

Thanksgiving Sermon.

OUR NATIONAL HOME.

BY THE REV. DANIEL MARCH, D. D.

We have seen the land, and behold, it is very good. A large land, a wide land, a land where there is no want of anything that is in the earth.—JENOS XVIII, 9, 10.

each other as to destroy the bands of society and defeat the ends of civilization. It has become a Parliamentary question in England, how long she can live upon the natural resources stored within the narrow bounds of her sea-walled home.

millions of hearts, when those who gather around the social board are reminded, by a break in the family circle, of some far distant spot where a brother or a son poured out his blood in sacrifice upon the altar of his country.

opening of the Academic Department of Yellow Spring College at Kossuth, and the prosperity of Lyons Female College, under the ownership and presidency of one of our number, for the education of our youth, and with the erection of new church edifices, and the increased observance of the Sabbath and attendance on public worship, we have every cause for gratitude to the Lord of the harvest, and for hope of future success, while we pray him to send forth laborers into this harvest, and to pour out his Spirit from on high, thereby enlarging the peace and prosperity of our Churches, as well as of all the Evangelical Churches of every name in all our new borders, by far too wide for us to do all the work of saving our commonwealth, our country and the world, as instruments under God.

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Our Church in the West.

NARRATIVE OF RELIGION FOR THE SYNOD OF IOWA.

FOR THE YEAR ENDING SEPT. 11TH., 1866.

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One minister of this body has died—Rev. Asa Martin, a worthy member and Stated Clerk of Chariton Presbytery, which may account for no report being sent either to the Assembly or Synod from that Presbytery.

Two ministers have been dismissed; three ministers have been received, and two licensed to preach the Gospel. Two ministers have been installed as pastors, with high hopes of usefulness and permanence.

There is, indeed, little enough in the Elizabethan hymnology to warrant its restoration. It is mainly interesting as indicative of the prevailing form of religious thought during eighty years; thought occasionally expressed in vigorous language, but lacking poetic beauty and the fervor of an enthusiastic devotion.

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