

tion of Ministerial Support with great energy. It was remarked that Paul spoke freely of this subject, though many ministers do not do so lest they should be thought of as Dr. Chalmers by an old woman to be "unclearly."

"The Watchword" is the name of a new Scottish magazine issued by Dr. Begg, to represent the ultra Free Church party in opposition to the Unionists. Dr. Begg publishes a high Protestant Magazine, called the "Watchword." There are preachers known in Edinburgh as the "Bulldog" and the "Watchdog."

A "Cheeryble Brothers" Commemoration.—A festival of local interest was held on St. Andrew's-day, in the East Lothian town of Ramsbottom. The occasion was that of the presentation to the minister and congregation of St. Andrew's, by Mr. W. Grant, of Nuttall Hall, of a church built some years ago, and now very elaborately decorated at that gentleman's expense, in memory of his father and uncle, the well-known original of Dickens' "Cheeryble Brothers." There were special services in the church morning and evening, and overflowing congregations were present. In the afternoon of the day, a sermon was preached by the Rev. Andrew Maclean, D.D., minister of the congregation, who is related to the "Brothers."

"Bishop Julius of Iona," whom we have already mentioned as working to unite the Eastern and the English churches, on being questioned as to the propriety of his former connection with the Irish Presbyterian Mission in Syria, said that he knew the Standards of doctrine, government, discipline of the Presbyterian Church, and that it was on the basis of these Standards, not of what happens to be the popular view of Presbyterians in the present day, that he agreed to be their missionary. These Standards, he says ingeniously enough, leave it perfectly open to have bishops, elders, and religious services and sacraments in a manner which both the Eastern and the Latin Church would consider perfectly orthodox and valid. This he did, and endeavored to persuade other men to do, but not secretly. When he found that his services were not appreciated, he withdrew.

New Church.—A new U. P. church has been opened at Bonnygate, Cupar, in Scotland. It cost in all about £3000, of which more than £2000 have been raised.

Chaplains.—The Irish Presbyterian Church has been moving to secure Presbyterian military chaplains at posts where Irish Presbyterian soldiers are stationed. Two chaplains have just been elected for Sheerness and Shoeburyness.

The Irish Church and the Manse Fund.—The Irish Presbyterians are making vigorous efforts as to clearing off debt on churches, and also to build manse and school-houses. The Rev. E. L. Berkley, of Lurgan, is the convener of the committee, in the room of the late Dr. Edgar. In Dr. Edgar's day nearly \$150,000 was obtained. Now for the completion of the work, Mr. Berkley has already obtained nearly \$100,000.

French Protestantism.—The Protestant Consistory of Caen, like that of Valence, has just taken a step which is producing a lively sensation in the bosom of French Protestantism. It has just decided that no Protestant elector shall be inscribed on the parish register, if he does not subscribe affirmatively to this question:—"Do you belong to the Gospel faith as it is set forth in the Apostles' Creed?" The same question will be sent to each elector already inscribed on the register, and if he should reply in the negative, his voting paper will not be received.

Congregationalist.—The Rev. Dr. Hawes has assisted at the installation of five and the removal of four ministers of the South Congregational Church of Hartford, and at the installation of five and the removal of three of the North Congregational Church. Up to the time of his leaving the Centre Church it had had but eleven pastors in two hundred and fifty years, and all of them died and were buried with their people. The Berkshire South Conference, at its late meeting, resolved, that each church ought to map out and accept a definite parish, the religious culture of which it shall feel bound to care for.—By the will of the late Mrs. Amos A. Lawrence, of Boston, bequests were made to different institutions and societies as follows: Williams College, \$5000; American Board of Commissioners for Foreign Missions, \$5000; Foreign Missions of the Protestant Episcopal Church, \$4000; American Bible Society, \$3000; Domestic Missions of the Protestant Episcopal Church, \$3000; American Seaman's Friend Society, \$2000; Widows' Society, \$1500; Children's Friend Society, \$1500; American Educational Society, \$1000; Boston Female Asylum, \$1000; Church Home for Orphans, \$1000; Old Ladies' Home, \$1000. Total, \$33,000.

The church in Plainfield has been greatly blessed during the past year. Over forty persons have been added to the church, while more are yet to come forward. The year has been one continued revival, and the work still goes on, while several other towns in that vicinity are similarly favored. There had been for two or three months. There had been in the Sabbath-school a quiet work of grace in the Sabbath-school at Leicester, resulting in some twenty-five conversions, when a series of meetings was commenced with the assistance of Rev. J. D. Potter, Dec. 18, which continued daily for nearly a week. Business was to a considerable extent suspended in the village, and on the closing days of the meetings the Holy Spirit came down with great power. The church was melted and subdued. Christians confessed their sins to each other. Large numbers came forward and asked for the prayers of the church. The subject of religion became the theme of conversation in the community, and even at places of public resort. The work has been remarkably quiet, and free from animal excitement. Somewhat more than 140 persons have expressed hope, and family worship has been established in between 20 and 30 homes. Many are still anxiously inquiring the way of salvation.—Reviews are reported in West Auburn, Me.; Westford, Vt., and W. Conn. At the first twenty, and at the last, thirty-one have been gathered in.—Hartford, Conn., is divided into districts, and the spiritual interests of the people resident in each of these are committed to the immediate charge of a Congregationalist church. In these districts are mission schools, and at present all of these are in a thriving condition.—Hartford, Conn.—The erection of the new church building in Washington, D. C., is postponed till warm weather. The founda-

tions only are finished.—The Congregationalist impeaches the accuracy of one of our correspondents in regard to Boston Church statistics, and says that Orthodox Congregational churches are just as numerous as fifteen years ago, and as to Evangelical Churches, "In 1851 there were 14 Orthodox Congregational, 13 Baptist, 11 Episcopal, 12 Methodist and 1 Presbyterian. Now there are 14 Orthodox Congregational, 14 Baptist, 14 Methodist, 13 Episcopal and 6 Presbyterian, a gain of 10 instead of a loss of 10. We might also add two or three more, Lutheran, etc. The Unitarian churches are one less than in 1851; then the number was 20; now it is 19. The Universalist churches are two less; then the number was 6; now it is 4." And if one would add the Evangelical churches named by those who have gone out of the city, in the suburbs, the gain would be much larger.

[Our correspondent says he wrote two instead of ten in speaking of the diminution of Orthodox Churches. In one place our type reported him correctly, in another place the mistake was made on which this criticism is based.]

Episcopal.—At the December meeting of the State Board of Domestic Missions for Illinois, some painful facts were elicited, illustrating the necessity for increased and efficient missionary labor in that State—as, that there are thirty-six towns in the State, each containing over one thousand inhabitants, in which no Gospel sermon has ever been preached; that there are whole counties in Illinois in which there is not a single church of any Christian denomination. "Indeed, the State," says an Illinois paper, "in the scale of religious advancement, was shown to be but a slight grade above heathendom, and as eligible a field for missionary labor as many districts in Africa, or the islands of the sea." This statement is said to be greatly exaggerated, but to have a sorority subscription of truth in it.—The Church Almanac gives the following statistics of the denomination:—Dioceses, 44; clergy of all grades, 2530; parishes, 2305; candidates for orders, 226; burials, 16,828; baptisms, 31,309; marriages, 9900; confirmations, 19,236; received to communion, 14,138; present number of communicants, 161,224; Sunday-school teachers, 17,570; scholars, 157,813; contributions for Church purposes, \$3,507,669.94.—Woman's Work in the Church.—In an address to the Diocesan Convention of 1862, the late Bishop Potter suggested that the Church should provide for the training and employment of women in the ministry, and in connection with the Church Hospital and the Military Hospitals in this city during the war, as well as in the city parishes. Since Bishop Potter's death, to establish a "Bishop Potter Memorial House" in connection with their Church Hospital. A mansion near by has been secured and will be opened in two or three months, under direction and control of the Bishop of the Diocese, and in charge of a Wisconsin lady. Special attention will be given to Home Mission work in the neighborhood. As many suitably qualified volunteers as can be procured, accommodated, and supported without expense to the Hospital, will be trained in teaching and in charitable work, under the direction of the principal and her helpers. At the end of six months they can leave the Institution, or re-enter, to prepare, according to their aptitude and taste, for some special service in the foreign or domestic fields, or for nursing in the Hospital or elsewhere. More commodious buildings will in due time be erected, if needed. The managers will not adopt the plan and rules of any European institution, especially such as do not harmonize with the spirit of the American Church; but no vow of celibacy will be required, nor, without the written approval of the Bishop, and of the Board of Managers of the Hospital, will there be any pledge of service beyond a very limited time.—In the Church of the Atonement, Brooklyn, an election for rector, for one year, resulted in a tie vote on Rev. E. F. Remington. The Senior Warden, claiming a casting vote, decided Mr. Remington not elected, and refused to induct him into office. A writ of mandamus was sued out to compel him to do so, and after argument, Judge Gilbert quashed the writ.—Bishop Elliott, of Georgia, died very unexpectedly at his residence in Savannah, on Friday evening, the 21st ultimo. He had just returned from a visit to the interior of the State, and was expected in New York on Christmas day. He was apparently in perfect health when the summons came. He was the oldest, and ablest of the Southern Bishops, and won bad notoriety by his eulogy on Bishop General Polk, after the latter's decease.—It is believed that the present Episcopal Diocese of New York will be divided into three parts, making a see of Albany and one of Brooklyn, besides the existing one of New York. Bishop Potter was opposed to the movement, but a gentle and quiet but persistent pressure was applied, to which he has gracefully yielded. To outsiders, the matter is of interest as indicating a return toward primitive Church principles, when the province of North Africa counted bishops by the hundred.—Christian Intelligencer.

CHURCH ERECTION.

A SERMON PREACHED IN THE WALNUT STREET CHURCH; PHILADELPHIA, BY REV. J. GLENN WORTH BUTLER, D.D., DEC. 30, 1866.

"Ye ought to support the weak."—Acts, xx., 35. In urging an appeal concerning an object of the highest importance toward which this church body has never yet been called upon to contribute, I take occasion at the outset to introduce some things which are not only fitting here, but which will prepare for and aid my specific purpose.

THE PRESBYTERIAN DENOMINATION. As a distinct denomination of Christians, Presbyterians of almost every branch in this land are greatly deficient in a proper denominational spirit. Methodists, Baptists, Episcopalians, Congregationalists and others are everywhere far in advance of Presbyterians in this matter. Their members are more frequently and better instructed in what is distinctive in their polity; they are more thoroughly trained to the methods of church action. The tenets of each body, its peculiarities of worship, and agencies for usefulness, are more constantly brought before its membership, and pressed upon their practical consideration. On the part of Presbyterians, it cannot be acknowledged that far too little attention has been given to these matters, and as the result of neglect, the denominational spirit, I mean a just and proper spirit, is scarcely cherished by the majority of our membership. It is not to our taste to say much of our system, much less to say anything disparaging of any other. Yet we might say as much, at least, as any other, of our visible origin, organization, and our formulas of doctrine, of our polity, and of our history. As our founders and builders, we can point to men as learned in the sacred oracles, as wise in the knowledge of human nature, as godly as ever have lived. Of our formulas of doctrine, we can gratefully say that no production of uninspired men sets forth more succinctly, more comprehensively, and more effectively, the connected truths of God's saving, sanctifying word. Of our polity, our principles and methods of Church government, we can intelligently affirm that none other is derived more clearly, or sustained more positively by the teachings and acts of the Apostles; while, as respects the country, we can show the identity of our form of government with that of the nation, and a striking affinity with the spirit of all its institutions. And we can as intelligently and thankfully assert that the Presbyterian chapter of history is one of the largest; the facts it clusters, which bear effectually upon the progress of Christianity and the welfare of the race, are among the most numerous and important of any.

It is true the Presbyterian body has been divided and subdivided in the mother country and this, until we really number many bands. But all have held tenaciously to the same system, subscribed to the same formulas, maintained the identical polity, and claimed a common inheritance in the same grand history. And all have stood together in a mighty division of the army of Christ in the conflict with evil.

As to the benign effects wrought by our entire denomination in this land, where we have a field admirably fitted for the development of our system, we could rehearse, without possible fear of being counted invidious, facts, numerous and signal, which could not but excite the wondering gratitude of everyone that delights in the glory of God and the best of all men.

To-day we number more than six thousand ministers, as educated, able and godly men, and a like number of intelligent and devoted men and women, as can be found in any Church body on the face of the earth.

OUR OWN BRANCH. Of this whole number, our own branch comprises more than a fourth. Our Christian work is carried on by the methods and with agencies similar to those of the other branches, and with the same efficiency and success which characterizes them, large and small, comparatively strong and weak, planted over the breadth of the land from ocean to ocean. All are organized, for the most part, with houses of worship, a stated ministry, Sabbath wor-

ship and ordinances, and Sabbath schools. And in compliance with the Gospel principle of the text, that the strong ought to support the weak, like almost all other Christian denominations, we have established agencies to aid in the perpetuation of existing churches and the increase of their number with an increasing population, as well as to assist in carrying on the work of Christ in lands of other hemisphere, as yet unbled with the knowledge of God's saving word.

THE VARIOUS AGENCIES OF OUR CHURCH WORK.

For the systematic and successful prosecution of these ends, we have several distinct agencies, each directed by a few chosen qualified men; agencies, each of which acts for the whole body, in carrying out a specific part of the whole connected work.

First, we have a wide and efficient scheme to provide for the education of a sufficiency of ministers—a scheme whose necessity grows out of the fact that not many of the wealthy—either parents for their sons, or sons for themselves—recognize the call of God to his service in the ministry; and therefore they who feel the call must be aided in their preparation, either wholly or in part.

Next, we have an agency which searches out and seeks to provide for those localities in older as well as newer States which are destitute of the Gospel; where the people are either indifferent or unable to obtain for themselves the services of a minister of Christ. Without such quickening, helpful agency on the part of the several Christian Churches, this land had been to-day in peril from a vast and growing barbarism. It has been mainly through this form of agency, employed by every branch of Christ's body, through the planting of the institutions of the Gospel, fast and far as population has gone westward, that we owe the distinctively Christian character of our civilization, the excellence of our laws and the unprecedented rapid development of our benevolent institutions, educational and social. And this Home Mission agency is still augmenting and extending the same healthful civilizing and evangelizing work.

Another branch of the Church has its part in an organization for sending the Gospel to nations, heathen or half civilized. In the wonderful work which has been achieved in the last fifty years, we have been permitted to share. Many laborers have been raised up among us and sent forth to the great world-field of Foreign Missions. Many from our midst have gone forth from home and kindred to preach the unsearchable riches of Christ in distant lands. Many have wrought a partial or full life-work and gone to their reward while toiling among those far nations.

More recently we have established a fourth agency for the creation and dissemination of a Religious Literature, an agency needed even in churches and communities like ours, which are largely supplied from other sources, in order to keep pace with the vast supply of secular and irreligious reading—an agency needed far more, as chiefly designed to meet the destitution of religious reading among the poorer and less intelligent districts, old and new, of our vast population. And this agency, now firmly established, is achieving a mighty beneficial work, year by year.

Still more recently, our Church has organized a fifth agency, to meet an imperative obligation in making provision for the disabled ministers and the destitute families of those who have died in their toil. These men, whose bodies have broken down under the pressure of poverty, disease and faithful labor, and the needy widows and orphans of those who have gone to rest and reward; these, most deserving of all Christ's poor, have become the Church's care, and the obligation to meet their necessities is more and more acknowledged and responded to by the membership of our body.

CHURCH ERECTION.

THE DEMAND FOR THIS AID IS VERY GREAT AND VERY URGENT TO-DAY. The Secretaries of Home Missions say, "The first great want of the West now is houses of worship;" and therefore they say, "the success of this year's movement in behalf of Church Erection is vital to our work." Other denominations are doing, and doing well, their share of this work. God puts upon us the doing of ours. With an intensity of pressure wrought out by his providence, in the war and its results, he summons us to do our part. "Five hundred years of time in the process of the world's salvation," says one of our most godly practical divines, "may depend on the next twenty years of United States history."

To inaugurate a new and effective work for our branch of the Church of Christ, you, in common with the other churches, are appealed to to contribute in this most essential particular also, to the help of the weak, in fitting proportion as God has prospered you. The amount actually needed now, by reason of the long accumulation of deserving cases, is about \$75,000. For this sum, our five hundred stronger churches are asked by the Assembly.

For a kindred purpose, the Congregationalist body has collected nearly \$200,000, while the Methodist connection have signalled this their century year by a total contribution of more than \$2,000,000, one-half at least for Church Erection. Single churches among them have given \$30,000, \$75,000, and \$120,000. Is it much for our prosperous, comparatively wealthy denomination to contribute \$75,000?

I know that you, my dear people, have done a good home work the past few months, in the beautifying your own house of God, and in seeking to render its service more attractive. In doing this you reap a return in your own gratification.

Now the appeal comes to help some other feeble band of Christian disciples, in the erection of a house not large nor outwardly attractive, without ornament, having nought but four walls, roughly built, plastered and roofed over; a house that will mainly be built out of hard earnings and real sacrifices, (such as we have never known,) but a house in which the builders will find the Master's presence, and rejoice in the Master's blessing. Each appeal comes from scores of such feeble banded toilers for Christ, scattered through every section of this unprecedentedly expanded population; and especially from the great States of the Mississippi Valley; and from the greater States and Territories stretching over the Western half of our broad continent; in these vast regions have sprung into existence within the last ten years. Such a demand in the interests of humanity, of a Christian civilization, for the establishment of Christian institutions at these great beginnings to shape and mould rightly the destinies of these hemming millions, such demand was never before made upon the Church of Christ in the world. If there be a Christian man, a church, that is strong in this country, never before has come so loud a call to such from God himself, to help the weak church.

A single thought in closing. Not alone ought the strong to support the weak, but God has set the weak in such association with the strong, that both may be blessed thereby, the strong in the giving, and the weak in the receiving.

And I press the point that in no form of giving can a surer, more compensating, investment be made, be the sum small or large, from no other investment can a larger interest be received, than in helping to build a house for God. Think of the good achieved by one man in this city just gone to his reward, in the eight or more church edifices which he was mainly instrumental in building! As the years roll on, and souls are gathered in in these churches for the garner of God, he, by his wise beneficence, being

place, from the failure already referred to of the tried plan, there have accumulated a great number of cases outlying for help. These calls come from new and growing, although not wealthy, communities, to aid in the building of plain, useful edifices for worship. The people have settled down, everything to do. Dwellings for their families are to be constructed, farms are to be paid for as well as improved and stocked, highways to be constructed, and other public necessities to be provided for. Hence they cannot, without help, build even cheap houses of worship.

Yet, without a house, all attempts to do permanent good with or without a church organization, are comparatively fruitless. This is the uniform testimony of our missionary laborers in the West. Here, many of them say, is our great hindrance—the lack of a house of worship.

Worshipping as we do in private dwellings, ill-constructed school-houses, or inconvenient, unsanitary halls, we work on almost hopelessly or with but partial success. But from the moment we enter into the possession of a comfortable meeting-house, a new impulse is given to every religious department. The congregation largely increases; the Sunday-school receives new life and new members; the church enterprise commands increasingly the respect and confidence of the community; hopefulness is infused into the hearts of the believers; new energy imparted to the preacher; the pecuniary income enlarged; and the people enter upon a new era.

Take the case of a church in one of our Western States, from whom an application has lately been received for help. They had begun to erect a house of worship, suitable, as they thought, for the thriving community where they lived—a manufacturing people in the suburbs of a young city. They expended all their resources, and erected a house, having the house but half built; one of our brothers whose chaplaincy in the army had just expired, was induced to take charge of the congregation. He prevailed upon them to make an extra effort, by subscriptions and loans, to finish the interior of the church, so that they might be able to rent pews to all who desired them. The effort was successful. The work was accomplished. The pews were rented. An income was obtained sufficient to enable them to pay the minister twelve hundred dollars a year. The congregation was more than doubled; new interest was given to the prayer-meetings, the Sunday-school and the social gatherings; occasions for public worship were multiplied; the word of God was preached daily for weeks and months. The Spirit was poured out on the church and was thoroughly revived; the community was stirred up; many were awakened, brought under conviction and converted. "And the Lord added to the church daily such as should be saved."

Another case—the New Hope Church, Miami county, Indiana, about five miles from Peru. It is a country church, located at an important crossing of roads, with no village near or even in sight. Four years ago it was made a preaching station, for Sabbath afternoon, by the pastor of the church of Peru. A religious interest was awakened in the neighborhood. The Holy Spirit was given; some few souls were converted; a Presbyterian church was constituted. "Then, with a little aid from without, a neat and commodious house of worship was last year finished and dedicated." "At no place has the Presbytery been more cordially greeted." "In no church has there been so good an attendance upon all its meetings on the part of the congregation." "The future to that community, because of that church, seemed full of a golden promise."

THE DEMAND IMMEDIATE.—OTHERS AT WORK. The demand for this aid is very great and very urgent to-day. The Secretaries of Home Missions say, "The first great want of the West now is houses of worship;" and therefore they say, "the success of this year's movement in behalf of Church Erection is vital to our work." Other denominations are doing, and doing well, their share of this work. God puts upon us the doing of ours. With an intensity of pressure wrought out by his providence, in the war and its results, he summons us to do our part. "Five hundred years of time in the process of the world's salvation," says one of our most godly practical divines, "may depend on the next twenty years of United States history."

To inaugurate a new and effective work for our branch of the Church of Christ, you, in common with the other churches, are appealed to to contribute in this most essential particular also, to the help of the weak, in fitting proportion as God has prospered you. The amount actually needed now, by reason of the long accumulation of deserving cases, is about \$75,000. For this sum, our five hundred stronger churches are asked by the Assembly.

For a kindred purpose, the Congregationalist body has collected nearly \$200,000, while the Methodist connection have signalled this their century year by a total contribution of more than \$2,000,000, one-half at least for Church Erection. Single churches among them have given \$30,000, \$75,000, and \$120,000. Is it much for our prosperous, comparatively wealthy denomination to contribute \$75,000?

I know that you, my dear people, have done a good home work the past few months, in the beautifying your own house of God, and in seeking to render its service more attractive. In doing this you reap a return in your own gratification.

Now the appeal comes to help some other feeble band of Christian disciples, in the erection of a house not large nor outwardly attractive, without ornament, having nought but four walls, roughly built, plastered and roofed over; a house that will mainly be built out of hard earnings and real sacrifices, (such as we have never known,) but a house in which the builders will find the Master's presence, and rejoice in the Master's blessing. Each appeal comes from scores of such feeble banded toilers for Christ, scattered through every section of this unprecedentedly expanded population; and especially from the great States of the Mississippi Valley; and from the greater States and Territories stretching over the Western half of our broad continent; in these vast regions have sprung into existence within the last ten years. Such a demand in the interests of humanity, of a Christian civilization, for the establishment of Christian institutions at these great beginnings to shape and mould rightly the destinies of these hemming millions, such demand was never before made upon the Church of Christ in the world. If there be a Christian man, a church, that is strong in this country, never before has come so loud a call to such from God himself, to help the weak church.

A single thought in closing. Not alone ought the strong to support the weak, but God has set the weak in such association with the strong, that both may be blessed thereby, the strong in the giving, and the weak in the receiving.

And I press the point that in no form of giving can a surer, more compensating, investment be made, be the sum small or large, from no other investment can a larger interest be received, than in helping to build a house for God. Think of the good achieved by one man in this city just gone to his reward, in the eight or more church edifices which he was mainly instrumental in building! As the years roll on, and souls are gathered in in these churches for the garner of God, he, by his wise beneficence, being

place, from the failure already referred to of the tried plan, there have accumulated a great number of cases outlying for help. These calls come from new and growing, although not wealthy, communities, to aid in the building of plain, useful edifices for worship. The people have settled down, everything to do. Dwellings for their families are to be constructed, farms are to be paid for as well as improved and stocked, highways to be constructed, and other public necessities to be provided for. Hence they cannot, without help, build even cheap houses of worship.

Yet, without a house, all attempts to do permanent good with or without a church organization, are comparatively fruitless. This is the uniform testimony of our missionary laborers in the West. Here, many of them say, is our great hindrance—the lack of a house of worship.

Worshipping as we do in private dwellings, ill-constructed school-houses, or inconvenient, unsanitary halls, we work on almost hopelessly or with but partial success. But from the moment we enter into the possession of a comfortable meeting-house, a new impulse is given to every religious department. The congregation largely increases; the Sunday-school receives new life and new members; the church enterprise commands increasingly the respect and confidence of the community; hopefulness is infused into the hearts of the believers; new energy imparted to the preacher; the pecuniary income enlarged; and the people enter upon a new era.

Take the case of a church in one of our Western States, from whom an application has lately been received for help. They had begun to erect a house of worship, suitable, as they thought, for the thriving community where they lived—a manufacturing people in the suburbs of a young city. They expended all their resources, and erected a house, having the house but half built; one of our brothers whose chaplaincy in the army had just expired, was induced to take charge of the congregation. He prevailed upon them to make an extra effort, by subscriptions and loans, to finish the interior of the church, so that they might be able to rent pews to all who desired them. The effort was successful. The work was accomplished. The pews were rented. An income was obtained sufficient to enable them to pay the minister twelve hundred dollars a year. The congregation was more than doubled; new interest was given to the prayer-meetings, the Sunday-school and the social gatherings; occasions for public worship were multiplied; the word of God was preached daily for weeks and months. The Spirit was poured out on the church and was thoroughly revived; the community was stirred up; many were awakened, brought under conviction and converted. "And the Lord added to the church daily such as should be saved."

place, from the failure already referred to of the tried plan, there have accumulated a great number of cases outlying for help. These calls come from new and growing, although not wealthy, communities, to aid in the building of plain, useful edifices for worship. The people have settled down, everything to do. Dwellings for their families are to be constructed, farms are to be paid for as well as improved and stocked, highways to be constructed, and other public necessities to be provided for. Hence they cannot, without help, build even cheap houses of worship.

Yet, without a house, all attempts to do permanent good with or without a church organization, are comparatively fruitless. This is the uniform testimony of our missionary laborers in the West. Here, many of them say, is our great hindrance—the lack of a house of worship.

Worshipping as we do in private dwellings, ill-constructed school-houses, or inconvenient, unsanitary halls, we work on almost hopelessly or with but partial success. But from the moment we enter into the possession of a comfortable meeting-house, a new impulse is given to every religious department. The congregation largely increases; the Sunday-school receives new life and new members; the church enterprise commands increasingly the respect and confidence of the community; hopefulness is infused into the hearts of the believers; new energy imparted to the preacher; the pecuniary income enlarged; and the people enter upon a new era.

Take the case of a church in one of our Western States, from whom an application has lately been received for help. They had begun to erect a house of worship, suitable, as they thought, for the thriving community where they lived—a manufacturing people in the suburbs of a young city. They expended all their resources, and erected a house, having the house but half built; one of our brothers whose chaplaincy in the army had just expired, was induced to take charge of the congregation. He prevailed upon them to make an extra effort, by subscriptions and loans, to finish the interior of the church, so that they might be able to rent pews to all who desired them. The effort was successful. The work was accomplished. The pews were rented. An income was obtained sufficient to enable them to pay the minister twelve hundred dollars a year. The congregation was more than doubled; new interest was given to the prayer-meetings, the Sunday-school and the social gatherings; occasions for public worship were multiplied; the word of God was preached daily for weeks and months. The Spirit was poured out on the church and was thoroughly revived; the community was stirred up; many were awakened, brought under conviction and converted. "And the Lord added to the church daily such as should be saved."

Another case—the New Hope Church, Miami county, Indiana, about five miles from Peru. It is a country church, located at an important crossing of roads, with no village near or even in sight. Four years ago it was made a preaching station, for Sabbath afternoon, by the pastor of the church of Peru. A religious interest was awakened in the neighborhood. The Holy Spirit was given; some few souls were converted; a Presbyterian church was constituted. "Then, with a little aid from without, a neat and commodious house of worship was last year finished and dedicated." "At no place has the Presbytery been more cordially greeted." "In no church has there been so good an attendance upon all its meetings on the part of the congregation." "The future to that community, because of that church, seemed full of a golden promise."

THE DEMAND IMMEDIATE.—OTHERS AT WORK. The demand for this aid is very great and very urgent to-day. The Secretaries of Home Missions say, "The first great want of the West now is houses of worship;" and therefore they say, "the success of this year's movement in behalf of Church Erection is vital to our work." Other denominations are doing, and doing well, their share of this work. God puts upon us the doing of ours. With an intensity of pressure wrought out by his providence, in the war and its results, he summons us to do our part. "Five hundred years of time in the process of the world's salvation," says one of our most godly practical divines, "may depend on the next twenty years of United States history."

To inaugurate a new and effective work for our branch of the Church of Christ, you, in common with the other churches, are appealed to to contribute in this most essential particular also, to the help of the weak, in fitting proportion as God has prospered you. The amount actually needed now, by reason of the long accumulation of deserving cases, is about \$75,000. For this sum, our five hundred stronger churches are asked by the Assembly.

For a kindred purpose, the Congregationalist body has collected nearly \$200,000, while the Methodist connection have signalled this their century year by a total contribution of more than \$2,000,000, one-half at least for Church Erection. Single churches among them have given \$30,000, \$75,000, and \$120,000. Is it much for our prosperous, comparatively wealthy denomination to contribute \$75,000?

I know that you, my dear people, have done a good home work the past few months, in the beautifying your own house of God, and in seeking to render its service more attractive. In doing this you reap a return in your own gratification.

Now the appeal comes to help some other feeble band of Christian disciples, in the erection of a house not large nor outwardly attractive, without ornament, having nought but four walls, roughly built, plastered and roofed over; a house that will mainly be built out of hard earnings and real sacrifices, (such as we have never known,) but a house in which the builders will find the Master's presence, and rejoice in the Master's blessing. Each appeal comes from scores of such feeble banded toilers for Christ, scattered through every section of this unprecedentedly expanded population; and especially from the great States of the Mississippi Valley; and from the greater States and Territories stretching over the Western half of our broad continent; in these vast regions have sprung into existence within the last ten years. Such a demand in the interests of humanity, of a Christian civilization, for the establishment of Christian institutions at these great beginnings to shape and mould rightly the destinies of these hemming millions, such demand was never before made upon the Church of Christ in the world. If there be a Christian man, a church, that is strong in this country, never before has come so loud a call to such from God himself, to help the weak church.

A single thought in closing. Not alone ought the strong to support the weak, but God has set the weak in such association with the strong, that both may be blessed thereby, the strong in the giving, and the weak in the receiving.

And I press the point that in no form of giving can a surer, more compensating, investment be made, be the sum small or large, from no other investment can a larger interest be received, than in helping to build a house for God. Think of the good achieved by one man in this city just gone to his reward, in the eight or more church edifices which he was mainly instrumental in building! As the years roll on, and souls are gathered in in these churches for the garner of God, he, by his wise beneficence, being

place, from the failure already referred to of the tried plan, there have accumulated a great number of cases outlying for help. These calls come from new and growing, although not wealthy, communities, to aid in the building of plain, useful edifices for worship. The people have settled down, everything to do. Dwellings for their families are to be constructed, farms are to be paid for as well as improved and stocked, highways to be constructed, and other public necessities to be provided for. Hence they cannot, without help, build even cheap houses of worship.

Yet, without a house, all attempts to do permanent good with or without a church organization, are comparatively fruitless. This is the uniform testimony of our missionary laborers in the West. Here, many of them say, is our great hindrance—the lack of a house of worship.

Worshipping as we do in private dwellings, ill-constructed school-houses, or inconvenient, unsanitary halls, we work on almost hopelessly or with but partial success. But from the moment we enter into the possession of a comfortable meeting-house, a new impulse is given to every religious department. The congregation largely increases; the Sunday-school receives new life and new members; the church enterprise commands increasingly the respect and confidence of the community; hopefulness is infused into the hearts of the believers; new energy imparted to the preacher; the pecuniary income enlarged; and the people enter upon a new era.

Take the case of a church in one of our Western States, from whom an application has lately been received for help. They had begun to erect a house of worship, suitable, as they thought, for the thriving community where they lived—a manufacturing people in the suburbs of a young city. They expended all their resources, and erected a house, having the house but half built; one of our brothers whose chaplaincy in the army had just expired, was induced to take charge of the congregation. He prevailed upon them to make an extra effort, by subscriptions and loans, to finish the interior of the church, so that they might be able to rent pews to all who desired them. The effort was successful. The work was accomplished. The pews were rented. An income was obtained sufficient to enable them to pay the minister twelve hundred dollars a year. The congregation was more than doubled; new interest was given to the prayer-meetings, the Sunday-school and the social gatherings; occasions for public worship were multiplied; the word of God was preached daily for weeks and months. The Spirit was poured out on the church and was thoroughly revived; the community was stirred up; many were awakened, brought under conviction and converted. "And the Lord added to the church daily such as should be saved."

dead, yet lives and acts for the glory of God and the saving of man. Such good in kind, though not in measure we too may cause to live after us. By this investment, be it small or large, if only according to our ability, we too may make sure of receiving and enjoying in an ever accumulating, an everlasting interest.

DEATHS.

MALLERY.—On the 26th of Nov. 1866, Miss CLARA G. MALLERY, youngest daughter of Mrs. Clara and the late Dan Mallery.

Special Notices.

The Presbytery of Chatham will hold its next Annual Meeting at Watkins, on Tuesday, 29th instant, at 2 o'clock P. M. C. C. CARR, Stated Clerk.

The Presbytery of Niagara will hold its annual meeting in the First Presbyterian Church in Lockport, on Tuesday the 15th day of January next, at 4 o'clock P. M. W. G. HUBBARD, Stated Clerk. WILSON, N. Y., Dec. 28, 1866.

Philadelphia Tract and Mission Society.—Office, Chestnut Street. The one hundred and fifty-sixth Union Meeting in behalf of this Society will be held in the Presbyterian Church, Seventeenth and Spruce streets, on Sabbath evening, 13th instant, at 7 o'clock. Rev. W. P. Breed, D. D., will preside. Judge Wm. S. Peirce and Rev. E. Church will address the meeting.

Tract Visitors' Monthly Meetings for January as follows:—For the Southern District, at the Presbyterian Church, Fourth and Pine streets, on Friday evening, 11th instant, at 7 o'clock. For the Western District, at the Presbyterian Church, Nineteenth and Green streets, on Wednesday evening, 16th instant, at 7 o'clock.

Subject for remarks at the Monthly Meetings:—What relation does this Society sustain to the Church of Christ? Tract Visitors and