

Correspondence.

OPEN AIR PREACHING.

NO. X.

IN GENERAL OPEN AIR PREACHING CONSISTENT WITH MINISTERIAL DIGNITY?

BY REV. EDWARD PATYSON HAMMOND.

This, after all, is the most important question which has yet claimed our attention in connection with this subject of open air preaching.

Many are ready to say, "I do not need to be convinced of the utility of proclaiming the Gospel by the way-side. The New Testament teaches this duty. But all have not the same gifts. Let those who feel called upon to 'go out into the high-ways,' do so. I don't see it my especial duty to make any effort in this direction."

No doubt some might truthfully utter words like these. But were the feelings indulged by many true Christians on this subject to be written down, they would read much as follows:

"Open air preaching is not respectable." "It is not consistent with a becoming regard to the sanctity and elevation of the ministerial character." "It makes the preaching of the Gospel too common." "It will detract from its interest in the regular ministrations of the word."

Far be it for us to utter one word that shall tend in any way to lessen the "dignity of the pulpit." We are so constituted that we cannot be much influenced by those whom we do not respect. He, therefore, who wishes to gain an influence for lasting good over the minds of others, cannot be too careful to avoid everything which shall have a tendency to lower his standing.

Especially should every ambassador of Christ strive to keep the ministerial office inviolably sacred.

Yes, there is a dignity which is the bounden duty of every follower of Christ to maintain. But he who supposes that the preacher of the Gospel, whatever his standing may be, will endanger his dignity and obstruct his future usefulness, by following his divine Lord to the market-place, or the public thoroughfare, or the field, and there proclaiming the glad tidings of salvation to the perishing masses, does not understand the meaning of the word dignity. Who so dignified as he who "spoke as never man spake?" When but a child of "twelve years old," his parents found him in the temple, sitting in the midst of the doctors both hearing and asking them questions; and all they that heard him were astonished at his understanding and answers. Even at that early age he must have possessed of a certain kind of dignity, to have attracted the attention of those learned doctors. In the life and death of our blessed Lord, we see that his was the dignity of compassion and benevolence—the dignity of doing good—the dignity of self-denial and self-sacrifice. Oh! what a lesson is taught us in Phil. ii. 5-10: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

The minister of the Gospel does not endanger, but secures, moral dignity by following the example of Him who was ever ready to speak the words of life to the multitudes beneath the open canopy of heaven. Undignified to use the most appropriate and scriptural means to preach Christ and Him crucified to the perishing! Far from it. If ever the servant of Christ is clothed with true dignity and crowned with a glory most God-like, it is when he boldly, and yet with deep humility and dependence upon the Holy Spirit's influences for a blessing on his words, goes forth to those whom he can meet only in the streets, whose danger is most imminent, and whose condition is most hopeless.

It would appear that the heathen sages of antiquity manifested great earnestness in disseminating their philosophical speculations. We, who are seeking to do the master's work, may well take a lesson from them. The orators and philosophers of Greece and Rome indulged no "mawkish dread" of lowering their dignity in discussing the most important questions and gatherings in the open air. Demosthenes, who wielded at will the fierce democracy of Athens; and Cicero, who swayed by more bland, but as effective eloquence, the populace of Rome, both delivered their most splendid and elaborate orations in the forum.

Sometimes we find the apostles and disciples of our Lord preaching by the sea-shore—sometimes on a mountain side, sometimes by the bank of a river, sometimes in the villages, sometimes in the crowded mart, sometimes in the porch of the temple, but whenever they lifted up their voice of warning and entreaty, their dignity consisted in the faithful execution of their high commission. Said the distinguished Rev. John Young, on an occasion of great interest in London, when advocating open air preaching: "Oh, give us to stand upon the same hallowed ground with the godly and the devoted of other times; and we ask no higher dignity. Give to us the honor

of being despised for Christ, and let the wise and the prudent question, and let the worldling laugh, it shall well content us to blunder on with the great masters of sacred eloquence, the models of public religious instruction, with reformers and confessors, and prophets and apostles, and with the Redeemer and Lord himself. We shall feel reproach to be the truest dignity and glory."

CENTENARY CELEBRATION OF WHITEFIELD'S LABORS.

I cannot help quoting some of the closing remarks of this speaker's address, delivered at "the centenary celebration of Whitefield's apostolic labors," at which were present many of England's leading ministers. His earnest words can but stir our hearts and make us feel the dignity of using all legitimate means to preach to the millions in our land, who, without Christ, must die the second death:

"No one," said he, "will, for a moment, imagine that it is sought to derogate from the unquestioned and paramount importance of stated places of public worship. But the question is, what of the millions of our fellow-countrymen beyond the ordinary means of grace. Must they perish? With all humility, but with affectionate earnestness, I would put the question to my brethren in the ministry and to those who are preparing for the ministerial office. What of the doomed millions of our fellow-countrymen? They will not come to our churches, what then can be done? Must we not go where we can meet them? Ordinary means failing, extraordinary means must be adopted. Street and field preaching seems the only order of instrumentality adapted to meet the wants of our country. And must it be abandoned for lack of agents? Surely there is zeal enough among our ministers and laymen to answer, No."

"It must not be abandoned. As we love their souls, as we love our Master, and would win to Him the obedience and affection of our fellow men, we must and we will proclaim to them His grace and the tidings of salvation through His blood."

"But giving utterance to such sentiments, does it not become me to remember where I am; and to think of that God-like man whose own intense, burning absorbing passion was the love of souls? He once stood where I now stand, and these walls have echoed to the tones of his voice. I think I see him; his eye meeting with tenderness every feature of his speaking countenance, and every gesture of his body instinct with the language of compassion for souls. I think I hear him as he went, with passionate and seraphic fervor, warning and admonishing and beseeching, pouring forth the resistless tide of eloquence, the eloquence of feeling and of nature, pleading with the unconverted to flee from the wrath to come. Spirit of the living God, descend upon us. Spirit of the living God, baptize us with thine own fire. A voice from heaven asks, who will go for us; whom shall we send? May the answer go up from one and all, 'Lord, here am I, send me.'"

LONDON OPEN AIR MISSION.

When these words were first uttered there were but few found preaching in the streets and parks of London. But one of the lengthiest and most interesting annual reports just received from the office of the Open Air Mission in London states:

"It is calculated that in the middle of summer there are nearly five thousand open air services held every Sabbath in London, and its suburbs, by clergymen, ministers, missionaries, and other preachers. When the mission began, but little open air preaching was attempted, and that little was often done by poor and despised men. Now not only are there hundreds of earnest Christian laymen of all classes who either steadily or occasionally preach out of doors, but a large number of bishops and clergy and ministers of all denominations are found preaching in the open air, and the practice is encouraged by the Church Pastoral Aid Society, the London Home Mission, the Country Towns Mission, the Home Missionary Society, the Ingleton and Clerkenwell Home Missions, the Christian Instruction Society, the Young Men's Christian Associations, and other kindred institutions in London, besides the various city and town missions throughout the kingdom. In fact, open air preaching has become an established institution, and is now regarded as an absolute necessity by those who know the condition of the masses of this country, and are anxious to carry out the Saviour's last commission, 'Preach the Gospel to every creature.'"

Let it be our earnest prayer that the time may not be far distant when, in our beloved land, reports like the above shall be sent forth from some of our principal cities, and when it shall be regarded as the highest manifestation of dignity to follow in the footsteps of Him who had a "mountain for his pulpit and the heavens for his sounding-board."

THE PROTESTANTS IN FRANCE.

American Christians have been accustomed to look upon the French Protestants as a persecuted people, and many are astonished when they learn that not only does the Reformed Church of France now enjoy full liberty, but that it has been supported by the government for more than half a century. Very few of our readers, we imagine, apart from those who have been in Europe, are conversant with the present position of that church, and understand its exact relation to the State. We think, therefore, that the facts we are about to present, will prove interesting, and enable them better to understand the religious intelligence we give from France, as well as the crisis through which Protestantism is now passing in that country.

But before taking into consideration the present position of the Protestants in France, we must glance at their history since the revocation of the Edict of Nantes by Louis XIV. in 1685.

That most cruel measure, as all know, made dreadful havoc among the Protestants. Thousands emigrated, carrying with them their energy and skill, if but little of their wealth; others were shut up in dungeons, or sent to the galleys; many perished in the flames. And it seemed as though the light of Protestantism was finally to be extinguished in the country of Calvin. Nevertheless, it continued to burn, and as these Christ-

tians were not allowed to meet openly, they repaired to the wilderness, and there, protected from human enmity by rocks and forests, under the canopy of heaven, they worshipped the God of their fathers and their God. For a whole century they kept up their worship, organized churches, ordained ministers, and held synods, in spite of the sword which was hanging over their heads, and constantly dripping with their blood.

We may imagine, therefore, with what joy and gratefulness to God these persecuted Christians hailed the liberal edict of 1787, which had cost them twenty years of effort, and the subsequent laws, during the first years of the revolution, which finally granted them full liberty. Distinguished Protestants then appear on the stage, and lend the weight of their influence to destroy the last vestige of intolerance in the laws of France. As a very remarkable event, and which shows the complete change that had taken place in a few years, we may mention the fact that Rabaut-Saint-Etienne, a pastor and the son of a pastor, who, for a long time had been proscribed, was, in 1790, elected president of the Constituent Assembly, succeeding in that post a Romish clergyman. It was on this occasion that he wrote to his father—"The President of the National Assembly is at your feet." The old Huguenot pastor must have thought that there was something new under the sun, for ever since he had entered public life, until a few years before, the hand of the lowest government official had been raised against him; but now a member of the persecuted church, a pastor, yet, his own son, was occupying the highest position in the land, and paying homage to him!

This period of peace, however, was to last but a little while. Three years after, in its madness, infidelity began to persecute, and pastors as well as priests had to suffer. The Protestant church numbered, in proportion, as many victims as the Romish during the awful reign of terror.

In 1795 religious liberty was again proclaimed, and the Protestants, whose religious exercises had been banished to the family altars during this sad period, came out of their retreat to build the walls of Zion; but they had everything to discourage them. There were but few pastors; some had died during the revolutionary storm; others had finally abandoned the ministry, and the theological students at their only seminary at Lausanne, in Switzerland, had been dispersed. There was, moreover, but little zeal among the laity, great lukewarmness and skepticism. We may, therefore, say that when Napoleon took the reins of the government in France, and resolved to patronize religion, Protestantism as well as Romanism was in a very low state. The first consul directed his attention to the Catholic Church, as it was natural, made a concordat with the Pope in 1801, and agreed to pay the clergy of that church from the funds of the State. A year had nearly passed before anything was done for the Protestants, and at first it was contemplated to give them full liberty, but nothing more. Bonaparte, however, wanted to exercise his power over the Protestant ministers, and he saw that in order to secure that object he must pay them a salary, as well as to the priests. The decree to that effect is dated April 7th, 1802. This measure was received with gratitude by the Protestants, who saw in it a guarantee of religious liberty. Since that time, the government has salaried the pastors of the Reformed churches, built meeting-houses for them, and two theological seminaries, one at Montauban and the other at Strasbourg. The Lutheran churches have also their share in the State budget. The ministers thus supported have gradually increased, so that now they number nearly one thousand.

The French Protestant Church, however, has paid dear for State patronage. Bonaparte took good care to organize that body in such a way as would deprive it of that union, which everywhere is its strength. He left each church to be governed by a body of men elected by those who paid the largest amount of taxes. Nothing was decided, of course, about a discipline, and complete silence was observed regarding the Synods. He thus organized a body with members, but without a head, or rather reserved the privilege of furnishing that useful commodity himself, when it would be required. The great object of his life, we know, was to be "head over all."

Formerly the pastors and elders, assembled in provincial or national synods, decided all ecclesiastical questions, and governed the churches in all matters connected with morals, and Christian life; with the regime of 1802—which has not been changed since—everything is subject to the temporal power in some way or other. In this way, an essentially civil organization is substituted for the Presbyterian form of government as established by Calvin. As in all national churches, the membership is hereditary, and the richest of these hereditary members elect a consistory, whose only important duty is to choose the pastor, who is recommended to the State, and appointed by the latter. This body, which naturally bears the complexion of the electors, chooses a pastor to suit their ideas, and when once appointed by the government, he is free to preach either orthodoxy or heterodoxy. The only power over him is the State, and that power cares not enough about doctrines to interfere; and should it take cognizance of these matters, would certainly give its influence to rationalism rather

than to evangelical religion. And what has been the consequence? The Reformed churches headless, have plunged headlong into anarchy with regard to doctrine and ecclesiastical government. Errors of the gravest character have fixed their abode within their walls, from the mild Universalists to that kind of infidelity which has Renan for its representative.

There are in the Established Church, many good and noble men, but they mourn over the desolations of Jerusalem, and ask in vain for a discipline, and an effective government. They think it is an outrageous thing that opposite doctrines should be preached alternately from the same pulpits, as it is in Paris, where the pastors have a kind of circuit, the rationalists following the orthodox, or vice versa.

A few such as Frederic Monod and the Count de Gasparin, seeing that there is no hope, have left the Establishment, and formed free churches, but their number is yet small.

The Evangelical societies of France and Geneva are also exerting a good influence in favor of vital piety and church independence, while they make many converts from the ranks of Popery. The Wesleyan and Baptist missions are also working in the same spirit and tending to the same object; but, amidst a population of forty millions, they are merely as a drop in the bucket. Yet the influence of all these free churches is felt for good, and the seed sown by Vinet and others in *Le Semeur*, during the nineteen years of its existence, is not lost. The press is still extensively used to disseminate those principles of soul liberty and church independence, which are now axioms with us, and the truth, which is mighty, must in time triumph.

PARSONITIS.

[The following is from one of the sprightlier pages of *Blackwood's Magazine*. It is, as any one may understand, a caricature of certain habitudes of the profession—perhaps less a caricature in England than it would be on this side of the water—but there is doubtless a spice of truth permeating the loose pleasantries of the sentences. We insert it, partly because it is clearly said, but chiefly because there may be something really to the purpose in the solution given to the problem.]

"That the criminal lawyer who has badgered his witnesses in a three hours' cross-examination, and then addressed a five hours' speech to the jury, should go home hoarse as a bull-frog, if not actually voiceless, I can well understand. This man has been performing every instrument of the orchestra with his one poor throat. From obœ to obphycelœ he has explored them all—in entreaty, conviction, scorn, pathos, defamation, ridicule, and lastly, to wind up, religion. No wonder if he should only be able to make signs to his wife at dinner, and pantomime his wishes for food and drink. But the person—the person of honeyed words and dulcet accents—the bland, smooth-cheeked, oleaginous angel, the very creek of whose shoes whispers patience—he has none of these moods of violence, for, be it remembered, we talk of sin with far less of reprobation than of the individual sinner; and no one that ever I heard laid the same stress on the Decalogue as the most common-place Quarter-Session chairman will do in sentencing a delinquent to the game-laws. The abstract never has that tangible reality about it, that the smallest instance possesses; and for this reason, again, I say the parson's task exacts less strain, less violent effort, than that of other public speakers. And why, for the third time, I ask, are these men the victims of an especial disease that now goes by their name, and promises, like the painter's colic, to show the perils that attach to a peculiar calling? The fact is there; there is no denying it; the speechless curates of the Jardin Anglais at Nice, the voiceless vicars of the Pincian, prove it. Physicians, I am told, confess themselves little able to deal with this malady; they treat, and treat, and treat it, and end, as they ever do when baffled, by sending the patient abroad. Law and medicine have this much in common, that whenever they are fairly beaten, they change the venue." Hence it is that every sheltered angle on the Mediterranean, every warm nook on the "Corniche," has its three, four, or five mild-faced, pale men, sauntering among the orange groves, and whispering through a respirator. There is something so interesting in these people, deserted in a measure by physic, and left to the slow influences of climate—soft airs and softer attentions being their only medicaments—that I found myself eagerly engaged in thinking, first what it might be that predisposed to the affection; and, secondly, how it might be met by precaution. Cure, I need not say, I was not presumptuous enough to consider. I cannot now record how the subject baffled me—what combination of difficulty met me here, what new and unexpected phenomena started up there; but I went steadily, carefully on. I amassed my facts, I registered my observations; and at last—I hope it is not in vain boastfulness I declare it—I solved my problem. Few words will tell my explanation. The parson throat is not the malady of necessarily loud talkers or energetic speakers; it is not induced by exaggerated efforts in the pulpit; it is not brought on by terrific denunciations delivered in the trumpet-call, or mild entreaties insinuated

in the fute-stop of the human organ. It is simply and purely brought on by men persisting in preaching in an assumed unnatural voice—a conventional voice, imagined, I suppose, to be the most appropriate tone to call sinners from their wickedness and teach them to live better. You are startled by my explanation, but grant me a brief hearing. Who are the victims of this throat-affection? Not the high-and-dry old rubicund parsons, with bright, frank eyes and well-round chins, neat of dress, knowing in horse-flesh, strong in horticulture. These hale and healthy fellows have one voice, just as they have one nature; the same note that summons the gardener to look after the dahlias, cries to the congregation to take care of their souls. They are not, perhaps, out-and-out divines; there is a bucolic element through them that makes them what Sidney Smith used to call "Squarsons." They are, at all events, a very noble set of fellows and thorough gentlemen. These men are totally free from parsonitis; a case has never been known among them. Next come more muscular Christians, whose throats, attuned to the hunting-field, could perform, if called on, the office of a railroad whistle. These have no touch of complaint.

JOTTINGS FROM A PARISH JOURNAL.

NO. I.

THE TRICKS OF THE TRADE.

Dr. Chalmers' gave utterance to a great truth when he said, "The surest way to get into a man's heart is to get into his house." It is impossible for even the most sagacious and far-seeing pastor to adapt his ministrations on the Lord's day to the every day wants of his people, unless he is familiar with these wants; and his knowledge of such wants can only be acquired by personal observation and by coming personally into contact with the parishioner and his family. Hence the imperative necessity of a well organized and constant system of parochial visitation. The blessed "Gospel of the grace of God" embodies a scheme of practical morals and lays down a code of rules for the management of the concerns of the family and the firm, and unless the pulpit wield a power which renders the economy of the domestic and commercial circles subservient to its biddings, it is utterly imbecile. When the pulpit becomes a mere rostrum, and its teachings a mere system of doctrinal theories, it loses its effect; just because it practically ignores its own grand design.

Dr. Chalmers' powers of observation, coupled with his great faculty of generalizing, rendered his ministrations most effective. His "commercial sermons" literally revolutionized the mercantile code of morals in Glasgow. His knowledge of what was called "The Tricks of the Trade" amazed the merchants and shopkeepers of that city.

It may be mentioned here that his sermon on "priggishness," i. e. having (in retail establishments) two or three prices for the same article, fell like a thunder-bolt on the retailers of Argyle street. One of the happy fruits of this discourse was the conversion of the late William Campbell of the Candlelrigs, a Christian gentleman, by whose lamented death some two years ago, the cause of Christian philanthropy, especially in Scotland, sustained a great loss.

That sermon led young Campbell, then a poor boy living on a small salary, to resign his situation. His employer urged him to remain, and offered him an increase of salary; but the young man was so impressed with the conviction that there should be no second prices in dealing, as to decline any and every offer made by his employer.

In order to subject Chalmers' principle to the test, and to try the young enthusiast's faith, his employer, joined by three other retailers, advanced him each £100 sterling on a loan of twelve months, and started him in business, believing that he would break down inside of twelve months. He commenced on this capital of \$2,000, and at the end of the first year discovered that he had not contracted one bad debt, and that he had turned the capital over eighty-four times during the year. This was the beginning of the commercial career of a man who, between the years 1843 and 1861, gave to objects of Christian benevolence \$450,000, and bequeathed many large legacies in his will!

By mingling with the mass and studying their habits, Chalmers was enabled to suit his teachings to their wants and to arrange and classify local and parochial sins, in such a way as to deal with them and denounce them on a scale of generalization, which freed him from the impeachment of personality, and secured for him the confidence and respect even of the very men whose daily and hourly practices he was fearlessly denouncing. Parish visiting may be made a great instrument of good, while it may just as readily be converted into an engine of mischief. A familiarity and frankness which indicate a deep and profound interest in the temporal and spiritual welfare of the parishioner, should ever be observed by the pastor. But the moment such a familiarity becomes frivolous and his conversation degenerates to the local gossip and tattle of the neighborhood, that moment his influence and usefulness begin to wane, until he sinks (as Dr. Chalmers used to express it) so low as to become, in the esteem of the parish, "a gude body"—when he had better be out of the parish than in it."

A simple minded man who, in common with thousands of his class, could only say, "we have had Abraham for our Father," when asked if he had any

experimental knowledge of the "new heart," replied, "I was always brought up to it." It was evident that this man knew as much about experimental religion as Nicodemus. The mystery is that any man of the very smallest capacity and most limited attainments in religious knowledge, could have been so utterly destitute of all spiritual apprehension of the most momentous question in all the range of personal religion. Yet it is to be feared that there are many, if not theoretically, at least experimentally, as ignorant as the man in question.

The case cited may be deemed an extreme, a rare one. This is admitted, and it has been selected because it is probably somewhat rare; but even if only one such case existed on an average in each parish, it shows the necessity of a very careful and prayerful effort on the part of the pulpit to adapt its services to the wants of all. While the well instructed and experienced believer may seek the "strong meat" of the word, yet are there babes in grace who require the milk.

Not more, the juvenile and ignorant portion of the membership in each charge are entitled to a greater share of pastoral labor than the more advanced, because they are less safe and more exposed to the wiles of the devil.

The young convert, the weak and the ignorant are in great peril. Error without and sin within, must be guarded against by the faithful, prayerful, and laborious efforts of the pastor, who would seek to train them in the fold and for the service of the great Shepherd.

A PUPIL OF CHALMERS.

MINISTERIAL RECORD.

MONTHLY.

- Allen, Herman H., Pres. O. S.—Accepted call to Glasgow, Ky.
- Beale, J. Harvey, Pres. N. S.—Called to Christians, Del.
- Christen, Andrew, Pres. N. S.—Died at Beloit, Wis., Jan. 12, aged 55 years.
- Berlin, S. J., Luth.—Resigned pastorate at Duncansville, Pa.
- Bigelow, Albert, Pres. N. S.—Transferred from Jackson, Mich., to Silver Creek, N. Y.
- Bogardus, Wm. E., Ref. Dutch.—Ordained and installed pastor of R. D. churches of Unionville and Greenburgh, N. Y., Jan. 17th.
- Boyd, A. W., Pres. O. S.—Accepted call to Florence, Washington Co., Pa.
- Brown, F. T., D. D., Pres. O. S.—Transferred from Georgetown, D. C. to Chicago, Ill.
- Butler, Henry E., Pres. N. S.—Ordained as an Evangelist by the Presbytery of Champlain.
- Caldwell, John P., Pres. O. S.—Installed at Beech Springs, Ohio, Jan. 10.
- Claybaugh, Wm. M., Un. Pres.—Accepted call to South Boston, Mass.
- Davis, T. D., Un. Pres.—Accepted call to Hopewell, Missouri.
- Dunlap Charles, Pres. N. S.—Ordained and installed over Lyon Church, Oakland, Mich., Jan. 24.
- Dunn, Oliver B., Pres. O. S.—Died in Holt Co., Mo., Dec. 16, aged about 30.
- Dunn, W. C., Un. Pres.—Accepted call from the congregation of Huntsville and Roundhead, Ohio.
- Edwards, W. H., Pres. N. S.—Ordained Evangelist at Wilmington, Del., Feb. 8.
- Engle, W. G., Ger. Ref.—Accepted call to Shannondale, Pa.
- Foster, Julius, Pres. O. S.—Died at Towanda, Pa., Jan. 16.
- Gilbert, Frank, Pres. N. S.—Accepted call to Peoria, Ill.
- Halsey, Samuel P., Pres. N. S.—Resigned pastorate at Rockaway, N. J.
- Hamilton, G. C., Pres. N. S.—Ordained and installed at Mt. Vernon, N. Y., Feb.
- Hawser, J. C., Luth.—Taken charge of German mission in southwestern part of Philadelphia.
- Hendy, John F., Pres. O. S.—Ordained and installed over 2d Presbyterian Church, Covington, Ky., Jan. 20.
- Heister, Eli E., Ger. Ref.—Ordained at Pine Grove, Pa., Feb. 16, assigned to Hanover, Pa.
- Hoffmeier, C. F., Ger. Ref.—Resigned pastorate at McConnellsville, Pa.
- Hoffmeier, C. F., Luth.—Accepted call to Rebersburgh, Pa.
- Jones, John L., Pres. N. S.—Installed at Mattoon, Ill., Jan. 8.
- Jones, Norman, Pres. O. S.—Resigned pastorate at Yellow Springs, O., to take chaplaincy in the army.
- Kearbridge, Abner E., Pres. N. S.—Installed over 11th Presbyterian Church, New York, Jan. 15.
- Ludlow, Jas. M., Pres. O. S.—Ordained and installed over 1st Church, Albany, N. Y., Jan. 19.
- McMasters, A., Pres. N. S.—Ordained an Evangelist at Cooperstown, Jan. 17.
- Morrison, J. H., Pres. N. S.—Accepted call to Peoria, Ill.
- Nugent, E. R., Pres. O. S.—Taken charge of churches in Mapleton and Pleasant Hill, Kansas.
- Patterson, J. A., Pres. O. S.—Died recently at Lick Run, Pa.
- Proctor, David C., Pres. O. S.—Died near Frankfort, Ky., Jan. 18, aged 72.
- Ramsay, J. S., Pres. O. S.—Ordained and installed pastor of churches of Landisville, Upper and Lower, Perry Co., Pa., Dec. 6.
- Reid, S. C., Un. Pres.—Accepted call to Centerville, Pa.
- Riddle, M. B., Ref. Dutch.—Accepted call to 2d R. D. Church, Newark, N. J.
- Rupp, W., Ger. Ref.—Ordained by Lebanon Classis, Feb. 6, assigned to St. Clair, Pa.
- Russell, C. C., Ger. Ref.—Accepted charge of Ligonier and Donegal, Pa., congregations.
- Shaw, Benjamin F., Pres. N. S.—Installed at Mineral Ridge, Ohio, Jan. 26.
- Shaw, Samuel, Ger. Ref.—Accepted call to North Hampton, Ohio.
- Sutherland, W. B., Un. Pres.—Installed over U. P. Church, 28th street, New York, Feb. 7.
- Taylor, Thos. J., Pres. O. S.—Died at Tolono, Ill., Jan. 1, aged 38.
- Thomas, R. P., Ger. Ref.—Resigned pastorate at London, Pa.
- Torrey, David L., D. D., Pres. N. S.—Resigned pastorate at Ithaca, New York, ill health.
- Wilhelm, John C., Pres. O. S.—Ordained in Chambersburgh, Pa., for chaplaincy of 4th U. S. Colored Troops, Jan. 12.
- Wilton, B. F., Pres. N. S.—Accepted call to Cong. Church, Augusta, N. Y.
- Wortman, Dennis, Ref. Dutch.—Called to Schenectady, N. Y.
- Wylic, Wm. T., Ref. Pres.—Accepted call to New Castle and Neshannock, Pa.

THERE are some philosophers, who in the matter between Christ and Belial say, that on both sides there should be yielding. Let them try, and do what they can, and do not grudge them their pains; for, if they make the devil religious, and one with God, they will be the first who could.—Luther.