

Original Communications.

NO HOPE!

BY REV. PETER STRYKEL, D. D.

The advent of a new family in a quiet little town, usually produces quite a sensation, and especially if the new comers are persons of superior wealth, beauty or intelligence. The village of R— was all astir one summer day in 1852 on the arrival of the new teacher for the Academy. There was something about Mr. M. which attracted general and unusual attention. He was a Scotchman, perhaps fifty years of age, rather corpulent, with a fine intellectual and mental appearance. His keen eyes, his massive brain like Daniel Webster, combined with his hearty shake of the hand, his pleasant voice, his person in the new fashion of the old time, the eldest daughter, was a But thirteenth daughter, deprived at an early age of her mother, heroically drove away from her father's house, and in a moment she was added to this, the maiden, just eighteen years of age, was fair in her appearance. No one would say she was beautiful. Yet her form was symmetrical, the features of her face pleasant, and there was a gentleness and grace in her whole appearance and action which could not escape notice.

It was evident she was her father's idol. She had taken the place of her mother in his heart. And besides, had he not her infancy breathed his own mind and soul into hers? How carefully had he in person instructed her! When a babe he taught her to lisp the name of Jesus. In childhood and early youth he had sought, with all diligence and care to mould her heart according to holy truth. Finding her a ready pupil, he had led her in the paths of science and literature. Never did he weary of opening to her the stores of knowledge.

And in this intellectual training he was successful. With delight he saw the lovely girl expanding into womanhood, drinking full draughts from the Pierian fount, and in process of time she became the able and acceptable teacher, assisting him in that great work to which he had devoted his life. She was all that he could desire with a single exception—she lacked the one thing needful. Often had the fond Christian father sought to impress on the mind of his darling daughter the supreme importance of heart piety, and it was his daily wish and prayer that she might be led to Jesus. To his admonitions she listened with respect, but gave him no satisfactory reply. Her Bible she frequently read, but only as she would any other book of interesting truth. Her cultivated mind saw in it much to admire, but her soul did not see the Saviour, or hear His sweet voice saying to her, "I am thy salvation." She went regularly to the sanctuary, and was an earnest listener, but the great truths of the cross did not take hold of her will and affections.

One day, only a few weeks after they came to R—, to reside, Mr. M. came to me with a countenance full of anxiety. Said he, "I wish you would come and converse with my daughter, Catharine. I feel troubled about her."

"What is the matter with her?" I inquired. He replied, "she has a hacking cough, and appears to be lapsing into a hasty consumption. And what troubles me most is, I fear she is not prepared to die."

Having gathered from him some information concerning her temperament and habits, and pleading with God to give me wisdom and prudence in the management of this critical case, I soon repaired to the teacher's house.

Catharine had been engaged as usual in her daily work of teaching, and was much fatigued with the labor. Her classic face was at times white as marble, but ever and anon a hectic flush spread over it which alas! too plainly told the story. The fatal disease was rapidly performing its work.

It would not answer to tell her I came to see her at the wish of her father, neither was it policy to speak abruptly on the subject of religion, lest her quick mind should imagine my errand and be prejudiced at the start against me and my work.

A general conversation, therefore, was commenced. We talked of the place, and the school, and the weather, and a variety of common place topics, until at length she herself alluded to the cough which annoyed her. But she said with buoyancy, "It will soon be over. The warm summer will remove it, and I hope in a few weeks to be as strong as ever."

I said, "I hope it may be so. You have youth as well as the season on your side, and should try to be cheerful. But you know, my friend, this is at best but an uncertain life. The strong and healthy should remember their present existence is precarious, and the sick are especially called by a kind Providence to think of their future state."

As I concluded this remark the weak maiden straightened up her drooping form, her eye kindled with new lustre, and her quick reply was, "I do not see why father and all my friends are so much troubled about me—I am not going to die." This is nothing but a slight cold which I have contracted, and which in a few days will be gone."

As these words came from her lips they were uttered in a lady-like manner. But the language, and tone, and whole appearance of the young girl evinced but too plainly that she was striving with the Spirit of God. She knew her duty, but she was not willing to bow in humble penitence at the cross of Christ, and as a poor sinner trust in Him for salvation.

moment to entertain the thought. Dearly loved the Lord Jesus, and who were in good and regular standing in their own respective churches, were invited to take a seat in company and join with us in our memorial feast. All who bear the Presbyterian name here, and who love the Lord Jesus, are in advance of Union Conventions in the East, and the labored action of General Assemblies on Union. Common necessities and a tremendous external pressure of evil have already formed a happy union. On the invitation tendered, the Methodist minister and his little charge came and took a seat with us. There were present also Congregationalists who came and took a seat. Lutherans, also, and they came. And, if correctly informed, though perhaps it had better not be told abroad, there were Baptists and Episcopalians present who also accepted the invitation. It was a good time, and good to be there. A table was spread in the wilderness and weary ones refreshed;—the most interesting exhibition of unity in the household of faith ever before witnessed.

While this interesting solemnity was in progress, a travelling circus, the first which had ever been in this region, made its appearance, and paraded along the principal street. During the afternoon their large tents were pitched, and in the evening (Sabbath) their show was opened to a crowded house. There is no more Sabbath in Austin, or any of these mining towns, than was wont to be in our armies during the continuance of our late rebellion. Not only are the drinking and gambling places open on the Sabbath in Austin, but all the stores; and there is a large amount of business done, this being the point from which the mining places within a hundred miles in every direction obtain their supplies. The Sabbath seems to be the most active business day of the week; as it is by far the most abounding in wickedness. Although the steam quartz mills, and some other mining operations cease not their work on the Sabbath, yet do a large portion of the miners drop off on Saturday evening, and come into Austin with their week's wages—they usually get four dollars a day in coin—to spend the Sabbath. I am assured by persons long familiar with the condition of things here, and in such mining centres, that by Monday the large majority of these poor miners have not a cent of their past week's earnings left—the saloons, the gambling holes, and houses of ill-repute have absorbed all. Penniless, many in debt, they go back to bivouac beneath the earth's surface for another week in order to enrich these harpies. No marvel when in the midst of such abounding and overshadowing wickedness, if the few people of God who are here of any or every name be driven together, and when occasion offers, as yesterday, sit down in company at the table of the Lord.

Such is a Sabbath in Austin, Nevada. Such the place to which our Mission Board has sent me to preach for a month or more. And this is the place, because none seemingly so needy, I feel a strong inclination to remain in, or return to, after other places are visited, and labor here for a season. This will I do, should those having the general interests of the Church in care so advise, and if moreover those who are able will help in the erection of a cheap, yet somewhat capacious house of worship.

A. M. STEWART.

EDUCATION IN IOWA, I.

During the three years that I have resided in this State, I have been Chairman of the Synodical Committee on Education. In this capacity, by correspondence and personal intercourse, I have formed an acquaintance with the condition and prospects of Academic Education as connected with the Presbyterian Church, which I wish to make known to the members of our Church both in Iowa and at the East.

Our brethren in the older States have manifested their interest in the cause of Christian education in Iowa by contributing largely to institutions of learning not only connected with other denominations, but whose influences is decidedly hostile to the Presbyterian Church.

We have a right, therefore, to expect, when they know that we have institutions not only in sympathy with, but directly responsible to, and controlled by our Synod; and when they think that these need their aid, that they will give liberally to their endowment.

Should this appeal seem to favor of Sectarianism, let it be understood that in Iowa of one more than sixty Colleges, Universities, and Academies, all of the two former, except the Agricultural College, and the State University, and of the latter nearly all, are denominational; while at the same time, it is true, that as great a degree of Christian liberality and union subsists among these denominations as will probably be found elsewhere. Denominational institutions are the fashion of our State. And here we must admit to our disgrace, that so far from being foremost in the prosecution of this work, as our character and history elsewhere would lead one to expect, the Presbyterian Church in all its branches; if not the hindmost, has certainly been behind, most of the prominent denominations of Christians. While Congregationalists, Baptists and Methodists, have each their colleges, all the Presbyterians in the State, with their more than 15,000 communicants, have not an institution of this grade. Lest I do injustice to other branches of the Church, with which I am less acquainted, I will confine my observations hereafter to our own branch of the Presbyterian Church.

whose appeals, we trust, a generous response will be made. Fifteen years ago, Deacon Daniel Coe of Durham, N. Y., (who yet lives to see the fruits of his beneficence), gave \$1,500 to be invested in lands in Cedar Rapids or vicinity, in trust for a Seminary of learning to be located there, and to be under the care and control of the Presbyterian Church, (N. S.) This donation, so generous for the time and circumstances under which it was made, was secured, through the solicitation of Rev. Williston Jones, a brother dearly beloved who has gone to his rest, one who while here on earth never tired of his Master's service, but whose heart was ever awake and alive to every opportunity to save souls and advance the cause of Christ. An organization was effected under the name of the "Cedar Rapids Collegiate Institute." The fund was wisely invested and while for various reasons, the maturing of the object was delayed, yet by the watchful care of our friends in Cedar Rapids, this sacred fund has been protected, and the property is now estimated to be worth at least \$25,000. The citizens of Cedar Rapids have, with a most commendable liberality, without regard to denomination, raised a fund of \$15,000, which with a few additions from other places, has been expended in erecting a magnificent four story brick edifice, which will be ready for use on the opening of the next term, Sept. 9th, 1868. In the meantime the Institution has been carried forward in hired apartments under the supervision of Principal Rev. A. B. Goodale, M. D., late Missionary to Syria, now a member of our Synod.

At the meeting of our Synod last September, this institution was formally taken under the care of the Synod, and a committee appointed, of which Rev. S. Granby Spees, D. D., of Dubuque, is chairman, to aid and counsel with the trustees in the conduct of the institution. The principal of the Coe fund is sacred, the income only being used to aid worthy young men in their preparations for the Christian ministry.

From these facts it will be seen that here is an institution in actual operation, in which, it may in addition be stated, are several young men preparing for the ministry, some of whom are beneficiaries of our Educational Committee of the General Assembly. The institution is worthy of the confidence of our entire Church and for it the people of Cedar Rapids and its immediate vicinity have done all that may reasonably be expected of them for the present. They fully intend and promise hereafter to do much more than they have done. Yet now this institution needs for meeting the last payment on the building, and appropriately furnishing the same for its work, not less than \$5,000. The Trustees appeal to our friends in Chicago, New York, Philadelphia and elsewhere, to send them this amount through their Treasurer, W. W. Walker, Esq., President of the First National Bank, Cedar Rapids. In another number I will state the purposes and hopes of the Trustees in respect to the future.

H. H. KELLOGG.
Marshalltown, Iowa, July 31st, 1868.

THE NEEDS OF TEXAS.

PLYMOUTH, ILL., August 4th.

DEAR BROTHER:—I wrote to you from Larissa, Texas, that I was on a missionary tour to that region. This tour I undertook on my own responsibility. My object was to preach to the whites and the freedmen as the Lord would open a door for me, and I was gone, nearly eight months. I spent over four months in Cherokee county, Tex., and the rest of the time at different points on my way going and coming. While in Texas I gave nearly half of my preaching to the freedmen. The destitution of the means of grace among both white and colored is deplorable, and nothing at all is doing in that region for the freedmen, with the exception of one single sermon by a Presbyterian that dare presume to preach to them. As soon as I began to preach to them, I began to lose ground with the whites. There are no schools nor even Sunday-schools for the freedmen in all the region, with the exception of one kept by an old freedman, who was teaching on Sunday and working through the week. Every thing in that region is in a deplorable condition, both among whites and blacks. The people have little or no means to sustain the means of grace among themselves. The whites in general are neither able nor willing to do anything to elevate the blacks. Yet upon their elevation, in a religious point of view, depends the peace and prosperity of the country. On my way home I stopped to spend the Lord's day and preached for a vacant Cumberland Presbyterian church, and one of the elders handed me one dollar. For more than five months of missionary labor spent in Texas I received just \$4.20. My expenses have been great. I went by water, railway and stage, but to save expense I bought a pony and came back on horse-back, travelling with a family moving from Texas to Illinois. This family I had to help to get them through on their way, so that my means are entirely spent.

I sold and distributed some \$130 worth of Tract Society books on my tour. I trust that between the good books I distributed and my preaching, I may have done some good. At least I think I have made some marks, but I leave all my labor with God. I am now at home again and in good health, rejoicing that I took this tour of labor in the Gospel. WM. C. RANKIN.

EAST TENNESSEE.

One of our Home Missions writes to the American Tract Society: "When in South Carolina, some one sent me, monthly, twenty numbers of the Child's Paper, which I distributed to the children, black and white, and all were very eager to get them. I also gave away about fifty primers to the needy learners of the A. B. C. I expect now to labor for the colored people here. I have organized prayer-meetings, and Sabbath schools in two places, and shall soon start day schools. They are needy, but much more intelligent and hopeful than in South Carolina. They can use papers and books to good advantage in the schools, and I shall be very happy to supply them. In each school there will be forty or more, the most of whom can read some. In both towns the colored people manifest a great desire to learn, and

to hear the Word. They are certainly capable of great improvement. I shall help them all I can. I look to you for some means to do it advantageously. I feel that if any people in the world have any claims on the Tract and Bible Society, it is the colored people of these States, as yet heirs to ignorance, poverty, and oppression. Help those that need help."

LITTLE SINS.—Even admitting that some sins are not so great as others, let it still be remembered that they lead to the same fearful result, and that our greatest danger is not in the commission of enormous wickedness, but in the permission of what we are accustomed to consider little sins.

Religious World Abroad.

CHURCH AND STATE IN EUROPE.

The Strength of Dissent.—There are registered for the solemnization of marriages in England and Wales as many as 5576 churches or chapels not belonging to the Church of England. Six hundred and twenty-six belonged to the Roman Catholics, 1666 to the Independents, 1317 to Wesleyan Methodists, 262 to Calvinistic Methodists, 1163 to the Baptists (including Unitarians), 163 to the Scotch Presbyterians, 23 to the New Jerusalem Church, 18 to the "Catholic and Apostolic Church," and 14 to the Moravians. Seventy-eight per cent. of the year were celebrated according to the rites of the marriages of the Established Church. There were 8911 marriages in Roman Catholic chapels, 63 among Quakers, 17,215 in the chapels of other Christian denominations, 15,246 in the offices of superintendent registrars, 301 among Jews, 146,040 according to the rites of the Established Church—making a total of 187,776. Of those in the Established Church, 118,274 were after bans. Nonconformists still in large numbers forsake their own ministers, and go to clergymen of the Establishment for the solemnization of their marriages.

The Defeat of Gladstone's Irish Church Bill in the Lords has brought that movement to a stand-still for this session, a new Parliament being chosen in November. Five liberal lords with all the bishops and archbishops present voted against the Bill, while the Tractarian Earl of Cairnarron voted for it. Both parties are straining every nerve by speeches to Parliament, deputations, petitions, and appeals to the people to "make public opinion" in view of the General Election. One petition against the Bill is signed by 130,000 Irish women. Archdeacon Denison, in a speech at Taunton, denounced the measure as a "sin"—the Irish Church was "a divine trust"—to take it away was to "dishonor Christ, and make the Government of the country a godless Government." Mr. Gladstone was "now working the greatest mischief that ever happened to the country," and unless Churchmen were up and doing, "the chances would be that many of them would have to fight with a sword before this matter was done with."

The Broad Church clergy have presented a numerous petition to the Lords, declaring that the petitioners are "deeply convinced that to maintain the present Established Church in Ireland as the national Church in that country is an injustice which legitimately offends the majority of the Irish people; and your petitioners therefore humbly pray your lordships to adopt such measures as may appear best suited to remove the cause of the offense." The petition has been signed by Archdeacon Sandford; Dr. Temple, headmaster of Rugby School; Professor Maurice; the Master of St. John's College, Cambridge; Dr. Butler, of Harrow School; the Revs. M. Rogers, Sturford Brooke, W. H. Freeman, and others, making 261 in all. All branches of Irish Protestants seem to be divided on the issue. The venerable Daniel Mannix, of the Irish Wesleyans, was one of a deputation to wait on the Premier and protest against disendowment. (The English Wesleyans also are divided among themselves.) The London Yearly Meeting of Friends ordered the "Meeting for Sufferings" to petition for disendowment, but it came out in the consideration of the question that very many Irish Friends are Tories, and will sustain the Establishment.

Mr. Spurgeon, feeling alarmed at the resistance offered by Mr. Gladstone and the Liberal leaders to Mr. Sinclair Aytoun's motion against Maynooth, sought an interview with him, and states the result: "I feel that Bright and Russell have a hankering after endowing the sects—Rome among them, but Gladstone will make a clean sweep of them all, save only the reserve of vested interests. I went last Friday and saw him personally, and I feel assured. I prophecy that the money will go to schools, and that grants will be made proportionately to the number of each body, and this is the bottom of the objection to a resolution which forbade the giving of any of the funds to Catholic institutions."

The Future of the Irish Church.—The (American) editor of an English Evangelical magazine says: "The Irish Church is almost entirely maintained by its own people; and yet is afraid if it be separated from the State it will be 'destroyed.' How was it with the Church of Scotland? Previous to the disruption the Church altogether did not raise 20,000 a year, but since the disruption the Free Church alone has raised 300,000 a year."

The Bishop of Ontario says: "As a Bishop of a Church which has gone through the ordeal of disestablishment, I am inclined to believe that the Irish Church may flourish when separated from the State. To sum up: the result would be that the Irish Church will find itself in possession of five million of pounds, all its churches and glebe-houses, Diocesan and Provincial Synods, and liberty. The further result will be increased life and missionary zeal, in consequence of the necessity of falling back on the powers of the Church as a spiritual organization, while the only apparent difference that the world will see between the established and disestablished Church will be that four Bishops will be excluded yearly from the House of Lords. I believe that not even will the dignity or social status of bishops and clergy be in the least degree diminished; while many advantages, which I need not mention, will accrue."

Legislation for the Church.

The Earl of Shaftesbury has introduced into the house of Lords a bill to enforce the conclusions of the Royal Commission on Ritualism. It forbids the use of variously-colored and fashioned robes, bringing the clergy back to the white surplice. It prohibits incense and unnecessary candles, and provides for the enforcement of its provisions by constituting the Bishop, the Archbishop, and the Privy Council as courts of appeal before which any five members of the Church may bring offenders. There is no longer any serious doubt that church-rates will be abolished this year. The bill passed by the house of Commons was referred by the Lords to a select committee, with the very reluctant consent of Earl Russell, and the supporters of the measure generally. That Committee have made their report, which honestly accepts the principle of the bill, while suggesting considerable alterations of detail. It seems extremely probable that the Commons will agree to the proposed modifications, and that the bill will soon become the law of the land.