

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." Dr. Hamilton recommended a Sustentation Fund, and mentioned that in Wales, in the beginning of the century, an Evangelist's wages was 100l. a sermon! A *pro rata* ten per cent. standard was advocated, as the measure of what each Christian should set apart for Christ's service. The difficulties in the way of movement are the prejudices of those who live on little and think ministers can do the same; the diffidence of ministers themselves, and the danger of giving additional support the character of ams. Meetings with the same object have been held in Liverpool.

"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 *Butcher*. 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 23rd, a service was held at the residence of 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. *Hartford (Conn.) Herald*.—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, Relig. Herald*.—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 sorrowful substratum of truth in it. The *Church Alliance* 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 among the sick and destitute. The suggestion was carried out 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 allowed, 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*.

Moravian.—The Moravian missionaries in Greenland report a very successful year in that mission. Provisions were abundant and the schools were well attended. The missionary vessel *Harmony* arrived recently at London from Labrador, having on board Rev. B. Barsoe, who retires from the mission after thirty years' service.

Missionary.—China.—There are 55 Protestant churches in China, and 95 Protestant missionaries are also settled in Nagasaki and Yokohama, in Japan. Many of the rich Japanese are learning from these missionaries the languages of the Western nations.—*The Millenarians at Jaffa*.—A late letter from the Maine Colony, dated Jaffa, Oct. 10, contradicts the published dolorous reports concerning it. The affairs of the colony are in a flourishing condition, and the writer says there is nothing to prevent making money there with a little American enterprise. The country is much better than was represented to Elder Adams, and although it is now the best and most barren season of the year, there is plenty of everything for food. The American, English and French Consuls have given the colonists all the assistance they require, and the Sultan of Turkey is in favor of their establishing themselves there. It is expected that another vessel will leave Maine next year for Jaffa.

Roman Catholic.—*Austrian Monasteries*.—There are in Austria 728 monasteries and 298 convents, with in all 59 abbots, 6754 priests, 240 novices and 1917 lay brothers; and the second world 5198 nuns. Two hundred and eighty-two of these establishments belong to the Franciscan orders, 85 to sisters of charity, 60 to the Piarists, 41 to the Dominicans, 47 to the Benedictines, 25 to the Basilians, and 17 to the Jesuits.—*Another Moravia Case*.—A Frankfort letter says:—"We have had here a plagiarism of the Moravia affair. A lad of fourteen, of the Jewish religion, connected with a large English firm, had decamped from his home by a Catholic friend of his parents and sent to a monastery at Cologne, there to be baptized. Happily, the father got a hint in time to telegraph to

a friend at Cologne, who called for the boy on the arrival of the train, and took him back. The law officers have now taken the case in hand, and it is to be hoped that the Government will make an example of this fanatic which will deter others from similar offences."

Miscellaneous.—*City Missions*.—During the past month the agents of the New York City Missions have made 11,489 missionary visits; held 356 meetings; 904 persons were led to these meetings and churches; 303 children were introduced to the Sabbath-school; 88 temperance pledges were signed, and 57,108 tracts were distributed.—*Sabbath Rest*.—A few years ago, out of the 1200 omnibuses employed in London, only 108 had the Sunday rest; now one company alone allows 142 of their omnibuses to "lie still," as it is termed.—*Temperance*.—A project is on foot in London for an immense temperance club, to have a capital of half a million dollars and a building that shall contain, besides lecture-hall, reading, class, dining and billiard-rooms, gymnasium, bath-rooms, etc., apartments for about five hundred resident members.—*What Cigar-Ends come to*.—Two years ago a society was established in Berlin, the members of which agreed to preserve all the points of their cigars, instead of biting them off and throwing them away. These ends are collected and then sent to large quantities, either for the manufacture of snuff or for smoking in pipes. The sum thus raised is applied to the maintenance and education of orphans; and some idea of the extent of the society, and the intensity of its affection for the weed may be gained from the fact that the cigar-ends of two years' saving have brought in a sufficient sum for the maintenance of twenty-two children. Such a society ought to be established in London to support a hospital for persons suffering from the deleterious effects of excessive smoking.—*The Great Northwest*.—There is an "evangelical awakening" among the Western churches. The Week of Prayer at the beginning of the year was greatly blessed to the revival of all the churches. The Springfield meeting was a remarkable work of grace in that city, and its influence has been felt for good over all the State. The Sunday-school conventions in the counties were greatly blessed as revival meetings; and the Convention of Sunday-school Missionaries in Chicago was a revival to every church in which, on the Sabbath, these devoted, earnest men of God spoke. The Chicago Bible Society trebled its force, and is supplying every child in the county with a Testament. The Young Men's Christian Association is doing a noble work of Gospel charity among the poor, and is building a Christiana. Exchange, which cost two hundred thousand dollars. The students of the Baptist, Congregational and Old School Presbyterian Seminaries have commenced a Union Prayer-meeting, returning from which, the other night, in the street cars, they astonished the natives by substituting for the Dutch chorals frequently heard, some of their Christian Commission camp-songs.

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 agency 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, the 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.

All of these agencies, charged with the education of men for the ministry, with the sending forth and support of missionaries, home and foreign, with the creation and dissemination of Religious Literature, and with the gathering and distribution to all these agencies, needful for the prosecution of the Church's aggressive and progressive work, have been established and have been remarkably successful in meeting the demands made upon them.

But there is another agency, as needful as the rest, which, though established for many years, has had a history of comparative failure. I refer to the scheme devised and set in operation more than ten years ago, to aid feeble churches in the thinly settled portions of the land in the erection of houses of worship. The plan then adopted and since carried out, consisted in the raising of a Permanent Fund which should be loaned in small sums to such as needed help, for a term of years, without interest, to be returned with interest in yearly instalments thereafter. The plan seemed to be wise—indeed, in many of its details, so far as it required and so stimulated the utmost energy on the part of the aided church, and as it seemed the ultimate return, and amounts loaned as well as the property itself to the cause of Christ, it was wise—if not liberal. But in its main principle of loaning in place of actual donation, ten years have shown it to be radically defective. For the same poverty which demanded help at the outset, almost every case, continued through and far beyond the term of the loan, and made it exceedingly difficult, if not impossible, to refund the amount loaned. The result has been that where it has not been refunded, the accumulated indebtedness has been a burden and anxiety to the people, and where it has been refunded, the congregation has been compelled to take the money out of its treasury to make good the return, and amounts loaned as well as the property itself to the cause of Christ, it was wise—if not liberal. But in its main principle of loaning in place of actual donation, ten years have shown it to be radically defective. For the same poverty which demanded help at the outset, almost every case, continued through and far beyond the term of the loan, and made it exceedingly difficult, if not impossible, to refund the amount loaned. 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