books to be sent broadcast over it, to counteract the influence of the worthless *trashy* publications of a semi-infidel, irreligious press; and also to strengthen our own weak brethren in the faith. I could advantageously, I think, distribute ten dollars worth every month, of these and similar issues on my field.

#### Used with Good Effect.

From Doniphan County, Kansas.

The tracts you sent me some time ago, have been used with good effect. I have been able by them to preach Presbyterianism where it was needed, and awaken the church to religious reading and Christian duty. Those designed for sinners furnished me, on presenting them, material for wholesome comment.

#### Approval.

The Rev. Thomas G. Murphy, of Amelia Court House, Virginia, request-

ing a grant of books for use among the Freedmen, says.

"The Golden Primer and The Golden First Reader are, in my opinion, the best adapted of any books of the kind I have seen for our work among the Freedmen." This we hear from many quarters.

#### Satisfaction.

From Upper Alton, Illinois, comes an expression of satisfaction with a Sabbath-school library from the Presbyterian House, which, we are happy to say, is not uncommon.

I have great pleasure in bearing testimony to the *great satisfaction* the books give. We are more than satisfied; we are *pleased* both with style, title, and price. I should say if any Sunday-school wishes books, better send to head quarters at once.

#### OUR NEW BOOKS.

Since the last number of our MONTHLY, the Publication Committee have issued the following books:

*Rufus the Unready*, by Martha Farquharson, author of "Allan's Fault," "The Shannons," &c. The arch enemy is a skillful huntsman, and has many nets with which to catch unwary souls; but probably there is none that he uses with greater success than that of persuading them to *put off* the work necessary to their salvation. In "Rufus the Unready," the author aims to assist the reader to escape this net by putting them upon their guard against it. In a deeply interesting and affecting tale she illustrates the ills in this life as well as in that to come, which arise from procrastination. Price, \$1.50.

*True Story Library*, No. 2. More true stories for the little ones. By the popular author, Mrs. J. McNair Wright. Large 32mo, 64 pages each, with original illustrations. In box, \$2.50.

The subjects of these stories are the distinguished men and women of the Reformation. Many adults will find in these brief histories information with regard to the heroes of the Reformation which they will be glad to get in so

small a compass. The titles of the books are, "George Wishart," "John Knox," "William Tyndale," "John Huss," "Martin Luther," "Philip Melancthon," "Queen Margaret," "Renee of Ferrara," "John Calvin," "William Farel," "Admiral Coligni," "Richard Baxter."

*Whither Bound?* By A. M. M. A book for the Impenitent; in five chapters—The Giver of Life. The Conqueror of Death. The Redeemer from Sin. The Constraining Love of Christ, and what Shall the end be? It is written in a style of some elegance and finish, and is adapted to cultivated readers. 118 pages, 18mo, 40 cents.

*Peace for the Troubled.* A prize book. The prize of one hundred and fifty dollars, offered for the best book "small in size," to guide the Inquirer, was awarded to this volume, by the Rev. David Peck, of Sunderland, Mass. It is pointed, clear, forcible, and persuasive. 68 pages, 18mo. In paper covers 15 cents. In muslin flexible covers and gilt edged 25 cents.

*Heavenward Bound.* A prize book. The prize of two hundred and fifty dollars, offered for the best book for the instruction of young converts was awarded to *Heavenward Bound*, by Olive A. Wadsworth. It will be found eminently readable and we believe useful also. We commend it to those who wish to do good by enlarging the ideas and elevating the young Christians. 215 pages, 16mo. Bound in beveled boards, with side stamp, 75 cents.

*Tract No. 66 of the Second Series.* *True Manhood*, illustrated by the life and character of George Washington. By the Rev. Peter Stryker, D.D. 28 pages. 5 cents.

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#### TRACTS AT THE DOOR.

An American traveller in England, mentioned that in visiting one of the established churches he found at the door a tract distributor, who handed several tracts to each person who entered. The idea is a good one, but

we should advise the giving of one tract only, and that upon some topic which it was desirable to make personal in connection with the times, or with the subject of the day's sermon.

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#### PARISHES FOR CITY WORK.

*The Occident*, of San Francisco, and an excellent paper it is, has some judicious suggestions with regard to city parishes for city church extension; it says:—

The Committee of Domestic Missions in a late report bring to light some startling results as to the comparative advance of the large cities and the churches in them. The churches would appear to be almost at a standstill, while population is augmenting with vast rapidity. The question arises with profound interest, what course shall be adopted in order effectually to evangelize these cities, and is debated in the different papers. Without considering the different views presented, it may be observed that a modified parish system seems to be the only plan that will place all the people under religious supervision. A strict parish scheme is impracticable, because our people are free, and will often follow their own preference of church or pastor. But, admitting this, ought not, and cannot every congregation have its proper parochial limits for missionary work? In this manner, every part of the city field would be constantly and thoroughly canvassed. Mission work outside of the church is a failure. There is no organization to systematize the efforts and secure results. But if parish bounds were defined, and every church called upon by its Presbytery for reports of missionary canvassing, the whole field would be kept under observation, and the destitutions would force themselves upon ecclesiastical notice. The battle is becoming too great for individual valor. To this must be added organization and method. The grand duty of the Church now is to evangelize the cities.

## Freedmen's Department.

### FROM SOUTH CAROLINA.

From South Carolina, a missionary to the Freedmen writes to the Secretary of our Publication Committee, desiring a supply of Hymn Books, he says:—

#### *Books Wanted.*

We are prepared to use intelligently any books we can get. I should prefer the Social Hymn Book, and some Social Hymn and Tune Books, if we could get them. Good hymns are a power for good to this people just now. I have a commanding position here and desire to make the most of it. Some of the Sabbath-school tune books used by congregations North, and superseded by others, would be of use to us. They would also give variety to our school-singing.

I ride on Sabbath twenty-five miles, preaching three times, once in the open air. I have two churches in the country. I am getting materials ready at this place, but have not yet formed a church, good singing and Bible instructions must precede it.

#### *Temperance.*

Church members as well as others drink. We have formed a large temperance society, and need temperance songs. We are using the books you sent to advantage.

Temperance singing and declamation and dialogues will be of more use than private reading.

#### *Night Schools.*

We have large night schools. Mrs. R. has a class of elderly women learning to read the Bible, and I have hardly ever seen more joy manifested than when they found out they could read the Bible alone. One remarked that she could read until midnight.

One young man, when I was urging him to have family worship, said, with tears in his eyes, "I can't have family worship as you do, for I can not read the Bible."

### *Clothing Needed.*

If we could have some clothing sent to us, it would be a benefit to our Sabbath-schools, as they can not get decent clothing.

#### *A White Field.*

The field is white for the harvest, and unless intelligent Christianity occupies it, ignorant fanaticism will, or *skepticism*.

The mind of the colored man is waking up to a realization of his position and treatment. The dark past throws its shadow over the present, and the transition from ignorant emotion to thoughtfulness leads him to question the vital power of religion, as it has been and is manifested towards him.

The old order of things is broken up, and in his new and unsettled condition of life he chafes, even under proper restraints.

#### *Mind Adrift.*

When gifted minds and educated intellects are loosed from their moorings and are drifting on an ocean of uncertainty in reference to *individual* relations to the Church and the body-politic, it is no wonder that the minds of the masses rebounding from oppression's crushing power, should be unsettled and in a peculiar manner need guidance.

They need to be elevated, and their thoughts raised to the nobler aspirations of political and Christian life, and they also need to learn *Christian contentment* in the manifest allotments of Providence.

They need the fullest development of Christianity, *patiently to endure* the present, and yet strive for a nobler future. They need faith, that through the darkness of the present will throw a steady light onward, to a good time coming here, and still further onward to the time when the shades of color shall disappear in the light of eternity.

We come here with the idea that we



are to teach an ignorant and *passive* race, and perchance are looking for the welcome plaudit—"Inasmuch as ye have done it unto the least of these, ye have done it unto me." But we find a race struggling for a *position*, capable of reaching it, and *determined* to have it, and wisdom is needed to guide, and prudence and energy to keep abreast of the exacting requirements of the situation.

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#### FROM EAST TENNESSEE.

I have received two packages of books, one or both from Robert Lindlay Murray, sent, he said, at your suggestion; a large library of nice new Sunday-school books from the Society of Friends, and two dozen little gems of hymn books entitled "Golden Hymns." If you are fond of music you certainly would enjoy hearing these people sing. The first time I attended Sunday-school the superintendent desired me to take charge. I declined; but, by some means, one after another the duties seem to be thrown upon me, till not much has been left for any one else to do.

A week ago last Sunday I held a Sunday-school concert, the first meeting of the kind ever held here, or ever attended by any one then present. To me it was a day of anxiety and excitement, lest it should not be a success. It was! Many white persons were present, and several of the first gentlemen addressed the school after the questions were all asked, and, with three exceptions, promptly answered. The subject for the day was "Our Heavenly Home." The questions were distributed two weeks before, the hymns selected and practiced till they were quite familiar with them. Some very difficult ones were well performed. Everything passed off better than I hoped for or expected. It gave the people an opportunity to get some idea of what we were doing, and inspired the zeal of the pupils, at the same time that their parents and friends were surprised and encouraged.

The colored minister is an uncommon genius. He never was allowed to go to school but three days. In that time he learned so fast his owners became frightened, and forbade his attending any longer. Before emancipation the white people flocked to hear him preach, and many would rather hear him now than any one else.

His wife is fair as half our women, with long, waving, black hair—now a little silvery,—and a pleasant brown eye, and a most mild, agreeable countenance; she is remarkably intelligent, too, and can read very well. Her husband is as black as ebony, and full of ready wit. He is quite popular every where, and allowed to say what he pleases. His hand writing is very good, but he cannot learn to spell. He is of an inquiring turn of mind, and desirous of becoming better fitted to proclaim the everlasting gospel to a world lying in wickedness and degradation. It would be a kindness for ministers to send him books to aid him in the study of the scriptures. He says he is willing to pay for them.

The moral aspect of the place is improving. In addition to my school temperance society, a white temperance society has been formed, and several of the most dissipated men have signed the pledge, and are our best working members. I was elected secretary, and re-elected last month, when we revised and improved our society, changing the name from "Band of Hope," to "Lights of Temperance Band, No. 1." It is modelled very much after the plan of the "Good Templars," still using the manuals and catechisms, however. I have a large class of ladies. It seems to me I am favored above the Northern teachers in general, being privileged to work among both classes in furthering a "common cause."

I sent my report and unfinished bill last month, but have not heard whether they were received or not. I am contented and happy, and daily more interested in this strange race. I wonder every day why they were created so

different from us, yet bearing minds so brilliant. What their future is to be it is hard to determine. They are happy in their poverty, because they are free. Many of them seem to be industrious and energetic. Most of the women can spin or weave. Some of their homes present *as much comfort as some of the white people's*.

#### FROM PERSIA.

Letter from Rev. J. G. Cochran, of the mission to the Nestorians of Persia.

OROOMIAH, March 4th, 1870.

#### Reunion.

EDITOR OF PRESBYTERIAN MONTHLY:—I am happy to congratulate you and your readers on the consummation of what could only be anticipated in my last letter respecting the union of the two branches of our beloved Church. What Christian heart does not leap for joy at the event, and take new courage in the conflicts of Zion in our native land, and throughout the world! It was a befitting thank-offering, a sweet savor to the Lord, the resolution to raise the current year five million dollars. It can be done, and the reflex blessing will not be less than the reception of the magnificent charity. We wait with interest the results of the union on the contributions to the American Board. We trust its supporters will not forget their missionaries, nor these old time hallowed attachments.

#### Significant Signs.

Our humble mission, if not for the measure of its present success, will at least for its locality and future promise ever command the consideration and prayers of the Church. We see at present most significant openings among Musselmen and Armenians in Persia. We are rebuked for our weak faith and tardiness in entering fully into those fields, and yet our diminished force forbids labor adequate to the immediate demand. We have the promise of a missionary this year for Tabreez, and in the expected temporary return of families from Oroomiah, to the

United States, need greatly a reinforcement here. Indeed the exigencies of the Persian field are such that unless more fully met by American churches, they can not fail to be taken up by the English. Two Episcopalian brethren coming from the India mission are at present exploring Central Persia. They have baptized one Musselman and received to communion eight hopeful converts from Armenians. We hope they will conclude to locate in Teheran. We need their aid in the great struggle for toleration, and with the powers of darkness.

#### The Ritualists.

The apprehensions of interference in our Nestorian work by English ritualists are probably groundless. A disaffected spendthrift helper of ours, going to England primarily on a begging expedition, made all possible efforts to enlist missionaries to come and reside at Kochanes with the dissipated and reckless Mar Shimon. But the bad companionship as well as want of support from the English Embassy, will, we presume, deter any sensible men from the undertaking.

The return of this Nestorian and his unwearied efforts to revive old churchism, to summon to the old communion those who have long neglected it, as well as those who are grossly immoral, to restore the use of the rituals, the observances of sacred days, the kissing and making the sign of the cross, and numberless other superstitions, all compel on our part a more distinct separation from the old Church and a more complete new organization.

#### Distinct Church Organization.

We have consequently commenced the work of separate organization, and we hope to couple with it the installation of several pastors over churches nearly self-supporting, with the promise that they will soon be wholly so. A distinct separation, with its withdrawal of support of the old ecclesiastics, as well as of fellowship with the errors and shameful immoralities that everywhere exist in the old Church, has long

been demanded, (though we have had a separate communion,) but we doubtless owe much to the present revival of formalism for the crisis to which we are brought. The change will produce sharp conflict. Many timid ones will be frightened back, old branches will be broken off, and our members for the present lessened instead of increased. But Gideon's faithful few will be better than the heartless multitude. We shall rise in the strength of "weakness," and in the weight of a freer and more disenthralled Church—a Church measurably freed, I trust, from Nestorian and all sectarian proclivities, and such as shall shelter in its broad fold the faithful of all peoples and nationalities in the land.

We have just printed in the Syriac character a little volume of Turkish hymns, and are about to print in the Persian character the same and portions of scripture for those who speak the Azerbegian Turkish. We have one Nestorian preaching the gospel directly to the Musselmen, and several preaching it to the Armenians, with a degree of success, as I have intimated, beyond our most sanguine expectations.

#### *Progress.*

In making up our tabular view for the past year, we find the accessions to the communion to be seventy-nine. A more than average increase, though less than we had a right to expect. The diversion resulting from the new issues that are made will hardly fail to lessen the accessions for the current year, though we are encouraged by decided indications of special interest in several villages. In Degala a deeper and more extensive work is in progress than they have ever before witnessed. About twenty give pleasing evidence of newness of life, and probably as many more express interest. The Church has set apart to-day for fasting and prayer, and I go out to assist them in the afternoon and evening services. One of the chief men of the village is a hopeful convert, and also several other influential men and women. I go next week

to Dizza Takky, a large village, to hold a series of meetings. Special interest is reported there, and I trust a shower of blessings is ready to fall upon them. It is an unspeakable privilege to proclaim the dying love of Jesus to these awakened and sin-stricken souls. But we want more faith and personal consecration. Brother pray for us. Pray for the gospel in Persia.

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#### *DANGER FROM INFIDELITY.*

And again, another consideration which shows the importance of missionary operations is the *spread*, and the *danger of the greater spread* of infidelity. We are to have acted over again in this country during the next quarter of a century, the struggle which has been going on in Germany, and is now agitating England. We see the same doubts expressed, the same hostility manifested in our literary and scientific circles, which is inveterate across the water. It is impossible that objections to the truth and the inspiration of the Bible should not descend into a lower stratum of society. A considerable part of our so-called Protestant German immigration bring unbelief with them as the habit of their lives; some of them bring a fierce opposition to every thing in the shape of religion or religious institutions which trammels their actions in the social or the political sphere. They cannot fail to leaven many parts of the land with their leaven. The contagion must rapidly pass on in a country like ours, where thought is free, and even the thinking cherished by the gospel makes infidels of gainsayers. In the new settlements already unbelief,—a vulgar, profane infidelity, gets the start of the gospel, being a natural weed upon freshly broken soils; this evil will not diminish but increase; only the grounds of objection to the Scriptures will be those drawn from history and science, superficially urged, it may be, and half understood, but none the less destructive. We are not to have in this country the stagnation, the jog-trot



steadiness which characterizè portions of Europe. Every thing new, good or bad, enters, in perfect freedom; there is no tariff on European infidelity in favor of the same article made at home.

Such being the prospect before us, how important that the sphere of Christian, truth should be enlarged, so that new outposts shall rise on every side before the enemy comes in like a flood. We are now in such a sense a religious people, that religion has more free, willing homage paid to it than anywhere in the older Christian countries. But we are changing, and we change with less inertia and resistance to what is new than is seen elsewhere.

This age then—the next generation—must decide whether religion will spread or even hold its own. And the decision depends much on the vigor and promptness with which the newer parts of the land are secured for, and acted on by the gospel.—*President Woolsey.*

#### GROWTH IN THE SOUL.

A very clever French physiologist, Jean Macé, tells us that a man in health eats three times his own weight in the course of a year, and that the greater part of all this nutriment goes to supply the daily waste of flesh and tissue. The fire must have fuel or it cannot burn, and when there is nothing more to feed the flame, it dies out. Hugh Miller, in one of his books, speaks of his writings in a tone of pleasantry as being the parings or shavings of his brain, and the expression is almost literally, as well as figuratively, true.

The immutable law of growth is just as absolute, though less perceptible, in spiritual things. Our Saviour compares the growing of grace in the heart to that of the corn in the field: first the blade, then the ear, then the full corn in the ear. In the beginning it is a tender plant, sometimes as tiny as the grain of mustard-seed, which yet often develops into such size and strength that the fowls of the air lodge in its branches.

If our souls are to grow in spiritual

things, we must give them all the essential conditions of growth: first, by setting them free from everything that can check their development; and secondly, by exposing them to every favoring influence that can foster it.

#### Weeding Away.

As we would pluck away the weeds that threaten to choke a dainty flower, so must we cast away every hinderance to spiritual advancement. If there be an evil passion, however knit into our characters; a hurtful companion, however dear; a noxious amusement, however fascinating; a self-indulgence that has become part of ourselves; a folly, a vanity, a weakness, anything, no matter what, that bars the soul in its progress; let it be thrust away without one murmur of regret. "If thine eye offend thee (that is, cause thee to err), pluck it out," says the divine Word. "Nearer, my God, to thee, nearer to thee," is the longing of every loving heart, and that which brings it nearer is a willing sacrifice. It is only like throwing over the surplus lading of a ship, which may be worth something in itself, but which becomes valueless when it weighs the vessel down, and stays or endangers its onward course.

#### Inviting Good Influences.

Secondly, let us open our hearts wide, and invite all those influences and exercises which God has provided as a means of progress. These divide themselves naturally into two classes—those which relate to our inner life, and those which belong more especially to our external life.

In the former, which might almost be called the private life of the soul, we comprise faithful daily prayer and Bible-reading, the stated services of the church to which we belong, religious conversation, meditation upon holy things, and the cultivation of a meek and Christ-like spirit. For the outer life there must be the steadfast fulfillment of every duty belonging to the sphere in which God has placed us, helpful, cheerful ways to those around us, the active exercise of Christian benevolence ac-

cording to our opportunity, and the upholding and encouraging of every good work going on about us, to the utmost extent of our ability.

Then, when we have done what we can, we may rest assured that God will do his share. He pours out his spirit in answer to our prayers; he opens our eyes to behold wondrous things out of his law. When those who love the Lord speak often one to another of him, he hearkens, and a book of remembrance is written before him for them that think upon his name. And for help in all external acts of Christian beneficence or usefulness, he has given us these blessed words of encouragement, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*From "Heavenward Bound."*

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#### PENNSYLVANIA STATE SUNDAY-SCHOOL CONVENTION.

The annual Convention, for the year 1870, will be held at Harrisburg, Tuesday, Wednesday, and Thursday, June 14th, 15th, and 16th. George H. Stuart, Esq., is expected to preside. Each Sunday-school in the State is invited to send two or more delegates. Pastors of churches, superintendents, of Sunday-schools, and prominent Sunday-school workers from all parts of the State are invited to attend and participate.

Sunday-school brethren from other States also will be cordially welcomed. It is requested that the names of those who expect to attend shall be sent to Rev. Thos. H. Robinson, or John M. Sayford, Secretary, on or before the first day of June, as it *will be necessary* for those who would avail themselves of a reduction of fare on the railroads, to procure excursion tickets before leaving their homes for Harrisburg. The committee of arrangements will secure orders for tickets for all who notify them in time to do so and forward them.

Places of entertainment will be provided for all who give due notice of their coming.

#### VICIOUS BOOKS.

The London "Society for the Suppression of Vice," has destroyed 129,681 indecent prints, 16,220 illustrated books, five tons of letter press of the same sort, 16,005 sheets of songs, besides copper-plates, printing-presses, etc. The funds of the society are contributed by private individuals, and each prosecution costs \$150. It would be an excellent institution to import to this country.

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#### GUIDE TO HEALTH.

It is not often that one gets hold of a book better worth having than Dr. W. W. Hall's *Guide Board to Health, Peace, and Competence*. It is a book to lie on the table, to be read by the boys and girls, to be picked up at odd moments, read and thought over.

Dr. Hall may not be wiser on questions of health and sickness than some other men, but he can write on health and sickness so that men *will read* what he writes, and what he writes so abounds in good sense that they will receive it, and practice his precepts.

This book is a collection of his pithy, entertaining, and most useful hints on all topics bearing on the preservation and restoration of health. Sleep, diet, fresh air, cleanliness, cheerfulness, temperance, piety come under review; tobacco gets hard raps; proverbial nonsense is punctured, and popular fallacies are knocked in the head. Some fools say that "it is a sin to be sick;" whilst we think that Dr. Hall sometimes errs in his dogmatic assertions, yet we believe that the reading of his book will put many of us in possession of information which will make it sin for us not to be less sick.

The "Guide Board" is sold by Crittenden & McKinney, of Philadelphia, by subscription only. Price, \$4.00.

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#### NEW BOOKS.

THE HARPERS give to the public the third volume of McClinton and Strong's *Cyclopædia of Biblical, Theological and*

*Ecclesiastical Literature*, including letters E, F, and G. We commend this admirable work with great heartiness. It is just what every clergyman, theologian, editor, and student of the Bible wants. It honestly meets the demands of its title. It is thorough, learned, and full. The Calvinist finds here and there a topic seen from an Arminian standpoint; but, it is rather satisfactory than otherwise to have it so, since it gives an opportunity for comparison and adjustment. The paper, printing, wood cuts, maps, and binding are excellent. We learn with gratification, that Dr. McClintock's regretted death will not materially delay the issue of the later volumes. Price, \$5.00 per volume. *Self Help*, by Samuel Smiles, is an admirable book for young men, teaching by example and illustration patience, courage, and perseverance in overcoming obstacles and winning success. In the present edition many new sketches are introduced, whilst superfluous matter in the earlier editions has been pruned out, thus increasing the value without unduly swelling the bulk of the book. Price, \$1.25. The Harpers have also got out *Tom Brown's School Days*, so deservedly famous, in octavo form, with paper covers and plenty of pictures, for fifty cents. This will give it a fresh circulation. It is full of good ideas for boys, though with a little more of English "museular" Christianity than we should have put into it.

The *Memoir of Dr. John Scudder*, of Madras, is fully noticed in our first article. We perceive by the spelling of its Hindoo terms and names, that the proof-reader does not understand the Tamil tongue! Harper & Brothers. \$1.50.

ROBERT CARTER & BROTHERS publish a fresh volume of Dr. Hanna's excellent *Life of our Lord*, entitled "The Passion Week." We are glad that it is brought thus before the American public. Price, \$1.50. In *The Laws of Discursive Thought*, a text book of formal logic, President McCosh enunciates his con-

clusions on this branch of mental science. He adheres in the main to the Aristotelian Old Logic, adding features of his own, especially with regard to the "Notion," and differs from the "New Analytic" of Hamilton, expounded in England by Bishop Thompson, and in this country by Professor Bowen of Harvard. Price, —. *Busy Bees*, by the author of "Margaret Russel's School," is radiant with the author's sympathy for young life, and delightfully teaches its readers to be active and useful as boys and girls, and to labor for others rather than for self. Price, \$1.25. Joanna Matthews gives us a tale illustrating the fifth commandment, *Lily's Lesson*. It has a good deal of the droll-baby-talk of her "Bessie Books," and, though not equal to them, will be read with interest by young readers, and not without profit. Price, 75 cents. *Our Father in Heaven*, by the Rev. J. H. Wilson, of Edinburgh, is a very pleasing and instructive exposition of the Lord's Prayer for the young. It abounds in sprightly illustrations, and is embellished with pretty wood cuts, a decidedly good book for the family and the Sabbath-school. Price, \$1.25.

HENRY A. YOUNG & Co., Boston, have added to their series of Temperance Tales, *Bill Drock's Investment*; it is written in the vivacious style of "Mary Dwinell Chellis," and tells the story of a boy who escaped from the brutality of a drunken father and became a successful lawyer, whilst the father reforms and returns to useful life. Price, \$1.50. *The Old Doctor's Son*, from the same author and publisher, is a story in a similar vein. Drink brings the rich man's son to poverty, whilst the poor boy of the streets rises by industry and sobriety. Price, \$1.50.

*The Wonders of Italian Art*, is another of Charles Scribner & Co's "Library of Wonders," which is proving so great a success. It is a readable volume, prettily illustrated with wood engravings of world renowned pictures, and in a moderate compass gives the reader an introduction to the world of Italian art,



its history, its scholars, and its beauties. *The Wonders of the Human Body* treats anatomy in a similar manner, and, aided by many excellent wood cuts, gives a very good view of the subject. Price, \$1.50 per volume.

The Lutheran Board issues two more of its "Fatherland" series, a tale of a Prussian boy, good and obedient, who becomes a great general under "Old Fritz," and still honors his peasant father and mother; it is wholesome in tone and interesting in style, (65 cents); and *Geyer Wally*, another German tale, teaching the lesson of honesty very

pleasantly, by the adventures of an Alpine boy. \$1.00.

THE AMERICAN TEMPERANCE SOCIETY have added two attractive volumes to its list. *Jug-or-Not*, by Mrs. Julia McNair Wright, holding up to abhorrence the American juggernaut, the whisky bottle, in the light of the horrible hereditary effects of drinking. Price, \$1.25; and *Tom Blinn's Temperance Society*, with other tales, by T. S. Arthur, price, \$1.25, authors well and favorably known to the public. The Society shows its wisdom by its steady use of the press.

#### DONATIONS

Received by the Presbyterian Committee of Home Missions in March and April, 1870.

NEW YORK.			
Almond Pres ch,	\$25 55	Laurens Pres ch,	4 15
Amity Pres ch,	34 00	Lowville Pres ch,	55 00
Amity "E M,"	1 00	Lockport 1st Pres ch,	412 21
Andover Pres ch,	16 40	Lockport 2d Ward Pres ch, additional,	5 00
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Brooklyn Classon Avenue Pres ch, Sabbath-school,	250 00	New York 4th Avenue Pres ch, in part,	536 67
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Frederonia Pres ch, 104 76 from Sabbath-school Missionary Association,	201 64	Peru Pres ch,	25 00
Gilbertsville Pres ch,	60 00	Palmyra Pres ch, 124 56 of which from Sabbath-school,	249 56
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Homer Pres ch,	11 00	Mt Carroll Pres ch,	5 00
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Jersey Pres ch,	68 08	Oakfield Pres ch,	9 25
Kirkersville Pres ch,	7 00	Pleasant Prairie Pres ch,	15 60
Jefferson Pres ch,	5 00	Pisgah Pres ch,	33 20
Mt Gilead Pres ch,	13 57	Plum Creek Pres ch,	4 10
Massilon Pres ch,	40 09	Peoria, Fulton Street Pres ch Sabbath-school,	74 33
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		LEGACY.—Chicago, Hon Wm H Brown, deceased, balance,	17,987 82
			\$21,165 67
INDIANA.		MICHIGAN.	
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Logansport Pres ch,	40 65	Ionia Pres ch,	35 60
Madison Pres ch,	17 00	Lansing 2d Pres ch,	14 30
Mishawaka Pres ch,	23 13	Lansing Cedar Branch Pres ch,	12 00
Munroe Pres ch,	5 00	Lawton Pres ch,	10 00
Mt Vernon Pres ch,	3 85	Monroe 1st Pres ch,	92 00
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New Albany 2d Pres ch,	377 90	Menominee Pres ch,	12 00
Pisgah Pres ch,	4 10	Midland City Pres ch,	15 00
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Rochester Pres ch,	50 00	Okemos Pres ch,	6 00
Rob Roy Pres ch,	6 00	Palmyra Pres ch,	3 25
Rising Sun Pres ch,	10 00	Saginaw City 1st Pres ch,	77 73
Rockfield Pres ch,	5 00	Wyandotte, Rev S Warren,	25 00
Thorntown Pres ch,	10 00	Wenona Pres ch,	35 76
Southport Pres ch,	14 63	Ferry Ministry Fund,	75 00
West Point Pres ch,	15 00		\$353 05
Indianapolis "Yandis Fund,"	166 25		
	\$1126 76		
ILLINOIS.		WISCONSIN.	
Alton 1st Pres ch Sabbath-school,	\$27 07	Baraboo Pres ch,	\$22 40
America Pres ch, additional,	1 50	Cottage Grove Pres ch,	5 62
Belvidere 1st Pres ch,	100 00	Holland Pres ch,	8 25
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Chicago 1st Pres ch Sabbath-school,	322 36		
Chicago 7th Pres ch,	25 00		
Chicago Calvary Pres ch,	97 00		
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Clayton 1st Pres ch, additional,	11 75		
Collinsville 1st Pres ch,	97 10		
Centralia 1st Pres ch,	28 50		
Danville Pres ch, 150 of which from S S Dobbins,	249 50		
East St Louis 1st Pres ch,	25 00		
Edwardsville Pres ch,	21 50		
Evanston 1st Pres ch,	45 10	MINNESOTA.	
Fairbury Pres ch,	3 70	Butternut Valley Pres ch,	\$10 00
Freeport 1st Pres ch, in part,	60 00	Belle Plaine Pres ch,	12 00
Greenfield Pres ch,	12 50	Chatfield Pres ch,	25 74
Homer Pres ch,	17 56	Fillmore Pres ch,	2 50
Joliet Central Pres ch,	90 00	Florence Pres ch,	7 00
Joliet 1st Pres ch,	20 55	Goodhue Pres ch,	5 00
Jacksonville 1st Pres ch,	75 00	Taylor's Falls Pres ch,	15 00
Jerseyville 1st Pres ch, additional,	13 50		
Lake Forest Pres ch, balance,	300 00		\$77 24



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Cedar Falls Pres ch,	10 00
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Dubuque 2d Pres ch,	92 00
Janesville Pres ch,	12 00
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Mongona Pres ch,	10 00
Onawa Pres ch,	14 50
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Vinton Pres ch,	55 30
Wheatland Pres ch,	12 00
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St Louis High Street Pres ch,	41 20
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\$382 20

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\$23 65

## SOUTH CAROLINA.

Summerville Pres ch,	\$5 00
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"A Friend in the West,"

\$1000 00

Total amount received,

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20 Vesey Street, New York.

P. O. Box 3863.

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Anbarn 1st Pres ch,	\$71 15
Anbarn 2d Pres ch,	85 15
Anbarn Central Pres ch,	75 80
Aurora Pres ch,	64 47
Angelica Pres ch,	10 00
Buffalo North Pres ch,	25 00
Buffalo Lafayette Street Pres ch,	100 00
Bethany, Rev C. Francisco,	5 00
Brooklyn Lafayette Avenue Pres ch,	100 00
Salubath-school,	10 15
Byron Pres ch,	70 00
Buffalo Westminster Pres ch,	37 35
Chittenango Reformed ch,	42 00
Champlain Pres ch,	51 18
Cayuga Pres and M E chs,	4 00
Chippewa Pres ch, Canada,	20 00
Canova Pres ch,	10 00
Camden Pres ch,	55 25
Cazenovia Pres ch,	25 00
Dansville Pres ch,	7 26
Drummondsville Pres ch, Canada,	5 00
Franklinville Pres ch,	30 00
Fulton, Mr and Mrs Geo Salmon,	10 40
Gorham Pres ch,	10 00
Genoa 2d Pres ch,	50 00
Hornellsville Pres ch,	25 00
Haverstraw Central Pres ch,	34 95
Lyons Pres ch,	23 00
Lyons Lutheran ch,	5 00
McGrawville Pres ch,	71 50
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New York Mercer Street Pres ch,	10 00
New York, Hatch & Co,	57 26
Niagara Falls Pres ch, of which A Porter	5 00
25, P B Porter 10,	51 60
North Walton Rev S M Robinson,	1 00
Newark Pres ch,	10 00
Newstead Pres ch,	27 60
Ovid Pres ch,	75 60
Shelter Island Pres ch,	33 25
Schaghticoke Pres ch,	23 05
Seneca Falls Pres ch,	12 00
Trumansburg Pres ch,	15 15
Union Pres ch,	100 00
Troy, Oakwood Avenue Pres ch,	11 00
Utica 1st Pres ch, C C Kingsley,	16 00
Verona Pres ch,	20 00
Weedsport Pres ch,	3 75
Waterloo Pres ch, Sabbath-school,	13 13
Wellsville Pres ch,	79 00
Masonville Pres ch,	
Watertown 1st Pres ch,	

\$2,499 25

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ary Society,	106 94
Englewood Pres ch,	60 00
Montclair Pres ch,	15 00
Madison Pres ch, Sabbath-school,	13 40
Newark 2d Pres ch,	30 00
South Orange Pres ch,	10 00
Wantage 2d Pres ch,	

\$49 51

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Blakely M E ch,	13 80
Brooklyn Pres ch,	6 00
Bethany Pres ch,	10 00
Carbondale Pres ch,	27 00
Carlisle 1st Pres ch,	68 20
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Dunmore Pres ch,	20 70
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		\$62 21	Total amount received,		\$3,898 65
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Newark, N J, Roseville Pres ch,	60 32	Hunter, N Y, Pres ch Infant-school,	1 50
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York, Pa, 1st Pres ch,	196 10	Freemont, Ohio, Pres ch,	26 00
Maroa, Ill, Pres ch,	7 00		
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Cleveland, Ohio, 1st Pres ch,	77 55	WM. L. HILDEBURN, <i>Treasurer.</i>	
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Ionia, Mich. 1st Pres ch,	26 11	and the general interests of the Committee, to	
Denton, N Y, Pres ch,	30 00	REV. JOHN W. DULLES, <i>Secretary,</i>	
Whippany, N J, Pres ch,	4 00		

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Providence, Pa. Pres ch,	\$20 00	West Aurora, N Y, Congregational ch,	5 00
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Newtown, Ind, Pres ch,	6 00	Ithaca, N Y, Pres ch,	63 74
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Dunton, Ill, Pres ch,	6 25	Dubuque, Iowa, Pres ch,	16 55
Cooperstown, N Y, Pres ch,	57 00	Camanche, Iowa, 1st Pres ch,	5 00
Hudson, N Y, 1st Pres ch,	50 00	Osborn, Ohio, Pres ch,	5 40
Baltimore, Md. 1st Constitutional Pres ch,	22 20	Granville, Ohio, Pres ch,	38 00
Erie, Pa, 1st Pres ch,	60 00	Gallipolis, Ohio, Pres ch,	13 51
Barre Centre, N Y, Pres ch,	5 00	Genoa, N Y, Pres ch,	10 00
Pittsford, N Y, 1st Pres ch,	4 15	Greenbush, N Y, Pres ch,	5 00
Aurora, Ind, Pres ch,	11 75	New Market, Tenn, Pres ch,	2 70
Pomeroy, Ohio, Pres ch,	24 72	Delaware City, Del. Pres ch,	20 00
Stone Bank, Wis, Pres ch,	2 00	Rome, Ohio, Pres ch,	13 00
Denton, N Y, Wm H Denton,	5 00	Washington, D C, 1st Pres ch,	38 13
Baldwinsville, N Y, 1st Pres ch,	16 47	Wantage, N Y, 2d Pres ch,	15 00
Milwaukee, Wis, 1st Pres ch,	30 14	Philadelphia, Pa, South Western Pres ch,	10 00
Council Bluffs, Iowa, from J M F,	50 00	Gorham, N Y, 1st Pres ch,	11 36
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New Rochelle, N Y, Pres ch,	20 00	Newark, N J, 6th Pres ch,	15 00
Central College, Ohio, Pres ch,	6 50	Wysox, Pa. Pres ch,	5 00
Lansingburg, N Y, Olivet Pres ch,	35 00	Jacksonville, Ill. Westminster Pres ch,	80 00
Sunville, Pa. Pres ch,	5 00	Skaneateles, N Y, Pres ch,	10 00
Lansing, Mich, 1st Pres ch,	21 70	Genoa, N Y, 1st Congregational ch,	5 00
Wellsboro', Pa, Pres ch,	5 00	Mendon, N Y, 1st Pres ch,	15 00
Auburn, N Y, 1st Pres ch,	35 34	Bloomfield, N J, Pres ch,	58 53
Escanaba, Mich, Pres ch,	8 00	Rogersville, Tenn, Pres ch,	3 10
West Liberty, Iowa, Pres ch,	4 00	Dryden, N Y, Pres ch,	15 00
Thornton Station, Ill, Pres ch,	7 25	Oconto, Wis, Pres ch,	23 66
Saline, Kansas, 1st Pres ch,	15 00	Athens, Tenn, Mars' Hill Pres ch,	1 00
Willoughby, Ohio, Pres ch,	5 00	Emporia, Kansas, 1st Pres ch,	9 00
Butternuts, Mich, Pres ch,	20 00	Otisville, N Y, Pres ch,	10 20
Stillwater, Minn. Pres ch,	13 00	Nashua, N Y, Pres ch,	6 25
Panama, N Y, Pres ch,	6 00	Philadelphia, Pa, N Broad Street Pres ch,	100 00
West Mendon, N Y, Pres ch,	5 40	Quincy, Ill, 1st Pres ch,	18 00
Pittsfield, Pa, Pres ch,	2 00	La Fayette, Ind. 2d Pres ch,	10 00
Plainfield, N J, Pres ch,	60 11	Southold, N Y, Pres ch,	5 50
Corfu, N Y, Pres ch,	6 00	Superior, Wis, Pres ch,	5 00
Milwaukee, 1st Holland Pres ch,	5 00	Alton, Ill, Pres ch,	15 00
Holley, N Y, Pres ch,	7 00	Interest on Permanent Fund,	320 00
Amityville, N Y, E M, per O D Eaton,	2 00	Interest on Permanent Fund,	43 21
West Chester, Pa, 1st Pres ch,	54 55	Interest on Permanent Fund,	714 50
Edinboro', Pa, Pres ch,	8 75	Interest on Permanent Fund,	112 80
Bloomington, Ind. 2d Pres ch,	10 40	Chetopa, Kansas, Pres ch,	2 00
Hanover, N J, 1st Pres ch,	47 00	Yonkers, N Y, 1st Pres ch,	154 84
Marple, Pa, Mrs B B Hotchkin,	2 50	Jewett, N Y, Pres ch,	10 00
Philadelphia, Pa, "Mrs F," 1st ch Mantua,	10 00	Philadelphia, Pa, Miss K M Linnard, Clin-	
Milford, Del, Pres ch,	5 00	ton Street ch,	10 00
Campbell, N Y, Pres ch,	21 00	Interest on Balances,	24 81
LaFayette, N J, Pres ch,	20 00		
Ashtabula, Ohio, Pres ch,	8 00	Total,	\$3402 02
Philadelphia, Pa, Western Pres ch,	15 00		
Ripley, N Y, 1st Pres ch,	1 00	REV. CHARLES BROWN, <i>Secretary,</i>	
Ripley, N Y, 2d Pres ch,	1 00	WM. E. TENBROOK, <i>Treasurer,</i>	
Philadelphia, Pa, 3d Pres ch,	129 26	1334 Chestnut St., Phila.	
Webster Grove, Mo, Pres ch,	10 00		

### EDUCATION ACKNOWLEDGMENT.

*Receipts for April, 1870.*

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Albany 4th ch,	\$200 00	Buffalo North ch,	25 00
Buffalo Westminster ch,	42 00	Brooklyn 3d ch,	57 34
Buffalo East ch,	5 00	Cornwall ch,	16 25
		Chester ch,	34 50



Coventry 1st Congregational ch,	\$1 00	Chatfield ch,	\$3 00
Canisteo ch.	5 00	Minnesota Lake ch,	1 00
Camden 1st ch.	10 00	Pleasant Ridge ch,	1 00
Cape Vincent ch,	3 00	West Florence ch,	3 00
Dryden 1st ch.	10 00		
Dryden Sabbath-school,	3 00		\$10 00
Hendon ch. in part,	17 20	MICHIGAN.	
Elnora 1st ch,	67 74	Buchanan ch,	\$8 40
Greenbush ch,	6 21	East Saginaw 1st ch,	21 07
Genoa 1st ch,	25 00	Escanaba ch,	10 00
Holley ch,	5 01	Homer ch,	14 50
Jordan ch.	5 00	Lansing 1st ch,	14 00
Liverpool ch,	9 12	Lansing 2d ch,	12 78
Meridian ch.	15 00	Monroe 1st ch,	14 00
New York ch of Covenant additional,	280 00	Portland ch,	8 72
Pittsford ch,	13 65	Sault Ste Marie ch,	10 00
Nineveh ch,	15 00	Stoney Creek ch,	21 00
Otisville ch,	14 00	Three Rivers ch,	11 00
Oak Corners ch,	8 00		
Ogden ch,	17 50		\$145 47
Ripley 1st ch,	5 10	INDIANA.	
Ripley 2d ch,	6 35	Aurora ch,	\$31 50
Seneca Falls ch,	20 00	Bloomington 2d ch,	6 40
Sweden ch.	4 35	Crawfordsville Centre ch,	40 00
Southold ch. Long Island.	5 75	Evansville ch,	66 30
Utica Westminster ch, additional,	23 00	Logansport ch,	4 00
Virgil ch	2 00	Lafayette 2d ch,	10 00
Yonkers ch,	542 67	Mitchell ch.	8 00
	\$1539 73	New Albany 2d ch,	95 75
		New Albany 3d ch,	127 75
CONNECTICUT.		Rising Sun 1st ch,	6 00
Stamford 1st ch, additional,	\$20 00	West Point ch,	5 00
			\$400 70
DISTRICT OF COLUMBIA.		ILLINOIS.	
Washington 1st ch,	\$39 49	Ausable Grove ch,	\$23 75
DELAWARE.		Anna ch,	4 00
Glasgow Pencader ch,	\$30 12	Centralia ch,	1 00
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Newark 6th ch.	\$22 25	Jerseyville 1st ch.	43 00
Newark South Park ch,	119 78	Knoxville Main St ch,	21 00
Newark Park ch,	70 00	Lake Forest ch,	100 00
Orange 2d ch,	182 85		\$197 75
Orange 1st German ch,	6 00	MISSOURI.	
Whippany ch,	5 85	Jefferson City ch,	\$2 50
Dover ch,	90 00	Pleasant Prairie ch,	2 00
	\$406 74		\$4 50
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Allentown 1st ch,	\$21 26	Barraboo ch,	\$7 00
Honesdale ch,	41 00	Lodi ch,	6 00
Pittsfield ch,	3 00	Superior ch,	60 00
Philadelphia Walnut St ch,	177 96		\$13 60
Philadelphia South Western ch,	10 00	IOWA.	
Philadelphia 1st Northern Liberty ch,	81 08	West Liberty ch,	\$3 00
Reading 1st ch.	96 75	Winterset ch	12 45
Reading Sabbath-school,	50 00		\$15 45
Wysox ch,	5 00	NEBRASKA.	
York ch,	212 20	Omaha 2d ch,	\$24 85
	\$698 25	KANSAS.	
TENNESSEE.		Emporia ch,	\$10 00
Athens Mays' Hill ch,	\$1 00	INDIVIDUAL DONATIONS.	
Clover Hill ch,	7 25	Rev T D Bartholomew,	\$2 00
Forest Hill ch,	4 25	Geo O Street, New York, special,	37 50
Greenville ch,	6 50	Mrs C B Athertury, New York,	20 00
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	\$22 00	Friend in the West,	500 00
OHIO.		Rev M L Milford, Logan,	25 00
Bloom ch,	\$10 18	Rev F L Arnold, Marengo,	5 00
Cincinnati 3d ch,	116 16	Rev S N Robinson, North Walton,	5 00
Circleville 1st ch,	28 85	P M Cummings, returned,	75 00
Columbus 2d ch,	110 22		\$679 50
Fremont ch,	32 27	Total amount received,	\$4768 47
Lyme ch,	15 24	E. M. KINGSLEY, Treasurer,	
Mt Gilead ch.	14 40	Presbyterian Rooms, 39 Vesey Street,	
Monroeville ch,	12 00	New York City.	
Milan ch,	12 00	P. O. Box 3863.	
Norwalk ch,	20 00	New York, April 30th, 1870.	
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Peru ch,	9 70		
Plymouth ch,	8 00		
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	\$420 32		
MINNESOTA.			
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# THE PRESBYTERIAN MONTHLY.

## CONTENTS.

JULY, 1870.

Our Magazine.....	145
Re-enlistment.....	146
Home Missionary Intelligence.....	148
Assam.....	150
Ministerial Relief Fund.....	151
The Climate of California.....	153
The Publication Work.....	155
A Presbytery in Africa.....	157
The Chinese Idol-Maker.....	158
Tickets and Rewards.....	159
British Missions.....	160
Progress.....	161
Enthusiasm Demanded.....	162
Items.....	163
The Tottering of Hindooism.....	163
Minutes of the Assembly.....	164
New Books.....	164
Donations to Home Missions.....	165
Receipts for Publication.....	167
Receipts of Church Erection Fund.....	167
Education Acknowledgment.....	168

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1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1853, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1853, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1853, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1853, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1863, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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30 Vesey Street, New York City.

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Secretary, Rev. T. J. SHEPHERD, D.D.,  
Philadelphia, Pa.  
Treasurer, Mr. WM. E. TENBROOK,  
1334 Chestnut Street, Philadelphia.

### 3. *Ministerial Relief Fund.*

Secretary, Rev. CHARLES BROWN,  
1334 Chestnut Street, Philadelphia.  
Treasurer, Mr. WM. E. TENBROOK,  
1334 Chestnut Street, Philadelphia.

### 4. *Presbyterian Publication Committee.*

Secretary, Rev. JOHN W. DULLES,  
1334 Chestnut Street, Philadelphia.  
Treasurer, Mr. WM. L. HILDEBURN,  
1334 Chestnut Street, Philadelphia.

### 5. *Education Committee.*

Secretary, Rev. JOHN G. ATTERBURY, D.D.,  
30 Vesey Street, New York City.  
Treasurer, E. M. KINGSLEY, Esq.,  
30 Vesey Street, New York City.

### 6. *Committee of Home Missions.*

Secretary, Rev. HENRY KENDALL, D.D.,  
30 Vesey Street, New York City.  
Treasurer, Hon. EDWARD A. LAMBERT,  
30 Vesey Street, New York City.  
*Secretary for the Freedmen,*  
Rev. EDWIN F. HATFIELD, D.D.,  
30 Vesey Street, New York City.

### 7. *Foreign Mission Committee.*

Chairman, Rev. ROBERT RUSSELL BOOTH, D.D.,  
New York City.  
Secretary, Mr. WALTER S. GRIFFITH,  
258 Broadway, New York City.



THE  
PRESBYTERIAN MONTHLY.

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Our Magazine.

Reunion, in its onward movement, culminated gloriously in the recent Heaven-favored meeting of the General Assembly. With a harmony and unanimity truly wonderful, the benevolent organizations of the Presbyterian Church were united, and single Boards substituted for the late dual organizations. As a necessary consequence, it was ordered "that *The Record* and *The Presbyterian Monthly* be merged in one, and that measures be devised and adopted to have that one periodical competently edited, and full of information likely to interest the families of our people."

As action for this purpose needs the concurrence of the various Boards represented in the pages of the magazine, its final shape will not be decided upon immediately. For the present the general plan of the *Record* will be followed. The Boards will furnish information sufficient to fill the number of pages desired by each, and the magazine will be sent (gratuitously) to the ministry of both bodies, and to the present subscribers to the *Record* and the *Presbyterian Monthly*. As soon as possible a conference of the various Boards will be held, and the shape, size, style and management of the new organ will then be decided upon.

The difficulties in the way of making such a publication *popular* are greater than most persons suppose. A magazine whose mission it is to extract the beloved dollars from men's pockets for the good of others will hardly be popular in the present state of the piety of the Church. A magazine *filled* with accounts of the movements of the benevolent organizations of the body, month after month, cannot be a general favorite until there is a far deeper love for these good works and a far greater desire to hear from them. The time was when it was otherwise. Now, amid the multitude of publications which combine the amusing and the entertaining with the religious, it is in the highest degree difficult to make an organ of specific benevolent works, and of those alone, attractive. We have seen placards with pictures of the venders of a



sugar-coated vermifuge pursued by a host of children, with the inscription, "children cry for it," but we have yet to see an organ of the class to which we refer so sugar-coated that men, women, and children cry for it! albeit we would not forget that the *Presbyterian Monthly* has readers who receive it with joy and delight in its pages.

Is there then no room for improvement? Can we not have a paper that shall carry the news of our good works to the families of our churches and yet be generally popular? We can and we must have such a paper. But, let it be understood that it will require not only labor and skill in the editing to make it what it should be, but also labor, persistent, earnest labor, on the part of pastors and elders, to get it into the families and to keep it there.

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### Re-enlistment.

In the narrow vale shut in between the precipitous Ebal and rocky Gerizim was enacted, thirty-three centuries ago, one of the most striking scenes of history. God had commanded his chosen people, so soon as they had crossed Jordan and entered Canaan, to reconsecrate themselves to his service. Their wanderings ended and the promised land gained, they were to erect an altar, to recall the promises and threats of their divine king, to offer peace-offerings and rejoice before Jehovah their God.

Joshua seems to have seized the earliest practicable moment after gaining a footing in the land of promise for the fulfillment of this command. Jericho, standing over against the ford of Jordan, must be taken; then discipline must be executed upon Achan, and Ai disposed of, and the way is clear for the act of renewed covenanting with God. With the thoroughness characteristic of this bold, prompt warrior, Joshua fulfilled every portion of the command. "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them." Not a man, woman, or child, not a native Israelite, not a naturalized stranger, was excused from hearing the whole solemn engagement, nor suffered to be absent from the rejoicings and offerings which accompanied it.

We have been brought by the good hand of our God upon us to new and hopeful times, times wonderful in favor and in promise; we dwell in a land flowing with milk and honey. We have left the wanderings and strifes of the past, and in peace have entered into a broad place. Shall not we also build an altar, offer peace-offerings, and with rejoicing give ourselves anew to the service of our God?

SHALL WE NOT ALL DO THIS? Shall we not, with whole-hearted Joshua, summon every soul in our Israel to this duty? Shall not every man, woman, and child take part in glad gifts and labors, as well as in songs of praise?

We have before us much work, but at the outset it is well to acknowledge that we cannot in one year do all that needs to be done for our land and the world. We may as well settle it at once, and understandingly, that we cannot in the next twelve months build all the hospitals, churches, and colleges, and endow all the seminaries, and supply all the funds called for by America and the outer world. To talk about doing what we certainly will not and cannot do, is to ensure defeat and disheartenment. But there are two things which we can do with a proper zeal for the cause of Christ, and which, therefore, we should do. One of these is to raise the five million fund; the other is to bring up all of our churches to the posture of contributors to each of the benevolent schemes conducted by the denomination.

The first of these objects is of less importance than the second, as the transient is secondary to the permanent. Nevertheless it has great importance as a positive act of unwonted generosity, and as a thank-offering for special mercies received. Moreover, if wisely directed, this gift will live long in its results. For success in the movement a thorough enlistment both of the ministry and of the active men and women of the laity is essential. We have only one thing to say about what *must* be done. It is this—that *our pastors must bring the matter clearly, earnestly, and persistently before their congregations*. Without this the five million dollars will not be secured. Without this a vast number of our Church members will not know even that any such movement is on foot. Without this another great body of our people, though they may know of the effort, will take no part in it. We must rely upon those in charge of the churches to bring to them the plans inaugurated by the last Assembly. Every member of the body *should* be interested and awake, but as they are not, the watchmen must sound the trumpet so loud and so long that no sleeper can slumber at ease. This is not the only thing to be done, but it is one thing that must be done if we are to succeed.

As a *habit* of giving is of more moment than an *act* of giving, so do we set higher than the five million effort the systematic contribution of every church to each of our recognized schemes of evangelization. Is not the refusal to do this just what Dr. Cuyler made it in his "Narrative" read to the Assembly—an unpardonable sin? Not *the* unpardonable sin, but a wrong doing for which there is no valid excuse, and which should not be excused?

Poverty, church building, and the host of excuses urged in palliation of this wrong doing, or refusal to do right, are not valid defences. If there were any sum fixed below which a collection must not fall, these pleas would be valid. But, when a church may forward ten cents, or five cents, and have it acknowledged as a contribution, by any of the Boards, these apologies cannot be received. Will not our Sessions understand that God regards not the sum, but the spirit of the gift? Will they not be sufficiently humble, if poor, to send a small gift? It is no pretty fiction that Christ smiled upon the widow who gave two mites. It is

with no hypocrisy that we say that the gifts of the poor church are as acceptable as those of the rich church.

We want principle and system in giving, and that not from compulsion and with constraint, but from a glad and willing heart, as an offering unto the Lord. Can we not thus gladly combine our free will offerings unto the Lord?

## Home Missionary Intelligence.

### KANSAS.

Rev. John L. Chapman.

#### *Happy in Being Self-sustaining.*

I am happy in being able to inform you that we are now a self-sustaining church, and hope to be ready, in some measure, for every good work. We are now fairly organized for action. The session, deacons, and trustees meet as separate boards monthly. The church has adopted the apostolic plan of systematic beneficence, 1 Cor. xvi. 2, and the weekly offerings are collected monthly. The Sabbath-school has adopted the same plan. The parsonage is nearly complete. The congregations are large. The prayer-meeting is increasing in interest. Six united with us last Sabbath. We hope to have an addition of ten at our next communion. May the good Lord bless his cause among us.

### MINNESOTA.

Rev. J. O. Sloan, Belle Plaine.

#### *Backsliders Renewing their Covenant.*

We have been able to continue all our usual services in the village during the winter, and also at the "Keystone Settlement," with the exception of a few Sabbaths when stormy weather made it impossible to reach there. We have labored with encouragement. During the week of prayer our meetings were well attended, and some we hope were led to Christ. We kept up these meetings for two weeks, with preaching every evening, and an hour for prayer and conference after the sermon. Some who were the professed followers of the Saviour before coming West, but who since had lived careless

lives, were led to come back and renew their vows. At our last communion season three were received on examination and profession of their faith. All three were parents. As an indication that God is blessing his word and fulfilling his promise, I may say that our weekly prayer-meetings are always well attended, and also those held by the ladies. We all feel very desirous to get into a building of our own, where we shall feel more settled, and be better able to systematize and arrange matters.

#### *At Work on the Church Building.*

The snow is going away, and we have signs of an early spring—early for us—so that the workmen have commenced preparing the stone to go on upon the foundation which was laid last fall. We hope to have it completed, paid for, and to be in it by the fall. Our calculations, however, in regard to all this rest on our success in securing the means. Still we have faith and that's more than half, if our works go with it, as we hope they will. We sincerely hope that our application for aid to the Church Erection Committee will meet with a favorable response. Now seems to be the deciding time with us here, whether we shall retain the influence and sympathy of the people, which is to a very great degree in favor of our denomination—I mean the Protestant portion of it. In this respect we are much encouraged to go on and build. Our people are not wealthy, many of them have very little means, but those who have means show a willingness to do what they can. The past winter has been one of great discouragement to the farmers, on account of the low price of wheat and



great scarcity of money. We look for more cheering prospects as the spring opens.

#### *Keystone Settlement.*

At the "Keystone Settlement," an out station, more interest is shown in aiding to sustain me in my work, than has been usual for one or two years past. Visitation among them, and a personal acquaintance with each one and the children of each family cannot fail to win and open the way to the hearts and sympathies of those to whom we bring the gospel. Our Sabbath-school is in good condition, and has increased in numbers. Looking to the Great Head of the church, we are hopeful, and go on in the good work he has set before us.

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#### *WISCONSIN.*

Rev. F. Z. Rossiter.

#### *A Blessed Work of Grace -- Fifty Hopeful Conversions.*

From the week of prayer, union meetings were continued seven weeks; the Methodist, Congregational, Baptist and Presbyterian churches uniting, and meeting alternately in the several houses, till the interest constrained us to tarry in the largest church. Meetings each evening, with a brief practical address by the ministers in turn, and a conference meeting, were attended by audiences reaching four hundred at the climax of interest. Inquiry and young peoples' meetings were held alternately for an hour previous to the general meetings. Each afternoon, a business men's prayer meeting was sustained for one hour, in a very central room, over a store. At the same hour, daily, the sisters met for prayer.

This skeptical community was deeply moved. Very many Christians seem permanently advanced in the divine life. A number of family altars were established. The number of hopeful converts was about fifty, of whom about twenty are in our congregation. The power of vital godliness is greatly advanced, some were wrested from the gaming table, the saloon, the infidel club.

Our religious meetings still show a new and blessed vitality. The last prayer meeting of our congregation numbered forty-two, instead of about eight, the former average. A young peoples' prayer meeting is maintained on Tuesday evening, and a weekly union female prayer meeting is held. The daily business men's meeting is still continued.

The foundations of a large and more powerful work of grace seem laid, and we look for still greater things.

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#### *ILLINOIS.*

Rev. R. K. McCoy, Clayton.

#### *Seventy Received on Profession.*

The church at Liberty, numbering about twenty-six, has been wonderfully blessed the last month. On the first Sabbath of March, I preached in Liberty church morning and evening. After the benediction was pronounced a promising young man hastened down the aisle and stood before me and said, "I am a poor, lost sinner, won't you pray for me?" Yes, said I, and I looked over the audience. The house was full, all standing still and solemn as death. I said are there not others who desire an interest in the prayers of God's people, and some twelve or fifteen came forward and kneeled around the pulpit. Here the work began with power. I spent three Sabbaths with that people, and on the third Sabbath of March I received *seventy-five* into the church, seventy on examination and five by letter. Of these I baptized sixty-three persons. Many others are serious, and we hope some of them will give themselves wholly to the Saviour.

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#### *DELAWARE.*

Rev. Richard. A. Mallery, Milford.

#### *About Twenty-five Hopeful Conversions.*

The quarter closing with to-morrow has been full of encouragement; the congregations have grown from Sabbath to Sabbath until they are much larger than we have ever had. We held a protracted meeting last month by which

the church was greatly revived, and with at least fifty anxious persons I had conversation; we think that about half the number have been truly converted. Fifteen were received at our communion on the first Sabbath of this month, fourteen of them were adults, quite a number of others will connect themselves with us at our next communion service. The Sabbath-school is in a prosperous condition, about one hundred and thirty is the average attendance. As usual I have preached every Sabbath twice and sometimes three times. A number of families from the North will unite with us as soon as they can get their letters from the churches at their old homes. The ladies have been putting the parsonage in better order, for which my wife is very thankful.

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#### NEW YORK.

Rev. F. W. Farries, Otisville.

#### *Self-sustaining.--Grateful for Aid Rendered.*

There has been nothing during the year like a revival work among us. The showers that have fallen so copiously on many portions of the Lord's vineyard, have passed us by, only a few drops falling upon us. The number added during the year to the church is nine, six on profession, and three by certificate. Some others have already spoke to me with a view of uniting with us at our next communion. A good hopeful feeling prevails in the congregation.

I have now only to add that at a meeting of the elders and trustees held a few evenings ago, it was resolved that we should make an effort to sustain ourselves, and cease to be a burden on the Church. The resolution was unanimously adopted. And so now with strong hope we set out upon a career of self-support. The burden which the people thus assume is great in proportion to their number and wealth, but feeling deeply for those who are more needy than ourselves, we are anxious that the amount we have been receiving should be used in their behalf. I trust that the Lord who has been with us in

the past will now bless us in our efforts to maintain his cause among us.

But I cannot close my last quarterly report, and my *last* report, as I hope, from this congregation, at least, without an expression of my gratitude to the Committee for their kindness and promptness in granting us the sums for which we made application, and also on behalf of the elders, trustees, and congregation of Otisville, expressing gratitude to you. We all feel very grateful, and hope that the amount we have received, the substantial aid derived from the Committee, will increase our liberality in time to come towards the object under their charge.

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#### ASSAM.

Assam is a province of the Anglo-East Indian Empire, lying on the northeast of the Bay of Bengal. Mrs. Clough, one of the missionaries in this region, writing to the *Missionary Magazine*, describes a scene of great interest. She says: "On the seventh of this month we had a season gracious and glorious — far surpassing anything which I ever expected to behold in this long neglected land. I must say that my faith was rebuked, though I was expecting what I thought were great things at the hand of the Lord. At our chapel services on that day two hundred and forty were present. Of this number one hundred and eight had come from near and from far, from all distances, from ten to one hundred and fifty miles, on foot, bringing their rice upon their shoulders, to profess their faith in Christ and ask for baptism. Does such a scene need a comment? How much we felt like crying out with old Simeon; for did we not in verity behold the salvation of the Lord? In the evening seventy-four were received and baptised, and soon after a large, happy, and thankful company gathered around the board of our ever-blessed Lord and Saviour. Since January 1249 have been added to us, and we expect the number to be greatly augmented before the year closes."

## Ministerial Relief Fund.

Nearly six years have expired since the Committee were appointed to take charge of the Relief Fund, which, in 1864, had just been established. At no time during the period of their appointment have they had any doubts as to the importance of the work assigned them, or any difference of opinion as to their method of conducting it.

They feel thankful to God for his favor, which seems always to have attended their efforts, and by which they have been enabled to present to the General Assembly of each successive year, encouraging accounts of the steady advancement of the cause of Ministerial Relief. Although so few of the churches, comparatively, have as yet learned to contribute to the wants of superannuated ministers, and to the needy widows and orphans of ministers deceased, still, by the liberality of those churches which *have* contributed, and the generosity of several friends to the cause, who have given to it largely, the Committee have been able to send appropriations to all the applicants for assistance, whose cases came regularly before them.

The receipts for the last year were \$38,879.22. This is nearly eighty per cent. above the amount received the year previous, owing chiefly to the princely gift of *twenty-five thousand dollars* (\$25,000) for the Permanent Fund, from the late John C. Baldwin, Esq., of Orange, New Jersey, given before his death. Mr. Baldwin was in the habit of giving to this cause \$500 annually for current expenses, but feeling the importance of raising a Permanent Fund, he generously gave a munificent donation towards it.

As the years are so few since the Relief Fund was first established, its growth, in several respects, can be shown in a very few lines, and as follows:—

Receipts.	Giving Churches.	Amount Appropriated.	Number of Applicants.	Number of Persons Aided.
1865.....\$ 3,638	40	\$ 625	5	18
1866.....6,304	139	4,710	39	190
1867.....9,647	235	7,890	46	137
1868.....10,478	235	9,710	60	181
1869.....21,668	285	11,125	66	209
1870.....38,879	335	13,690	78	255

By the above table it will seen that the Relief Fund has gathered into its treasury since its organization (less than six years ago), \$90,610. In addition to this there are *five thousand four hundred dollars*, in two bequests, that will come into its treasury at an early day, making the whole amount secured for the benefit of aged ministers, etc., more than *ninety-six thousand dollars* (\$96,000).

Of the applicants for aid last year, 34 were ministers, 39 widows, and 5 families of orphans.

Of the ministers six are between 82 and 90 years old, average years in the ministry 57. Fifteen are between 70 and 79 years old, average years in the ministry 44. Six are between 63 and 70 years old, average years in the ministry 41. The remaining seven ministers are sixty years of



age or under, having failed in health, with no prospect of being able again to perform pulpit duties.

Of the widows thirty have children depending on them for support, and much need the assistance they obtain from the Fund.

The Committee would here express their gratification at the repeated testimonials given by the General Assembly from time to time, as to the *importance* and *utility* of the work in which they are engaged, and especially with the confidence manifested toward them and their labors by the Assemblies of 1868 and 1869, in such language as follows:—"The administration of the Fund appears to have been conducted with judicious and rigid scrutiny into the merits of each particular case; and according to rules which would seem to forbid, almost, the possibility of abuse." Again, "The Relief Fund is evidently managed with wise economy. The persons relieved appear to be eminently worthy of aid and of kind regards; and the letters of some of them evince a delicacy of feeling, and an unwillingness to be a burden to others, fitted to incite a most respectful sympathy."

With the view of showing to the churches the need and importance of the Relief Fund, the Annual Report formerly contained extracts from the letters of applicants for aid, by which their necessities and sufferings, to a limited extent, were made known. There will not be space for the insertion of such details this year, still, a few words should be said in regard to the condition of those for whose benefit the Fund was established, and which may be expressed in the language used (substantially) on a former occasion.

Among the persons assisted there are widows, who, in toiling to provide for their helpless children, labor far beyond the safety of their constitutions, causing thereby a serious decline of health, with symptoms of premature death.

There are ministers also enfeebled by disease, or by over exertion in the duties of their office, who, after many years of faithful labors in the cause of Christ, are now left almost penniless, and with no means of subsistence beyond that furnished by the Church, or by the officers of common charity.

Each and all these persons have tales of sorrow that should move the hearts of Christ's friends to come to their assistance.

Some of the aged ministers now being sustained have gone through many afflictions. They have long since buried the companions of their youth, and seen their offspring one after another go down into early graves. They have outlived nearly all those who were the friends and associates of their active ministry. And now, with the weight of eighty or ninety years upon them, they turn to the Church of God for that sympathy and assistance which they so much need, but which they cannot find in the new world around them, in which they still continue to linger, yet in it feel almost as strangers.

## THE CLIMATE OF CALIFORNIA.

BY JOHN S. HITTELL.

One of the most important elements of the wealth of California is its magnificent climate, which, along the coast south of Cape Mendocino, may be described as an eternal spring. In San Francisco the roses bloom throughout the year in the open air; and olive, fig, orange, and a multitude of other semi-tropical fruit trees thrive and bear fruit one hundred miles further north. It is a very rare event to see ice in San Francisco, and it does not form quarter of an inch thick once in five years. The ground has not been white with snow in ten years, and the snow never lay on the ground twenty-four hours without melting; nor does the thermometer ever remain for twenty-four continuous hours below the freezing point. The same reasons that induce hundreds of thousands of the natives of Northern Europe to visit the shores of the Mediterranean every year, will drive the people of the colder portions of the North American continent to resort to California. In clearness of sky, and mildness and equality of temperature, our coast surpasses Italy, and it will therefore be more attractive. The long shore of Southern Europe from the Bosphorus to Gibraltar, has a mild climate, so that the pleasure seekers in Europe can enjoy it in any one of half-a-dozen kingdoms; but here the area of comfort is more restricted and the profit in that area must be greater. California occupies for America and Eastern Asia the same place that the Mediterranean coast does for Europe.

The Pacific shore of North America is washed by a warm current that runs northeastward from the Phillippine Islands, and so Washington, Oregon, and California, near the coast, have much milder climates than the States in the same latitude on the eastern side of the Continent.

California has many climates. The coast is divided into three districts—by

Cape Mendocino, in latitude 40°, and Point Concepcion in 34°.

North of Cape Mendocino the rains occur frequently in the late spring and summer; the amount of rainfall is fifty per cent. greater than at San Francisco; the fogs are much heavier and longer in duration; the winds are stronger, and the temperature generally is colder.

South of Point Concepcion there are no steady breezes and no fog; the rainfall is thirty per cent. less than at San Francisco, and the summers are often oppressively hot, even very near the ocean.

The middle coast has an average annual temperature of 54°, January averaging 49°, and July 57°, a difference of only eight degrees. Ice and snow are never seen in the streets of San Francisco. On the 29th of December, 1856, snow covered the hills about the city for a few hours in the morning, but there was not enough even for snow-balling. There are not more than a dozen warm days in a summer; never a warm night. During July and August, strong northwest tradewinds blow regularly along the coast, and they bear the coolness of the ocean over the land. In the evening and morning they cause heavy fogs, which disappear about 10 A. M. and 11 P. M. These fogs and winds are often made the subjects of unfavorable comment by strangers, but they give to San Francisco the most equable climate in the temperate zone. New York is 18°, London 12°, and Naples 3° colder in January; and New York 15°, London 5°, and Naples 19° warmer in July. Better have wind and fog than freezing cold and torrid heat. No climate can be more favorable to labor and life in the open air than that of San Francisco. The constant coolness invites activity, and even requires it as a condition of comfort.

As we leave the ocean and go inland, the influence of the trade-winds decreases, and the heat of summer and cold of winter increases. The sea-breezes make the winters warmer, as

well as the summers cooler. At Sonoma, twenty miles from the ocean, and at Sacramento, ninety miles from the ocean, January is four degrees colder, and July is at the former place nine, and in the latter sixteen degrees warmer than in San Francisco. The ocean breezes seem to lose their influence over the winter at twenty miles from the ocean, but their influence over the summer weather extends much further inland. Sacramento is near the central windgap of the Golden Gate, whence the breezes blow into the interior basin; and the temperature of July is seventeen degrees less there than at Fort Miller, and nine degrees less than at Fort Reading, which two points are near the southern and northern extremities of the basin, respectively.

In the Sierra Nevada, the element of altitude comes in to affect the climate and especially to prolong and intensify the winters. The higher portions of the Sierra rise to the limits of perpetual snow, and the climate there is of course arctic in its severity, the thermometer falling below the freezing point every night in the year. The mining camps are mostly situated in deep ravines, where the wind has little opportunity to blow, and the heat of summer in midday is very oppressive, even at an elevation of 5,000 or 6,000 feet, but the nights are always cool.

Rain seldom comes between May and October, which period is called the dry season, the remaining months being the rainy season. The amount of rain, however, that falls in a year in the central and southern valleys of the State, is considerably less than in the Eastern States. At San Francisco, for instance, the average rainfall is twenty-two inches, while in New York it is forty-three, in St. Louis forty-one, and in New Orleans fifty. As a general rule the amount of rain increases in California with altitude and latitude. Thus, at Fort Yuma the average rainfall is four inches; at San Diego, ten; at Stockton, fifteen; at Sacramento, twenty; at Fort Reading, twenty-nine;

at Sonora, thirty-five; at Grass Valley, forty; and at Fort Humboldt, thirty-four.

#### BORROWED IDEAS.

I call to mind two wells in the courtyard of the Doge's palace at Venice, upon which I looked with much interest. One is filled artificially by water brought in barges from a distance, and few care for its insipid water, the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life, will always attract; whereas mere borrowed learning is flat and insipid. Mr. Cecil says his plan was, when he laid hold of a scripture, to pray over it; and get his own thoughts on it, and then, after he had so done, to take up the ablest divines who wrote upon the subject, and see what their thoughts were. If you do not think, and think much, you will become slaves and mere copyists. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of every understandable passage. So to rely upon your own abilities as to be unwilling to learn from others is clearly folly; so to study others as not to judge for yourself is imbecility.—*Rev. C. H. Spurgeon.*

#### INTELLIGENT PREACHERS!

Walking three miles to the next station, I found my way accidentally to a church where a "big meeting" was in progress. I was astonished at the noise and excitement, but being invited to join, did what I could under the circumstances. Taking my seat by the side of one of the "mourners" and putting some questions to him, I learned that the confusion was such that he was bewildered. Said he, "When I am alone I can think, but here I know nothing." At a similar meeting held nearer my home, one preacher said to another who was attempting to sing: "Shut up, Brother C—, and go to shouting; we can do more at that." —*A Minnesota Home Missionary.*



## The Publication Work.

The new Board of Publication, whose organization was authorized by the late Assembly, is getting at its work of reconstruction with energy and harmony. Its first meeting took place on June 14th, when of the forty-eight members, forty-four were present, the remaining four being absent in the discharge of church duties, save one, who is in Europe. This showed a prompt fidelity. After a temporary organization, officers were elected, all unanimously, viz: *President*, Rev. Alexander Reed, D.D., *Vice Presidents*, Hon. Joseph Allison, Morris Patterson, Esq., and Rev. M. B. Grier, D.D.

*Secretaries*, Rev. William E. Schenck, D.D., and Rev. John W. Dulles.

*Treasurer*, Mr. Winthrop Sargent.

*Recording Clerk* of the Board, Rev. Willard M. Rice, D.D.

A committee of seven was then appointed to prepare a full plan for the working of the Board; to define the duties of its officers, the names and duties of committees, &c., and to report at an adjourned meeting on June 20th.

### **ACTION OF THE GENERAL ASSEMBLY.**

The report of the Presbyterian Publication Committee, together with that of the Presbyterian Board of Publication, was presented to the General Assembly, and by it referred to a committee, of which the Rev. James McCosh, D.D., was Chairman. The report of that Committee was brought in by Dr. McCosh, and, after amendment, was adopted as follows:

Your Committee are satisfied that during the past year the "Board of Publication," and the "Presbyterian Publication Committee," have done the work committed to them faithfully and efficiently.

Your Committee appointed sub-committees to examine the Minutes of the Board of Publication for the past year, the Minutes of the Executive Committee of that Board, and the Report of the Presbyterian Publication Committee, and they report that they have found all these in a satisfactory state; and we recommend that the Minutes of the Board of Publication, and of its Executive Committee, be signed, as approved, by the Moderator of the General Assembly.

### **Work Well Done.**

From the Report of the Board of Publication, we learn that they have issued fifty new books, besides many tracts in the English, German, Portuguese and Spanish Languages, in all 128,500 copies of new publications; that of former publications they have issued 589,400 copies, and that since its organization the Board has published 15,182,788 copies of books and tracts. We are happy to find that the *Sabbath-school Visitor* has increased in circulation, and that now 156,600 copies are issued

monthly. We have to express our regret that the circulation of the *Record* has decreased during the past year from 16,000 copies to 12,000 copies. The net value of the whole issues of the Board has been \$114,763, and the balance in the treasury at the end of the year, \$14,627.

The Presbyterian Publication Committee have published sixty-nine new publications, of which fifty-four are bound volumes. Since the year 1865, the work of publishing and circulating has been progressing steadily, and the results have been cheering and encouraging.

Special attention has been paid, both by the Board and Committee, to the preparing and issuing of a wholesome and lively Sabbath-school literature, fitted to interest the young, and yet free from the sensational features distinguishing so many of the works written for the use of the young in our day.

#### *More to be Done.*

While your committee believe that the Board of Publication, and the Publication Committee, have done all in their power to fulfil the trust committed to them, they are convinced, at the same time, that they have not been able to accomplish all that is required of them by the pressing wants of the country. We do trust that the newly organized Board of the re-united Churches will be so sustained by ministers, Sabbath-school teachers, and congregations, that it will be able to do vastly more than the separated agencies could accomplish.

#### *Sabbath-School Work.*

We find that the last General Assembly authorized the Presbyterian Publication Committee, at its discretion, to employ a general agent to visit the churches and Sabbath-schools, and to bring them into connection with the Committee's work, and devote himself to the cause of Sabbath-school extension, and to the promotion of higher efficiency in our Sabbath-schools generally. In consequence of the prospective reunion of the two great branches of the Presbyterian Church, the Committee did not take positive action on this proposal, but it is clear that they are deeply impressed with its great importance.

In view of the considerations thus brought before them, your committee invite the attention of the newly organized Board to the following points:

#### *Instructions.*

1. We recommend the Board to give special and prominent attention to Sabbath-school literature, and to its introduction into Sabbath-schools.

2. We recommend that the Board, at as early a date as possible, consider the propriety of establishing a department of Sabbath-schools, whose office it shall be to promote the number and efficiency of Sabbath-schools throughout the congregations of the Presbyterian Church.

3. We recommend that the excellent *Sabbath-school Visitor* should be circulated much more widely than it has hitherto been, and that the pastors and churches should exert themselves to secure this end.

4. We recommend that the two publications, the *Record* and the *Presbyterian Monthly*, be merged in one, and that measures be devised and adopted to have that one periodical competently edited, and full of information likely to interest the families of our people.

5. Your Committee are deeply impressed with the importance of the Colportage work conducted by the Board, and would strongly urge its extension as being the means best fitted to make known the truths of salvation to multitudes in our country, as to Roman Catholics and persons separated from the ordinary means of grace.

6. We recommend that the Board consider what may be the best means of effecting some understanding as to the issue of Books of Psalmody, and report on the subject to the next General Assembly.

7. Your Committee are happy to find that books and tracts have been furnished so generally to ministers, to domestic and foreign missionaries, and to Sabbath-schools, and they recommend that these gifts be continued and increased.

#### **A PRESBYTERY IN AFRICA.**

Rev. H. W. Erskine of Monrovia, the capital of Liberia in Western Africa, gives, in the following letter to the *Foreign Missionary*, some facts of interest connected with a late meeting of Presbytery, and as bearing upon the progress of the work in Liberia:

We returned from our annual session of Presbytery on the 17th of December. We never enjoyed a more harmonious and delightful session of Presbytery. The religious interest in Greenville, Sinoe, had been increasing for several weeks previous to the meeting of Presbytery. Many souls had experienced a change, and many others were serious, having requested the prayers of the people of God. The advent of Presbytery was therefore looked for with earnest desires for an increased outpouring of the Holy Spirit. During the session its religious meetings were appointed and kept up twice each day.

##### *Candidates for the Ministry.*

After organization came the careful examination of the candidates for the gospel ministry. This business was attended to in a spirit of hope and fear, mixed with gratitude to our heavenly Father for His goodness in sending us so many promising applicants to labor in His vineyard. Three persons offered

and were received under the care of the Presbytery, viz: Richard Bingham (married, but has no children); he came out in the "Golconda," in 1866; he brought out with him an informal license which Presbytery could not receive; but he was taken under its care as a theological student, and placed under Rev. Mr. Priest's instruction, with a view to his formal licensure. He has, and is still rendering efficient aid to Mr. Priest. The second is Zachariah Kennedy, a young man not yet twenty-one years old, who lived with the late sainted Boecklen, and has been impressed somewhat with his meek and Christ-like spirit. The third is a youth about fifteen or sixteen years old, who not long since professed to have been converted to God, during a series of meetings in the Presbyterian Church of Greenville—Rev. Mr. Priest's. He is a promising youth. These three make six candidates under the care of the Presbytery—to God be all the glory.

##### *Ordination—Revised State of the Churches.*

Mr. John M. Deputie was ordained to the office and work of an Evangelist, by Presbytery, on the evening of the 14th December. He preached his trial sermon from Eph. i: 3d verse. It was



a solemn and interesting service, and made a serious impression on the minds of many, as was ascertained by the increased number of enquirers the following morning who attended divine service. The free conversation on the state of religion within our bounds, came off Monday evening at 8 o'clock. It was truly gratifying to listen to records of the Holy Spirit's doings in the several counties, townships and settlements of our little Republic. Every place where God's holy name was recorded had been visited with greater or less displays of Divine grace. All of our feeble churches had shared in the revival and quickening influences of the Spirit; and all had increased by the addition of a few.

#### *Poor yet Giving.*

Nor were the cause of missions, Christian education and the fund for disabled ministers, and the wives and children of deceased ministers forgotten. The stated supply of the church in Clay Ashland, St Paul's River, remarked that he preached to the poorest congregation within the bounds of Presbytery, having but a few members—39 all told—and two-thirds of these poor. Yet he had striven to inculcate into them something of the obligation to give. The result was seven dollars worth of socks and Liberian currency with a prospect of some coffee, etc. These poor people were acting out what they professed to believe.

#### *Education.*

The question of education was fully discussed, and we all feel glad to hear of the success of Dr. Pinney in collecting funds for this purpose. Still we need a Christian education of our people, under the auspices of the Church. It is because we who live here think that we better understand these things, and that one from this Presbytery could do much good in imparting proper information to the Board and Church generally that Rev. John Priest has been commissioned, as you will see from an extract from the minutes of Presbytery, to represent Presbytery in

the General Assembly. We want Africa to meet America and shake hands on the occasion of the celebration of the "*union nuptials*."

#### *THE CHINESE IDOL-MAKER.*

The following interesting case of one who has since gone to labour as an evangelist among his own countrymen at Singapore, is related in the Memoir of the Rev. W. C. Burns: On Mr. Burns' first visit to Pechuia, he found, amongst the foremost and most interesting of his hearers, a youth of about eighteen or twenty called Si-boo. Of stature rather under the average of his countrymen, with an eye and countenance more open than usual, and a free and confiding manner, he soon attracted the attention of our Missionary. His position in life was above the class of common mechanics, and his education rather good for his position. His occupation was to carve small idols in wood for the houses of his idolatrous countrymen, of every variety of style and workmanship, some plain and cheap, and some of the most elaborate and costly description.

Had Si-boo been of the spirit of Demetrius, he would have opposed and persecuted Mr. Burns for bringing *his craft* into danger; but instead of that he manifested a spirit of earnest, truthful inquiry, although that inquiry was one in which all the prepossessions and prejudices, and passions of mind and heart were against the truth—an inquiry in which all the influence of friends, and all his prospects in life, were cast into the wrong balance. By the grace of God, he made that solemn inquiry with such simplicity and sincerity, that it soon led to an entire conviction of the truth of our religion, and that to a decided profession of his faith at all hazards; and these hazards, in such a place as Pechuia, were neither few nor small—far greater than at Amoy, where the presence of a large body of converts, and a considerable English community, and a British flag,

might seem to hold out a prospect of both protection and support in time of need, though such protection and temporal aid have never been relied on by even our Amoy converts, still less encouraged.

One of the first sacrifices to which Si-boo was called was a great one. His trade of idol-carver must be given up, and with that his only means of support; and that means both respectable and lucrative to a skilful hand like him. But, to his credit, he did not hesitate. He at once threw it up and cast himself on the providence of God, and neither asked nor received any assistance from the missionary, but at once set himself to turn his skill as a carver in a new and legitimate direction. He became a carver of beads for bracelets and other ornaments, and was soon able to support himself and assist his mother in this way. One advantage of this new trade was that it was portable. With a few small knives and a handful of olive-stones, he could prosecute his work wherever he liked to take his seat, and he frequently took advantage of this to prosecute his Master's work, while he was diligent in his own. Sometimes he would take his seat in the "Good News Boat," when away on some evangelistic enterprise; and while we were slowly rowing up some river or creek, or scudding away before a favourable wind to some distant port, Si-boo would be busy at work on his beads; but as soon as we reached our destination, the beads and tools were thrust into his pouch, and with his Bible and a few tracts in his hand, he was off to read or talk to the people, and leave his silent messengers behind him. In this way the Church has the benefit of many a useful evangelist, free of all charge on her funds; for Si-boo was far from being the only one who gave hours and often days of gratuitous service.

The love of Bible studies has always characterised the converts in China. Few, if any, were more studious and diligent than Si-boo, and few more suc-

cessful than he. Morning, noon, and night you might hear his clear and cheerful voice, reading aloud some portions of Scripture or Christian classic; or in the same loud tone—for almost all Chinamen read aloud, and that often at the full pitch of their voice—committing to memory some favourite passage of the Word of God. Even when busy at work, that extra energy which in him led sometimes to an exuberant playfulness, rather opposed to the stricter notions and more staid manner of some of his friends, was generally expended in committing to memory some verse of Scripture or favorite hymn, the latter being generally sung along with, or after the process of committal, so frequently, that many beside himself had the privilege of hearing both hymn and tunes if they were so disposed.

#### TICKETS AND REWARDS.

A correspondent of the (London) *Sunday-school Teacher* thus discusses the question of tickets and rewards:

*Dear Sir:*—I am glad to find you discussing the subject of "tickets and rewards in Sunday-schools," and to be able to give my testimony against the system. During my connection with the Sunday-school I have carefully watched the introduction of several systems, some extremely simple, others very elaborate, but they have always, in my opinion, proved failures.

1st. They encourage idleness on the part of the teacher. To secure regularity and punctuality without rewards, it is indispensable that the teacher be always ready for his class, and not only that the class be constantly stirred up in the matter, but that individual defaulters be dealt with individually; and any one who has tried this knows that it is much harder work than the offering of rewards.

2d. If the system be of any good it must be of a cumulative kind, which, considering the limited means at the disposal of our schools, and the migratory nature of scholars, is impracticable.

3d. A very large number of rewards under any system must of necessity fall to scholars who are by no means the most deserving of them. Punctuality and regularity are things, the merit of which can only be decided upon when all the advantages and disadvantages are taken into account, and yet they must always form a material part in the qualification for a reward.

For several years past I have offered no reward, and yet in a class of twenty-one, we have had an average of eleven, twelve, and thirteen in the morning, and sixteen, seventeen, and eighteen in the afternoon, for the three past quarters of the current year; and taking into account that their ages range from sixteen to twenty-two, it must be admitted, I think, that it is not the most likely class in which to insure regularity of attendance. If it be urged that the case would be different with a younger class, I would add that in my experience in the younger classes I found that the periodical disappointments, heart-burnings, and jealousies of those just below the line—often the best members of the class—more than outweighed any seeming advantage. I would just add that our lates only averaged 2 and 9-13ths in the morning, and 8-13ths in the afternoon for the quarter just closed.

#### BRITISH MISSIONS.

The London Christian Work for June 1870, gives us a compact summary of the results of the last year's working of the great English benevolences as reported at the May meetings.

The figures present a total of £659,470 for Foreign Missions; of £235,538 for Home Missions; of £60,800 for Jewish Missions; of £47,126 for Colonial and Continental Missions; of £164,355 for Educational Societies; and of £313,691 for those societies which cannot be classified. The whole amount is £1,480,980. There are many omissions, especially in connection with educational societies, where no detailed statement of funds were furnished.

The sum in the aggregate appears large, but it is really very small when compared with the amounts spent on the most trivial amusements or superfluous luxuries.

#### Aggregate Incomes.

British and Foreign Bible Society (subscriptions and sales).....	£182,265
Religious Tract Society (subscriptions only).....	14,979

#### Foreign Missions.

Wesleyan Missionary Society.....	£145,751
Church Missionary Society.....	141,828
Propagation of the Gospel.....	106,434
London Missionary Society.....	104,670
Baptist Missionary Society.....	39,339
United Methodist Free Churches (Home and Foreign Missions).....	10,445
Primitive Methodist Missionary Society	20,300
South American Missionary Society.....	7,925
Turkish Missionary Aid Society.....	2,794
English Presbyterian Foreign Missions	7,330
Church of Scotland Foreign Mission...	8,601
Free Church of Scotland Foreign Mission .....	34,935
United Presbyterian Church Foreign Mission.....	29,118

#### Home Missions.

Church Pastoral Aid Society.....	£51,995
London City Mission.....	40,616
Wesleyan Home Mission.....	25,787
Irish Church Mission.....	23,197
Irish Society.....	7,857
Church of England Scripture Readers' Society.....	12,111
Church of Scotland Home Mission and Endowment Fund.....	31,339
Free Church of Scotland Home and Highland Mission.....	15,708
United Presbyterian Church Home Mission.....	10,835
Home Missionary Society (Congregational).....	9,715
Irish Evangelical Society (Congregational).....	3,971
English Presbyterian Home Missions..	2,403

#### Jewish Missions.

London Jewish Society.....	£33,879
British Jewish Society.....	8,689
Church of Scotland Mission to Jews....	4,245
Free Church of Scotland Mission to Jews.....	8,615
Operative Jewish Converts.....	5,381

#### Colonial and Continental Societies.

Colonial and Continental Church Society.....	£33,806
Colonial Missionary Society (Congregational).....	5,212
Church of Scotland Colonial and Continental Mission.....	4,787
Free Church of Scotland Colonial and Continental Mission .....	3,321

#### Educational Societies.

Sunday School Union.....	£26,803
Ragged School Union.....	45,240



British and Foreign School Society.....	15,549
Home and Colonial School Society.....	9,022
Church of England Sunday School Institute.....	4,433
Church of Scotland Education.....	7,554
Free Church of Scotland Education.....	25,189
Christian Vernacular Education Society for India.....	9,103
Reform and Refuge Union.....	5,879
Education of the Blind.....	1,871
British Orphan Asylum.....	4,800
Book Society.....	8,169
Christian Book Society.....	760

#### Miscellaneous Societies.

Additional Curates Society.....	£36,832
Young Men's Association.....	3,592
British Home for Incurables.....	10,636
Friend of the Clergy Corporation (about)	10,000
Army Scripture Readers' Friend Society.....	8,926
British and Foreign Sailors' Society.....	5,436
Mariners' Friend Society.....	424
Naval and Military Bible Society.....	2,171
Seamen's Christian Friend Society.....	1,016
Liberation Society.....	6,698
National Temperance League.....	4,154
Band of Hope Union.....	2,571
Lord's-day Observance Society.....	1,242
Working Men's Lord's-day Rest Association.....	848
Protestant Reformation Society.....	4,132
Baptist Bible Translation Society.....	4,968
Baptist Tract Society.....	1,071
Baptist Building Fund.....	1,135
Systematic Beneficence Society.....	1,200
Ladies' Association for Improvement of Syrian Women.....	4,636
Palestine Exploration Fund.....	3,590
Association in aid of Deaf and Dumb...	1,259

#### PROGRESS.

##### *What the English Wesleyan Missionary Society has done.*

Mr. W. S. Allen, M.P., chairman at the recent Wesleyan Missionary meeting in London said:—But what has this society done? It has done, I may say during the years it has been established, wonders. Fifty-seven years ago it was established. What is its position now? For the past year its income has been £145,500; it has now nearly 1,000 missionaries laboring in different parts of the world. It has nearly 4,000 other paid agents, and it has, I believe, nearly 20,000 unpaid agents. And what have been the results of this great agency? I believe at the present time, on your different mission stations, you have nearly 160,000 full and accredited members. You have likewise in different parts of the world 180,000 scholars in different mis-

sion schools. And, to go into numbers, what has this society done? It has banished idolatry from the Friendly Isles, where you have now some 7,400 members; it has given it a deadly blow in the Fiji Islands, where you have now some 180,500 members; it has gone to southern and western Africa, and has rescued many thousands from the thralldom of idolatry there, in both of which places you have about 19,000 members. It has gone to the West Indian isles, where you have flourishing churches in which you have a noble army of some 41,000 members; and it has followed the British settlers to Canada, Australia, and Eastern British America, at which places you have about 56,000 members, so that you see under the fostering care of this great society Wesleyan Methodism is being planted in every quarter of the world, and in some places I rejoice that it is growing so strong as to be able in a certain sense to stand alone, and that you have affiliated conferences in Ireland, in France, in Eastern British America, and in Canada and Australia, so many Methodist centres, from which the light is shining all around, and these are some of the results of what our society has done for the world's conversion.

#### ENTHUSIASM DEMANDED.

The Rev. M. M. G. Dana, in the *Home Missionary*, emphasises a point that should be emphasised, with regard to what is needed for the highest development of the Home work.

Evidently it is not more machinery that is called for, but an immensely increased motive power to operate that which we already have. With all its opportunities and facilities, it is but a comparatively limited work this Society can do, *unless its resources be increased. It needs more men and more money.* On the unstinted supply of both depends its fullest efficiency for the future. The time has come when the churches must recognise their obligation to point their *young men of promise and devoted piety* to this work. An enthusiasm should

be kindled in reference to it, like to that which kept the armies of our country full. A new and popular interest needs to be awakened in the cause of theological education, and a more generous support should be henceforth accorded to the youth, who, amid many embarrassments, are preparing for the gospel ministry. How many of our churches have felt their responsibility in this matter, and with earnest prayer and loving benefactions turned to the colleges and seminaries, as the places whence must come the missionaries our country to-day is needing? Where is the Christian public sentiment which should have made this work of Home Missions to be a privilege and an honor in the eyes of our young men! Had it been held up as the great heroic work of the times, into which none should be suffered to go without the warmest sympathy and ample support of the churches, then would we have seen the Christian students from all our collegiate institutions hastening into it, and giving up the ignoble search for occupations of ease and pecuniary profit. The real heroes of the nation are our Home Missionaries. They are the men to whose toils we owe the Christian character of growing commonwealths. And we wait now for an army of such to enter through the open doors of present opportunity into these wide-reaching fields, and engage with consecrated ardor in this home-evangelizing effort. If the heart of the church is in this work, her sons will give themselves to it. If Home Missions is made a subject of constant prayer, its progress anxiously watched, the Sabbath schools interested in it, then will be awakened a new desire on the part of the young to be dedicated to it, and more generous contributions will flow into the Society's treasury. Let the churches pray for a quickened spirit of devotion to this sacred work, let them plead with our fathers' God to summon into it a multitude of men and women, who will forego ease and wealth and worldly honor for the sake of the Master, and

their native land:—the land which calls upon you, fathers and mothers, to give for its christianization, your choicest sons and daughters! The immediate want of the hour is young men of *earnest piety and thorough culture*, to shape the future of the country. Every unoccupied field in the West and South sends its appeal to the churches for devoted laborers. Every germinant community, as yet without the living preacher, calls to the Christian student to come and guide its moral growth, to found its institutions of learning and religion. Oh, what urgency there is in this cry borne to us from these fields already white to the harvest! In such an emergency as this, can it be that our young men of education are to be found wanting? Have the pressing demands of this work been sufficiently presented to them, and have the churches united in urging and sustaining the claims of so lofty a service? Not one of us, pastor or layman, is exempt from some share of responsibility as to this *deficiency of men*, for a work upon whose energetic prosecution our national existence depends.

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#### DR. NELSON.

Dr. Nelson, author of the "Cause and Cure of Infidelity," says, that for many years he had tried to persuade every infidel to read some work on the evidences of Christianity, and he never knew but two instances fail of conviction, and in these he did not know the result from want of opportunity. How few there are who avail themselves of this powerful means of affecting their fellow men. Use the printed page. It is a cheap and mighty instrument. Think of it.

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#### THE GOSPEL FOR THE WEARY.

In Cicero and Plato, and such other writers, I meet with many things wittily said, and things that have a manifest tendency to move the passions; but in none of them do I find these words.—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—*Augustine*.

**ITEMS.***Turkey.*

It is said that the Mussulman population of Turkey is rapidly decaying; that this arises from the method adopted in supplying the army, and the want of a medical staff to look to its sanitary condition. For the most part, in the market-places it is the peasantry of surrounding villages—the hardy young husbandmen, who are Greeks, Armenians, or Bulgarians—that are seen, but not the young Mussulman.

*Jewish.*

The Porte has authorized the establishment of a large Jewish model farm near Jaffa, and has made a large grant of crown land, permanently exempt from tithes, in favor of the enterprise, which will be under the control of the "Alliance Israelite Universelle."

*Spain.*

In Madrid, every effort has been made by the priests to get the Protestant congregations ejected from their several places of meeting; in some cases they have been successful; threats and imprecations have been freely uttered. In Saragossa a number of students endeavored to prevent the morning service, but the civil governor promptly aided the evangelist. Calming his fears, and insisting upon his conducting the service as though nothing had happened, he declared that any attempt to injure the minister should be over his dead body.

A new bill is passing, by which religion is to be excluded from the public schools; the object is to check the preponderance of the Romish priests in the education of the young.

*Italy.*

Italy is giving signs of an earnest religious movement. At Ravenna the services are attended by hundreds of persons, and at the end of the several lectures questions are asked and explanations given. At Guidizzolo, in Lombardy, a very prosperous school has been commenced, and the nucleus of a congregation formed. At Genoa the services, both on week days and

Sundays, are well attended, and the schools also, in which there are upwards of seventy scholars. Large and deeply interested audiences have also been gathered together at Termini, and Trabia, near Palermo.

*Methodist.*

In 1845, the Southern Methodists had 1345 itinerant ministers, and 495,283 members; now, 2645 itinerants, and 575,291 members. The Northern had in 1845, 3582 itinerants, and 665,220 members; now, 8830 itinerants, and 1,298,938 members.

*Baptist.*

The Baptist Home Missionary Society voted to purchase a church property in San Francisco for the use of the mission among the Chinese, and to employ Mr. Graves of the church South, in the mission work.

*Reformed (Dutch).*

From the Annual Report of the Board of Foreign Missions, it appears that contributions have been less than in the previous two years by \$24,000, and that the fiscal year closes with a debt of \$35,000. This deficit is not due to lavish expenditure, nor to any unusual expansion of operations. The gifts do not equal the demands of the work.

**THE TOTTERING OF HINDOOISM.**

At the London Missionary meeting, Dr. Lowe, medical missionary for Neyoor, said:—Look at India, and you behold a nation struggling in the throes of spiritual emancipation. Listen to the confessions which have but lately fallen from the lips of the votaries of her old religion, sublime for its antiquity, "Hindooism is sick unto death;" and again, "We are letting our religion go;" and again, "We can place no confidence in what our Shasters teach; they are but a heap of rubbish;" and yet again, previous to the passing of the bill in the Legislative Assembly of Calcutta, which severed forever the connection of Britain from idolatry in Southern India, in the native newspapers, in public and in private, the



confession was made, "We cannot get the people to support their own religion, we cannot get men to accept the responsibility; our temples are crumbling into ruins, and if the Government cut off their support our religion will soon be numbered among the things that were." Amid such clear intimations that Hindooism is tottering to its fall, we hear the piercing cry, "Father, give us light." While national calamities are subduing or have subdued the minds of the people, while an unprecedented desire for English education and for Western science and literature has been awakened, while so many powerful causes are in operation and so many pleasing and encouraging indications are visible, surely, Christian brethren, at such a time as this, India too has claims upon us which cannot with impunity be resisted; for if thou holdest thy peace at this time then shall their enlargement and deliverance arise from another place, and thou and thy father's house shall be destroyed, and who knowest but thou art come to the kingdom for such a time as this?

#### PASTOR HARMS' MISSION.

The Hermannsburg Missionary Society started by Pastor Harms, has not diminished its activity since his death. It has thirty-seven stations in Africa; of which twelve are in Zululand, eight in Natal, ten among the Bechuanas, and seven in other parts of South Africa. There are also five stations in India, and one in Australia; and we hear that two men were expecting soon to leave for labor among the Chinese of California. They received last year 50,311 thalers.

#### JEWS IN THE WORLD.

A recent computation gives the following enumeration:—

Europe,	-	-	-	4,968,525
Asia,	-	-	-	478,500
Africa,	-	-	-	1,010,000
America,	-	-	-	310,000
Australia,	-	-	-	10,000

Total number, - - - 6,798,229

#### MINUTES OF THE ASSEMBLY.

The price of the Minutes of the last Assembly—owing to their greatly increased bulk, and the consequent increase of expense in printing them—has, by order of the Assembly, been raised to *one dollar* per copy. They will be published with all possible dispatch.

Orders can be sent to

THE BOARD OF PUBLICATION,  
No. 821 Chestnut street, Phila., Pa.

THE PRESBYTERIAN PUBLICATION COMMITTEE,

No. 1334 Chestnut St., Phila., Pa.,  
or to the undersigned, No. 149 West  
Thirty-fourth St., New York.

EDWIN F. HATFIELD,  
*Stated Clerk of General Assembly.*

#### NEW BOOKS.

SAMUEL R. WELLS, New York, issues in very neat style *Life at Home*; or, the Family and its Members, by William Aikman, D.D. In a series of very readable chapters, Dr. Aikman discusses the various phases of social life, obligation and responsibility, with great good sense. The relations of husband and wife, parents and child, brother and sister, employer and employee, are treated clearly, soundly, wisely and faithfully. Social sins are boldly handled and severely rebuked. The book is a good one. 249 pp., 12mo, \$1.50.

We would invite the attention of our readers to the following recently issued publications.

FROM ROBERT CARTER & BROTHERS:  
*Katie's Work*, 60 cents;

*Consideration*; or, How We can Help Others, 60 cents; and,

*Roger's Apprenticeship*; or Five Years in a boy's life, 60 cents. All by Emma Marshall, one the best and safest of the writers of English juvenile books.

*Violet's Idol*; "Thou shalt have no other Gods before me." Of which it need only be said that it is by Joanna H. Matthews, author of the "*Bessie Books*." 75 cents.

THE REFORMED CHURCH PUBLICATION BOARD, Philadelphia, issue:

*The Adventures of George Rembrandt.* From the German of Harry Hoffman. A book of thrilling adventures in the Arctic regions, a boy's book with good tendencies. 241 pages, 16mo, 90 cents.

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Attica ch,	\$27 75	Madison ch,	100 00
Binghamton 1st ch,	223 00	Morristown South ch, additional,	100 00
Clinton 1st ch,	81 59	Newark, Roseville ch, in part,	750 00
Chester ch,	81 80	Newark 2d ch,	193 00
Dansville 1st ch,	61 72	Orange 1st ch,	180 00
Greenville ch,	30 00	Rockaway ch,	130 00
Gilbertsville ch,	20 50		\$1458 00
Geneva, "additional to last year,"	100 00		
Haverstraw Central ch,	20 00		
Ithaca ch,	27 00	Birmingham ch,	\$5 86
Lockport 2d ch,	16 00	Gibson ch,	22 00
Lima 1st ch, additional,	1 00	Harbor Creek ch,	3 00
McGrawville ch,	5 00	Northumberland ch,	12 00
Medina ch,	25 00	Philadelphia, Germantown Market Square	
New York City ch of Covenant, and		ch,	23 64
cards 785,	335 80	Pine Grove ch,	5 00
Olean ch,	14 00	Wattsburgh ch,	6 75
Ovid ch,	31 00		\$78 25
Pendleton and Wheatfield ch,	6 50		
Pike ch,	7 15	DELAWARE.	
Plainfield ch,	9 25	Wilmington ch	\$50 00
Rensselaerville ch,	5 00		
Rochester Central ch,	50 00		
Stamford ch,	10 00	OHIO.	
Syracuse 1st Ward ch, additional,	1 00	Toledo ch,	\$139 00
Unadilla ch,	4 75	Ripley ch,	10 00
Utica, Bethany ch,	117 14		\$149 00
Waterloo ch,	90 00		
Westfield 1st ch,	81 00	INDIANA.	
Westfield Sabbath-school,	25 00	Crawfordsville Centre ch,	\$45 78
		Fort Wayne ch,	48 00
	\$1507 45		\$93 78
NEW JERSEY.		MICHIGAN.	
Lafayette ch,	\$5 00	Allegan ch,	\$47 69

Ann Arbor ch,	86 75		
Bay City ch,	74 50	West Grove ch,	IOWA.
Cassopolis ch,	1 00		\$5 00
Deerfield ch,	4 00		
Detroit 1st ch,	111 63	Baldwin City ch,	KANSAS.
Edwardsburgh ch,	11 00	Black Jack ch,	\$6 00
Erie ch,	5 00	Humboldt ch,	9 50
Flint ch,	167 00	Lawrence ch,	10 00
Flint ch. special,	675 00		8 00
Homer ch,	50 00		\$33 50
Homer ch. special,	20 00		
Lansing, Franklin Street ch,	27 00	Yankton Agency, Pilgrim ch,	DACOTAH.
Lapeer ch,	73 25		\$6 00
Lapeer Women's Missionary Society,	15 00		INDIVIDUAL DONATIONS.
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Saline ch,	12 83		
Saginaw ch,	36 67		INTEREST.
	\$1561 30	Cerro Gordo,	\$11 50
		On Loans,	695 00
			\$706 50
ILLINOIS.			
Belvidere ch,	\$57 00		Total,
Cerro Gordo ch, (and Interest),	9 50		\$5832 08
Tuscola ch,	11 00		
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Elmira 1st ch,	5 00	Saginaw 1st ch,	25 00
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Greenville ch,	10 00		
Genoa 1st Congregational ch, "for year ending April 1st, 1870,"	5 00		\$55 13
Genoa 2d ch,	5 00	ILLINOIS.	
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Leroy 1st ch,	44 29	Tuscola ch,	13 00
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New York City ch of Covenant, additional,	150 00	Bloomington 2d ch,	\$7 00
Oneonta ch,	21 28	Thornton ch,	10 00
Pike ch,	5 06	Williamsport ch,	5 00
Richfield Springs ch,	9 00		\$22 00
Schaghticoke ch,	25 00		
	\$774 41	WISCONSIN.	
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	\$144 80		\$14 50
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	\$230 08		\$70 00
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