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REV. T. S. JOHNSON

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## Our Contributors.

### THE GREAT HYMN OF PROVIDENCE.

By Rev. Theodore L. Cuyler.

A correspondent expresses some surprise that in sketching the biographies of many of the foremost favorites in our Christian hymnology, no notice had yet been taken of Cowper's masterpiece. Certainly it was not for lack of loving admiration for a hymn which justly ranks among the half-dozen sublimest compositions in the whole range of sacred song. But it is not easy to say anything new about so familiar a production. Let us briefly sketch its remarkable origin, for the information of those who have often sung it through tears and yet never knew that it was born of tears, and trials from the most gifted poetic soul in Britain.

About the beginning of the year 1773 Cowper was residing at Olney, on the borders of Huntingdonshire. He had recovered from the awful gloom of that partial insanity which had cast its fearful cloud over his early manhood. Close by him lived and preached that robust man and minister of Christ, John Newton. They became as intimate as David and Jonathan; and it was from their very dissimilarity that there grew up such a loving fellowship between the bluff and brawny converted sailor, and the timid melancholy poet. Newton brought to Cowper just what he wanted—a devout spiritual guide, and a soul-cheering companion.

Between the two was originated and completed the rich and heaven-born *Olney Hymns*. To this famous collection John Newton contributed two hundred and eighty-six hymns—and Cowper added sixty-two. But the smaller contribution proved to be the more precious in weight of metal. Among Newton's many hymns are a few which God's people will always love to sing. But to that collection Cowper's genius brought those two gems of devotion "O for a closer walk with God," and "There is a fountain filled with blood." It yet remained for him to contribute one more—and one which ranks as the grandest *Hymn of Providence* in our mother tongue.

For seven years Cowper had been comparatively cheerful. The sun shone and the birds sang in his spiritual sky. But a foreboding impression of another attack of insanity began to creep over him. The presentiment grew deeper. The clouds gathered fast. It is said that he even meditated self-destruction, and left his quiet cottage to drown himself in the neighboring river Ouse! "Whether this statement be true or not, it is certain that he went forth from his house under the pall of an overwhelming gloom. Just while these black clouds of despair were darting their vivid lightnings into his suffering soul, the grandest inspiration of his life broke upon him, and he began to sing out these wonderful words—

"God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm."

For several years Cowper's splendid intellect was to be under a total eclipse. The penumbra was already darkening its disc. But in full view of the impending calamity, the inspired son of song chanted forth those strains of holy cheer, but Cowper's eye of faith saw Jehovah "riding above the storm." The heavens gathered blackness, but the ineffable smile of His Divine Lord lurked behind the tempest. The "hnd" of sorrow which was springing fast did have "a bitter taste"—the very wormwood was not more bitter—but O how "sweet the flower" that it unfolded!

This matchless hymn of providence which God put into the soul of His afflicted servant has been a "song in the night" to millions of His people when under the discouraging clouds of adversity. A beloved friend in the city of St. John's tells me that during the terrible famine in Lancashire, England, the work ran low at one of the cotton-mills. Occupation and wages grew less day by day. At length the overseer met the half-starved operatives, and announced to them the fatal tidings—"There is no more work." Flickering hope went out in black despair. One delicate sweet girl—this and heart with suffering—arose amid the pale-broken company and began to sing the cheering words she had learned in the Sunday school:

"Ye fearful saints, fresh courage take!  
The clouds ye so much dread,  
Are big with mercy, and shall break  
In blessings on your head."  
"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

A sun-burst of hope came over the despairing company when the sweet strain was ended. It proved a prophecy. For the proprietors determined to struggle on a while longer—and are long that mill was running again at full work. This scene was a parable. It had its counterpart in the darkest hours of our nation's conflict, when we once heard Cowper's sublime lines quoted in a vast patriotic meeting amid tears and thunders of applause. Thousands of God's children have chanted these stanzas as they walked through "valleys of death-shade." Blessings and honor and praises to Him who giveth us such songs in the night!

Such was the history of Cowper's unrivaled hymn of providence. We close our biography of an old and familiar hymn by presenting a new and exquisite

evening hymn which most of our readers never saw before. It is to

### Christ the Healer.

At even, 'ere the sun was set,  
The sick, O Lord, around Thee lay;  
In what divers pains they met,  
O in what joy they went away.  
O more, 'tis ev'ning, and we,  
Oppressed with various ills, draw near;  
Whis if Thy form we cannot see,  
We know and feel that Thou art here.  
O Saviour Christ, our woes dispel,  
For some are sick, and some are dead,  
And some have never loved Thee well,  
And some have lost the love they had.  
And some have found the world is vain,  
Yet from the world they break not free;  
And some have friends, who give them pain,  
Yet have not sought a Friend in Thee.  
And none, O Lord, have perfect rest,  
For none are wholly free from sin!  
And they who fain would serve Thee best,  
Are conscious most of wrong within.  
O Saviour Christ, Thou too art man,  
Thy kind but searching glance can scan  
The very wounds that shame would hide.  
Thy touch has still its ancient power,  
To word from Thee can fruitless fall;  
Here in this solemn evening hour,  
And in Thy mercy, heal us all.

### CALVINISM.

As I have been taught it by man, and as I have learned of the Lord to love and to preach it.—Its Influence on the Missionary Spirit.

[This paper was read by Rev. John Thomson, D.D., before the Synodical Foreign Missionary Convention in this city, on the 21st ult.]

Calvinism is simply CHRISTIANITY SYSTEMATIZED, and while it presents Christian doctrines in closely allied and logically connected forms, in so far as the are revealed, it goes not a hair's breadth beyond the Revelation, and leaves all inferences and deductions which human reason may draw from these forms, to be settled between the individual conscience and God. It brings out in bold relief these three things about God: God's sovereignty, God's veracity, God's love; and it brings out these three things about man: the original rectitude and purity of his being, up to his measure as a creature; his subsequent loss of this, and of all associated necessarily with this, such as God's favor and fellowship, and consequent misery and helplessness; and the certain recovery and restoration of all of the same whom in His sovereignty God has ordained unto eternal life, up to his measure as a creature.

Calvinism, recognizing the Father, Son, and Holy Ghost, three persons revealed in Holy Scripture as "the Godhead," pledges the whole Divine veracity. In Holy Scripture, which also it recognizes as "given by inspiration of God," Calvinism discovers before the mind of God an object, man; in the mind of God a purpose, to redeem man. In the selection of the object, and in the formation of the purpose, and in the agency whereby the purpose shall be accomplished, and also in the bonds which it shall extend, it recognizes alike His sovereignty and His love. His Word revealed, it makes it soft and purifies it; when it has held of the peculiar tenets of the system, but rises into visible form and shape before him. From original sin through the whole region of "the points" up to the final perseverance of the saints, the system stands embodied before him. Whether he knows it or not, he is a Calvinist of the purest water if he is anything at all.

The whole nature of the system, its godliness, its Scripturalness, its naked, honest, and noble life, and its character of reason, its logical arrangement, and its unadorned accuracy of statement, its God-ward looking eye, grow wonderful in the admiration of the man that reads and digests it. It declares, whether he knows it or not, he is a Calvinist of the purest water if he is anything at all. It enlarges the mind and purifies the heart, it reduces human life into harmony with itself, and digests it into a character of consistency, his plans from fickleness, his efforts from desultoriness, his faith from uncertainty, and his hopes from the fear of disappointments.

This system, which is the life of heroes and martyrs and reformers and missionaries are made. There is the single eye, and hence that certainty of faith and that concentration of effort, working contrarily, as Shakespeare has it, "the single eye of heaven," and when it gets hold of a man's will, it is to guide it; and of his affections, it is to hold and to keep them pure for God. Enlarging the mind and purifying the heart, it reduces human life into harmony with itself, and digests it into a character of consistency, his plans from fickleness, his efforts from desultoriness, his faith from uncertainty, and his hopes from the fear of disappointments.

But while Calvinism recognizes God as everything to humanity, it does not declare of man that he is nothing. It is not true, as has been alleged, that Calvinism "makes everything of God, and nothing of man." It presents man without God as yet the object of divine pity, and man redeemed in Christ as the object of divine complacency, and even delight. In both states the powers and faculties of His nature are recognized, and their operations are allowed, and as the powers and faculties of His own creature, God in offering to man, and bestowing upon man His great salvation, deals with him. Hence the singularly expressive words of Scripture: "the cords of man, the bands of love." Though as nothing in His own eyes, and less than nothing, dust and ashes, when those inner eyes of His being are opened to see God, yet even then man is something to God. Yes, he is something when he can evoke that divine pity; and he is more when he can call forth into open manifestation that infinite and eternal love; although in the former state his pitiable just lies in his godlessness, and in the latter it is God's indwelling in him that commends him to God's favor, and enables him for God's fellowship.

How then in all this does Calvinism represent God in relation to man? Just in this two-fold light: "At work for man," and "At work in man"; but how far, and to what extent? In the latter "according to His eternal purpose," or "according to the good pleasure of His will"; and most certainly in this are embraced "all of mankind whom the Father hath given to the Son." And in the former, up to the

unsearchable riches of His grace in the gift of His well beloved and only begotten Son. God at work for man's salvation, and God at work in man persuading and enabling him to accept of that salvation, and still and more and more at work in man, a partaker of that salvation to the end that the legitimate results of it may in the fulness of the times be manifested, he the saved man being made a co-worker with God, the worker against God made a willing worker with God, and all the more a willing worker with God, and for God, because now he sees that he owes all he has, and all he hopes for, to God through Jesus Christ.

With the questions, and inferences, and difficulties that human reason may extract from Calvinism or associate with it, Calvinism as a system has nothing to do. It takes no account of these, and makes no provision for them farther than this, "God is to be trusted, there is His word." It recognizes that to human reason are difficulties, but only difficulties because God's ways are not fully understood. And they cannot be fully understood because they are not fully revealed. In so far as they are revealed man is commanded to receive them, and as for the fuller elucidation of them he is required to walk by faith, and wait.

There are two tests of the truth and power of Calvinism that strike me at this moment. The first is a simple fact. A man may be an Arminian in the lecture-room, or even when preaching his own great powers in the pulpit; but if truly alive to the love of God in Christ Jesus, even though he be subject to man's infirmities, when on his knees he is an uncompromising Calvinist, praising God he is a Calvinist, confessing his sins he is a Calvinist, acknowledging God's mercies he is a Calvinist, exhibiting in word and deed his whole and constant dependence on the mighty power of God he is a Calvinist, and reaching forth unto eternal life, His gift, he is a Calvinist.

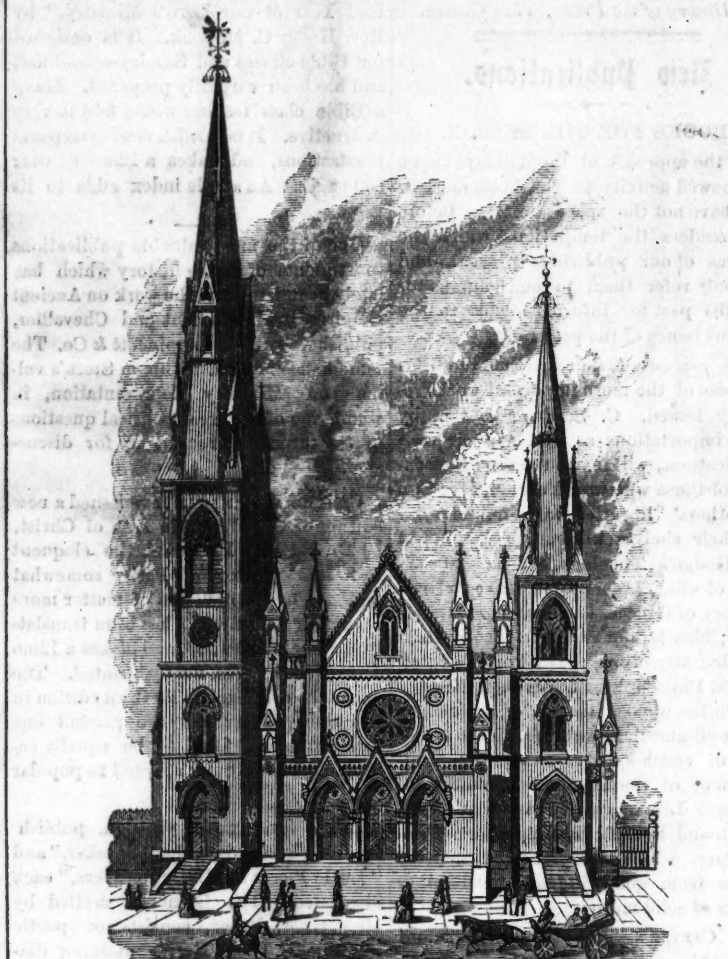
The second is, a foreign missionary, among whatever tribe or people he may labor, cannot be other than a Calvinist with the aid of a man's mind; it declares it; the system but rises into visible form and shape before him. From original sin through the whole region of "the points" up to the final perseverance of the saints, the system stands embodied before him. Whether he knows it or not, he is a Calvinist of the purest water if he is anything at all.

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ROSS-ST. CHURCH, BROOKLYN, E. D.

The above is not a fancy picture of a church, but a just completed reality, which may be seen in all its fine proportions, with its German Gothic facade, on the highest ground of the Eastern District of Brooklyn, four or five blocks from the river, between Bedford and Lee avenues. It is something new, at least in material: the pioneer in iron church architecture, preserving all the beauty of form and finish of the most expensive structures, and yet at a moderate cost. It seems to be a long step toward the solution of the difficult problem of how to build large churches, with graceful tower and steeple, and yet no mortgage upon them. Mr. Talmage's huge Tabernacle is built of the same material, and how resonant it is of the Gospel and the great organ, we all know. But its style is rather too similar to that of a vast tent for a circus or a hippodrome. It is not at all ecclesiastical in its architecture, from the Gothic Revival style, which is the form is admirable for a mass-meeting, but the latter is a model for all who desire ample dimensions, and yet the preservation of the time-honored associations of arrangement and outward form.

This new church tells its own story at once. If it has not the sombre dignity of brown stone, the beholder is yet in no doubt as to its sacred purpose. The prevailing external color is olive free stone, varied, however, by the white and highly finished medallion metal, which covers the tower and steeple, and glistens in the sunshine.

The outside dimensions of this church are 87 by 110 feet, connecting in the rear with a large brick chapel on Williams street, which has a central front door open into a vestibule 34 feet long, and that in either tower to a side passage six feet wide, running the whole depth of the building and opening through the main structure, into aisles or passages for the convenience of a large audience. It is probable that one-half of the 1500 persons which the pews will seat, will pass through these "lean-to" aisles. They seem an admirable device for convenience and quiet of assembly, and for shutting out all noise from the contiguous blocks when these are built quite up to the church on either side.

The easy, solid walnut pews are reached by two central aisles connecting with the vestibule, and four aisles on each side connecting with the doors of the side passages. They are arranged in concentric circles, with the pulpit for the center. The floor slopes gently toward the pulpit, and thus no device is wanting to make the auditorium perfect in every part. The monotony of pewed seats is broken at the front end of the church, where the width of the aisle four pews being raised off in square for galleries. These are to be seated with chairs of a handsome and uniform pattern—an experiment which can be readily set aside if not found to be convenient. Although 72 by 102 feet in the clear, no apprehension is felt but that the auditorium will prove a very easy one to span in. Its side walls and ceiling are covered entirely with iron, relieved by moulded decorations, consisting in part of projecting columns resting on octagon columns, and supporting the arched ribs of the ceiling. The columns are of polished metal, with white and gold ornamental caps and bases. The entire ceiling is of iron, over which are formed deep-moulded panels studded with gold stars on a sky-blue ground. The effect of the whole, as the light is let in through ornamental windows well up on either side, is very pleasing. The gold gallery is in the rear of the pulpit, and the organ, a very fine and powerful one, is placed in the rear of the gallery, and is obtained between the church and chapel, and a liberal provision is made for a church parlor, for session and committee rooms, for the pastor's study and for a kitchen, with every convenience for use at social gatherings of the congregation.

Though not so constantly in the public eye as some of the congregations of Brooklyn, this Rossett Presbyterian church, of which the Rev. Charles S. Pomeroy has been the only pastor, is really one of the best managed, and in all respects one of the most prosperous church enterprises in all that great city. And those who are competent to judge, seem to regard this "new departure" in church architecture, whereby a hundred and twenty-five thousand dollar accommodations are secured for half the money or a little less, as not the least of their triumphs.

### THE CONGREGATIONAL COUNCIL.

How it looks to them in New England. A gentleman of very high position in Massachusetts, to whose opinions we always defer with great respect, sends us the following as the New England interpretation of the late Council at Oberlin. We do not doubt that it expresses the views of many of their best ministers and laymen. We would only say that we find a difference among themselves as to the bearing of the action there taken, one slight proof of which may be given in the fact that the editorial in THE EVANGELIST, which the following letter is a reply, was written by a leading Congregationalist, who was himself present at the Council at Oberlin. Evidently there are two tendencies at work in the Church, but we devoutly hope they will not work any antagonism, but only stir up the whole body to increased activity. We rejoice in all the signs of healthy growth and ever enlarging usefulness.—ED. EVANG.

I have read your article headed "The Congregational Church," and do not understand the tendency of things in New England as you do. The idea expressed by that term implies an organization with legislative and judicial powers,—at least an organization which the members of the churches subordinate. This is radically different from the organization at Oberlin. That body is nothing but a National Church, which is maintaining what has been called ever since the Cambridge Platform, "the fellowship of the churches," only it is on a national scale. We teach in the National Church, and in the "State Conferences," and the "County Conferences," all to give effect to the fellowship of the churches. From what I know of Dr. Webb's opinions I should understand his remark, which you quote, as the expression of a sanguine hope that all Christian Churches would become Congregational, but not that Congregational churches would merge in a National Church. I was present at the Congregational Club, when some eight or ten delegates to Oberlin made reports of what was done. No one who heard them would suggest that they were, as you suggest, but the contrary was strongly expressed. The Congregationalists are becoming more denominational,—I think more so than ever before. There is a great dissatisfaction with the clergy of a past generation, for their policy under the "Plan of Union." They seemed to be possessed of a lust of power over the laity, in whose capacity to manage their own affairs they had no confidence. There were Federalists; very premen, but distrustful of the people. Many of them favored making all our churches beyond New England, Presbyterian; and many laymen who emigrated to Western States as New York and Ohio for example, and States beyond, have complained that the ministers "carried over" churches to Presbyterianism, in a way not very frank and open. It is a pretty general opinion here, now, it is better to be separate, than have such a feeling exist. But let these be bygones. Let us see our own case, and let us see if the laity of a Congregational church shall prove incompetent to decide who shall be admitted as associates, and how their affairs shall be managed, and let the ministers and ruling elders rule over them and exercise authority upon them, provided they can do it better.

We Congregationalists are going a great many different ways, if the movement of the Orthodox good many Unitarians now "stand where Dr. Channing did." With a pretty extensive acquaintance with the Orthodox ministers and laymen, I think the Duty of Christ was never held more firmly, and not nearly so intelligently as now, by the Orthodox ministers and churches of New England. A Rationalist minister who does not believe that Christ was more than a man, or that a miracle is possible, or that the Bible is more than a man's production, told me, and apparently believed it, that "hundreds of our Orthodox ministers and church members believed as he did"; and when I expressed my belief of the contrary, he tried to convince me that "I myself believed as he did." Many Unitarians will tell you that our Orthodox people "are generally Unitarians at heart"; when, as I think I know, the doctrine of eternal punishment was never more firmly held than now. A very intelligent man, as to some matters, told me lately that "nobody believed it." It is a pretty general idea among Unitarians that nearly all improvement in refinement and courtesy and education among the Orthodox people is due to their influence, and as they do not increase in numbers, they proudly congratulate themselves that they are doing great good in converting other denominations. Meanwhile our churches are generally prosperous, with a vastly larger proportion of young people than churches of any other denomination, with hardly any converts, and I think a growing activity and zeal.

Meanwhile some changes are going on. Harvard College used to be very exclusively Unitarian. Now it treats all impartially. There are said to be some sixty or more Orthodox students, who hold prayer-meetings, take seats in Orthodox churches, the College corporation paying for their seats, and join Orthodox Sabbath-schools. And I am informed that lately a student in the Divinity School was licensed as an Orthodox preacher, and that his examination was not only satisfactory, but more,—it was delightful to those who were at first supposed to listening to his examination. Dr. Peabody delivers excellent lectures in the Boston course. He is to deliver one during the next winter. President Hopkins is to deliver a course of lectures this month at the Lowell Institute, expressing his views of moral and religious duty, and the Lowell Institute is managed by John A. Lowell, Esq., who is a Unitarian, but admitted Dr. Hopkins as a lecturer in both his lectures on moral philosophy, and admits other Orthodox lecturers. On the whole our "rope of sand," as it is called, does not seem to grow weak yet.

### HISTORICAL SKETCH OF PRESBYTERIANISM IN THE UNITED STATES.

Nearly a century elapsed from the landing of the Pilgrims on Plymouth Rock in 1620, before the Presbyterian Church in America had a name to exist. A few little churches indeed had been formed in Maryland as early as 1682. But it was not until the beginning of the eighteenth century, in 1706-6, that a small number of ministers, with their feeble and scattered churches, united to form the mother Presbytery of Philadelphia. The leading spirit among them, honored as the founder of the Presbyterian Church in this country, was Francis Makemie, a native of Ireland, educated in Scotland, and a missionary pioneer on the borders of Virginia and Maryland.

His life, although we can only catch glimpses of his wonderful activity, was full of romantic incident and self-denying effort. In his sphere of labor, he combined the duties of the pastor and the itinerant. To the feeble congregations which he organized, he was a primitive bishop. In his travels by land and sea to provide them pastors, he was a modern apostle. We find him at one time controverting the Quakers of that day, who compassed sea and land for proselytes, and came in frequent collision with him. We meet him again in conference with his bosom friend, Andrews, pastor of the church in Philadelphia, devising the organization of a Presbytery. He visits Boston, to solicit the cooperation of Cotton Mather. He crosses the ocean to bring back as fellow-laborers, Hampton and McNish. He preaches at New York without the Governor's license, and for that crime, on an authority which the historian Brodhead has shown to be forged, is arrested, cast into prison, and released only after he had evinced the heroism of a martyr, and on the payment of heavy costs.

Some half a dozen ministers, with the representatives of their churches, constituted the first Presbytery. They were scattered abroad like sheep in the wilderness. Neither Maryland, Delaware, Pennsylvania, nor New Jersey could boast much more than a single church able to support a pastor. New and feeble organizations, however, soon began to spring into existence, and to call for help. Their membership was heterogeneous enough. It was derived from England and Wales, Scotland, and the North of Ireland, and not least, from New England. The Reformed Churches of Europe were represented in it, and when the Presbytery sent abroad its appeal for help, it applied not only to Great Britain, but to the Continent.

In spite of poverty and a sad deficiency of ministers, the churches multiplied. At the close of the first decade of its history, the one Presbytery had become three, and constituted a Synod. A church was gathered in New York. Several pastors on Long Island joined the new body. Emigrants from the North of Ireland poured into the new Pennsylvania settlements. The New Jersey churches, planted and manned largely from New England, proved a valuable accession of strength. The Log College of Neshannong, under the venerable Tennent, sent forth able and earnest, if not classically trained, pastors.

There was arduous struggle, but steady progress. The pastors were of diverse nations and training, but only the more fitly represented the churches. If alienations existed, they found but occasional and transient expression. And yet diverse elements were combined in the single Synod. The advent of Whitefield brought them into collision. Excited prejudices were aggravated by personal antagonisms. The old Synod was torn in sunder, and after some delay the New Side Synod of New York was formed, embracing the New Brunswick Party whom the Old Side had cast out.

Seventeen years the division lasted (1741-1758). The New Side, reinforced from New England, and successful in their effort to establish Princeton College, waxed stronger and stronger. The Old Side, with a broad field at the South, which properly belonged to them, was barely able to hold its own. Time taught both sides wisdom. It softened old animosities, and allowed the two parties to coalesce in a single Synod, and cooperate, with few exceptions, as if the division had never occurred.

At this date the number of ministers was about ninety, but these were outnumbered by the churches, or congregations, in a proportion probably of more than two to one. The Southern field, including Virginia and the Carolinas, invited at once the special attention of the reunited Synod. It was emphatically missionary ground. In Virginia, the Episcopal was the established Church, and Dissenters were sometimes harshly used. Yet congregations were gathered, east as well as west of the Blue Ridge, and the celebrated Samuel Davies, afterward President of Princeton College, manfully vindicated the cause of religious liberty. In spite of obnoxious laws, the Presbyterian Church planted itself firmly on the soil of the Old Dominion, and manifested a life and vigor full of promise for the future.

In South Carolina also, Presbyterianism had to contend with intolerant legislation, and its progress was slow. For many years the churches stood aloof from the Synod, and yet to a considerable extent were supplied by its ministers. North Carolina was more favored, and the annals of missionary labor display few examples of more arduous and self-denying effort than were exhibited by those who first planted Presbyterian institutions upon its soil. Year after year the Synod deputed some of its most energetic ministers and most eminent pastors to

visit the region, and organize and cheer the feeble churches.

Such was the Synod's work—emphatically missionary work—from 1768 to 1775. With feeble resources, it accomplished much. It explored its broad field, and culminated it to the best of its ability. Churches were organized on the line of the Hudson, in Western Pennsylvania, and in the Shenandoah valley. Schools were established, destined to expand into Colleges like Washington, Jefferson, and Hampden Sidney.

Amidst these scenes of activity and promise, broke out THE AMERICAN REVOLUTION. It put a sudden stop to missionary efforts. The Synod often had barely a quorum. Hostile armies traversed the country, and Philadelphia was for a time in possession of the enemy. Their hatred was directed especially against Presbyterians. Presbyterian ministers were accounted ringleaders of sedition and treason. Some were driven from their homes and their flocks. Others accompanied their parishioners to the camp and battlefield, and performed noble service as nurses and chaplains. The history of the Revolution would be incomplete if it did not record the spirit and services of men like Witherspoon and Danfield, Caldwell, Green, and Tennent. Their words were inspiring. They cheered the hearts of the soldiers, and nerved them to deeds of daring and to patient endurance.

The triumph of our arms brought peace to the country, but it revealed the disastrous effect of war upon the churches of the land. Some of the edifices had been used as hospitals; some had been fortified and subjected to assault; many had been desecrated by violence; and some burned. In many cases the congregations had been scattered, and only a feeble band remained to gather again in their solemn assemblies.

There was much to dishearten, but there was also much to encourage: The Presbyterian Church came forth from the conflict with a noble record, and not a stain on her banner. She had commanded admiration, and won sympathy. As the future of an independent nation began to unfold grandly before the eyes of its leaders, they prepared themselves for their high duties. It was determined that the old Synod should be divided into four, and a GENERAL ASSEMBLY constituted, as the highest authority, and a bond of union for the Church.

With great deliberation, the Constitution was framed. The draught was submitted to the Presbyteries, and carefully considered. In 1789, after amendments had been introduced, it went into effect, almost contemporaneously with the Constitution of the United States. The step taken was premature. On its western border the Church was already rapidly extending. There were Presbyterians, loyal and true, among the pioneers who first floated down the Ohio in their frail skiffs, or threaded their dangerous way over mountains and through forests to Kentucky and Tennessee. Nor in their new homes did they forget the lessons of ancestral piety. Sometimes they invited their old pastors from the East to share their lot in the wilderness. The Synod of Virginia sent out to them some of her noblest young men, whose after service rendered their names memorable, and whose hardships and daring, and stirring eloquence, have left their impression on Presbyterian history beyond the mountains.

If the missionary field of the old Synod had been vast, that of the General Assembly was broader still. West and north of Albany there was not a single "abandoned church." The wilderness of Central and Western New York—how covered with churches—had only here and there a scattered wilder, dependent upon some itinerant preacher for the occasional privilege of public worship. Soon new regions beyond were to be opened to civilized enterprise. Louisiana Territory, ere long to be carved into States, sent to the Synod of the Carolinas her Maccabean cry. Tennessee and Kentucky called to the Synod of Virginia, while Western Virginia and Pennsylvania were struggling to sustain the standard of Presbyterianism, and scores of feeble congregations in various directions appealed earnestly and pathetically to the Assembly for aid.

It was a day of small resources, but of large deeds. The romance of Foreign Missions reflected in the experience of the men sent out by the Assembly, in response to the urgent invitations from feeble congregations. Across rivers, through swamps and pathless forests, over mountains and amid dangers even from stealthy foes, they pursued their hazardous way to visit the scattered sheep in the wilderness, cheered by the welcome with which they were greeted at last. Much of what they did and suffered has passed without the record of the pen, but it is traced in the prosperity of the churches to which they ministered, and the institutions founded by their labors.

It was out of the necessities of that state of things that sprang, in 1801, the celebrated "Plan of Union." The contracting parties by which it was formed were the General Assembly on one side, and the Connecticut General Association on the other. The leading ministers of the latter—Drs. Dwight, Strong, Backus, and Edwards—were strongly Presbyterian, and all thought of denominational rivalry was lost in the anxiety to secure peace and unity to the new churches on the Western frontier, where Congregationalists and Presbyterians were settled side by side. Its success for a generation corresponded to the fond anticipations of its framers. Central and Western New York were developed under its auspices, and sectarian conflict was almost unknown. Many churches, however, cher-

ishing their early associations, retained a Congregational instead of Presbyterian organization. It was only when their peculiarities had excited jealousy, and their strict Presbyterian conformity was made a party question, that the Plan of Union was denounced as a departure from constitutional standards.

Major existence attested an emergency grave enough, in the view of its framers, to warrant such a departure. This emergency was the unprecedented rush of population westward from the New England hive. The story sounds tame in our ears to-day, but it was wonderful—almost incredible—then, when Albany was the gateway to the West, and a steady procession of loaded wagons poured through its streets to the El Dorado of the Genesee valley.

It is not strange that in such circumstances missionary societies should be multiplied, and voluntary benevolent enterprise should seek out the readiest channels. The movement that favored them began in England before the close of the last century. In England and Scotland missionary societies were formed, and hailed by large classes of devoted Christians with enthusiasm. In 1797, the New York Missionary Society went into operation. Almost at the same time the Connecticut General Association began to act as a missionary organization, and an act of the Legislature authorized them to raise means by contributions from the churches. In Massachusetts, at Albany, and elsewhere, steps were taken to establish kindred organizations. At Philadelphia, Dr. Ashbel Green was disposed to adopt the precedent, and organize a local missionary society. No one seemed to think of the Assembly as itself the proper agent for conducting missionary work. Its efforts were for years almost exclusively limited to sending out candidates and pastors as itinerants, exploring the different fields, and organizing churches which were left to take care of themselves.

In such circumstances, local missionary zeal supplemented the deficiencies of the Assembly, and its cooperation was welcomed. It is true, these detached efforts were conducted with little system. The Synods, the Connecticut Missionary Society, the New York Society—not to mention others—all shared in the work. The field was wide enough for all, and they rarely came into collision. The good, moreover, which they accomplished was great. Yet every report which was brought back by the itinerants told that the field was wide, and that the laborers were few. It was evident that some new and more comprehensive plan must be adopted. The itinerant performed his mission, but the churches which he visited had none to care for them when he was gone. The feeble plant that he had nurtured was left to wither in neglect.

In these circumstances sprang into being, in 1821, the Domestic Missionary Society at New York, five years after (1826) to be merged in the American Home Missionary Society. By many its organization was greeted as one of the most hopeful signs of the times. On the list of its officers in the first years of its existence, were found some of the most honored names in the Presbyterian Church. From New York, Pennsylvania, Ohio, Kentucky, and some of the more Southern States, came back gratulations which hailed the Society as the Star in the East! Its resources increased rapidly. Its missionaries were sent forth by scores and hundreds. Some of them were inexperienced. Some had little sympathy with Presbyterianism, and the churches which they organized were frequently Presbyterian in name.

In such circumstances, dissatisfaction arose. Mutual jealousies were provoked. The Society seemed in some cases to displace the Assembly, and take its work out of its hands. Churches which figured in the Assembly's minutes, and ministers whose names appeared upon the roll, were believed to be in feeble sympathy with the churches, and hostile to the methods which many deemed essential to its proper development.

In such circumstances, it was not difficult to devise complaints and frame charges. The earliest phase of party conflict was that which set up the claims of voluntary societies against ecclesiastical Boards. If the former were to perform substantially the whole work of the Church, the Assembly might resign its functions, and surrender its authority to irresponsible and self-constituted parties. Indeed, it might consider itself as practically superseded. It could be no longer a bond of union for churches that looked elsewhere for sympathy, direction, and support.

The conflict was not long suffered to remain local. It divided Presbyteries and Synods. The friends of voluntary societies were mainly from New England, and just at this juncture New Haven theology developed its peculiar features, and divided churches and pastors. Imported into the Presbyterian Church, it met champions and assailants. Alienation and discord were multiplied, and good men were ranged on opposite sides.

Slavery, too, at this juncture threw its weight into the scales. It threatened even then to divide the Church. In the General Assembly it was warmly, if not bitterly, discussed, and Southern delegates returned to their homes disposed to counsel desperate measures. Theological predilections and sympathies counted less with them than "conservatism," on the question of "the domestic institution." The strong anti-slavery leanings of the New England element of the Church, repelled them, and this element favored voluntary societies, and was more than lenient to the New Haven theology.

Thus the lines were drawn. No time was given for cool reflection. No plan of conciliation seemed feasible. With many the emergency was, or appeared to be, critical. The Church would be revolutionized; it would cease to be Presbyterian unless it asserted its authority, took its missionary work into its own hands, and excluded the foreign element.

The "Plan of Union" offered the weak point, where a decisive blow might be struck. It was no part of the constitu-

tion of the Church. It had been acquiesced in for a generation, and in many respects had worked well. But it had multiplied churches that were strictly neither Presbyterian or Congregational. It had sent "Committee men" instead of elders to the Assembly. It had strengthened the hold upon the Church of a theology which was regarded as inconsistent with the authorized "standards." It had again and again sent to the Assembly delegates enough to defeat the declared preferences of genuine Presbyterians.

Every hour's delay, it was believed, increased and extended the evil. The wild-fire of enthusiasm burst forth in connection with revival measures of a questionable character, which yet added tens of thousands to the Church. The North and West were drawn more and more strongly into sympathy with societies which divided the energies of the Church.

In these circumstances the memorable Assembly of 1837 met. Amicable division was proposed, but the project failed. Then the "Plan of Union" was abrogated, and the four Synods which had been formed under it were excised. Hundreds, who were not connected with them, sympathized with what they regarded as the constitutional right of the Church.

Henceforth, for nearly a generation, the Presbyterian Church was severed into two branches. One was unencumbered with foreign elements, and increased rapidly. The other lacked homogeneity. By its antecedents it stood committed to cooperation with voluntary Societies, and it was years before it found out how incompatible with the true interests of the Church was the act which surrendered its own work to irresponsible hands. But years brought experience, and experience wisdom, and ere reunion was contemplated as a serious project, the two branches of the Church were nearly unanimous in holding that the Assembly could not demit its functions in behalf of Societies, over which it had no control.

But while this change was taking place another was going forward, scarcely less significant to the Church, and more eventful to the country. That branch of the Church which was most pronounced in its anti-slavery record, was released from its Southern connections by the voluntary withdrawal of its Southern churches. The other had to wait but a few years longer when the civil war rent it asunder, and its loyal sympathies revolted at any alliance with Slavery. The system itself was doomed, and when it fell, the last barrier to reunion gave way.

What followed is fresh in all minds and need not be repeated. Our readers are familiar with the steps by which the long sundered branches of the Church were again brought together. The Providence of God has favored the restored harmony. On the basis of the same standards, no longer alienated, but united as brethren, the constituent elements of the Church have shown their common loyalty and the enthusiasm of their new hopes, by an instance of continued effort and liberal charity that has no parallel in the history of the country, if indeed of the world.

The great and powerful Church of today contrasts strangely with that petty communion which little more than a century and a half ago, constituted the sole representative of Presbyterianism on the continent. It has stretched out its branches unto the sea and its boughs unto the river, till its representatives, meeting in General Assembly, span the broad territory from the Atlantic to the Pacific. The outposts of its missions are more than a thousand miles west of the point which it had reached when the Constitution was framed, little more than eighty years ago. Millions have been brought under its influence. Colleges and Seminaries have been multiplied subject to its control, and working powerfully in support of Evangelical Christianity.

Yet a greater work than this has yet achieved is now upon its hands. Glance on the Map of the Church, and see how sparsely—over broad tracts—its institutions have been planted. The memories of past achievements should inspire the hopes of the future, and nerve to fresh effort. Our rapidly multiplying millions appeal to the sympathies and resources of all branches of the Church of Christ. In laboring to extend and strengthen the Presbyterian Church in these United States, we are working in the most direct manner to save our country and the world.

PATRIOTIC PRESBYTERIANS.

To the Presbyterian clergy the enemy felt an especial antipathy. They were accounted the ringleaders of rebellion. For them there was often not so much safety in their own dwellings as in the camp. When their people were scattered, or it was no longer safe to reside among them, the only alternative was to flee or join the army, and this alternative was often preferred. Not unfrequently the duty of the chaplain or the pastor exposed him to dangers as great as those which the common soldier was called on to meet. There was risk of person, sometimes capture, and sometimes loss of life. Some ministers fled for safety. Dr. Rogers was found to absent himself from New York till the close of the war; McKnight of Shawbury, N. J., was carried off a captive; Richards of Rahway, N. J., took warning and fled; Dr. Buell of East Hampton, L. I., who remained at his post, repeatedly ran imminent risks even from the men whom his wit and urbanity usually disarmed. Dr. Field was saved from capture at Trenton only by the timely warning of a friendly Quaker. At one time, while the enemy were on Staten Island, he preached to the soldiers in an orchard on the opposite side of the bay. The forks of a tree served him for a pulpit; but the noise of the singing attracted the notice of the enemy, and soon the voice of praise was interrupted by the whistling of balls. But the preacher, undismayed by the danger, bade his hearers retire behind a hillock, and there finished his sermon. Daniel McCulla was confined for several months in a loathsome prison near Quebec. Nehemiah Greenman, of Pittsgrove, N. J., fled to the wilderness to escape the indignities so largely dealt out by the enemy to the Presbyterian ministers. Azel Roe of Woodbridge, N. J., taken prisoner by the enemy, was for some time confined in the old sugar house. He came near having a fall in a small stream which the company had to ford on the way. The commanding officer polite-

ly offered to carry Mr. Roe over on his back. The offer was accepted, and the suggestion of Mr. Roe to the officer, that he was pistol-ridden now, if never before, so convulsed him with laughter that he was like to have dropped his load. Less mirthful was the experience of John Rosburgh, of Allentown, N. J., first a private soldier and afterward chaplain of a military company formed in his neighborhood, and who was shot down in cold blood by a body of Hessians, to whom he had surrendered himself a prisoner.—Gillett's History of the Presbyterian Church.

New Publications.

BOOKS FOR THE SEASON.

At the approach of the holidays there is renewed activity in the book market. We have not the space to array before our readers the temptations which the shelves of our publishers present, and can only refer them to our columns for months past for information as to the various issues of the press.

We can note little more than the titles of some of the more important works recently issued. C. Scribner & Co., by their importations as well as their own publications, will invite the special attention of those who would enrich their own or others' libraries with new books. On their shelves the purchaser will find Dr. Hodge's Theology, the second volume of which is soon to appear; Curtius' History of Greece, in process of publication; Max Muller's volumes, with their peculiar attractions; Dr. Porter's Intellectual Philosophy; Ueberweg's History of Philosophy—a marvel of condensed and well-digested research, the first volume of which appears as the earliest instalment of the Theological and Philosophical Library, edited by Professors Smith and Schaff; The Speaker's Commentary, which has received merited praise from good judges; and other works of solid merit.

At CARTER'S will be found President McCool's works, including his "Intuitions of the Mind," his "Christianity and Positivism"; a rare illustrated edition of the "Scots Worthies"; Bickersteth's noted poem, "Yesterday, To-day, and Forever"; to say nothing of a very select class of popular religious and devotional books.

RANDOLPH offers a very large assortment of the current issues of the press, while among his own publications are not only Sunday-school and juvenile books, but the new compilation of Sacred Poetry, by Bishop Odenheimer; "Modern Skepticism," by some of the most eminent English divines, &c.

The APPELTONS have made a specialty of works of science, including the productions of Tyndal, Huxley, and Darwin; and along with these offer us volumes as different in character as Dickens's novels and Bryant's poems.

At the HARBERS' will be found the volumes of Brongham's Autobiography, as far as published; the student's edition of Hallam's Middle Ages; Du Chailin's fascinating books, including his last, "The Country of the Dwarfs"; Miss Macloch's books; with others of various merit.

On the list of noticeable books should be included DeWitt C. LEST & Co.'s Reign of Law, by the Duke of Argyll; and perhaps we should add, for the satisfaction of the junior members of the household, their beautiful illustrated paper quarto of "Legend of the Christ-Child."

Taine's great work on English Literature is issued by HOLT & WILLIAMS, who publish other books of a very select character.

HARD & Houghton present a various and inviting assortment.

DODD & MEAD have on hand the works of Mrs. Charles, and Dr. John Hall's last volume.

The American Tract Society has its juvenile literature in great variety and abundance, issued in the neatest style, with elegant illustrations.

The other Societies, like the National Temperance Publication House and the Sunday-School Union, will furnish a class of books not so readily to be found in the stores generally.

For young readers who must be supplied with books not exclusively religious, and who crave romance, travel, and stories, the market is too abundant to need guidance from us. We would only indicate our own decided preference when we say that for volumes of an instructive and entertaining character, such as ought to displace the lighter juvenile literature, we know of few more satisfactory than Scribner's Illustrated Library of Wonders, the latest volume of which, on "The Wonders of Water," has just appeared. Or if one should be disposed to go to the expense of it, it would be difficult to find anything more fascinating than the large, elegant 8vo of Rev. J. G. Wood's "Insects at Home," with its elegant plates, and numerous cuts and illustrative anecdotes, strung a flowery path of access to the knowledge of a curious branch of animal life.

We trust that our friends will find something to contribute to their satisfaction in this hurried and imperfect list of new books. We cannot command the space that would be necessary to do them justice. Our readers must examine for themselves, and we will not, by mere words, abridge by anticipation the satisfaction which such examination may afford.

HARPER & BROTHERS have brought out in a thick 12mo "The Student's History of the Middle Ages." It is a revised edition of Hallam's great work, slightly abridged, but embodying the mature views of the author, which differs on some points from those presented in earlier editions. The work of revision has been performed by Dr. William Smith, who has incorporated the new matter, both from Hallam's notes and from other writers, into the present edition, which is adapted to the use of students. Of the value of the work thus revised, there can be but one opinion. It must rank with our standard histories.

The same house also publish "Darnley Abbey," by Thomas Adolphus Trol-

lope, in paper covers; and "Dogs and their Doings," by the Rev. F. O. Morris, P.A. The last is very neatly and profusely illustrated, and contains many chapters in the natural history, sagacity, and habits of dogs, which the boys will pronounce highly entertaining.

THE PRESBYTERIAN BOARD OF PUBLICATIONS has issued "The Teacher's Commentary on the Gospel Narrative of the Last Year of our Lord's Ministry," by Rev. Henry C. McCook. It is designed for Bible classes and Sunday-school use, and has been carefully prepared. Many a Bible class teacher would find it very instructive. It is furnished with map and illustrations, and makes a 12mo of over 500 pages. An ample index adds to its value.

One of the most valuable publications to students of Bible history which has lately been issued, is the work on Ancient Empires by Lenormant and Chevallier, published by J. B. Lippincott & Co. The same house issues also Simon Stern's volume on Minority Representation, in which one of the great political questions of the future is brought up for discussion.

CARLTON & LANAHAN have issued a new edition of the admirable Life of Christ, by Dr. Edward Pressensé, the eloquent Protestant pastor of Paris, somewhat abridged by the omission of matter more properly scientific. It has been translated by Annie Harwood, and makes a 12mo of over 300 pages, neatly printed. The original work reached its third edition in less than a year, and the present one seems to us well fitted to be equally acceptable, while better adapted to popular use.

LEE & SHEPARD of Boston, publish the "Model Sunday-school Speaker," and "Little Pieces for Little Speakers," each illustrated. The former, compiled by Miss S. M. Priest, consists of poetic selections. The latter, containing dialogues as well as poetry, is by Anna Monroe. The books will be found useful for Sunday-school exhibitions.

The same house has commenced the issue of a series of "Half-Hour Recreations in Popular Science." No. 1 gives facts concerning the Aurora and recent Solar Researches, by R. A. Proctor.

The Edinburgh Review for October (reprinted by the Leonard Scott Publishing Company), contains articles on Prof. Jowett's Translation of Plato; English Guilds; European Adventurers in Africa; Game and Game Laws; South India and her Diamond Fields; Essays on the Tenure of Land; the Inns of Court and of Chancery; the Commune of Paris; and the Session and its Lessons. Of these perhaps the article of most present interest is that on Land Tenure, which exposes the dangerous tendency which exists toward the accumulation of landed property, and contrasts the views advocated by John Stuart Mill.

The numbers of the Living Age, now lying before us recall the satisfaction with which we have perused the pages of this ever fresh and instructive periodical for months, and we may say years, past. The number for Nov. 25th, contains with much else an eloquent article on "the Pilgrim Fathers," which, strange to say, is reprinted from the Westminster Review. It must have been penned by some young Macaulay, who sees in them what the author of the splendid essay on Milton saw in the Puritans of the Commonwealth.

The number for Dec. 2d, reprints "European Adventurers in India," from the Edinburgh Review, and gives us "News from Herschel's Planet," as well as other readable articles. We take pleasure in commending the judicious editorial management of the Living Age. Very rarely disappointing us in our anticipations of a literary feast, or fresh political speculations on European or American prospects, it selects the good, and omits the objectionable matter, of some of the ablest foreign journals and reviews. Little & Gay, Boston.

The Aldine for January is promptly issued, and with its large and elegant illustrations indicates its claim to be a representative and champion of American art." The letter press has also its attractions.

Old and New for December offers its usual variety. "Day Dreaming," "The Language of Brutes," and "God with Man," are among the articles.

A LEARNED PEDLAR.

Among the honored names in the history of the Presbyterian Church is that of the Rev. Charles Beatty, the pastor of the church of Neesham, New Jersey, where the celebrated William Tennent of Log College memory, had preceded him. The name of his grandson, the Rev. Dr. Beatty of Steubenville, O., is held in just veneration by all our readers for the noble part he bore in the reformation of the Church.

Mr. Beatty was a native of Ireland, and came to this country when only fourteen years of age (1729). The circumstances which led to his entrance into the ministry, are thus narrated in Spragne's Annals:

Young Beatty, before leaving his native country, had enjoyed the advantages of a good classical school, and had acquired a very competent knowledge of the languages. He had also had the benefit of a protracted school, under which he had become established in the habits of virtue and piety. And he was withal very respectably connected. But he was very far from being rich in this world's goods. He was a merchant on a very humble scale, and used sometimes to carry his goods for sale about the country. On one of these excursions he stopped at the Log College, then under the care of the elder William Tennent. In the course of the conversation Mr. Tennent discovered, much to his surprise, that the young man was well acquainted with Latin, besides having otherwise a good education; and when, in addition to this, he found that he manifested a spirit of fervent piety, and a good degree of religious knowledge, he proposed to him to quit the employment in which he was engaged, and enter on a course of study preparatory to the ministry. The advice thus given was duly heeded, and Mr. Beatty, having disposed of his articles of merchandise, returned to the Log

College, and prosecuted his studies under the venerable man who had thus interested himself in his behalf, and whom he afterward succeeded in the pastoral office.

The Religious Press.

The Observer does not favor a government telegraphic system, holding that it is enough that we endure the evils of the postoffice managed by politicians. It is emphatic:

When we speak of the postoffice system as now managed, as if it were a calamity, we speak advisedly; meaning thereby, that private enterprise would do all the work that is now done, and far more, better and at less expense, with adequate security, if the franking abuse were abolished, to deliver every letter and paper to its address, at less expense to the people, and more responsibility for all money lost in transmission. But we do not look for, nor desire such a change.

And we do not want such a change as the transfer of telegraphs to the post-office. Government cannot run such business profitably. It is not in the nature of a political institution to be run economically. Success requires the stimulus and caution of self interest. And no government, especially one of our form, can secure such service from all its agents, as the managers of a private establishment would obtain, if the telegraph were under their control. The grand argument in favor of the seizure of the telegraph, is that its unwarranted owners exact enormous and unremunerable charges for the service. This is true. And we confess amazement that we do not see the expediency of reducing the rates. They are a burden on business men, yet they continue to demand such prices as amount to a virtual exclusion from the telegraph of thousands and hundreds of thousands who would gladly avail themselves of it, instead of increasing the burdens of the people by taking the telegraph, and giving its free use to themselves as they now use the post-office facilities, we hope that Congress will abolish the abuse of the one, and never attempt to manage the other.

The Independent is moved to consider the matter of "Tests of Fellowship," and seems to reach the conclusion that too much weight is given to intellectual, and too little to religious tests. It however has no "disposition harshly to censure this practice of our churches, by which doctrine more than character is made the test of ministerial fellowship. Doubtless it is founded on what is believed to be a sound principle; yet it cannot help thinking that there is a lack of proportion in the method, and that in many cases it works badly." The occasion of this writing is as follows:

An ecclesiastical council was called in North Adams, Mass., on Thursday of last week, to install the Rev. Lewellyn Pratt, the pastor-elect of the Congregational church in that place, and to ordain Mr. George A. Jackson, a member of the church, and a licentiate of Essex North Association of Massachusetts, who had been invited to the Second Congregational church in Leavenworth, Kansas. The examination of Mr. Pratt was satisfactory, and he was accordingly installed; but the council hesitated about proceeding with the ordination of Mr. Jackson. In the course of his examination it was ascertained that he was in accord with the doctrine of a second probation after death, and the final salvation of men. His views of sin, of the need of conversion, of the divinity and sacrifice of Christ, and of the other doctrines, were found to be in accordance with the evangelical standards. The only want of harmony was upon the question of future punishment. After considerable consultation, the motion was made by the Rev. Prof. Albert Hopkins of Williamsstown, to proceed to the ordination. Prof. Hopkins did not endorse the opinions of Mr. Jackson, and suggested that the council might adopt a minute expressing its dissatisfaction with that part of his examination; yet he believed that the candidate was in the main sound; that he was evidently under the divine guidance, and that if he had not yet found all truth, it would eventually be revealed to him. With Prof. Hopkins, three former pastors of Mr. Jackson's church, Dr. Crawford, Rev. Albert Paine, and Rev. Washington Gladden—all voted for his ordination; but three ministers and four lay delegates, who were present, voted against it; wherefore Mr. Jackson requested leave to withdraw for ordination, which was granted. A certificate, in very strong terms bearing witness to his scholarship, his Christian character, and his soundness on all points of doctrine was given to him, and he was accordingly installed. Mr. Jackson, by the council, and he was commended to the confidence of Christian people everywhere." It seems just a little strange that a young man of whom all this could be said should be refused ordination.

The Christian Intelligencer, taking the new Union Prayer Book as its text, arrives at the conclusion that this well-meant effort to eliminate the theory of sacramental grace from the ritual of the Episcopal Church, will not have much success. The very genius of that body is against such a supposition. The close of the article on another phase of the liturgy question is well considered:

But the appearance of this volume raises questions that reach far beyond its special merits or defects. Will there ever be an elaborate liturgy that shall be largely used in non-Episcopal churches? We look for no such result. A liturgy appeals to the heart through the senses. Of course all nitered prayers address the senses; but a liturgy, being fixed, accustoms the sense to a special succession of sounds, which by long association becomes dear to the ear as well as to the heart. Indeed, a liturgy is fatally defective unless it have a stately rhythm with which the ear can easily be charmed. But one who feels this sensuous charm of worship will hardly be contented with the address of single sense. Vestments and architecture will be required to do for the eye what music and rhythmical prayers are doing for the ear. But when these outward conditions of worship have awakened their characteristic interest, it is plain that this kind of interest admits ready and immense increase out of those associations of awe, authority, and official prerogative which imagination throws around the sacred ritual. The worshipper who is thrilled with a well-arranged ritual cannot but feel the impression deepened when he recognizes a Bishop under the sacred vestments, and almost sees beneath his outstretched hand the historic current of apostolic grace. With eye and ear and fancy thus excited, it is a short step to a belief in the sacramental efficacy of such sacred and imposing functions. And that belief not only fills out the fancy, but gives it a firm basis of sight and sound. It offers a tempting repose for the soul itself, which finds faith a very easy thing when it involves no more than a consent

to be borne upon a tide so grateful and so gracious.

This is not to say that every lover of a liturgy is a sacramentarian, or is sure to become one; for that would be a wicked and foolish slander. But we do say that unreflecting and unspiritual liturgists are sure to float into that gulf. And since the unreflecting and unspiritual make up the larger part even of Christian communities, the liturgies that are to be popular will have prelay and effective sacraments to back them. So firmly are we convinced of this, that we cannot even wish for any great success to attend a non-Episcopal liturgy. A Union Prayer Book largely adopted would, in our view, be a bridge, one end of which should lie at the doors of Presbyterians, Methodists, and Quakers, while the other end should be near St. Albans or at Rome. The long experiment of Christendom has proved that the best interests of spiritual religion are not bound up with elaborate liturgies.

Ministers and Churches.

NEW ENGLAND.

Hartford.—The Rev. J. A. Hodge has resumed his duties in full in the pulpit of his church. During his illness his place has been supplied by Dr. Childs of the Theological Seminary.

NEW YORK.

Somerset.—The new manse of the Presbyterian church of this town of Niagara county was made ready for the pastor (Rev. B. C. Burdick, recently from Joliet, Ill.), Nov. 29th, and on the evening of that day the people of the parish came together to greet him and his family. The occasion was a very pleasant one, at which many good things were said and eaten; and it wound up with a balance of \$255 in its favor. The new manse was designed by Mr. Morgan, and a beautiful Memorial of the reunion of the Presbyterian Church. The ladies have contributed a Brussels carpet towards its furnishing.

Hudson.—Mr. Henry C. Bradbury, a member of the last class of Union Theological Seminary, was ordained as an Evangelist on Tuesday evening, Dec. 12th, in the Presbyterian church at Hudson, N. Y., by the Presbytery of Columbia. The sermon was preached by Rev. G. A. Howard, D.D., of Catskill; the constitutional questions were propounded and the ordaining prayer was offered by Rev. D. B. Frazer of Hudson; and the charge was given by Rev. E. Bradbury of the Presbytery of Troy, the father of the candidate.

Canoga.—The Presbyterian church at Canoga, Seneca county, N. Y., is without a minister, and is desirous of obtaining one. Address Mr. Baxter M. Chatham, an elder and also a trustee in said church.

PENNSYLVANIA.

Philadelphia.—Among the pleasant reports from churches, we notice the accession of fourteen persons to the Arch-street church, Rev. J. L. Withrow's, at its communion on Sabbath, the 10th inst., and of ten to the Bethesda church, Rev. W. T. Ewa's, on the same day. At the last named church, after the evening service, several persons retired to the room for inquirers, and sought the counsel and prayers of the pastor. There are in other churches also observable indications of special interest.

Pittsburgh.—A Convention in behalf of the Board of Foreign Missions will be held in the Third church of Pittsburgh, on Tuesday evening, Wednesday morning and afternoon and evening, of the week following the Week of Prayer, and the Synod of Pittsburgh and Erie are expected to unite in the discussions, addresses, and exercises of the occasion. The committee of arrangements comprises the following: Rev. F. A. Noble, Rev. Drs. Scovel, Swift, and Hodge, and the Rev. S. J. Fisher.

A Personage Built—A Good Example.—It is not more than a year since our friend, Rev. Samuel J. Fisher, who bears a name honored in the Presbyterian Church, was ordained and installed over a newly organized church at Swissdale, a suburb of Pittsburgh. The friends of this little church have just finished a comfortable and pleasant parsonage, at a cost of \$4000, and laid out the grounds in tasteful style, and built a handsome fence. We are happy to record this, because we think the example of this young church worthy of emulation, and we would have been glad when every church shall have its own parsonage, and its own effort in due energy and perseverance of three gentlemen—Mr. S. Schays, Mr. Frank Gordon, and Mr. B. G. Jones. The first two gentlemen especially, by their enthusiasm and personal influence, secured the success of the effort.

Williamsport.—Considerable interest is manifested in the Third Presbyterian church of this city. At the communion last Sabbath (10th inst.) eighteen members were received, nine on profession of their faith, and nine by letter. Those received on profession were all from the Sabbath-school of this city. This is a young church, starting a little over two years ago with sixteen members and nineteen scholars in the Sabbath-school. The membership now numbers ninety-six, and the number of Sabbath-school scholars 250. May the good work go on.

DELAWARE.

Red Clay Creek Church.—The Rev. Robert P. Kennedy of Bath county, Va., has accepted a call to this church. He entered upon his labors there on the 10th inst.

Pensacola Church.—This church, made vacant by the resignation of Rev. Edward Webb, last September, has recently called Rev. Jason Rogers, of the Presbytery of Baltimore, to be their pastor. He has accepted the call, and is expected soon to take possession of the pleasant parsonage, with his bride.

MARYLAND.

Federalburg Church.—This church, organized by the Presbytery of New Castle, on the 6th of October, have just extended a unanimous call to the Rev. E. L. Boing, of the Presbytery of Morris and Orange, with a salary of \$1200. The congregation are at present worshipping in a rented hall, which is much too small for their accommodation. The Rev. Mr. Boing, with the hearty endorsement of New Castle Presbytery, has just started to solicit aid in building a church early in the Spring.

CALIFORNIA.

Chico.—Protracted meetings are now being held in the New Presbyterian church at this place, the dedication of which was set down for the second Sabbath of December. The cost of the edifice is about \$15,000, and it is spoken of as very tasteful and neat. Dr. Scott of San Francisco was to preach the dedicatory sermon.

CONGREGATIONAL.

Rev. Dr. John Nelson of Leicester, Mass., who has just died, had been pastor of the Congregational church in that town since 1813, although he had a colleague since 1844, and for the last eighteen years has been an invalid. He was a native of Worcester, a graduate of Williams, and was first settled at Leicester, where the whole of his minist-

rial life of more than fifty-eight years had been spent.

Revival in Providence.—The Rev. P. Hammond, the well known evangelist, has been laboring in Providence, R. I., for six weeks past, and apparently with much success. One of the Congregational pastors of that city writes us that there has been a large number of conversions, including several entire families. On Sunday evening, 10th inst., the new Opera house was thronged to hear Mr. Hammond discourse from the text "How long halt ye between two opinions." At the close of more than an hour-long sermon, it was announced that any could retire who wished to do so, after which a second meeting would be held. About one thousand went out, but more than two-thirds the number either came back or others took their places, so that the house was nearly filled up again. The second meeting continued nearly one hour, and was a conversational meeting, the only one who made anything like an address being Prof. Gardner, who related his religious experience. While the exercises in the Opera House were going on, the crowd in Dorrance street showing an unwillingness to retire, it was thought advisable to hold a meeting there, and addresses were made by Prof. Gardner and Rev. Mr. Doe. The meetings of last week were held in the Free church on Richmond street, and the morning prayer-meeting at the Stewart-street Baptist church.

The above, and the remarkable revival of religion now in progress at Fair Haven, Ct., reaching all classes in that community, the roughest oyster men not excepted, and bringing more than a hundred persons to hope in Christ, should animate the churches to pray and labor that a like blessed work may be enjoyed by themselves.

REFORMED (DUTCH).

Dr. Thomas De Witt.—At a November meeting of the Consistory of the Collegiate Reformed Church, the following letter, which will interest many of the readers of THE EVANGELIST, was read:

"NEW YORK, Oct. 30th, 1871. 'To the Consistory of the Reformed Dutch Church of New York City, my Brethren: I have considered my great age, to which a kind Providence has brought me, with its attending and probably growing infirmities, as well as the state of our Church. After prayerful reflection, I have arrived at the decided conviction that I am unable and to the Church requires that I should retire from all active and responsible duty in the ministry. I therefore resign and return to the Consistory the assignment granted to me of preaching every fifth Sabbath in each of the associated churches. If either of the Colleagues or the Consistory should request me to perform a service appropriate to me, and which I am capable to perform, I will cheerfully consent. 'When I receive the loadings of Divine Providence and grace during my long life of eighty years—during my ministry of nearly sixty years in the Church of my fathers, and of forty-four years in this Church, I am overwhelmed in deep humility and gratitude with a sense of the Divine favor; so that I may say, 'Grace, Grace, and mercy have followed me all my days.' It now remains for me to wait the call of my Savior to enter into the house not made with hands, eternal in the heavens. 'Ye are in the hope and ministry of the Gospel.' THOMAS DE WITT. The Consistory accepted the resignation thus tendered, with the understanding that Dr. De Witt be requested to hold the position of senior minister of the Collegiate Church so long as his life shall be spared, he, however, being relieved from responsibility.

SOUTHERN PRESBYTERIANS. Brazil.—Letters have been received from Rev. E. Lane and wife, announcing their safe arrival at Rio Janeiro, Oct. 29th. They left for Campinas on the 26th. On the voyage several hours were spent on shore at Pernambuco and Bahia. Pernambuco, Mr. Lane considers a 'good point for a future mission, there being only one Protestant chapel, an English one, for all the large population. More Elders than Ministers attend several of the Southern Presbyteries—a hopeful sign, save as it indicates the scarcity of the latter. At the recent meeting of the Red River Presbytery there were present six elders and only four ministers; Central Mississippi had eleven elders to seven ministers; Central Texas Presbytery was represented by eight ministers and thirteen ruling elders; Eastern Texas, however, had present seven ministers to four elders, and the churches report an increase of over 100 members since the previous meeting of Presbytery.

HARTFORD.

The Manhattan Social Union, composed of Baptist ministers and laymen of this city to the number of over 100, discussed a good dinner at the Fifth-avenue Hotel on the evening of the 7th inst.; also the subject of the evening, "The social life of a church."

Chicago.—The Baptist denomination of Chicago are asking for \$100,000 as a donation to their Eastern brethren, in order to "bridge over" the necessities occasioned by the great fire. It is proposed to pay it into the hands of a Trustee in Chicago, and devolve its proper distribution upon a committee there.

Dr. Evans of Chicago, has been spending a few days in New England, seeking to find purchasers of the University lands. The prospect is very good of the "meek" inheriting the earth, and thus providing for the debt of the University. The Examiner says further: "Briefly, it is a perfectly safe opportunity for any of your readers with disposable funds to buy land, within four miles of the business center of Chicago, in lots at \$200, or acres at \$2000

The Children at Home.

DEACON ENO'S CHRISTMAS.

By S. J. Fritchard.

Deacon Eno had not been brought up under Christmas carols or Christmas trees. He had been instructed to shut his ears against the one, and to keep at a distance from the boughs of the other.

Deacon Eno listened to the stories of the sins of the former saints, and rejoices in his inmost being in view of the fact that he never owned a human being. Deacon Eno was not poor, and ready to starve, last Christmas Day.

Deacon Eno's sin—his chief sin—was not a too firm grasp over his worldly possessions. He did not believe in Christmas as Christmas, but it was as good a time as any, he thought, to remember the needy.

On Christmas morning, with much prancing of hoofs and music of bells, he went forth, better in his own proper person than any Santa Claus with his spoil.

The poor old soul tried his best to be happy in conferring benefits, that morning. He made the heart of the widow glad, and left around many heart-stones a halo of joy.

Deacon Doom was making a pilgrimage to the shrines of Poverty, also. He was going about in remembrance of the poor, Christ's gift in perpetuity to the Church; but strangely enough, Deacon Doom failed to find the happiness he might reasonably expect from his work.

When some daring young spirits of the new generation in Skylight expressed their desire to rear a Christmas-tree for the children of the Sunday-school in the church of Deacon Eno, he had voted against it.

Deacon Eno changed to look down the road leading toward the village, and he saw a troop of boys prancing through the snow.

He rushed out of the room, through the kitchen, and made a dive for the wood-house in the rear.

He had been instructed to shut his ears against the one, and to keep at a distance from the boughs of the other. The united powers of the Sun and Sirius at their greatest heat, could not have driven him to seek the shade of a tree on his native hillsides if he had known that the tree would serve to deck a coming Christmas.

No. He was true to the principles held by his sturdy forefathers. They had not dealt in such signs and symbols of apostasy; nor could he. Do you wonder at such perversity in this year of our Lord? You would not, could you see the town where Deacon Eno lives. It is an old town, as we count the ages of New England towns—so old that it owns interesting treasures called relics, which it delights to hold up before existing generations, thereby to connect them with proper veneration to the past.

Deacon Eno! What set you to tearing about the house so? she questioned, stealthily holding behind the door-casing a bowl of mince.

Deacon Eno! I am afraid, played the hypocrite then—good Deacon Eno—for he lowered down mightily upon the figures and faces of the boys with looks of direful amazement flashing, while he said to them:

Boys! don't you know better than to come to me for trees, when you know I don't approve of, or believe in, Christmas trees?

We came, 'cause you was the only man who owned the trees, and we didn't quite like to steal Christmas trees, you know, Deacon Eno.

The Deacon wavered for a second, almost into a smile, but he made his escape valiantly, by exclaiming: 'Get out, now! every one of you, and if I catch you on Pine Hill, way down in the hollow there, cutting one of my trees, see if I don't prosecute you for it. Go now, and get Christmas trees on my land, if you dare.'

Deacon Eno was afraid to stay a second longer; he shut the door. The bevy of boys looked at one another a little perplexed, but not wholly cast down.

Rather mild for Deacon Eno, wasn't it? said one. 'There didn't seem to be much heart in that threat.'

He said if you dare—and I dare; cried another. 'And here is an axe and a hatchet, this minute; and we forgot to bring any with us.'

Three minutes later Deacon Eno peeped out from the edge of a window-curtain and saw the boys marching down in the direction of Pine Hill; and still the old deacon staid by his hearth-fire and 'toasted his toes,' thinking—of what I do not pretend to tell.

The same night Mrs. Eno said to Deacon Eno, 'You are going up to the church, aren't you?'

'What for, pray? to see the nonsense, if not downright wickedness, of the doings?'

'Well! you promised to go, you know, Deacon Eno, and I don't see how you can help it!'

'I don't know any such thing, either, Mrs. Eno!'

'Well, you did, Deacon; whether you know it or not, for I heard you.'

'Mrs. Eno! you never did. I beg your pardon, you are mistaken.'

'No! I am not mistaken; and I can show it to you in black and white.'

Deacon Eno looked in amazement at his wife. If he knew himself he knew that he had never given a written promise to do anything of the kind.

Mrs. Eno left the room. She came back in a minute, bearing a small book, open at a certain page, which book she put in the hands of her husband. Just tall enough to reach the Deacon's shoulder, she leaned upon it a little lovingly for so old a Deacon's wife, perhaps; while she thrust out a small finger at a certain sentence in the open book, saying, quite triumphantly, 'Isn't it there in black and white, just as I said? Didn't you promise to attend all the stated and occasional meetings of the church, when not unavoidably detained? This is occasional, you see, Deacon, but it is just as binding; besides it is your duty to be there and see that everything is done decently and in order.'

The deacon put down the 'articles of faith' and the 'covenant promises,' and gently disengaging his shoulder took his chair and sat gazing into the fire without speaking.

idea that he was exhaling into something other than Deacon Eno.

Then the children sang sweet songs for Christmas, and they sang them with such feeling that the old Deacon wiped his eyes, and wiped them again, and wished he had brought two handkerchiefs, and wanted to get out of sight; but there was no help for him. There he was, right in the broad aisle, and with the children all about him, and he had to brave it to the end.

Then the pastor prayed, and to listen to the breath of that prayer would make one think that he had been born on Christmas Day, and that he had lived under Christmas trees all the days of his life.

Then the fruit was gathered. The harvest-home began. One by one the names of the happy children were spoken. One by one, at all of the unperpetrated, the children walked up to receive their gifts. Then, to the surprise of every one, the name of Deacon Eno was announced, and his presents were carried to him by the boy who had dared to get the trees. Deacon Eno wiped his eyes again. 'Why had any one thought to give gifts to him,' he questioned, 'when he had given none?'

At length—the trees were laden, and there was a moving to and fro in the house of God. Papers were rustled with fingers anxious to learn their contents. Every one carried a parcel. The organ trembled with Christmas music, when, suddenly, amid the lights, the glee, and the music, a general spirit of congratulation burst into blossom. Old men looked tenderly down into young faces, that only waited for a token of sympathy to carol forth their joy.

The elder people shook hands with their neighbors and friends on their way to the refreshment room, and of all the number, no one seemed more in the spirit of hand-shaking than Deacon Eno.

He felt himself a boy again, and if he saw a hand, he wanted to give it a hearty grasp. Indeed, he took to the shaking of hands as naturally as the wind to the trees, that Christmas night.

Crowding down into the refreshment room, there was a little delay, and Deacon Eno seized a neighbor's hand, he thought, and gave it a warm-hearted grasp.

Mrs. Eno laughed aloud. 'What could it mean,' thought Deacon Eno, and out of pure dismay he still held the hand in his.

Then he looked about to see what his neighbors might think of the rudeness of his wife, and he beheld, looking down upon him, with tears in his full eyes, the mournful face of Deacon Doom, whose hand he was clasping.

The two men had had a long estrangement. Not since the church was divided had there face to face, with hand held in hand. A Christmas gladness dawned in their hearts, and suddenly the two Deacons were radiant with happiness, such as they had not known since the days wherein they trod those church aisles, bearing together the bread and wine of their Master.

Deacon Doom and Deacon Eno believe in Christmas this year, and in Christmas trees also; for Deacon Eno has just gone out with the bevy of boys to Pine Hill, lest the best growth of the hill should do service in the church on Christmas night. Christmas brought together the hands and hearts of the church deacons, which had long been hardening one toward the other in the little old town of Skylight. And shall not we wind along the garlands of green, and spread wide the branches at Christmas, until the whole world shall be twined together in gladness of heart because Christ is come?

Deacon Doom did not look the one at the other, they did not speak, the wicked Deacons did not even wish each other a merry Christmas. They had not spoken in many months.

Deacon Doom was making a pilgrimage to the shrines of Poverty, also. He was going about in remembrance of the poor, Christ's gift in perpetuity to the Church; but strangely enough, Deacon Doom failed to find the happiness he might reasonably expect from his work.

The 'thank-yous' and 'God bless you's' and tears which welled up from lips and hearts and eyes failed to sprinkle his being with bliss. Somehow it happened so, that a deeper gloom came upon the Deacons after that meeting in the lonely pass.

When some daring young spirits of the new generation in Skylight expressed their desire to rear a Christmas-tree for the children of the Sunday-school in the church of Deacon Eno, he had voted against it.

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Our condition on October 1st, 1871, is as follows: Cash capital..... \$1,000,000.00 Gross surplus..... 558,755.45 Losses, etc., adjusted but not due, Oct. 1st, 1871..... 90,738.32 \$1,766,017.13 Chicago losses will not exceed in any event..... \$300,000.00

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GEORGE T. HOPE, President.

INSURANCE DEPARTMENT, STATE OF NEW YORK, ALBANY, Nov. 2, 1871.

At the request of the Continental Insurance Company of the City of New York, I have taken the earliest opportunity since the adjournment of the National Convention of Insurance Commissioners, to find the condition of the Company, and I find its condition to be as follows:

Its assets, amounting to \$2,847,307 54,

are judiciously and safely invested. The capital of FIVE HUNDRED THOUSAND DOLLARS IS UNIMPAIRED, and it has a SURPLUS OF NET ASSETS largely in excess of the amount required to reimburse its outstanding risks, after providing for all other liabilities, including Chicago losses.

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(Signed) GEO. W. MILLER, Superintendent.

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THURSDAY, DECEMBER 21, 1871.

All letters for this office should be addressed to the New York Evangelist, Box 2523, New York. Checks should be drawn to the order of Henry M. Field.

We send this number of THE EVANGELIST to some whose names are not on our books, but who, though strangers to us personally, are yet well known from their connection with the Presbyterian Church. We invite their attention to the character of the paper, to the variety of its contents, and the ability of its contributors, and to its general aim, which is to establish and build up in this country the great Church to which it is especially devoted. If they approve of its design, and the way in which it is carried out, we shall be glad to have them become its permanent readers. Subscribers beginning with the New Year will receive a copy of the large MAP—which we have prepared at great labor and expense, OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES—a Map invaluable to ministers, elders, and indeed every intelligent Presbyterian, as it gives the boundaries of every Synod and Presbytery connected with our General Assembly, from the Atlantic to the Pacific.

THE PRESBYTERIAN CHURCH IN AMERICA.

At last, after several months of preparation, we are able to furnish our readers a MAP OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES. As a first attempt, it is of course incomplete, and will need many additions to make it perfect. As the design was wholly original, we had to work out in any model, either in our own Church or in any other. It seemed more important at the first to be accurate in drawing the general boundaries, than to give the names of particular places. The latter we chose not to multiply, lest we should crowd the map and confuse the reader. We preferred at the beginning not to give too many details, but rather to sketch with a bold, free hand the larger outlines, leaving much to be filled up hereafter. If a new edition of such a Map could be issued every year, or whenever there were sufficient changes and additions to make it important, it would be invaluable as showing the progress of the Church.

But even as it is, it tells a tale to excite our wonder. It shows a Church broad as the Continent, whose growth has kept pace with that of the country itself. Look on the Map at that narrow peninsula called the Eastern Shore of Maryland, lying between the Chesapeake Bay and the Atlantic. That small region has been well described (by a writer in THE EVANGELIST some months since) as the Asia Minor of American Presbyterianism. There it was born nearly two hundred years ago. From that seed has sprung a mighty growth. The grain of mustard seed has become a great tree—nay, not one tree alone, but whole forests, that cover large portions of the land with their beauty and their shade.

One may see on this Map other points also where this Church early took root, as in Western Pennsylvania. Long before the Revolutionary War, the Scotch-Irish, who have contributed such a powerful element in the formation of our national character, found a home among the spurs of the Alleghenies, and from those mountain sides the stream of population flowed westward along the valley of the Ohio.

Another "head-spring" of Presbyterianism has been Central and Western New York. In the early days, when settlers had begun to throng the valley of the Genesee, there fell on that region a great rain of righteousness, which watered all the land, and made it like the garden of the Lord. From that region, as a centre, Presbyterianism radiated in every direction, causing churches to spring up along the lakes and by the Western rivers, like willows by the water-courses.

Thus tracing American Presbyterianism from the fountain head, we see how it flows between certain lines of latitude, holding a middle position as between North and South, strong for defence or for action, and which in its natural growth advances steadily Westward.

Looking on this Map, one sees also where the strength of the Church lies, what are its central points. It is strongest in the most populous places—in the great cities and thick-growing States. It is strong in New York, in Philadelphia, in Baltimore, Cincinnati, Chicago, and St. Louis, and indeed, except in New England, is firmly planted in every city and large town of the country. It has in its communion nearly half a million of members, which represent under its care not less than two millions of souls. To these two millions might be added a third, if we were to include the Church South, and other smaller bodies which bear the Presbyterian name, and which form a part of the grand total of Presbyterians in America.

But even these numbers, great as they are, do not give the full breadth and stature of the Presbyterian Church. Its numerical strength is doubled by other elements of power, such as wealth and intelligence—which combined render it the most commanding of all our denominations. It is not indeed the most numerous even of Protestant communions. Both the Methodists and the Baptists count more members. But in other respects they fall behind. We do not assume this as a matter of pride, but we take the judgment of our friend Dr. Crooks, the Editor of THE METHODIST—a very high authority in his denomination—who gives it as his opinion that the

Presbyterians, taking them man by man, have much greater wealth than the same number of Methodists. The same might perhaps be said of the Baptists; so that, so far as wealth goes, the Presbyterians would be set down as a more substantial class. They are literally "men of substance," and so far men of weight and influence in the community. The only denomination which surpasses them in this respect is the Episcopal, which attracts the wealth and fashion of our cities, and hence is probably, in proportion to its numbers, richer than any other denomination in the country. But in numbers it is one of the smallest of the tribes of our Israel, and even its liberality bears no just proportion to its wealth. In activity in all religious enterprises, it is far behind other denominations. In foreign missions, it hardly surpasses the little handful of Moravians. Nor has it any other claims to superiority. Its professors are not especially distinguished for learning, nor its preachers for eloquence. Indeed its weakness in these respects, both in intellectual gifts and spiritual graces, is in singular contrast with its high pretensions. Much more reason have the Congregationalists to claim eminence for learning, for the general ability of their ministers, and the intelligence of their laymen. In all these points, that denomination stands in the front rank of the Protestant bodies of this country. Its influence, however, is narrowed to some extent by its geographical position, which is at an extreme point of the Union; while the Presbyterian Church sweeps through the very heart of the country, as the Gulf Stream sweeps through the ocean, throwing off eddies here and there, but in the main moving in one steady current, setting from the Middle States, and passing in a broad belt or zone over the valleys and prairies of the West, bearing with it not only churches, but schools and colleges and all the institutions of a Christian civilization. Taking all these advantages together—position, numbers, wealth, and intelligence—framed into a vast organization—and we think it is not assuming too much to say that the Presbyterian Church is to-day the most powerful religious body in the United States.

But power brings duties and responsibilities. To whom much is given, of them also much shall be required. Because the Church is great and strong, it is not, therefore, to rest from its labors. It is not entered into the Promised Land, where it is only to dwell in peace and safety. It is on the march Westward. Long since it passed the Mississippi. It is now moving out on the plains, along the lines of the Pacific railroads. Before it is the great State of Colorado, with half a dozen Territories lying around it—all "land to be possessed." The brave men who are threading their way through the gorges of the mountains, exploring the cañons, preaching to the miners, gathering the lost sheep, are "building better than they know." They work unnoted now, enduring hardship and privation, but they may be venerated hereafter as we now venerate the pioneers of Kentucky and Ohio, as the founders of commonwealths. The seed they scatter is as a handful of corn in the top of the mountains, but the fruit thereof shall shake like Lebanon.

In this work they do not toil alone. Because we follow our missionaries with eager eyes, we do not forget that there are other hardy soldiers by their side. We do not claim that the Presbyterian is the only great Church in the country. We mean not to exalt one denomination, as if it alone were to inherit the continent. There are many divisions in the Lord's army, all of which are to share in the conflict and the victory. But this country does belong to Christ and the Church—CHRISTUS ET ECCLESIA. The Church in its broadest sense, as including all true disciples of our Master, is to be the heir of this magnificent inheritance. Divine Providence leads the onward movement of the Church as visibly as if by a pillar of cloud and of fire. It is the voice of our Leader which sounds along the line, speaking to every division of the great host, Arise and march! March to the Western Sea!

THE SOUTHERN CHURCH.

It is a matter of regret that we cannot include on our Map the Presbyterian churches in the Southern States. It was at first the intention of Dr. Alexander to embrace the whole; but he found that as the boundaries of some of our Synods crossed the lines of their latitude, to introduce them both would only produce confusion. Hence he was obliged to limit his design to the churches connected with our own Assembly.

But in omitting the Southern Church, it is not our intention—as it certainly is not ours—to ignore that great Presbyterian body, covering so large a portion of our country, embracing hundreds of churches, and so many men distinguished for learning, eloquence, and piety. Separated from us in organization as well as by distance, they are still our brethren according to the faith, belonging to the same spiritual household, whom we cannot but regard—we will not say with charity—but with warm affection. Whether they are to be again united to us, is doubtful, at least for a long time to come. For the present—perhaps for the whole lifetime of this generation—we must expect to do our work apart, each in its own sphere. But shall that alienate those who are united in the same precious faith and the same blessed hope? God forbid! On the contrary, wherein they are prospered in any wise, therein do we rejoice. We are glad to see them recovering from their disasters, rebuilding the foundations, and repairing the waste places. May God increase them more abundantly! For ourselves, we resolved long ago, not only not to speak unkindly, but not even to think unkindly of them. "Wherefore, laying aside all wrath and anger and evil speaking," let us stand by things that make for peace, and things whereby one may edify another. Let us "provoke" each other, but only to "good works." Let us run a race of zeal,

love, and of self-denial, in preaching the Gospel, and trying to save our fellow-men. So shall we be united at last—not on earth, at least in heaven.

OTHER PRESBYTERIAN BODIES.

In estimating the strength of the Presbyterian Church in America, we ought not to overlook the large element in Canada and New Brunswick, or the Cumberland Presbyterian Church, which was represented in the Philadelphia Convention, where the fate of the reunion movement was practically determined. Rev. Dr. Wilson, Mr. Barnes's predecessor in the First Church of Philadelphia, strenuously insisted that if proper measures had been adopted, the Cumberland schism, as it has been termed, might not have occurred. It has existed now for more than half a century, and its success has been wonderful. It boasts a General Assembly, with its dependent Synods and Presbyteries, and a church membership greater by far than that of the entire Church when the schism took place.

In Canada, efforts partly successful have been made to unite the different Presbyterian bodies, but the work is not completed. The latest report that we have met assigns to the Canada Presbyterian Church nearly 300 ministers; to the Church that is designated by its being "in connection with the Church of Scotland," some 136 ministers; and to the Presbyterian Church of the Lower Provinces 110 ministers, and to other smaller bodies about 185 ministers, making a total—which must have been increased within the last two or three years—of some 725 ministers. The number of churches probably is not far from the same figure, and it would be safe to say that there is in proportion to its numbers, no more solid or substantial element in the whole population of Canada.

EXPLANATION OF THE MAP.

By Rev. S. D. Alexander, D.D.

[Dr. Alexander—to whose extensive knowledge of the Presbyterian Church, and painstaking care, we are so greatly indebted in the preparation of this Map—refers thus simply and modestly to the plan which he has attempted to carry out, in the following note of explanation.—ED. EVAN.]

The Map herewith presented to the public is intended to give a bird's-eye view of the Synods and Presbyteries of the Church, in their relative positions. It was a serious question whether to insert or exclude the county lines, but taking into consideration the scale of the Map, and the confusion arising from a multiplication of lines, it was determined to omit all county boundaries. The Map is believed to be, on the whole, accurate, as the official records of the General Assembly and of the various Synods have been faithfully followed. In some of the Synods—Albany, Pittsburg, and Erie for example—it is almost impossible to follow the lines of Presbyteries with perfect exactness. Stated Clerks, when applied to, could not describe the lines themselves. We can only say that we have used all possible care, and made the nearest attainable approach to accuracy. From the Synods of Kansas and the Pacific we received no official statement, and were compelled to draw the lines as well as we could, from the position of the churches as found in the Minutes of the Assembly.

In the Synod of Atlantic we have omitted the Presbytery of Yadinck, the Stated Clerk of that Synod informing us that the Presbyteries of Catawba and Yadinck would probably be consolidated into one. At one time we thought of giving the boundaries of the Synods and Presbyteries of the Southern Church, but decided not to do so from the confusion which would necessarily arise between our lines and theirs, especially in the State of Kentucky. We have inserted as many of the churches in the various Presbyteries as we thought the Map would bear.

THE RELIGIOUS PRESS.

The union of the two great divisions of the Presbyterian family in the United States—the Old and New School—into one Church, vast in extent, great in numbers, and strong in all the elements of power, gives a new importance to the Press which represents it. Its constituency is doubled; it ranges over a wider field, and may aim at larger designs. No other agency is more important in fusing together the constituent elements of this great whole. If the Church is to be, not a huge, unwieldy mass, but an organized and living body, "vital in every part," it must be by means of that ceaseless intercommunication, which the Press alone can supply. It is where intelligence runs to and fro, swift as thought itself, that men widely separated come to think, and feel, and act together.

In the history of the Presbyterian Church hitherto, THE NEW-YORK EVANGELIST has borne no insignificant part. For thirty years that the separation lasted, it was the earnest advocate of the New School, and did much to bring it out of its shattered state, disorganized by the division, and to give it that degree of organization and order, which made it a unit in its general policy, and as compact and efficient as any religious body in the land.

What it did towards the GREAT REVOLUTION, all its readers know. Whatever of good it has accomplished in the past, it desires to repeat in the future. The Church, which it has done its part to bring together as a single body, one and indivisible, it now aims to consolidate and strengthen more and more. Seeking the prosperity of the Church, it relies on the Church for support. As its

readers are multiplied, its field of usefulness is widened, and its power for good is increased. If pastors feel that we have one common work, that their interests are ours, and that ours are theirs, we shall respond to their friendly aid, and work heartily together.

CHAFING UNDER THE YOKE.

One of the sons of the late Chancellor Walworth is a priest in the Roman Catholic Church. Another, Mansfield Tracy Walworth, several years ago became a lay member of that communion. He has lately written a letter, which defines his relation to the new dogma with sufficient precision, and which ought to open the eyes of his co-religionists to the absurdity of their position. He says: "The cogent reasons which induced me to connect myself with the Church of Rome were, that other Churches were constantly changing, and that truth, divine truth, must of its own nature be unchangeable. I was instructed that I had joined a Church which held one set of dogmas from the days of Christ to the end of all time, and which, being the Church established by our Saviour, could not teach in one age and to one generation of men what it did not teach in another; that whatever a man of the first century proclaimed as the dogma of his Church, must be each and all the same to a man of the Nineteenth Century announced as his. It was reasonable to believe that no more doctrines could be required of the latter than of the former."

The Christian of the first century did not believe in the infallibility of the Bishop of Rome; the American Catholic of 1860 did not believe in the infallibility of the Roman Pontiff. It was not taught to him, nor did he believe it. In 1871 it is taught to him, and if he does not believe it he cannot have Christian burial! Thus the good Catholic who died in 1860 held just one doctrine less than the good Catholic of 1871 holds when he passes into the presence of his Creator.

Is this unity of faith? Is this belonging to an unchangeable Church? I have been a member of the Roman Catholic Church for eighteen years. I published my first work as an author in defence of the Roman Catholic religion. That book, *The Mission of Death, or a Tale of the New York Penal Laws of 1841*, has passed through many editions, and is to-day a living book, new editions issuing yearly, and can be found on the shelves of many colleges, convents, and schools of the Catholic Church in America. I wrote that book to influence others to join an unchangeable Church. *The unchangeable Church has changed since I wrote that book.* When I wrote that book I denied the infallibility of the Bishop of Rome, and avowed my belief in the infallibility of the assembled bishops of the world defining articles of faith. I was at perfect liberty to do so. If I were to do it to-day I should be declared a heretic, and refused Christian burial. But I do deny the infallibility of the Bishop of Rome, just as I denied it then; just as Archbishop Purcell of Cincinnati denied it; just as the learned, great Roman Catholic historian Dollinger denies it. . . . Dollinger I believe to be right. I am an American citizen who fears not to endorse him and the Old Catholics. I am willing to take the consequences, temporal and spiritual.

This is plain talk. The logical consequence of such a position is obvious. Not only the Pope is fallible, but the Roman Church is fallible also. It affords no longer a standing place for a man like Mr. Walworth. His avowed principles and convictions, in the light of the recent revolution of faith at Rome, take him back inevitably to Protestant ground. The very reasons which led him to join that communion have betrayed his trust. He can no longer cast the reproach of Bossuet's "variations" at Protestants. His own house is made of very brittle glass, and in confessing the fact so frankly, he simply states that which sooner or later must become plain to all honest and intelligent members of the Roman Catholic communion. If Archbishop Purcell and his associates wish to retain such their control, they must be faithful enough to their own convictions to repudiate infallibility. But in doing so, what ground have they left to stand on?

WHAT SHALL WE DO WITH THE INDIANS?

The attention of philanthropists and Christian men will naturally be attracted to that portion of the report of the Secretary of the Interior which treats of the condition and prospects of the Indian tribes. Upon the territory left them, which is all the time growing narrower, there is a steady pressure from the advance of our population, and the organization of new States and Territories. This indeed is inevitable, and yet it naturally disquiets those who hold their lands by treaty, and with the guarantee of the national government. With melancholy forebodings, they recall the past experience of their race, and the repeated removals—sometimes forcible—to which the different tribes have been subjected. Their experience too of the white man's greed and cruelty, has been of a nature to confirm their fears.

It is not strange that in such circumstances they should be little disposed to adopt the institutions of civilized life, or provide themselves farms and dwellings for permanent occupation. Uncertain how long they can remain unmolested, they feel that their old roving and hunting habits are better suited to their condition, and that the arts of civilization are not what they demand.

There can be no question that under past administrations our government has failed to do them justice. Unscrupulous agents have acted in such a manner as to make them feel that the white man was the Indian's foe. Under President Grant a new policy has been adopted, and in some instances with the happiest effects. Facilities for missionary labor among them have been provided, and different tribes assigned to the special care of different denominational or missionary bodies. For the first time in our history, a comprehensive and consistent plan has been devised for extending to our Indian tribes the blessings of a Christian civilization.

Yet this plan is and must be imperfectly carried out, while the tribes retain their roving habits, and while they stand continually in fear of the white man's encroachments. The Secretary of the Interior therefore favors the project of concentrating all the tribes (those of Alaska excepted), embracing a population of nearly 250,000, within a limited area, where, under the strongest security afforded by the guarantees of the govern-

ment, they can prosecute without foreign intrusion, the arts of civilized life. This plan seems the only feasible one for preserving and benefiting the feeble remnant of the almost countless Indian tribes that were once spread over the broad continent. Yet its execution must be attended by grave difficulties, not the least of which will be the reluctance of some of the tribes to adopt it. They may indeed well listen to the proposal with feelings of despair, and prefer to waste away on their prairies or amid their forests, before the advance of civilization, rather than submit to those civilized restraints, by which alone their race can be kept from extinction. Their reluctance can only be overcome by the confidence which they repose in those true friends who have acquired it, and an apprehension of the inevitable alternative in case of their refusal to comply.

Yet we must not despair of success. The project can at least be tried. It would be an offset to the dark record of the past if the gathered fragments of wasting tribes could be brought together and united in a civilized and Christian State. To promote such a consummation is at least worthy of a last national effort.

FAMILY HISTORIES.

The disposition to prepare carefully the histories of the better families of New England, from the first settlement of the country to the present hour, is highly to be commended. They supply a great want, and will be valued more and more to the very end, as our young country keeps ever growing in years and greatness. It is pleasant to know that this species of historical literature has been more cultivated within a few years than ever before, until the number of volumes of this class make, when gathered together, quite a large genealogical library.

The most comprehensive and complete of all family histories hitherto published has just appeared in "THE HISTORY OF THE STRONG FAMILY," in two large octavo volumes of 1600 pages, by Rev. Benjamin W. Dwight of Clinton, N. Y., already known as an author in other ways. It extends over a period of nearly 250 years, and abounds in evidences of the most thorough and successful research, covering some 29,000 names, belonging to all branches of the family, male and female. Of college graduates, scholars, professors in colleges and seminaries, lawyers, physicians, ministers, missionaries, teachers, authors, and artists, 515 in thirty-four different colleges find their record in it.

The methods of the book, which are original, are clear and positive, and the abounding facts which it conveys are presented in a condensed and compact form. The mechanical execution of the work is excellent, and is enlivened by the accompaniment of nineteen engraved likenesses on steel. Such books are not prepared in any mercenary spirit, but only out of a reverent regard for ancestral memories, and a desire to breathe life to the living present the letter and moulding influences of the storied past. Not only have those connected with the various families represented in the book, whose number is great, a special interest in its contents, and also all fond of antiquarian research, but those likewise who act as purveyors of books of permanent interest and value for public libraries. We are glad to see it announced in the preface that a similar history, for accuracy and fulness, has been prepared by the industrious author, of THE DWIGHT FAMILY, and awaits the hour of publication.

CIVIL SERVICE REFORM AN "EXPERIMENT."

The President's Message closes with a brief reference to Civil Service Reform. After mentioning his appointment of a Board to consider and report on the subject, he adds, "At all events, the experiment shall have a fair trial."

We do not altogether like this view of civil service reform, which denominates it an "experiment," as if the principle were a doubtful one. The question on that rule men should be appointed to civil office, is a very simple one. The only sensible answer must be—not for party interest or political influence, but for fit qualifications, for ability and integrity. The ability must be determined by examinations, or in some other way, if a better one can be suggested, and this position must be maintained without being subjected to the risks of mere experiment. There are some things we may consent to try, with the view of rejecting or retaining them as may seem best, but civil service reform is not one of these. It is of paramount importance. It is essential to a healthy political atmosphere. It is indispensable to a proper discharge of those official duties on which depend national morality and prosperity, and we might almost say, in the end our national life.

There is not an honest and intelligent citizen of the land who would not blush to defend the abuses in political appointments and civil trust, which have been exposed under successive administrations. The sentiment of the country, rising above all party interests and expediencies, demands a genuine and effective Civil Service Reform. Only do not let us look at it from the outset as a mere experiment. It is a necessity, if we are to be saved from the fatal curse of a country ruled by mere party.

TIME THE ALLY OF PRESBYTERIAN UNION.

Since the union was proposed of the Free Church of Scotland and the United Presbyterians, great changes have taken place in the prospects of Church Establishments. The Irish has gone; the English and Scotch are evidently doomed. The result is that those members of the Free Church who cherished long memories of the good old times of the Establishment, and who, on this account, were averse to an alliance with men who avowed themselves simply and purely voluntaries, are left free to express themselves anew as to the quality of the grapes they can scarcely reach. This fact is so obvious that the advocates of union have

only to wait to have time become their most effective champion. Recently, Dr. Guthrie, in some remarks which he made at a church service at Berwick, spoke strongly in support of the union of the Free and United Presbyterian Churches. "The altered circumstances of the times had left the question of establishments of religion high and dry; and were the Government to offer him an endowment he would fling it in their face. He would tell the Government that, having learned to walk on his own feet, he was not disposed to lean on their crutches, knowing perfectly well that they would soon be knocked from under him. The difference about endowments was to him a most righteous and most reasonable thing, because in the course of twenty or thirty years there would be no endowment to make any quarrel about."

BISHOP COLENSO AND THE NEW BIBLE COMMENTARY.

Bishop Colenso, the redoubtable champion of Polygamy in South Africa, and of Rationalism in the English Church, is in the field again. The echo of his assaults upon the Pentateuch had well nigh died away; and it might have been supposed, that having relieved himself of his burden, he was disposed to subside into the obscurity from which he had been raised by his own rash zeal. But it seems that he interprets the publication of the new Bible Commentary—known as "The Speaker's Commentary," the first volume of which has just been issued by Scribner & Co., of this city—as an attack upon his half-forgotten volumes. Such an idea would scarcely have occurred to any one else, but it seems to have taken a strong hold on the mind of the South African Bishop. His book is of much the same character with its predecessors, and the tone of the writer may be inferred from the language of his preface. He says: "I feel that a crisis has arrived in the history of the Church of England, and that from the peculiar circumstances of the case—from the fact that this work is in some sort put forth as a kind of challenge to myself, as also that, having been so closely engaged in the examination of the Pentateuch, I have at my command without further labor the knowledge necessary to expose at once the numerous fallacies which Bishop Brown has here endorsed, with all the authority of the English Episcopate, to be received and taught as religious truths—a duty is laid upon me which I cannot, if I would, evade, and my countrymen—at least those who have been interested in my writings—have a right to expect such a labor as this at my hands."

Bishop Colenso's experience in the past does not warrant the anticipation of any very serious or important results from his new enterprise. Nor do we apprehend that the character of the new Commentary will suffer much in public opinion at his hands. It will probably derive more advantage than damage from the assault.

The Methodist, commenting upon the Oberlin Council, and the quiet but summary way in which it cut loose from the traditional Calvinism of the Westminster, Cambridge, and Plymouth Confessions or Platforms, adopting instead an Evangelical Alliance prospectus, thus extends its welcome to that, according to Dr. Bacon's logic, has become a new sect:

Thus, then, the Congregationalists pass out of the category of distinctly Calvinistic churches. Two points only are now insisted on: (1.) Recognition of the theory of the independence of each local church; (2.) Acceptance of evangelical theory without regard to the denominational differences. That is, the elements of truth in which the evangelical churches agree enter the terms of union; all others are put aside.

Our Normal Schools.—The Principals of all the Normal schools of the State met last week in Brooklyn, to consult together upon questions relating to the important interests committed to them, and to inaugurate measures designed to increase the usefulness and elevate the character of these schools. The one at Genesee is conducted with signal success. It has now over 400 pupils.

Rev. Mason Gallagher has just been appointed a District Secretary of the American and Foreign Christian Union. The selection is an excellent one, as Mr. Gallagher brings ability, experience, and a warm personal sympathy in the objects of the Union, to the discharge of his duties. His special field will be New England and New York. We especially bespeak a kindly hearing for him in all the New England churches.

A Word to Our Friends.—Time and patient effort alone lead to perfection. The Map which we send out to our many thousand readers this week has doubtless some inaccuracies and some omissions which ought to be rectified. There is room for many more names upon it. If stated clerks, and our brethren generally, will take a friendly interest in advising us of any errors which they may discover, we shall be greatly obliged to them, and probably use their suggestions for new editions by and by.

Church Dedication.—The dedication of the Rose-street Presbyterian church in Brooklyn, E. D., of which the Rev. Charles S. Pomeroy is pastor, will take place on Sunday next, Dec. 24. Three services will be held—at 10 o'clock A. M., and at 3 and 7 o'clock P. M.

The Rev. Joseph T. Duryea, D.D., of Brooklyn, will preach in the morning, and the Rev. Thomas S. Hastings, D.D., of New York, in the evening. In the afternoon, at 3 o'clock, a union service will be held, with ten-minute addresses by pastors of the neighboring churches.

A grand Christmas festival of the two Sabbath-schools will be held in the new church, on Thursday evening, Dec. 28.

The pews in the new church will be rented early in the month of January. Last Sabbath was "Field Day" (as Whitefield puts it) with the Forty-second street Presbyterian church, Rev. Wm. W. Newell, jr., pastor. James R. Cuming and John G. McNary were ordained elders, and over thirty were added to the membership of the church. The increase of the congregation is beyond expectation, and the meetings are of unusual interest.

The pastor is now delivering a course of Sabbath evening lectures to young men, which will be continued through December. Rev. Dr. John Hall of the Fifth-avenue church, will deliver a discourse in the Allen-street Presbyterian church next Sabbath evening.

THE QUAKER REVIVAL IN BROOKLYN.

Mr. Editor: Since the date of my letter of last week, the special services have gone forward with unabated interest. The plain Quaker meeting-house on Lafayette avenue has been thronged every evening until last evening, when no services were held. Several of the most eminent preachers have left, but we hope that our neighbors will not allow the blessed fire that has been kindled to die out.

One of their most gifted women—Mrs. Esther B. Tuttle, wife of the President of an Ohio College—has attended two meetings of the ladies of my own flock, and they were deeply moved by her fervent and practical addresses. She also addressed—very briefly, but effectively—two of our public devotional meetings. In compliance with the invitation of their committee, I gave a short discourse from the elders' bench of the Friends' meeting-house, on Tuesday evening. This interchange of ministerial services between the Orthodox Friends and Presbyterians would have been impossible ten years ago. As the dividing-walls get lower, it is pleasant to grasp hands over the dwindling barriers. Quakerism is by no means the effete institution which many have supposed. It has got new blood and a new baptism, and seems to have a new mission to perform in the advancement of Christ's kingdom. Yours, ever, T. L. CUYLER.

A COMPLAINT TO BE HEEDED.

The wife of a Home missionary sends us the following womanly protest against a custom which certainly would be more honored in the breach than the observance:

Mr. Editor: Allow me, through your columns, to make a suggestion to the publishers of Hartford, New York, Cincinnati, and other cities. Clergymen of rural villages are very often solicited to head the list of subscribers for volumes issued from the various houses. Now this has become a perfect nuisance, and here I would respectfully suggest that the heads of these publishing houses should raise a fund, where those ministers whose salaries amount to a few hundred dollars, (often poorly paid,) may look for some assistance in purchasing these works they feel compelled to take, that they may aid the cause in disposing of books they do not need, at a higher price, we believe, than is given at bookstores generally.

We are delighted with the extension of knowledge among the people, but think it ought not to be accomplished by such drafts upon country clergymen.

A MINISTER'S WIFE.

Cattaraugus county, Dec. 19th.

A GIFT GRATEFULLY RECOGNIZED.

Rev. Arthur Mitchell of Chicago, to whom were forwarded several weeks ago fifty sewing machines, to be distributed among the poor sewing women who were left destitute by the great fire, has written the following letter to Messrs. Willcox & Gibbs, to whom they were indebted for this generous gift:

Messrs. Willcox & Gibbs: DEAR SIRS:—The fifty sewing machines which you were so kind as to send me for the many needy persons who lost their machines by the fire, have arrived, all in good order.

It is a most generous and useful gift. It has already made glad the hearts of many a poor girl who had lost all means of earning an honest livelihood, and every day while distributing them I am thanking you anew for your very great kindness. Very truly yours, ARTHUR MITCHELL.

A Deserved Commendation.—The London Weekly Review speaks of Dr. Hodge's Theology in terms of high praise. In a notice of the first volume, the only one as yet issued, it says: "On the whole, we feel inclined to place this volume in the very front of all that we have had occasion to notice in modern authorship, in a theological point of view. We do not even except the massive tomes of Dr. William Cunningham himself. Had he lived till now this volume would have been no common feast to him. We have the best of reasons for knowing that Dr. Cunningham thought Dr. Hodge inferior to no living theologian. And we feel sure that these 'Institutes' would have raised Dr. Hodge in his estimation. Our friends in America in general, and our Presbyterian friends in particular, may well thank God heartily for His gift of such a man, so ripe a scholar, so sound and accurate a theologian, as Dr. Hodge; thanks in which we do very heartily join. He is well fitted to be named after the great President Edwards."

The New Calvary Chapel, connected with the Lafayette-avenue Presbyterian church of Brooklyn, will be dedicated on Sabbath evening next, Dec. 24th. The sermon will be delivered by Rev. Dr. R. R. Booth of the University-place church, New York, the Rev. Mr. Cuyler supplying his pulpit in the afternoon. The Rev. Dr. C. S. Robinson will deliver an address on Christmas afternoon. This new chapel stands on Cumberland street near Myrtle avenue and is a model of good taste and convenience. It will seat seven hundred persons, and the Sunday-school rooms are admirably arranged. This substantial building is a contribution of Lafayette-avenue church to the "Memorial" work in honor of remembrance.

The Geneva Series of Sunday School Lessons.—A Michigan pastor writes making inquiry as to whether this series which has been published in our column the past year, are to be put into book form. He regards them as "decidedly the best anything that has yet appeared." We are the receipt of other notes of the same tenor, but suppose we shall best serve our readers by publishing a second series of the Geneva Lessons, from the text of the "Uniform National Series." Accordingly the first lesson of this new Series will be found in next week's EVANGELIST, to be followed by others throughout the year. These lessons are not accompanied with questions, nor do we issue separate slips or leaves containing them. The only way to get them, at least for the present, will be to subscribe for THE EVANGELIST. And to any one who will interest himself or herself in getting subscribers, we will allow the liberal compensation of \$1 for each new name sent with the money. The lessons will be published each week, the present advance in date being maintained throughout the year.

Rev. T. DeWitt Talmage, the pastor of the Brooklyn Tabernacle, returned from Charleston, S. C., in the steamer that arrived on Friday night last. He was absent nearly two weeks, and came back in excellent health.

MARRIAGES.

SPALDING-Lewis-At the residence of the bride's parents, in Monroe, Mich., Wednesday, Nov. 6th, by Rev. W. S. Taylor, Gen. GEORGE SPALDING and ANNA LEWIS. No cards.

Deaths.

LEWIS-At Deposit, N. Y., Dec. 9th, 1871, Mrs. EMILY H. LEWIS, in the seventy-third year of her age.

Notices.

Williams College Dinner-The Williams College Alumni will hold their annual dinner at the Hotel Hamilton, on Thursday, Dec. 28th.

Business Notices.

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