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Our Contributors.

THE SALVATION OF INFANTS.

By Rev. Henry A. Nelson, D.D.

It is not of those who die in infancy, that I now speak. I speak of the salvation of infants who do not die in infancy. I speak of salvation from sin beginning in infancy, progressing through childhood and manhood, and consummated in the life-long believer's abundant entrance into heavenly glory. I speak not of those infants that are taken away from the arms and the care of parents, and for whose nurture and training their parents are responsible, but perhaps their angels, which do always behold the face of the Divine Father. I speak of those infants that are to be nurtured and reared and disciplined in these earthly homes, within the embraces of this human care and prayer.

My question is, My these infants be saved? May they be saved as infants—saved while yet they are infants—saved now; so saved now, that growing up here, developing into full and unquestionable voluntariness and moral responsibility here, going forth from these homes into schools, into active business, into adult life, they will, all their lives, be Christians, saints, saved persons?

1. An affirmative answer to this question involves no theoretical difficulties which do not equally belong to the affirmation that those dying in infancy are saved.

The Westminster Confession of Faith affirms of "elect infants dying in infancy," that they are regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth. The theologians who hold to this Confession generally maintain that all infants are "elect," and many of them think that this article in our Confession would express the truth more clearly if the word "elect" were omitted. It is omitted in the Confession of Faith as amended by the Cumberland Presbyterian Church.

All who regard infants dying in infancy as needing any saving at all, ascribe their salvation to the redeeming Christ and the regenerating Holy Spirit. It is pertinent, then, to ask what is there in these Divine Persons, this Divine Saviour, does for a dying infant which He may not as easily and as legitimately do for an infant which is to live on here for three-score or four-score years?

What theological or metaphysical difficulty troubles you here, which is not equally in your way there? What Scripture promise gives you comfort and hope there, which is not also available here?

2. There are Christian experiences, the genuineness and validity of which the most judicious observers acknowledge, the beginning of which cannot be marked in the consciousness of their subjects, nor in the observation of their friends or guardians. In other words, there are true Christians, credibly manifesting themselves as such, giving all the recognized evidences of a true religious experience, proceeding in their godly lives all the fruits of the Spirit, as the inspired Scriptures describe them, maintaining and adorning a Christian profession, in whom this experience has not begun within their conscious remembrance. They have no memory of a time when they did not love God, and loathe sin, and trust Christ and try to obey Him as heartily as they do now. A beautiful instance of this was recently given in the *EVANGELIST*.—Mrs. Anna Paterson Williams, lately deceased.

It is commonly admitted that there are some such cases, but it is also commonly assumed that they are exceptional cases, and very rare. My own conviction is that they are quite numerous, and that they deserve much more ready and thankful recognition than they customarily receive.

3. There are persons, in considerable numbers, in our evangelical congregations, whose lives are such as would not discredit a Christian profession, in all respects in which their lives are subject to human observation, who do not make such a profession, and who dare not, because they have had no experience of a sudden and decisive change in the state of their minds, nothing which seems to them fit to be described as a change of heart or a new birth.

I am not speaking of self-righteous persons, of persons who haughtily reject the Scriptural view of human sinfulness, who do not feel the need of the Physician, because they count themselves whole. I am not speaking of those who see nothing in Christianity but a moral code, and count themselves good enough Christians, or something better than Christians, because they pay cash, one hundred cents to the dollar, and do not get drunk nor let a brother Odd Fellow starve to death. I am speaking of men and women who listen attentively and reverently to the Gospel; whose souls flash in their eyes, and whose frank, thoughtful words when we talk with them, attest the sincerity with which they accept our evangelical preaching; who have and avow a deep and tender sense of their own sinfulness; who do not at all doubt the sufficiency of Christ's atonement, nor His ability and willingness to save them, but do painfully doubt whether they are conscious of amounts to true evangelical faith. They do not feel sure that they are regenerate, mainly because they have no remembrance of any such change consciously taking place in them, as they understand regeneration to be, although quite evidently they are in the habitual exercise of that disposition which belongs to the regenerate mind.

When such persons die, not only do their wives and children hope that they are saved, but very often their pastors and their most thoughtful and orthodox neighbors cherish this hope for them. This hope justifies itself by divers sorts of special pleading. Most commonly, I think, it assumes that such persons have lived all their lives very near to the kingdom of heaven, and have by God's effectual grace been brought quite into it shortly before their death.

Let me again guard myself against possible misapprehension. I am not speaking of those sad cases in which the fondness of friends accepts as evidence of regeneration some expression of willingness to die, from one whose life has been profligate or carelessly worldly, a willingness to die which may be only slight indifference to life, induced by opiates or by disease. I am not referring to cases of that kind at all. I am speaking of those thoughtful, reverent, conscientious persons who never dared count themselves Christians, never felt "good enough to join the Church," and who lie on death-beds, not joyful, not triumphant, not positively hopeful, not even now daring to claim Christ's promises as insuring their safety, yet glorifying Him by most distinct testimony to the fullness and sufficiency of His provision and offers. They take all the blame on themselves if they do perish, and in that submissive acquiescence in God's holy sovereignty, and satisfaction with God's perfect character, they rest in a serenity which they cannot explain: they are afraid that it is stupor. They enjoy no other sound so much as the voice of prayer, no other visits so much as those of the pastor, whose personal ministrations their minds associate with all that is Christian. They give up the receding world without a murmur; they turn from every unscriptural scheme with disgust, and if they dare not lay hold on Christ with confident hope, they shrink with unutterable pain from any suggestion of abandoning Him, or looking to any other Saviour. They at last fold their arms and close their eyes to die, plainly consenting to let Christ decide whether He can count them as His own, or must say "I never knew you," and they have no thought of blaming Him or hating Him, if He shall thus send them away into hopelessness.

Brethren, you cannot think that He does that, you know Him too well. Though the names of these despondent ones are not on your roll of communicants, you believe that they are in the Lamb's book of life. You can hardly help avowing this hope more or less distinctly at their funerals, and it comforts you when you write down their names in your funeral register, and when you look down from your pulpit upon the black bonnets in the pews they used to sit in.

Whether it is easier to believe, that these persons have been all their lives impenitent, and have been born of God just as they were dying, or that they were renewed in their infancy, and have been true disciples of Christ longer than they can remember, as long as they have been capable of loving and trusting Him?

If this last is the truth, it is a great pity that such people cannot have the comfort of Christian hope during their lives. It is a great pity that the Church of Christ cannot have the additional strength and influence which their membership in full communion would add to her. It is a great pity that the communities in which they live cannot have the testimony which they ought to have their mouths opened to give. It is wrong that Christ does not have the credit among men of the salvation which He really has wrought in those souls. Might not all these comforts and benefits be secured by a more frank and ready recognition of infant regeneration as a fact?

If these views are just, they have important practical application to our pastoral care of children, for these two should blend with and interpenetrate each other. There is recently a great awakening of the ministry and the Church to the work of religious instruction of children. Much is said of the importance of seeking by prayer and by all Scriptural means the early conversion of children. This is right. This is of unspeakable importance. Religious instruction which only increases the intelligence of the young without touching their hearts, which makes them expert theologians and leaves them impenitent, is not only defective but positively harmful. It is likely to be ruinous, fatally hardening. We cannot be too solemnly and prayerfully in earnest to secure the conversion of every impenitent child. It cannot be secured too soon. The danger that it will never be secured may justly be regarded as increasing, in more than arithmetical ratio, with every week of delay. But it is right to assume that every child is impenitent that has not been converted? May not regeneration be experienced so early that there need be, and can be, no conversion? May not the renewing power of the Holy Spirit come upon the soul at the very point where moral responsibility begins, at the initial point of its spiritual history, preventing it from entering upon a career of impenitence?

Have not we been doing the Lord's work too mechanically and too clumsily, assuming that children, even the children of prayerful believers, must live some years, few or many, in an unregenerate state; must pass some portion of their lives in actual and positive impenitence; must attain some degree of intellectual development and some amount of intelligence in impenitence; must become conscious of impenitence, of a love of

sin, and of some more or less strenuous opposition to God; must be brought consciously to yield up that opposition; must, in short, be converted, i. e. turned from impenitence to piety, from sin to holiness, from the world and the devil to God? Too commonly, I believe it has been assumed that our children must go through some such experience, and be able to give some clear account of it, before they can have a right to sit at Christ's table, or to hope in His mercy, or be happy in His love. I believe that frequently this unscriptural assumption, if it has not broken the bruised reed, has kept it bruised and weak, has dwarfed and distorted its growth—if it has not quenched the smoking flax, has kept it long smoking; when the true, Scriptural view would have kindled the infant piety into a beautiful flame, lighting up our homes with such sweet brightness as is nowhere else to be enjoyed outside of that city of which the Lord God and the Lamb are the light.

It is not true that all our children need to be converted, in the proper and strict sense of that word. There are children in some Christian homes who never were impenitent sinners; who never were in a state of enmity or opposition to God; who never did set their wills in disobedience, either directly against God, or against His deputies in the home, their parents. This is not because they have not inherited a depraved nature, but because, in answer to parental prayers, habitually and believingly offered, the renewing grace of God was vouchsafed to them at that earliest moment, when without it they would have begun a life of sin.

Let us open our eyes and look whether God has not granted us in this more instances than we reckon, in our Sunday-school classes and in our homes. I suspect that we have near us, with us, little true disciples of Jesus who dare not declare themselves such because virtuously we have taught them that they cannot be without consciously giving up what consciously they never had, and abandoning what they never adhered to.

Nor is it only to children in our Sabbath-schools, not only to those who can read, not only to those who can commit Bible verses to memory, not only to those who can climb up into our laps and kiss us, who are interested in our holding the truth on this subject. It concerns those children who are not yet out of their cradles. It concerns those children who are not yet in their cradles. If there is such an atmosphere of hope, and of prayer, and of Scriptural expectation, in which children may be begotten, and into which they may be born in Christ's name, let us give it to them, as we only can, by believing this truth, and taking it into our hearts and prayers and lives.

AT SYNOD IN SOUTHOOLD.

By Rev. T. L. Caylor.

Southold, L. I., Oct. 20, 1874.

A dip into the rural districts is always delightful to us who are pent up within brick and brown stone. Some country pastors may envy the larger flocks and incomes that belong to a few of their city brethren. As a set-off to this, the city pastor envies his rural brother's leisure for books, his quiet evenings, his enjoyments of God's clean bright handiwork of forest and field, and a score of other country-comforts. The farmer's family long for city sights and evening entertainments. But they are spared the sights of beggary and suffering that we in town are constantly forced to look at. If we see life's magnificence we see also its misery.

We indite this brief epistle from Southold, the bishopric of our faithful brother Whitaker. His long and happy ministry in this region is beginning to take on the golden autumnal hues of yonder maples and dwarf oaks. There is an October in a pastor's ministry that is often rich in fruit and foliage; it shows its leaves from a corn fully ripe, and its atmosphere has a sober serenity about it that inspires deep and grateful meditations. Such, I fancy, is the ministry of the brother who has spent a quarter of a century on this peninsula of Northern Long Island.

Southold is an ancient parish. It dates back to 1640. In those primitive days a few Yankees from the colony of New Haven paddled across the Sound, and settled on this narrow tongue of land. They brought their Bibles with them as their only code of laws. The government of the new settlement was lodged entirely in the hands of the Church! No man could vote or hold office or hold any civil status who was not a church member. Southold was governed entirely as the phrase of the day was—"by God's elect." (And they were probably very different sort of officeholders from some of Tammany's elect.) The Christian congregation of those early settlers provided for the support of the Gospel, took care of the poor, laid out highways and bridges, looked after stray cattle and sheep, and made a law that only a pint of whiskey should be sold to four people at one time! Among the amusing records on their old township archives is one that "Rev. Mr. James shall have the preference at the mill for grinding his corn on one day each week, unless some other man's grist is in the hopper."

Simple, frugal days! We look back to them now with a sort of admiring despair. In our time, many a poor minister never gets his grist into the "hopper," and is turned out of the back door of the mill with only the brin. Until God's Church provides a better grist for the great mass of her religious teachers, the best brains and culture from our colleges will often go off into other professions.

I have been looking over into the burial-ground beyond Mr. Whitaker's neat white parsonage. The church-yard is here situated with two centuries of generals. Some of the old weather-beaten monuments date back to 1670. These monuments used to hear Parson Buel preach, and listened to Lyman Beecher's youthful efforts twenty years ago. Has the American pulpit grown since those days?

But this is not a polite question to raise at a meeting of our Long Island Synod. So I waive it as out of order. We are having a full and pleasant session. The veteran Dr. Strickland, for a long time a Methodist, sits in the moderator's chair. At the Synodical prayer-meeting this morning, we sang from Dr. Duryea's new "Hymnal"—the compiler himself sitting at the melodion. It is a good book; and I don't doubt that if its author could go through all our congregations he would sing it into the parsonages of a great many churches. But let it fight its way on its own merits—like all its predecessors; not because it is "ordered by General Assembly." As a lover of hymnologic accuracy, let me thank him for correct versions of the standard hymns and for giving the right names of authors.

The Suffolk County Temperance Society are holding their quarterly meeting to-day a few miles from Southold. This is the most thoroughly organized county society in the empire State; and has been in active existence for a whole generation. In its early days it held monthly meetings. The veteran John Sherry, who has done so much to keep up this noble society, is here to-day on his way to the convention. Hard steady Christian work for total abstinence, has done much towards making Suffolk one of the "banner" counties of New York for sobriety, morality, Sabbath observance, and loyalty to law.

LIFE IN JAPAN.

[From our own Correspondent.]

Kioto, Japan, Wednesday, July 28th, 1874.

The letter from Osaka told you something of my trip up to that point; but since then, my experience has been a little pleasanter in sight seeing, as I have visited the chief places of interest in Osaka and Kioto, and also enjoyed a delightful "gondola" ride by moon-light up the river to Kioto, where I am now spending several days.

The place of chief importance at Osaka, as well as one of the most valuable points of interest in Japan, is the Imperial Mint, situated on the banks of the river; which presents not only the finest specimen of public buildings and intricate machinery to be found in the Empire, but stands only second or third to any works of the same kind to be found in the world.

On our way to visit the Mint, we inspected the ruins of the celebrated Osaka Castle, which though not so large as we expected,—being scarcely one-third the size of that in Tokio,—is still considered one of the most powerful in the country. In ancient times, when the walls were surmounted by large towers, and the buildings of the interior were still standing, this castle must have presented an imposing appearance. But at present not a trace of the towers or buildings are to be found, except their foundations, as their destruction was rendered complete by the fighting which took place here some years ago, between the forces of the Tycoon and the Mikado, during which they were set on fire.

The chief features of the castle grounds just now, consist in the great depth and perfect construction of the moats, the immense size of the stones used in facing the entrance walls of the gates, and the high square tower in the centre of the castle, from which a splendid view may be obtained of the whole city and vicinity. Some of the blocks of stone which one sees on entering the castle, would compare favorably, in point of size, with many to be found either at the Pyramids or the ruins of Babel.

While we were waiting at the guard-gate for permission to enter, I measured one or two of the blocks in the side of the wall near us: the first one contained over 500 cubic feet, and the others varied from twenty-five to thirty feet in length, with a breadth of fifteen or eighteen feet—though these last were not probably so very thick, as they appeared to be placed in the wall like great slabs.

Blocks of similar proportion, we also found still further in the castle; but these stones were ever brought here, is a great mystery. There are no quarries in the neighborhood which could have furnished them, and it is supposed they must have been floated up the Inland Sea on great rafts, from the province of Hizen. But how the Japanese, with almost their total lack of mechanical appliances, were ever able to transport, and place such blocks as these, in the positions they now occupy, is quite as difficult to understand, as to explain how the ancient Egyptians raised some of the structures they did in the older times; though in the case of the latter people, there was a certain genius and knowledge of scientific principles, never possessed by the Japanese.

On ascending the large tower-like structure in the interior of the castle, we found a very fine well up there, more than 120 feet deep, and lined with smooth stone, and we drew from it the coolest and best water we have tasted in Japan. From the top of the tower an extensive view is obtained of Osaka, with its myriad of houses, which extend from this point clear down to the edge of the bay.

In the centre of Osaka itself, and near the river, we could see the small dome of the new "State-house," which has just been completed, and which is a great ornament to the city, but which is a still greater contrast to the wilderness of miserable Jap shanties by which it is everywhere surrounded. In an opposite direction, but quite near the castle, may be seen the tall smoke-stacks of the extensive works of the Imperial Mint, and the appearance of some of the chimneys showed that the works were in busy operation.

Still nearer at hand, were a few iron-works, and a foundry, where the Japanese manufacture their own cannon; and as far as making cannon of small calibre is concerned, and the mounting of ordinary field pieces, they leave nothing to be desired, and are already abundantly supplied with destructive instruments of this sort. The government barracks of the castle, and about 10,000 infantry and 3000 artillery are quartered here at present. We saw several companies of the latter galloping back and forth at a pretty lively rate while we were there.

As the Mint is by far the most important point to visit in Osaka, we proceeded there without delay; and sending in our cards to Major Kindar, Superintendent of the works, we were given free access at once.

The buildings stand on the edge of the river, the water-front of which is here faced with stone masonry for a quarter of a mile or so; the main structure, several hundred feet in length, is substantially built of granite, and has a semi-circular colonnade in front, with six tall pillars of stone, and the interior is lighted by eighteen very long and high windows in the front, and several more behind the building.

To the left of the Mint Works, is the fine large residence of the Superintendent, and on the right are several other houses, besides the officers of the establishment. We were conducted through the works by Mr. Smith of Glasgow, who is connected with the Mint, and who courteously explained to us all that we saw, even to the details of the complicated operations which were going on all about us.

On first entering the building from the end, an immense hall stretched out before us, for its whole length, with the long windows on one side, and glass-partitioned apartments on the other, in which machinery of various forms were in rapid motion. The doors opening into each apartment, as well as those connecting with the outside, were of heavy iron construction, and the windows were grated, so that it looked somewhat prison like within; but the amount of space in the interior was very great, and the ceiling very high, and as there is no second story, it makes the building practically like one large room.

Passing to the end of the long hall, we entered a room with a row of small furnaces ranged along the wall: these furnaces had iron tops with circular openings, and the floor of the room was also of sheet iron. This room is used for melting the gold previous to assaying it, and then, while it is in the furnace, more or less copper is added until it reaches a certain standard. The melted gold is then lifted out, by grasping the crucible with long claw-like tongs, and it is poured into iron moulds, and when cool, is taken out in long bars. The bars, which are square in form, go from this room to the rolling room, where they are rolled down to a certain thickness, between strong iron cylinders, and then the coins are cut out of them by suitable machinery, when they are sent to the weighing room, and then to the dieing or stamping room.

From the gold room we passed to that for melting silver. Here the furnaces were placed in the floor, and as we looked down through the openings, we could see the melted silver in the large crucibles, which were stirred now and then, and portions of the metal were taken out to be assayed. The silver is poured out into moulds like the gold, and made into bars, only these bars are much larger, and are rolled to such a width, that three dollar pieces may be cut from them at once. Copper is also added to the silver, in proper proportions, to harden it and prevent wear, &c.; but the copper is afterwards removed from the surface of the coin, by dipping it for a short time in hot, but very dilute sulphuric acid. The coins come out of this bath with a thin whitish coating upon them, but when they are put under the stamping machine, this is entirely removed, and the coins come forth bright and clean.

In the room where the silver bars are rolled, it is a strange sight to see the workmen forcing the large rods in between the cylinders, as though they were sticks of wood. They come out from between the rollers quite dark and discolored, and one would hardly know what metal they were composed of; the friction of the heavy rolling, also makes them quite hot. But not thinking of this, and not noticing that the workmen had their hands protected with large thick gloves, I attempted to pick up one of the bars from a large fire-brick cart full as it passed by. However, I dropped it much quicker than I picked it up, somewhat to the amusement of those standing near, and concluded that money was sometimes a hot thing to handle.

The machines we saw at work in the various rooms, were of course too complicated to describe to any extent: some of them were for pinching the gold, silver, or copper coins, out of the flat strips of metal of each of these substances; other machines rounded them off nicely and turned up the edges a little; and

finally, each of the respective coins, when of the proper size and weight, were placed in piles upon the grooves of their particular stamping machines, and by a peculiar sliding arrangement, they were run one by one between the closing die-blocks, which came together upon them with a kind of "bite," stamping both sides at once with the impress of the 'yen' or 'sen,' dragon or rising sun, as the case might be.

It seemed decidedly a "money-making" operation, as we watched the continuous stream of gold and silver pieces rattle out of the mouths of the various machines; at one point, it would be a "silver shower" of dollars or fifty "sen" pieces, at another it would be a golden rain of five, ten, or twenty "yen" coins, bright and shining as the sun which was stamped upon them. The new pennies which have recently been put in circulation to replace the old "tempo" cash, were being produced here at a rate which would make the little boys' eyes dance: they flew out of the "hopper" like chaff from a winnowing machine, and looked so bright and clean, that one would think them something more than copper.

The most interesting piece of mechanism in the establishment, is the apparatus for weighing the gold coin, to ascertain whether they are of the exact weight required by the standard. In the weighing room there are six or eight tables, each having a beautiful apparatus with brass levers, armatures, scale-pans, &c., all enclosed in glass cases, and all moved by delicate band adjustments, connecting them with the same power that moves the more ponderous machines in the other rooms. The rolls of gold coin are placed on brass grooves or troughs, and a peculiar "feeder" pushes them one by one on to the delicate scale pan, which acts automatically and almost with the show of intelligence. If the coin is slightly heavier than required, it drops to one side; if it is a little too light, it turns off to another box; but if it is just right, it pushes straight on towards a kind of contribution box, which is manually applied through those of a missionary order. The longest apparatus in this room, weighing three rows of coin at once, was constructed by the Japanese themselves, but of course under the supervision of a foreigner.

This instrument was very complicated, and reflected great credit upon the Japanese workmen; and the Japs are indeed very clever at such things, and have such powers of imitation, patience, and the slight of hand necessary in constructing delicate pieces of mechanism, that it is more than probable that they may gain the same dexterity in the future, (in manufacturing light articles, fabrics, watch-works, and delicate instruments,) which the Swiss people, for example, have displayed up to the present time.

All the operatives throughout this establishment were Japanese, and they seemed to understand their business perfectly; though the fact is, the machines themselves are usually so perfect and complete in all their details, that it scarcely seemed necessary to do more than feed them with the precious metals, and let them run.

In passing around through the different rooms where so many operatives were at work, I inquired of the gentleman who acted as our guide, how they managed to have so many people come and go each day, and not have some of the "loose change" so abundantly scattered about stick to their fingers as they went out.

Here and there were men, evidently of the poorer classes, carrying gold bars like an armful of sticks, and others sorting out silver pieces with as much unconcern as though they were tea-leaves, and if they could only hold on to a few "samples" till they got home, it might add not a few daily comforts to their fare.

But there is not the slightest chance for them to carry off even half a penny, for our guide said that not only are they stripped naked in going out and coming in, but in certain cases they are made to climb over two bars of wood he showed us, in which gymnastic performance there is little hope for them to retain any worldly mammon on their naked bodies which could not be seen; and if a few gold pieces should "happen" about them, there is a little prison at the end of the bars, in which the individual is lodged at once. But there is usually no trouble on this score, and we saw the men changing their clothes as they came out, just as though they had emerged from a bath-house.

Not having to undergo that operation ourselves, however, though the excessive heat of the day would not have made it very uncomfortable, we passed out of the Mint, and proceeded a few steps further on, to the sulphuric acid works, which the government have also established at this point.

The acid works were of great interest to me, although the place didn't seem so very poetical to my friends. The room was for burning the sulphur was the first that we entered, and large pots for holding nitro were here lying round on the floor. A large pipe five feet in diameter, connects the furnaces with the large leaden chambers, which of course occupy most of the space of the manufactory. These chambers are two in number, and each is one hundred feet long by twenty feet high, and twenty wide, and at the further end are two immense coke cylinders, fifty feet in height, and these again connect below with a towering brick chimney 150 feet in height. Taken as a whole, it was quite as big a chemical "get up" as I have seen in some time, and it ought to be able to acidulate the country for a considerable while to come.

As the acid we use in our laboratory in Tokio is labelled from "The Imperial Mint Works, Osaka," and is of excellent quality, I took the opportunity of congratulating Mr. Finch, the superintendent of the works, on the good material he sent us. He seemed pleased, and said he was glad to know it, for some persons had sometimes insinuated otherwise. He was very polite in showing us all over the works and even took me on top of the leaden chambers, and to the top of the immense leaden cylinders, where we removed the heavy lead cover and looked down upon the great pile of coke beneath us. From these cylinders, which are like towers, one has quite a view of the surrounding country, and close beside us was the tall brick chimney, rising three times as high as the place on which we stood. Mr. Finch said this chimney was the tallest he had any knowledge of between here and Europe.

This manufactory is capable of producing a very large amount of acid per month, when in full operation, but at present the supply is far greater than the demand, and the works have been at rest for several months past. The Mint itself has only consumed forty tons of the acid since it was established, whereas many thousand tons have been manufactured; and as for the demand elsewhere, the scientific arts and manufactures in the country have not yet reached that stage of development which calls for such quantities of this valuable but cheap material as is constantly used in civilized lands.

These works will keep, and may be profitably employed hereafter, however, provided some little earthquake doesn't topple that tall chimney over the whole thing. We went through the storerooms, evaporating-rooms, and the places where other chemical operations were going on; but I will only add that lead is used in constructing the chambers, etc., because it is the only available substance not corroded by the acid.

The Mint-works, like nearly all the other important public-works in Japan, are under the superintendence of the English, and though they have decided the monopoly in this kind of thing, it is only fair to add, that what they do they generally do well, even though the expenses to the Japanese Government, are far beyond what outsiders would often consider a reasonable estimate.

There is not much to be seen in Osaka, except the three things already mentioned, viz: the Castle, the Mint, and the high Pagoda, from which a fine view is obtained. The city is one of the oldest in the Empire, and its second size to Tokio; it contains over 500,000 inhabitants, and its population is far more densely packed than any city I have ever seen. In Tokio the people are scattered very much, over a large district, with plenty of vacant space between different portions of the city, but in Osaka they take up all the available room to be found, and as the streets are very narrow, the people, especially boys and babies, seem to swarm all over like bees, so that it is with difficulty that the Gin-rekashas can avoid running over them.

The city is the great commercial centre of this part of Japan, and will probably continue to be of considerable importance; it has not been devastated by fire, like Tokio, though if a conflagration once commenced, the houses are so compact, we hardly see what could save the city. The houses for miles are nothing but miserable old shanties, and the whole place is rather old-fashioned, even for Japan.

Right in the middle of the city, and in strange contrast with all the surrounding splendor and poverty of architecture, rises a beautiful "State-house" just completed, with Corinthian columns in front, and surmounted by a small dome.

It stands facing the river, and is very prettily designed, having about the proportions and shape of a veritable State-house at home. The interior is divided off into compartments, each of which is assigned to a particular branch of the government, and it was a curious mingling of the old and the new, to pass along through the main hall, and look through the open doors at the dozens of yacominis seated around tables, with piles of paper and bulky documents in front of them, everything about them appearing intensely "Jap," and yet all this in a modern republican-looking city-hall or State-house!

The last evening in Osaka we took tea with Rev. Mr. Glick and his family, and then returned to our hotel at the river-side, where a small boat was awaiting us, to carry us with our baggage to another part of the city, where we had engaged to take a large gondola-like boat up the river to Fushimi, near Kioto. This evening ride through the city, with all its numerous canals, bridges, &c., and the moonlight sail up the river, which occupied all night, was one of the most picturesque experiences I ever had, and I must reserve a description of it for a special occasion.

We learn that Rev. Chas. C. Darling, so long the chaplain of the New York Magdalen Asylum, has resigned his charge of that institution, to take effect on the first of November. For more than thirty years he has labored to rescue and to save the debased and the sinful; many of whom have been led astray by sore temptations, and the craft of wicked men. His successor, Rev. Mr. Battersby, and wife, in future will conduct the religious and domestic affairs of the Asylum. They have already commenced their labors under propitious circumstances. This excellent institution is commended to the sympathy, the prayers and the pecuniary aid of a benevolent and Christian community.

NEW BOOKS.

"THE GRANGE." The Grange: a Study in the Science of Society...

Society organizes "the State" to keep down violence and maintain individual rights...

With human nature as it is, great mischiefs are incident to all this. Among such they have of late been sadly aggravated...

His statement of the evils, social and political, which we suffer now, cannot be considered as exaggerated...

That good citizens should consult and act together, is simply, in times like these, an obvious truism...

Some of the author's ideas are rather crudely expressed. His technical terms, racial for instance, are sometimes an advance beyond Webster...

REVISION OF THE PRAYER BOOK. The Book of Common Prayer: Revision a Duty and Necessity...

DR. WILLIS LORDE'S THEOLOGY. Theology for the People. By Willis Lord, D.D., LL.D., Late President of the University of Wooster...

THE AMERICAN EDUCATIONAL ANNUAL. J. W. Schermerhorn & Co. Vol. 1. 1875.

THE MODERN SUNDAY SCHOOL. By Rev. H. March. American Baptist Publication Society, Philadelphia.

"Follow the Lamb," or Counsels to Converts, by Horatius Bonar, D.D.

DEMOCRACY AND MONARCHY IN FRANCE.

DEMOCRACY AND MONARCHY IN FRANCE: From the Inception at the Great Revolution to the Overthrow of the Second Empire...

The present volume is the result of studies that were begun in the preparation of a course of University lectures on the Politics of France since the Great Revolution...

After the introduction, the first chapters are devoted to a discussion of the Philosophy of the Revolution...

"Burton, in his Life of Hume, relates that in 1764 the historian visited Paris, and that at the house of Baron d'Holbach...

THE SCIENCE OF LAW. THE SCIENCE OF LAW. By Sheldon Amos, M.A., Professor of Jurisprudence, University College, London...

THE GENESIS OF THE NEW ENGLAND CHURCHES. By Leonard Bacon, D.D., with Illustrations...

THE BIBLE HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES. From the year 1850.

THE AMERICAN EDUCATIONAL ANNUAL. J. W. Schermerhorn & Co. Vol. 1. 1875.

THE MODERN SUNDAY SCHOOL. By Rev. H. March. American Baptist Publication Society, Philadelphia.

EDUCATION OF THE FRENCH LANGUAGE. By Etienne Lambert and Alfred Barthelemy. Albert Moore.

This book is designed to aid those who have learned the French language theoretically by the help of grammar and dictionary...

HISTORY OF THE PRESBYTERY OF HUNTINGDON. By William J. Gibson, D.D., Pastor of the Duncansville and Martinsburg churches...

GERMAN EXPERIENCES: A Narrative of Personal Experience. By John Morgan Hart. G. P. Putnam's Sons.

This volume will gratify the curiosity of many who have never been favored with an insight into German university life.

THE DEBATE ON THE PROPOSED RESOLUTION FAVORING THE SENDING OF THE AMERICAN BISHOPS TO A SECOND PAN-ANGELIC CONGRESS...

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The Children at Home.

TWINKLE AND THE OTHER WILLOWS

By Sara J. Frickard.

CHAPTER XVII.

'Hush! Hark!' cried Dr. Kindness.

Instantly every knife and fork became suspended in air.

Again the cry rang out 'Fire! fire!'

'Why, that's fire! It must be close by,' said Mrs. Kindness.

The table was deserted.

Bell, with her great, frightened eyes,

and white face, came running to the door,

and met them with the cry

'It's the office all burning up. O! O!

What shall I do—for I did it?'

'Do!' shouted Charlie, 'fetch all the pails you can find.'

Bell ran to the kitchen, and every soul

ran every possible way to fetch water,

while the bell in the screeple close by

ran to ring out its fierce, confused jangle,

as only a church bell ringing for fire in

a country village, can do.

Dr. Kindness mounted a chair, and as

fast as the pails of water came he dash-

ed their contents upon the flame that

had crept up the wood work of the mantel,

deavouring it and the light letter-rack

suspended above. In five minutes the

engine arrived, but its powers were not

tested, for the fire was out. The engine

went home, and the neighbors waited to

learn the origin of the fire.

All that was known in regard to it was

that Bell had 'built a good fire to make

it nice for the Doctor,' and the good fire

had suddenly become a devourer of all

the wood within reach.

The water had drenched the place

pretty thoroughly, and it was not until

the office was in order again that the let-

ters were thought of.

Bell heard the exclamations of regret

that ran from one to another as the an-

ouncement was made that they were

burned, when Mrs. Kindness turned to

her and said

'Bell, I wish I had read the letter when

you asked me.'

slight young body actually wavered with

the force of the emotions that stirred her

spirit. It was in the gloaming. The fire

in the Franklin had fallen into a few

glowing coals on the iron hearth.

The time was, in fact, so short that Dr.

Kindness scarcely noticed the pause in

the response he expected.

Bell felt herself cast forward. She

walked on four or five steps, until she

was some quite close to him.

'Papa Kindness,' she said.

Bell had never so called him before.

'Ah! It is you, my child, is it?' he

said. 'Do you know, Bell, that our little

lad is very ill indeed?'

'Yes, Papa Kindness. I want to do

something for him.'

'I wish you could, dear.'

'I know! burst from Bell's lips with

such emphasis that the Doctor was as-

tond.

'Know what?'

'I know where Mr. Lommond was

when he sent the letter to Harry.'

'How do you know?'

'Because,' and Bell struggled with

the desire to run away, even then. The

words stilled her. 'It's awful hot here,'

she gasped.

'Because what?' demanded Dr. Kind-

ness in a voice of sternness that Bell had

never heard from him.

'Because,' she said slowly, 'I read the

letter before it was burned, and I know.'

'O my child! my child!' he said, and

his voice, low and sad in its surprise and

reproach, grieved the girl exceedingly.

She could bear opposition, and a good,

downtrodden soul always nerved her amaz-

ingly, but this—she did not know what

to do, so she ran away to Mrs. Kindness.

'Go and see papa, in the office,' she

whispered to that lady. 'He has some-

thing to tell you.'

Mrs. Kindness obeyed the summons.

can believe their mysteries, he can obey

their mysteries, he can elucidate their

mysteries.—Dr. Armitage.



THE INTERNATIONAL SERIES

Nov. 8, 1874.

HELPFUL HINTS.

By Wm. A. Niles, D.D.

SCRIPTURE READINGS.

Nov. 2.—Monday, Jer. i. 10-16.

3.—Tuesday, James ii. 8-17.

4.—Wednesday, Isaiah i. 11-17.

5.—Thursday, Rom. xiii. 7-14.

6.—Friday, 1 John iii. 10-18.

7.—Saturday, 1 John iv. 4-12.

8.—Sunday, Mark xiii. 28-34.

GOLDEN TEXT.

'Love is the fulfilling of the Law.'—Rom. xiii. 10.

THE TWO COMMANDMENTS.

MARK XII. 28-34.

The Story. A scribe, or ecclesiastical

lawyer, a learned man, was present at a

conversation of Jesus with the people.

Some, desirous of entrapping Him, asked

Him about the payment of tribute to the

Roman Government. Then the Sadducees

asked Him about the resurrection. Jesus

made such replies as to silence them

all, and make them unwilling to ask any

more questions.

Now comes this scribe and asks a question,

Matthew says "tempting Him." This may

mean that the scribe being honestly desirous

of knowing the truth, sought by this question

to prove Jesus, and learn His sentiments.

Our Lord's treatment of the man and of the question

would seem to indicate that he was an honest

seeker after truth.

The question asked is "Which is the

First Commandment of all?"

"The Jews enumerated 613 ordinances,

365 prohibitions, and 238 command-

ments." There was much dispute among

them which command was of the most importance.

The reply of Jesus was plain. He takes the position that

the moral law is of the chief importance,

THE TRUE SPIRIT OF CHARITY.

St. John's Guild in the city of New York,

has the true ring of gold about it, and none

of the qualities of the baser metal of which

some of the organizations mis-called "char-

ities," are largely constituted. It has been

said by a gentleman who is well known

among professional philanthropists, that

everybody who is annually given to the

stink-holes of charity in the city of New

York, to pay the entire expenses of the

metropolitan poor, and to give them accom-

modations equal to those furnished at the

Fifth Avenue Hotel, all the year round. What-

ever may be the opinion of the general pub-

lic in regard to this statement, it is morally

certain that large sums—contributed often

by those generous persons who having them-

selves but scanty means, most keenly ap-

preciate the sufferings of the very poor—are

littered away in rents of offices, in the build-

ing of ornamental and pretentious edifices, or

in sincere salaries to stock and office.

The association of St. John's Guild begins

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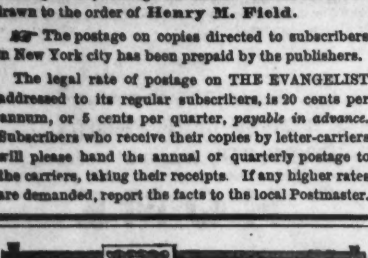
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HENRY M. FIELD,
Editor and Proprietor.

THURSDAY, OCTOBER 29, 1874.

PRESBYTERIANISM ON ITS TRAVELS.

Are not things ecclesiastical, like things political, in a state of effervescence and change? or at best, in a migratory state, in which great bodies wander hither and thither with no fixed orbit or period of revolution? Here now in this city of New York, where Presbyterianism hath its seat, assembled within the last week, the Congregational Association of this State, whereof we give a report elsewhere. This has grown to be a large and powerful body amid older denominations around it, nor did it seem at all out of its place in this latitude, nor when meeting in the Tabernacle church, the pastor of which is a good Scotch Presbyterian though so large of heart and brain that he can love all and work with all who serve the same Master. While this notable Convention was going on, on the same day the Presbyterian Synod of New York was holding its annual session in Boston! Such a meeting in the chief city of New England, is a memorable event in Presbyterian history. Nearly the entire field in the Eastern States was from the first "preempted" for Congregationalism. Connecticut alone, in the legislative adoption of the Saybrook Platform, took measures to introduce something of a Presbyterian element. In Massachusetts, during the earlier period of its history, the magistrates for the most part supplied the place of Presbytery and Synod, and in the union of Church and State which was established, took official supervision of the mutual relations of the churches. As their influence was withdrawn, the churches were left for the most part to themselves, except that through the parish, which was a civil corporation, the legislature indirectly exercised a spiritual supervision and control over the churches.

Presbyterianism in vain endeavored to gain a foothold. The effort to introduce it in 1643, contemporaneously with the Westminster Assembly, proved a failure; although there were some in New England who stood ready to welcome it. In some places, where Presbyterian emigrants were settled, it established itself permanently; and some of the churches, especially in New Hampshire, which were planted in the early part of the last century, maintain to this day a vigorous growth. The influence of the Great Revival of 1740, contributed slightly to increase their number, inasmuch as in places dissent from Congregationalism, under the Congregational name, was not allowed, and a new church organization took the Presbyterian name, in order to secure toleration.

The first Presbytery in New England was constituted April 16, 1745, at Londonderry, N. H., and consisted of three pastors and the elders of their churches. Almost contemporaneously there was organized a Presbytery in Maine, known as the Presbytery of the Eastward; but during its brief existence, it seems to have maintained an independent position. In New Hampshire and Massachusetts—notwithstanding the hostile spirit in some quarters, as at Worcester, where the frame of the Presbyterian church was pulled down in the night—there was a slight increase in the number of the Presbyterian churches; and the single Presbytery in which they were represented, was at a critical moment divided into three presbyteries to form a Synod. This event took place at the opening of the Revolutionary war, May 31, 1775, shortly after the battle of Lexington, and the three Presbyteries of Londonderry, Salem, and Palmer, met, we believe, for the first and last time, Sept. 25, 1775. The place of meeting may have been Boston, but more probably it was Londonderry, where was the oldest and most important Presbyterian church. If so, the present Synod is the first that has ever met in Boston, presenting there a very different appearance from that of the Synod of the last century, with but ten or twelve ministers.

Presbyterianism is still feeble in New England, but it exists there, and it has a name to live. It is not there, and it is not to be displaced by Congregationalism, but is springing up naturally out of the presence there of Presbyterian elements and preferences. It has arisen out of no spirit of antagonism to existing ecclesiastical organizations, but because it was called for by those who had either been educated under it, or regarded it with intelligent favor. At the same time Congregationalism has been pushing its way westward into what, only a little more than a generation ago, was regarded as an almost exclusively Presbyterian field. When the Western missionary enterprise was fairly inaugurated by the Domestic and the Home Missionary Society (1822-23), it was generally assumed that the great body of the churches west of the Hudson, under the operations of the Plan of Union, would fall into the Presbyterian ranks. But the Plan of Union became itself a bone of contention between Presbyterians themselves, and its formal abrogation—to which one portion of the Church did not give its assent—was the signal for a distinct Congregational development, that found in divided Presbyterianism little to attract it, and in a rigid interpretation of standards and of ecclesiastical authority, much to repel.

The result is what we witness to-day. Neither Congregationalism nor Presbyterianism recognizes any exclusive claims of the other to a separate and exclusive control of any State. Each has the whole country for its field, and may boast

"No pent up Ulica contracts our powers,
But the whole boundless continent is ours."

The two forms of ecclesiastical order overstep freely what were once their old boundaries. They submit no longer to the limitation made by lines of latitude and longitude. It is evident that henceforth they are destined to work side by side—North, East, and West, if not South. Kindred in a substantial unity of doctrine, and inheriting many kindred traditions, they are engaged in what is really the same work, and are united by common aims. Their former causes of jealousy are for the most part removed. The field to be occupied is wide enough for both, and large and destitute enough to tax their united energies. It is inevitable that they should more and more assimilate. Not that either should altogether lay aside its distinctive features, but that in spirit it should approximate to the other.

To a very great extent this has already taken place, and the change that has begun, must continue to go forward. American Presbyterianism has a distinctive character. It is not the Presbyterianism which in the time of the Westminster Assembly sought the alliance of the civil power and authority to impose itself upon a whole nation, and supplant a law-enforced Episcopacy, by a law-enforced Presbytery. It is not the Presbyterianism of the Scottish Kirk of the last century, which made such unscrupulous use of its power as to force into being the Secession and Relief churches, and set its imprimatur to a Moderatism which Witherspoon and others who sympathized with him, abhorred. It is pervaded by a recognition of popular rights, and the legitimate freedom within certain limits of the local church, and it knows better than to lean upon mere Synodical authority and decisions, unless back of these there is a popular conviction or sympathy, by which they will be sustained.

Thus it has come about that Presbyterianism, in its spirit, has conformed to the age and to popular sympathies, so far as its ecclesiastical relations are concerned. Meanwhile Congregationalism is coming to look back to the hole of the pit from which it was dug with somewhat less reverence than in the olden time. It recognizes freely the mutual duties as well as the common interest of the churches. Although still jealous even of "advice," as if it were an encroachment upon its liberties, yet in establishing a Triennial Council, it has taken a step from which it is not likely to recede; in expressing its wishes in regard to the management or consolidation of the benevolent and missionary Societies that it supports, it is so conscious of its strength that it is willing to leave its whispered preference to do its work. It is sure to do it, and so long as the end is secured, it matters little whether the directing will is clothed with the forms of ecclesiastical authority or not. It possesses at least the authority, and it is a matter of comparative indifference whether it be expressed in one way or another.

Between Congregationalism, thus inevitably (and in the face of protests that grow more and more feeble) progressing toward Presbyterianism, and Presbyterianism yielding more or less to surrounding influences and the spirit of the age, there need be, and there must be, no conflict or collision. Each will do well while cultivating its own field, to respect the rights and learn from the experience of the other. It is most fitting that on a common field, where each is too weak to succeed by itself, they should combine, and that all minor and local jealousies should be overruled by a supreme regard for those higher interests to which both are alike professedly and solemnly devoted.

MR. GLADSTONE AND ROME.

While Mr. Gladstone was at the head of the English Government, and active in bringing about the disestablishment of the Irish Church, some of his opponents did not hesitate to charge him with being secretly a Romanist. He treated the charge at the time with contempt, but now that he is out of office, and can give expression to his views without any apprehension of having that expression regarded as a concession to policy, he lets the world know what he thinks of the Roman Catholic Church under its present retrograde policy. He says:

Since the bloody reign of Mary it has not been possible to Romanize England, but if possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth, when Rome has substituted for the proud boast of *semper idem*—over the same—a policy of violence and change in faith, when she has returned and paraded every rusty tool she was fondly thought to have discarded, when no one can become her convert without renouncing his moral and mental freedom and placing his civil loyalty and duty at the mercy of another, and when she has equally repudiated modern thought and ancient history." [P]

He says in his recent article on Ritualism, and however non-committal he may be on what constitutes Ritualism, it is evident that he can have little sympathy with that phase of it which looks directly towards Rome. His sagacity and honesty in this expression of his views will not be disputed, and if he is again called to the post now occupied by his distinguished rival, he has given the world a record by which to define his position. It is a severe impeachment of

his late associate in the Cabinet, the Marquis of Ripon, that no one can become a convert to Rome, without renouncing his moral and mental freedom. Yet none but a blind and bigoted adherent, who reads the Syllabus and Papeal Encyclicals backward, can dispute its truth.

THE SWING CASE.

The Synod of Northern Illinois met in Chicago on the 15th inst., and continued in session several days. The principal topic of interest was the Swing case, which came up by appeal of Prof. Patton from the action of the Presbytery of Chicago. As this Presbytery, the largest in the Synod, being a party in the case, could not sit upon it, it was finally left chiefly in the hands of the country members. The friends of Prof. Swing stood aloof. As he had withdrawn from the Presbytery of Chicago, and his withdrawal had been accepted by his Presbytery, the members of that body felt that he was beyond their jurisdiction; and when different members were asked, one after another, to appear as his counsel, they declined, one and all, to have anything to do with the matter. Of course the supporters of Prof. Patton had it all their own way, and sustained his appeal. We presume the case will now go to the General Assembly, so that the painful controversy will be prolonged for months to come. As we have often said before, we regret extremely this continuance of strife. Not that we approve by any means of all of Prof. Patton's deliverances, but we believe that any mischief which they could do is small beside the injury to the peace of the Church in this contest among brethren. As Divine Providence can bring good out of evil, we must hope that this will come ultimately out of this painful business. But thus far we see only a great deal of evil, and very little good. Perhaps the good will come by-and-by. We are patient, and can wait.

While referring to this case, we take occasion to add that we are continually receiving communications in regard to it, all of which it is quite impossible to publish. Especially must we decline those which are too personal in their character. For example, we have this week received two letters in regard to the action of Dr. Patterson at a meeting of the ministers of Chicago, held to express their views on Prof. Patton's course in the Interior, which directly contradicted each other. One argues that Dr. Patterson had nothing to do with the matter, and that the statement that he did is wholly without foundation. The other claims that the original statement was fully warranted by the facts in the case, as reported at the time in the public prints. Between such opposing witnesses, who is to decide? Certainly not we; and therefore we shall publish neither of these communications. Enough has already been said in regard to the matter by Dr. Patterson himself and others, and there it must rest, so far as we are concerned.

PROFESSOR SEYMOUR'S DEFEAT.

The defeat of Prof. Seymour as nominee for the office of Bishop of Illinois, although not altogether unexpected by those who were best acquainted with the state of feeling at present prevailing in the Episcopal Church, will yet take many by surprise. That Church has been so long indifferent to, if not tolerant of, Romanist tendencies, that it seemed a foregone conclusion that a man who was sound enough to maintain his position as a professor in the leading Theological Seminary of the Church, had nothing to fear from a majority of the Episcopal Convention.

But the state of things is not what it was two years or even twelve months ago. Two great events since that date, have been exerting a potent influence. One of these is the new and government opposition to Ritualism in England, and the other is the Episcopal secession in this country headed by Bishop Cummins. The most obstinately conservative must perceive that the present is not the time for rash experiments, or for seeing how many more straws can be heaped upon the back of aggrieved Episcopalians. Many of these have been patiently waiting to see which way since the secession, the Church trends, resolved for themselves not to follow her another step toward Rome. Among these are men of position and influence, who would have highly resented the attempt to thrust so pronounced a Ritualist as Prof. Seymour upon the Episcopal Convention.

Whether a canon can be wisely framed and constitutionally adopted for limiting the excesses of ritualism, remains to be seen. The attempt to secure one, will be pressed, but we presume many will feel contented with the practical rebuke administered to Ritualism in the defeat of Prof. Seymour. This defeat indicates plainly enough that the general sentiment of the Church revolts at endorsing him, and so far forth it has more than the force of a mere ecclesiastical rule which can scarcely be strictly enforced, or if enforced might occasion collisions and agitations resulting in mischief as well as good.

Meanwhile the real difficulty is adjudged rather than met. Enough may be done to arrest secession, and yet not enough to inspire confidence for the future. So long as the "Romanizing germs" of the Prayer Book are suffered to remain, the Church will occupy an equivocal position that denies it repose. That these germs, such as Baptismal Regeneration, the sacerdotal character of the clergy, &c., are, there, no intelligent reader will deny, and yet their legitimate development is necessarily in the direction of Ritualism, if not Romanism. If any one doubts this, let him read the pamphlets which the Episcopal seceders have issued to justify their movement.

We can see, therefore, so long as the root of the matter is left untouched, no prospect of permanent peace, but rather of successive irritating secessions. The Church must see that it is consistent with itself and its standards, unless it is prepared to find new Ritualistic harvests springing up within its domain. Let it defeat the Seymours and, from on the Ewers, and pass anti-Ritual canons; all this will not suffice. The Episcopal Church may sit a long while on the fence between Protestantism and Romanism, but it will not have an easy seat, and at last it will be compelled, in spite of itself, to get down on one side or the other.

WHAT IS THE TALMUD?

It was with this question that the late Emmanuel Deutsch commenced his memorable article on the Talmud, which appeared in the London Quarterly Review about seven years ago, and which produced so deep an impression on the literature of the time. Since then article after article on the Talmud has appeared in different Magazines and Reviews, testifying to the truth of the judgment concerning the importance of the Talmud, formed by Mr. Deutsch. He asks:

"What is the Talmud? What is the nature of that strange production, of which the name, imperceptibly almost, is beginning to take its place among the household words of Europe? Turn where we may in the realms of modern learning, we seem to be haunted by it. We meet with it in theology, in science, even in general literature, in their highways, and in their byways. There is not a hand-book to all or any of the many departments of biblical lore, sacred geography, history, chronology, numismatics, and the rest, but its pages contain references to the Talmud. The advocates of all religious opinions appeal to its dicta. Nay, not only the scientific investigators of Judaism and Christianity, but those of Mohammedanism and Zoroastrianism turn to its dissections of dogma and legend, and ceremony. If, again, we take up any recent volume of archaeological or philological transactions, whether we light on a dissertation on a Phoenician altar, or a Sassanian coin, we are certain to find this mysterious word. Nor is it merely the restorers of the lost idioms of Canaan and Assyria, of Hymyar and Zoroastrian Persia, that appeal to the Talmud for assistance, but the modern school of Greek and Latin philology are beginning to avail themselves of the classical and post-classical materials that lie scattered through it. Jurisprudence, in its turn, has been roused to the fact that, apart from the bearing of the Talmud on the study of the Pandects and the Institutes, there are also some of these very laws of the Modes and Persians—hitherto but a vague sound—hidden away in its labyrinthine. And so too with medicine, astronomy, mathematics, and the rest. The history of these sciences, during that period over which the composition of the Talmud ranges—and it ranges over about a thousand years—can no longer be written without some reference to the items preserved, as in a vast buried city, in this cyclopean work. Yet apart from the facts that belong emphatically to those respective branches, it contains other facts of larger moment still—facts bearing upon human culture in its widest sense. Day by day there are excavated from these mounds, pictures of many countries and many periods. Pictures of Hellas and Byzantium, Egypt and Rome, Persia and Palestine; of the temple and the forum, war and peace, joy and mourning, pictures teeming with life, glowing with color."

The article of Mr. Deutsch was itself an illustration and confirmation of this judgment, extravagant as it may at first have seemed. A surprise was excited by his revelations, drawn from the buried treasures of a forgotten and neglected literature, not unlike that which greeted the discoveries of Mr. Layard in the ruins of Nineveh. The result is that unprecedented attention has been drawn to Talmudic literature. Articles on it have appeared in the Edinburgh and Contemporary Reviews, and in Blackwood's and other Magazines, each presenting matters useful or curious, and stimulating a curiosity to know more of this unique and peculiar monument of ancient literature—the Talmud.

And yet what are the means of investigating it in this country? The Talmud is a vast and heterogeneous work. It is a library in itself. A good edition of it—more extensive, in fact, than some of our cyclopedias—could be procured only for a large sum. Although very few might have the leisure and the taste to pursue the study of it, it ought to be accessible in this country, and to be found in our leading libraries. We are not aware, however, that this is the case.

CALIFORNIA'S LOCAL OPTION LAW.

The Supreme Court of California has decided that the Local Option Law of that State is unconstitutional. It will puzzle many students of law to understand on what grounds such a decision can be based. Any principle that would warrant such a decision, would also warrant a great deal more. If a community may not unite to protect their most sacred interests, it is difficult to see in what they can be allowed to unite. A city, village or borough, could in such case have no rights which liquor sellers or gamblers were bound to respect. But the question at issue will not be put finally to rest by the accidental majority of one on the bench of the Supreme Court of one State. Temperance, if we are not mistaken, is destined within a few years to come, to have more attention paid to its claims than during some years past, and the constitutionality of a Local Option Law will be decided upon by competent tribunals.

We have this week to record the death of one of the very oldest of our subscribers, Mr. HENRY S. MARSHALL of Pleasant Valley, Dutchess county, N. Y., who, in the 82d year of his age, has gone to his

rest in heaven. His family inform us that he was one of the original subscribers to THE EVANGELIST, and was largely governed by its teachings. He was an elder for thirty-eight years in the Old Valley Church, under the ministry of Rev. B. F. Wile, and was universally beloved by those who knew him.

CHRISTIANITY IN EUROPE.

The Alternative.

Evangelical Christianity on the Continent of Europe has a great and difficult task even to maintain itself. It has to meet a tide of opposition swollen by the skeptical currents and the worldly indifference of the age. The national conflicts and agitations of the last few years, moreover, have not been without effect. It is therefore with less surprise, but not less regret, that we note the statistics given in regard to the falling off in the number of candidates for the ministry in different countries, and the inadequacy of the force now in the field to meet the demand. It is stated, for instance, that in Holland since the commencement of this year, 180 parishes have become vacant; and two-thirds of these insist upon having evangelical ministers.

In Germany between the years 1861 and 1871, a diminution amounting to one-third has been observed in the number of theological students. During this period Prussian students have been reduced from 1100 to 680, i. e., almost one-half. What has taken place in the Duchy of Baden since the death of Rothe and the triumph of Liberalism, is very significant. Formerly there were about sixty-three theological students at Heidelberg, but since the reign of Schenkel and Liberalism they hardly number twenty!

This is a lamentable state of things. It can be fully met only by a general and powerful revival of religion. Rome may be confronted by political opposition, and fostered by this opposition the Old Catholics may make some progress here and there, but it is becoming quite evident that from them the Papacy has little to fear. The evil lies deeper than mere exchange of forms of belief. It is rooted in utter disbelief, and there is reason to fear that the materialism which, under the handling of men like Tyndall, puts on an air of culture, shows itself as an unmitigated curse among the lower classes on the continent as well as in England.

But this state of things cannot continue, or if it continues it will generate another French Revolution, and a revolution in the interests of Atheism, that will not be confined to France alone. It seems as if the blindness and depravity of the masses were such that they will only be moved by an unveiling of the abyss of ruin, of social and moral desolation, to which their theories legitimately lead. Up to its very brink they press on, heedless and reckless, till the startling revelation forces them to recoil. Of one thing we may be confident, both from the reason of the thing and from the lessons of experience, that society cannot rest on the basis of that materialistic atheism which is held by so many at the present day. If there is anything that can prevent the otherwise inevitable catastrophe, it is the practical application, as well as wide diffusion of evangelical truth, and the Church in this emergency should not be left without adequate leaders and teachers.

RELIGIOUS FAITH OF GUIZOT.

That true statesman and philosopher, whose recent death has been so great a loss to France and to the world, has left behind him no richer legacy than the following simple expression of his religious faith, which is given in the opening paragraph of his will. Would that these simple and solemn words from that grand old man, who has recently passed away, might be heeded by his unbelieving countrymen:

"I die in the bosom of the Reformed Christian Church of France, in which I was born, and in which I congratulate myself on having been born. In remaining always connected with her I exercised the liberty of conscience which she allows her members in their relations with God, and which she herself invoked in establishing herself. I examined, I doubted, I believed that the strength of the human mind was sufficient to solve the problem presented by the universe and man, and that the strength of the human will was sufficient to regulate man's life according to his law and his moral end. After having long lived, acted, and reflected, I remained and still remain convinced that the universe and man are neither of them sufficient to explain and regulate themselves naturally by the mere force of fixed laws which preside over them and of the human wills which are brought into play. It is my profound belief that God, Who created the universe and man, governs and preserves or modifies them, whether by those general laws which we call natural laws, whether by special acts which we call supernatural, emanating, like the general laws, from His perfect and free wisdom, and from His infinite power, which He has enabled us to recognize in their effects and in their essence and design. I thus returned to the convictions in which I was already, always firmly attached to the person and liberty which I have received from God, and which are my honor as well as my right on the earth; but again feeling myself a child in God's hands, and sincerely resigned to so large a share of ignorance and weakness. I believe in God and adore Him, without attempting to comprehend Him. I see Him present, and acting not only in the permanent government of the universe and in the inmost life of men's souls, but in the history of human societies, especially in the Old and New Testament—movements of the Divine Revelation and action by Jesus Christ for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I hold aloof from scientific discussion and solutions by which men have attempted to explain them. I trust that God permits me to call myself a Christian, and I am convinced that in the light which I am about to enter we shall fully discern the purely human origin and vanity of most of our dissensions here below on Divine things."

EDITORIAL NOTES.

The Church of the Covenant was crowded on Sabbath afternoon on the occasion of the funeral of Thomas Denny, Sen., the head of the well known banking firm of Thomas Denny & Son of Janney Court, Wall street. The occasion brought together those who had known him during his active life here in New York, first as merchant and then as banker and broker. Dr. Prentiss, his pastor in Mercer street, and again in the Church of the Covenant, spoke words of sincere admiration for his many excellences of character. Born in 1804, and graduated at Harvard in 1819, he came to this city soon after completing a course of legal study, and has long been widely esteemed for his thorough integrity, courtesy, and marked charity of judgment toward all, though a man of careful and tenacious views on questions of public moment. A gentleman of the old school in manners, his life has ever been one of active good-will and large benevolence; and these and other traits have rendered his pilgrimage of seventy years such a pleasant one that he would fain have lived it over again. The words of the Psalmist "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee," were often upon his lips in life, and were his experience when death suddenly came.

Rev. Drs. Booth and Vincent also took part in the funeral services, the closing exercise of which was the singing of the favorite hymn of the deceased, "There is a fountain filled with blood." The pall bearers were William E. Dodge, William M. Backus, Dr. Gordon Buck, John P. Crosby, William H. H. Moore, Dr. A. C. Post, C. Trumbull White, Dr. Horace Kimball, and George Ripley. The place of burial is Leicester, Mass.

The meeting of the Synod of New York in Boston last week included representatives from its five Presbyteries, and of these (according to the figures of temporary clerk Mundy) the Presbytery of Boston, which has for its territory all New England save Connecticut, sent fifteen ministers and nine elders, whereas its full numbers are, respectively, fifty-two and sixteen; Westchester Presbytery, made up of Westchester and Putnam counties and the State of Connecticut, was represented by twenty-two ministers and sixteen elders of its full fifty-eight of the one sort and thirty-seven of the other; North River Presbytery, corresponding nearly with the boundaries of Dutchess county on the east and Ulster on the west of the Hudson, sent ten and eight, respectively, of its forty-four ministers and thirty-two elders; and Hudson Presbytery, which includes substantially the New York counties of Sullivan, Orange, and Rockland, (forming the Northern boundary of New Jersey), was represented by twenty-two ministers and thirteen elders, of its forty-two of the first, and forty-five of the second class; while the Presbytery of New York was represented by twenty-three of its one hundred and thirty-three ministers, and six of its thirty-nine elders. Of all these, fifty-nine remained to the close, and were smiled upon by the esteemed Clerk, Rev. O. M. Johnson, as their names were called, at about the hour of eleven. As for the rest, their silence was marked, and will so appear in the Minutes.

Boston cannot be called a Presbyterian city in the sense that the expression may be applied to New York or Philadelphia; but there is, nevertheless, a growing and a very promising Presbyterian element there, aside from numbers of those "to the manner born," who may prefer our polity. Of the 300,000 population of Boston, 70,000 are foreigners; and of these it is estimated that 13,000 are of Presbyterian education or preference. We are therefore no intruders in that field, but have a work there which no other denomination can perform so well. This is abundantly shown in the remarkable success of the Beach-street church.

Several Boston Congregational ministers, the Rev. John DeWitt among the number, looked in upon the Synod while in session in the Third church, and were invited to sit as corresponding members. The members of Synod were also courteously invited, through Moses H. Sargent, Esq., to make use of the Congregational House as a place of resort at their convenience, and the cordial thanks of the Synod were given for this invitation. The Congregational House, by the way, seems well fitted for its purpose of a rendezvous for the great Congregational Church interests which center there. Its aspect without is decidedly granite, roomy and comfortable, and within its halls are garnished with names and titles that are honored in all lands.

It had been agreed that the conference between the committees of the Northern and Southern General Assemblies should meet in Baltimore on the 4th of November. But as this time is so near that of Synodical meetings, it is inconvenient to some members of the committees who are ministers. It is found also that the courts held in November would render the attendance of some who are lawyers extremely inconvenient, if not impossible. For these reasons it has been judged best to postpone the conference till a later date. It is now appointed to meet in the Lecture Room of the Franklin-street Presbyterian church, Baltimore, on Thursday, January 7th, at 7 o'clock P. M.

The Presbytery of San José at its recent sessions adopted resolutions advising its churches to hold protracted meetings during the coming six months. A committee of three, consisting of W. W. Brier, E. M. Betts, and E. H. Post, was appointed to assist churches and pastors in this matter, with authority to appoint two members of Presbytery to labor in each church.

The last Central Presbyterian notices the death, near Petersburgh, Va., of Mrs. Martha Ann Davis, the last surviving granddaughter of the celebrated Rev. Samuel Davies, in the 84th year of her age. She was true to the faith which

her grandfather was so instrumental in propagating in colonial days.

The Rev. S. S. Sheldon, for many years the pastor of the First Presbyterian church of Rahway, N. J., died on Sabbath, 18th instant. A notice of his useful career will be found in another column. The funeral occurring during the sessions of the Synod of New Jersey, in the city of Camden, a delegation was present from that body, consisting of Drs. G. Sheldon, H. Hamill, J. M. Ogden, C. K. Imrie, W. T. Findley, and Rev. Messrs. F. Chandler, L. C. Baker, and A. M. Jelly, who brought an expression of the respect and sympathy of his brethren. The church was heavily draped, and filled with a tearful assemblage, composed of his mourning congregation (to whom he had ministered for nearly twenty-three years), the citizens of the place, large numbers of clergymen of different denominations, and friends from a distance. The exercises were as follows: Reading of the 90th Psalm, by Dr. Sheldon; hymn, with the minute adopted by the Synod, by Dr. Ogden; prayer by Rev. Dr. T. L. Janeway, a former pastor; address, with biographical notice, by the Rev. J. A. Liggett, pastor of the Second Presbyterian church, Rahway; address by the Rev. Aaron Peck; hymn, by Dr. Findley, and the closing address by Rev. Dr. W. W. Blauvelt, for many years an intimate personal friend of the deceased.

The programme of the first Sabbath school Institute by the Synod of Western New York, to be held in Le Roy, Nov. 17, 18 and 19, has been issued. It opens on Tuesday at 2 o'clock P. M., holds seven sessions, and closes with the afternoon session of Thursday. The bill of fare is exceedingly promising, and indicates that a feast of fat things will be enjoyed. Over a score of the best Sabbath-school workers of the Synod are named to take part, besides Messrs. Tyler of Philadelphia, and Seymour of Cleveland, and last but not least, Mrs. Dr. Knox of Elmira. Every school in the Synod ought to be represented, and those proposing to attend should promptly send their names to Thomas G. Parsons, Le Roy.

Bengal has been visited by a terrible cyclone, which is said to have resulted in a loss of life estimated at over 2,000 persons. The devastation was also widespread, extending throughout the entire province, an area of above 300,000 English miles, which for the most part is a level plain, and therefore presented no obstacles to the onward course of the hurricane. The crops and many buildings were destroyed, and the shipping in the Bay of Bengal suffered to a very great extent, numbers of vessels having been wrecked. The loss of life, if rightly estimated, is most appalling.

PERSONAL.

We have received so many inquiries and so many expressions of interest in regard to the health of the wife of the Editor of this paper, that we feel it due to those friends to say, that after a month of great anxiety we are beginning to hope. She is still very weak, and will probably be an invalid for months to come; but it seems as if the current of life, which for a time was ebbling very fast, was now slowly flowing back again. She has passed through a great danger, and we are not yet free from anxiety, but it is something to have a return of hope, for which we feel profoundly grateful to God. We would at the same time make our kind acknowledgements to friends far and near, who have shown such tender interest and sympathy in the hour of sorrow.

WHAT WE ARE TO PREACH.

The following is from Dr. John Hall's admirable address on the matter and manner of preaching, noticed in a late number of THE EVANGELIST:

"What are we to preach? There are various kinds of truth in the world, and these different kinds are of varied importance and value. We have scientific, philosophical, historical, moral, and spiritual truth. These other kinds of truth, in their place, are not by any means to be despised; but our function as preachers is not to preach the people revealed truth—that truth which God has given to us in this Book. Philosophical truth has its proper systems, books, and teachers; so has scientific; so has moral truth. We are the expositors and teachers of that truth of which Himself was the sum and substance. I am not to be understood as saying that we ought not to know as much as we can of these other forms of truth. Let us know them as far as we can, for our own sake, and in many instances it will be of great advantage to know them; but our business is not to preach them.

"Well, but," says some young man, "suppose I should have in my congregation a young man who is getting altogether off the track, and taking up philosophical or scientific views that are entirely aside from and against Christian truth. Am I not to do all I can to teach him and bring him back?" Undoubtedly, and whenever you can be thoroughly assured that that young man is kept from believing in Christ and repenting of his sins by these philosophical or scientific views, then by all means do all that you can to bring him to the right track. But, gentlemen, it will be better to do it in private than in public.

It is no nice for a young man to startle his sinners, and his good-hearted consoles, in some queer transcendental way. He must surely mistake for genius of a very high order! I have sometimes known even good and kindly young people of the other sex betrayed into the same sin, who, although men like Dr. Harris and Dr. Kidder have no doubt about certain great matters of accepted Christian belief, think they see a little further than these good men do; you have some grave doubts about it! You see how they congratulate themselves upon the unusual perspicacity manifested in the process by which they arrive at their conclusions! In many instances the wisest way is to treat this, not as a serious grave, and earnest thing, but as a way to such persons, "My dear friend, when you become in earnest about your soul, when you really feel that sin is sin, and want to be saved, these things will be swept like dust from your path; you will not think of these matters, you will begin seriously to think of salvation through the blood of Christ."

GENERAL ASSOCIATION OF NEW YORK. This body held its annual meeting last week in the Broadway Tabernacle church of this city.

The meeting was organized on Tuesday afternoon. Rev. A. F. Board of Syracuse was elected Moderator. In the evening of the same day the opening sermon was preached by Dr. Scudder of Brooklyn.

On Wednesday morning, after devotional exercises, the delegates who recently attended the National Council at New Haven, were called upon to make report upon its proceedings. These were in quite a different strain from those made by the delegates in the New Jersey Association.

Wednesday afternoon was devoted to the consideration of the benevolent causes sustained by the Congregational churches, with addresses from the representatives of the different societies, Dr. Striety for the American Missionary Association, Dr. Palmer for the Church Erection Society, Dr. Bush for the American Board, and Dr. Butterfield for the College and Educational Society.

A report was also presented of the doings of the State Education Society. It is aiding some twenty-five young men in preparing for the ministry, some in Union Seminary, some in Yale, and some in Oberlin. Twenty-five hundred dollars are wanted by this Society to care for these young men, and an earnest appeal was made in their behalf by the Secretary of the Education Society, the Rev. George A. Pelton.

The Association had an earnest talk on the subject of systematic giving. Several pastors gave testimony highly in its favor. One church had carried its contributions to the benevolent causes up from some \$500 to \$1500 in a single year by the weekly offerings, in place of bi-monthly contributions. Other testimony was of like import.

A resolution was passed, inviting conference with other denominations in reference to consolidating, if possible, in many small places, two, three, or more little churches into one; so that in place of two or three feeble churches of very similar faith and order, needing help for an indefinite length of time, there may be one self-sustaining congregation, its name and denomination to be determined by the wishes of the majority concerned, in each place. This is a movement in the spirit of the Evangelical Alliance, and may lead to some practical results.

On Thursday morning a carefully prepared paper upon "Responsive Worship," was presented by Rev. Dr. Corwin of Jamestown, N. Y., and is to be published in the Minutes of the Association. It did not favor responsive worship, but contended earnestly for the good old Congregational and Presbyterian simplicity. It criticised sharply the mumbling and mottling and lagging sometimes characteristic of the responses, and contended that one good reader would be much more likely to give the sense of the Scriptures than five hundred reading in discord, and each watching to see how fast his nearest neighbor is getting over the verse.

After a protracted and very earnest discussion, which elicited quite a difference of opinion, a resolution was passed, by a majority of 12 to 12, approving of the action of the Council at New Haven, in recommending as far as practicable the consolidation of the benevolent societies. Another resolution was introduced approving the Council's action in proposing that the Home Missionary Society should take under its supervision the work of Church building and Sabbath-schools, but there was no time to discuss this, and it was laid on the table until next year.

A resolution was unanimously passed, recommending the formation of women's foreign missionary societies in all the churches, auxiliary to the Woman's Board at Boston, and that these unite to form a State Branch.

For the first time the Synod of New York has met in Boston. Its sessions were held in the Third Presbyterian church (the Rev. John H. Munro pastor) from the evening of Tuesday to late on that of Thursday, Oct. 22d. The preliminary services were the offering of prayer and reading of the Scriptures by Dr. Crosby, and the sermon of the retiring moderator, Dr. B. A. Sawyer, wherein he cogently maintained the true Reformation and Protestant theory of the ministry, from 1 Cor. ix. 16: "For necessity is laid upon me; ye woe is me if I preach not the Gospel." About 125 members were present at the first calling of the roll, and the entire number present during the sessions was 144—ninety-two ministers and fifty-two elders. Boston is not a city where Presbyterians most do congregate, and hence the representation was not a disappointment in numbers.

The report read by the moderator, Dr. R. E. Booth (Dr. Crosby in the chair), on Wednesday morning, gave a practical turn to proceedings at the start. His figures, estimates and remarks, indicate a general falling off of the contributions of the churches to the Boards, during the five months of the current Church year. The Home Board is seriously in debt, while increased necessities are laid upon it, and the Foreign Board has received \$33,000 less than during the corresponding time of last year. Only Ministerial Relief showed an increase. The paper touched upon the large discrepancies in receipts as given in the annual reports of the Boards and the Minutes of the Assembly, and closed with a summary showing that the 34,639 members of the 169 churches of Synod had contributed \$306,893 the past year—or about one-fifth of the total amount given for the Benevolent Work of the Presbyterian Church. Of this amount the Presbyterian Church of Boston gave \$6091; that of Hudson \$9906; North River \$8425; Westchester \$28,062; New York \$254,319. Or yet more specifically—the sixteen churches of Boston Presbytery, containing 3042 members, give two dollars per member to this work; the forty-five churches and 6792 members of Hudson, give on average of one dollar and six cents; the thirty-two churches and 4372 members of North River, one dollar and ninety cents; the thirty-seven churches and 5015 of Westchester, five dollars and fifty cents; and the thirty-nine churches with 15,838 members of New York, an average of sixteen dollars per member.

Several of the points of this report were emphasized by subsequent discussion, and became the subject of a special inquiry, Rev. J. B. Dunn reporting (as the head of a Committee of one from each Presbytery) that collections were frequently forwarded too late for insertion in the Board reports, which nevertheless appeared in the Minutes, Church treasurers either being dilatory or unaware that the year closes March 31st, and not May 1st. A further partial solution of discrepancies, and one favorable to the loyalty of the churches, is suggested in the Assembly's directions to Report Clerks of Presbyteries relative to their reports (Minutes, page 178, Sec. 8). It was recommended that Synod require Presbyteries to indicate the contributing and non-contributing churches, and that pastors and churches be urged to act promptly in view of the general and serious decrease in benevolent contributions. A discussion on this general topic branched off into a lively and profitable interchange of views on the question of our unsettled ministry. Education Secretary Speer having given the text in a ten minute speech.

Much of the time of Synod was consumed by the appeal of Mr. E. Bailey Smith from a decision of the Presbytery of Westchester, admonishing him and depositing him with the Gospel ministry, he having united with the "Catholic Apostolic Church." Said appeal was found in order by the Judicial Committee, and was heard, save as to such portions as were mutually waived by the parties, and issued in accordance with the Book of Discipline. The appellant held forth at length in his own behalf, and the Presbytery's action was defended in comparatively brief statements by the Rev. Lewis W. Judpe and Drs. T. Balston Smith and J. Aspinwall Hodge. Westchester Presbytery having retired, the remaining members indicated their minds in the case as their names were called, each being limited to three minutes, and the vote followed, resulting in the unanimous refusal of Synod to sustain the appeal. The appellant subsequently gave notice that he would carry the case to the General Assembly.

The Committee of the Presbytery of Westchester who have had this matter in charge, deserve the praise of all who love justice well tempered with patience and consideration, for the thorough manner in which they have discharged their painful duties. It seemed to some competent for Synod to cut the matter short after having listened to the evidence, on the plea that there was not sufficient ground for entertaining it, but Synod decided to traverse the whole case.

Of further proceedings, we note the items as furnished us by the courtesy of the Permanent Clerk. And first, the following important Committees were appointed to report to the Synod next year: 1. ON THE STATE OF THE SYNOD.—Ministers—Charles A. Stoddard, Jos. K. Wight, John H. Munro, John Ward, Henry M. Haseltine, Elders—Elphaleth Wood, Jas. Bowen, John Cameron, William Finn. 2. ON THE BENEFICENT WORK OF THE PRESBYTERIAN CHURCH.—Ministers—Lewis W. Judpe, William M. Baker, A. McIlroy, Wylie, Charles E. Payson, John W. Teal, Elders—John Todd, John A. Thompson, John Dale, Edward Crosby.

The narrative of the state of religion within the bounds of Synod, was read by Rev. E. B. Burkhalter, and was an excellent survey of the condition and progress of the cause. We shall give it next week. A very satisfactory report was received from the Committee appointed to attend the last examination of Union Seminary, and special recognition was given by the Synod to the fidelity of the Committee. The following were appointed as the Committee to attend the next examination: Ministers—Robert Bloss, William W. Page, Obadiah M. Johnson, John H. Munro, Thornd M. Niven, Jr., Ezra F. Mundy, Francis E. Wheeler, Elders—Ephraim Wood, James Bowen, William H. Parsons.

The Sacrament of the Lord's Supper was administered on Wednesday afternoon, and the evening the Synodical prayer-meeting was held. To this latter service a missionary character was purposely given, and the exercises were profoundly interesting to the Synod and to the numerous congregations assembled. The Moderator presided, and the Rev. G. J. Mingins spoke of the unevangelized population of our large cities. Dr. Hall took on the subject of Home Missions, Dr. R. A. Sawyer on Foreign Missions, and Dr. Howard Crosby on Literature and the Gospel.

The Committee on the Minutes of the General Assembly called attention to four points, namely: The Action of the Assembly in regard to Unemployed Ministers (P. 39), on Temperance (P. 66), on the Observance of the Lord's Day (P. 79), and on the Week of Prayer and the Day of Prayer for Colleges in January, 1875 (P. 90).

Permission was given to the Presbytery of Westchester to prosecute Christian work at Narragansett Pier, R. I., and that territory was accordingly transferred to their jurisdiction from the Presbytery of Boston.

After attending to various items of routine business, the Synod adjourned to meet on the first Tuesday of October, 1875, at the First Presbyterian church of Poughkeepsie, N. Y.

Great credit is due to the Third church of Boston, and to their brethren of other churches who assisted in entertaining the guests, and to the very efficient Committee of Arrangements for their cordial reception of the Synod, and for the admirable provision made for the comfort of the members and the transaction of business.

PRESBYTERIAN CHURCHES IN NEW YORK CITY.

In common with all lovers of good men, I rejoice that the honored name of the late pastor of the First Presbyterian church, the Rev. W. W. Phillips, D.D., is to be perpetuated in connection with the new and beautiful edifice, just opened, at Madison Avenue and Seventy-third street, and I can but hope that other distinguished fathers in our Presbyterian family, may yet have a similar memorial. But a word or two about the history of church building in our denomination in New York.

From various sources, I find that Presbyterians have been erecting churches since their history in this city more than one hundred churches; the list which I subjoin will foot up 117; including three churches, and two chapels now in course of construction. The church organizations now in existence are represented in thirty-six church edifices and ten mission chapels, forty-six buildings in all, while there are sixteen mission enterprises in addition, meeting in leased premises. The total membership of the Presbyterian churches in the city, as reported to the last General Assembly, was 15,494, which would show a Presbyterian population of 50,000 to 60,000 people. In addition to what Presbyterians have done in the way of providing churches and accommodations for themselves, they have given liberally for the establishment of union missions, and have been foremost in supporting the various religious and benevolent movements for the supply of the spiritual destitution of the city.

Through all the history of the Presbyterian Church in this city, one meets with facts illustrating its missionary spirit. The records show the frequent appointment of committees on church extension, and city evangelization. And I am sure the Presbyterian Church will not be willing to lose the honored place it has so long held in the evangelical host. There remaineth yet much labor to be possessed. If there have been mistakes made in the past, let us not lose heart on that account. There is need just now a careful re-survey of the whole field. Let our wise men look at facts as they are. It may be that some positions are no longer tenable. Some churches should be united; others should make a change of base. Some houses of worship should be sold; others should be cut in two and reconstructed.

I may be told it is no time to build, just now. But it is a time to stand still, and let golden opportunities pass by? Cannot something be done to arrest the backward movement that is plainly going on in some directions?

Which extending these thoughts any further, I give the list as I have been able to make it. Very likely I have omitted some organizations, or have erred in some particulars. I shall be glad to be informed of any mistakes. The figures in the right hand column give the number of Houses of Worship built.

1. First, built twice, and rebuilt twice in Wall street, and built again at Fifth Avenue and Third street.

2. Scotch, built in Cedar street, Grand street, and West Fourteenth street.

3. Brick, built and rebuilt in Beekman street, and at Fifth Avenue and Thirty-seventh street.

4. Fourth, built in Nassau street, Grand street, and West Twenty-second street.

5. Rutgers, built and rebuilt in Rutgers street, and built again at Madison Avenue and Twenty-ninth street.

6. Pearl street, built and rebuilt in Pearl street, and rebuilt in Cedar street.

7. Cedar street, built in Cedar street, between Nassau and William; in Duane street, corner of Church; Fifth Avenue, corner of Nassau street; Cedar street, and Cedar street.

8. Orange street, built in Orange street near Grand, and at Canal corner, Greenes and Greene near Canal; Orange street title extinct, now known as Canal street.

9. Murray street, built in Murray street near College Place, and the building material removed and reconstructed in Eighth street near Fourth Avenue.

10. Spring street, built and rebuilt in Spring street near Varick.

11. Seventh, built in Sixth street, and built and rebuilt in Browne cor. Eldon.

12. Allen street, built in Allen near Grand street.

13. Eighth, built in Christopher street near Broad street; organization now disbanded and title extinct.

14. Central, built twice, and rebuilt once in Browne near Elm street, and now at West Fifty-sixth street near Broadway.

15. Bowery, built in the Bowery near Hester street; organization now disbanded and title extinct.

16. Beecher street, built in Beecher street near Broadway, and again at Fourth Avenue cor. Twenty-second street; title changed to that of Fourth Avenue.

17. Light street, built in Light street near Varick; organization now disbanded, and title extinct.

18. West, built in West Fourth street near Irving Place, and name changed to that of Madison street; organization dissolved and title extinct.

19. Mercer street, built in Mercer near Sixth street; church now united with and known as the University Place.

20. Madison street, built at corner Governor and Madison streets; organization dissolved and title extinct.

21. Tenth, built in East Twenty-second street near Third Avenue; organization dissolved and title extinct.

22. Sixth street, built in Sixth street near Second Avenue; organization dissolved and title extinct.

23. Chelsea, built in West Twenty-second street near Ninth Avenue; organization dissolved and title extinct.

24. Stanton street, built in Stanton near Fourth street, and Lexington Avenue cor. Forty-sixth; organization dissolved and title extinct.

25. Fifth street, built in East Fifth between East and West Streets; and built at Madison Avenue and Seventy-third street.

26. University Place, built at cor. Tenth street and Madison Avenue.

27. Hammond street, built in Hammond street, and Watery Place; organization dissolved and title extinct.

28. West Thirtieth street, built and rebuilt in West Thirtieth street between Sixth and Seventh Streets.

29. First Avenue, built in First street near Second Avenue; organization dissolved and title extinct.

30. Yorkville, built in East Thirty-sixth street near Madison Avenue.

31. Madison Avenue, built in East Second and West Forty-second street near Eighth Avenue, and title changed to Forty-second street church.

32. Madison Avenue, built and rebuilt at cor. Madison Avenue and Twenty-sixth street; congregation now united with and known as Rutgers.

33. North, built in West Thirty-second street, and again at cor. Ninth Avenue and Thirty-first street.

34. Westchester, built in Westchester near Twenty-fourth street.

35. German, built cor. Madison and Montgomery streets.

36. German, built cor. Park Avenue and Thirty-fifth street.

37. Murray Hill, built East Fourth street, near Lexington Avenue.

38. Shiloh, purchased the house cor. Prince and Union streets.

39. Sea View, built in Sea View near First Street and Henry street.

40. Westminister, built in West Twenty-second street, near Seventh Avenue.

41. Mount Washington, built near King's Bridge.

42. Washington Heights, built One Hundred and Fifty-fifth street near Tenth Avenue.

43. Eighty-fourth street, built in West Eighty-fourth street near Boulevard.

44. Westchester, built in Westchester near Third Avenue; organization dissolved and title extinct.

45. New York, bought and reconstructed a house in West Eleventh street near Sixth Avenue.

46. Church of the Puritans, built in West Seventh Avenue and Eighteenth street, and in King street.

47. First church have built a chapel in West Seventh street near Fifth Avenue.

48. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

49. Covenant church have built a chapel in East Forty-second street near Second Avenue.

50. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

51. Fourth church have built a chapel in West Thirtieth street near First Avenue.

52. Fourth church have built a chapel in Sixth street near Avenue D.

53. Brick church have built a chapel in West Forty-fifth street near Seventh Avenue.

54. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

55. Covenant church have built a chapel in East Forty-second street near Second Avenue.

56. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

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72. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

73. Covenant church have built a chapel in East Forty-second street near Second Avenue.

74. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

75. Fourth church have built a chapel in West Thirtieth street near First Avenue.

76. Fourth church have built a chapel in Sixth street near Avenue D.

77. Brick church have built a chapel in West Forty-fifth street near Seventh Avenue.

78. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

79. Covenant church have built a chapel in East Forty-second street near Second Avenue.

80. Church of the Puritans see building in West Seventh Avenue and Eighteenth street, and in King street.

81. Fourth church have built a chapel in West Thirtieth street near First Avenue.

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Government Bonds were quite strong in demand, the advance in the general list ranging from 1/2 to 1 cent, the higher improvement being in New Five, Coupon Sixes of 1881,