

Hammer and Advocate.

PITTSBURGH, NOVEMBER 22, 1886.

TERMS.—\$1.50, in advance or in Clubs, \$1.25; or delivered at residences of Subscribers, \$1.75. See Prospectus, on Third Page. RETURNED TO POST OFFICE, if not paid before the year expires, that we may make full arrangements for a steady supply. THE WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us. REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large money order. For one or two papers, send Gold or small notes. TO MAKE CHANGE, send postage stamps, or better still, send for more papers, say \$5 or \$10, and we will send you the change in stamps. DIRECTORIAL Letters and Communications to REV. DAVID HICKENRY, Pittsburgh, Pa.

ROBERT COLMERY, Esq.—The "Testimony" to the worth of this deceased Elder, published last week, was from the Session of the church at Washington, Pa.

REV. SAMUEL HENDERSON.—This venerated servant of Jesus Christ finished his earthly toils, and entered into rest, on the 17th of October. He was in his 70th year of life, and had been about fifty years in the ministry. He died at the residence of his son, Rev. J. S. Henderson, Mendota, Ill.

YALE COLLEGE.—The Catalogue for the year shows: Professional Students—In Theology, 23; in Law, 30; in Medicine, 27; in Philosophy and the Arts, 46—126. Academic Students—Seniors, 105; Juniors, 105; Sophomores, 128; Freshmen, 134; Academic Students, 472. Total, 598.

SERMON OF DR. JACOBUS.—This excellent Discourse on the "Apostolic Rule of Preaching and Ministering," preached before the Synod of Pittsburgh, and given, at their request, for publication, is now issued by John S. Davison, of this city. It will be sent by mail, pre-paid, to any order, at fifteen cents a copy.

METRIC TRANSLATION OF THE PSALMS.—We place the second Psalm at the beginning of our first page, and invite attention to it. The object is, to furnish a Book of Praise, in the use of which, all sound Presbyterians can unite. We trust that ministers and churches will appreciate the design, and help it onward.

ADVANTAGE.—The Rev. A. H. Kerr is about planting the Presbyterian standard at St. Peter, Minnesota Territory. We trust that our churches will liberally remember the Board of Missions, and the brethren who go out to the frontiers of civilization. Let them be adequately sustained, that they may devote their whole energies to their appropriate work.

Columbia Seminary. We learn from the Southern Presbyterian, that the Rev. John B. Adger, D. D., was elected, by the Synod of South Carolina, to fill the Chair of Church History in the Theological Seminary at Columbia, made vacant by the removal of Dr. Palmer to New Orleans. From the expression of Dr. Adger's views before Synod, it is judged probable that he will accept the appointment.

Zeal in a Bad Cause. We see it stated, in an exchange paper, that "on the 25th of September, two companies of overland emigrants arrived at Salt Lake, having performed the entire distance, from the borders of civilized life, one thousand three hundred miles, on foot, and dragging their personal effects on hand-carts. There were in the train, young and old of both sexes."

This is fanaticism; but see its power! Why will not Christians make equal, and even greater efforts, in the service of Christ, and for the securing of a heavenly kingdom? Is it from defective faith?

A Call. The Central Presbyterian Church, Baltimore, made vacant by the acceptance of the Professorship at Danville, by Rev. Stuart Robinson, has tendered a call to Rev. William M. Paxton, of this city, to become their pastor. Mr. Paxton will doubtless look at this invitation as presenting to him an important field of usefulness; but we trust that he will be able also to contemplate his present field of labor, and that he will find that there is no reason why he should leave a numerous and attached people, where his work is greatly blessed; and a position in the Church which affords him the most favorable opportunities of extended usefulness.

Oakland College, Miss. Some weeks ago we noted the donation of \$50,000 to this Institution, by David Hunt, Esq. We now learn, from the True Witness, that this sum has been actually paid, and that it is in addition to \$60,000 previously given, making \$110,000 from this benevolent gentleman to the cause of sound literature and Christian education in one College, in the State of his adoption. Mr. H. is, we believe, a Jerseyman by birth and education. The condition of the present gift is, that it shall be safely invested, and the interest only shall be used; this interest to be appropriated, first to the payment of the President's salary, and the residue to any purpose for which the College may need funds. The Trustees had previously collected upwards of \$50,000 for their permanent investment. They have now over \$100,000 in this fund, which secures, with good management, the financial stability of the Institution.

Mr. Hunt's gifts have extended through twenty-five years. He is now seventy-seven years of age, and, toward the College at least, is the executor of his own will. We have, in all this, a worthy example.

Allegheny Seminary—A Fourth Professor.

The churches have seen, with great pleasure, that the resolution has been taken by the Directors of the Western Theological Seminary, to endow a Fourth Professorship, and to ask the next General Assembly that the Chair shall be filled. The judgment of the Church was clearly indicated, last Spring, by the unanimity and cordiality with which the Assembly entered into the election of a Professor. The declination of Dr. Dickinson leaves the Institution with only its former force, but leaves it to feel, from disappointed hopes, its wants the more keenly. The movement now commenced, to secure an endowment before calling an occupant, is wise; and, through the favor of the churches, will, we trust, be altogether practicable. Let the work be prosecuted with vigor, and the responses be prompt and liberal. It is earnestly desired that the Directors, when approaching the Assembly with the request for an appointment, shall be able to say that the endowment is secured and ample.

A remark which threatened, a few years ago, to become fashionable, has now happily fallen almost into disuse—that three Professors were enough for any of our seminaries. The fact is, that one may do a great work in instructing ingenious youth, and may, with the auxiliary facilities now so abundant, turn out admirably qualified preachers; but two can do better; and three will be still more effective; and four will find full employment, and increased usefulness, when they shall have duly divided the subjects for study, and shall concentrate his energies on his own proper department.

We may be permitted to give, *seriatim*, a few of the reasons which urge upon the friends of the Institution, the furnishing it with a Fourth Professor.

1. Its age. The Seminary has now been in existence for twenty-nine years. It had a tedious infancy. It struggled hard—not really for existence, for it always had a sound and vigorous stamina—it struggled for the means of growth. But now, that it has attained to manhood, it is nothing the worse for its toils and conflicts. It has but the more experience, and is the more deeply rooted and grounded in the heart of hearts of our churches. It is the child of their deep solicitude, and has grown under their nurturing care, and they love it dearly. It has near eighty students. It has excellent buildings; three endowed Professorships; three well qualified professors; four professors' houses; and is almost without the imbrumance of debt. It is surely high time that it had its Fourth Professor.

2. The number of students in the Seminary, and in prospect, demand the contemplated teaching force. About twenty pupils to each teacher, is the utmost that is allowed, ordinarily, in well regulated schools. The proportion should be rather less, than greater. It is true, that a lecturer can speak to a hundred as well as to twenty; but the examinations, and the drills, and the visitations, and admonitions, and counsels, and incitements, and all the thousand blissful influences which flow from personal intercourse—from much mental contact—are sadly wanting when the teachers are few, and the pupils many.

3. Other Seminaries have their full corps of instructors. Princeton has had her complement for many years. Union and Columbia Seminaries, though Synodical Institutions, and each sustained by but two Synods, and neither having half the number of students which flock to Allegheny, have their four able Professors each. And the thing is wise—eminently wise. Let the instruction of those who are to be the teachers of others—who are to defend the Redeemer's cause, and inform and guide the thousands of immortal minds—be themselves well taught. And Danville also, though but three years old, is nobly striving for an equal stand with the oldest and the best. She has already her three Professors, and an instructor in language, giving her a numerical corps equal to our own, at nine times the age.

4. Our enlarging sphere urges upon us, to whom this Seminary is mainly entrusted, the necessity of vigorous efforts to complete the means of a thorough ministerial training for increased classes. New Allegheny Seminary is about to be carried far West and North, probably doubling its distance from us. This must have an influence in directing, to this place, the thoughts of many young men who, otherwise, might have been inclined to that Institution.

5. The character of the portion of the Lord's vineyard in which the Seminary is located, demands, most urgently, that it be furnished with the fullest and very best means of instruction. It is in the heart of the most dense Presbyterian population in our country; or, saving Scotland, the most dense in the world. And the Presbyterians, too, is of the best type. We have, in this region, just the material, in the richest abundance, for furnishing the most numerous and the very best classes of laborers for the harvest. Our section of the land may be regarded as the Lord's Nursery of Ministers. Children are born in the covenant. They are consecrated to God. They are taught by pious mothers. They are governed by godly fathers. They are reared in the Sabbath School and the sanctuary. They enjoy, in the richest abundance, the best ordered Academies and Colleges; all under the wisest and purest Presbyterian management. They are fitted by the score, and might be by the hundred, for entering the Seminary and perfecting their preparation for the Lord's service in the ministerial office. And shall, now, a flimsy instrumentality be defective? We shake upon us that the work has lingered. But shall it yet only creep? No! let the churches arise at once to the work.

In finishing out the task allotted to the Directors, they look somewhat abroad. This section of the Church has borne almost the whole burden of the Seminary thus far. True

there has been some kind aid from abroad; but we look for more. The Eastern portion of our Church has much wealth. The Seminary is under the care and control of the whole body. Our rich brethren, and especially those who would build up and extend Zion, will see in the remarks made, and prominently in the fact that here is the Lord's Nursery for those who shall bear the Ark and blow the trumpet, that their contributions can be directed hither with the greatest effectiveness. We entreat our brethren for help.

But it is from our own resources, we would say to the surrounding Synods, that we are mainly still to draw. Each section of the Country where a Seminary is located, though fixed and controlled by the General Assembly, is justly expected to do the great work in endowing and sustaining it. Let us then say, The work shall be done. The Lord has bountifully supplied us, and we will not withhold anything of which he has endowed—self or money—son or daughter—to endow a Seminary, to occupy a pulpit, or to cultivate a mission field. We are the Lord's.

Dr. McLean. Soon after the late meeting of the Synod of Philadelphia, we noted the declaration of Dr. D. V. McLean, President of Lafayette College, that he intended to resign his Chair. The resignation has not yet been tendered; and it may possibly be deferred. The following just and merited testimonial was unanimously adopted by the Synod.

The Synod has heard the announcement of Dr. McLean's intention to resign, with unforgotten regret, and feel that it is alike due to him, to the Synod, to justice, and to a grateful and righteous appreciation of his services to record his high sense of the wisdom, zeal and energy with which he has conducted the affairs of the College during the six years of his past administration. The Synod cannot withhold the record of their admiration and gratitude in view of the amazing amount of labor which the President has undertaken in his untiring efforts to endow the College, and in the general conduct of its affairs, and in view of the eminent success with which God has crowned his exertions, and those of other friends of the College. The patience, the perseverance, the indomitable energy, and the practical wisdom and skill with which the President has, amid the many trials and difficulties, pressed forward the great work committed to his hands, entitle him to the grateful consideration of the Synod, and all friends of Christian education.

2d. The Synod, in view of the present prosperous condition of the College, record their thanks to God for his smiles upon the efforts to endow it, and they congratulate Dr. McLean upon the fact, that if he shall feel it to be his duty to persevere in his purpose to continue in the presidency of the College, he will be able to look back upon the six years of his life, last past, as a period in which he has, with God's blessing, accomplished a work worthy of the labors of a life-time.

3d. While the Synod recognize the fact that Dr. McLean is the best judge in the question of personal duty, and will the Synod, in ignorance of the considerations which may influence him in this step, cannot even express an opinion in regard to his wisdom or propriety, yet they cannot contemplate the loss of his valuable services but with the sincerest regret.

4th. That inasmuch as the Synod will not again meet until after the resignation of Dr. McLean, if he persevered in, shall have taken effect; the Synod express the hope that Dr. McLean may continue his services until a successor shall be chosen, and in case that arrangement shall be found inexpedient, the Board of Trustees is requested to make such provision for the same as will prevent any detriment to the College.

India.

The Missionary work in India progresses with pleasing rapidity. The letter of "A. O. J." on our first page, himself a laborer in the field, states to us changes occurring in the sight of his own eyes. They are wonderful. Let none doubt the power of the Gospel. Let none hesitate to sustain the foreign missionary. Send good men, and the printing press, and knowledge will soon increase; the people will be elevated; taste will be refined; public sentiment will be purified—there will be an entire transformation. God is making the English nation—using even their cupidity—the means of opening the way for working the wonders of his grace.

A Tribute of Respect.

At a regular meeting of the Philadelphia Literary Society of Menikun College, the following resolutions were adopted: WHEREAS, It has pleased God, in his mysterious all-wise providence, to remove from our midst our much-loved and wise talents, and his benevolent will, would have been an ornament to society, and a blessing to the community. Resolved, That we truly sympathize with the parents and relatives of the deceased, who have been deprived of one who was ever kind and affectionate to all around him. Resolved, That as a token of our respect, we will forward a copy of the *Presbyterian Banner and Advocate*, and *Zenithville Gazette*, *Guernsey Times*, and *Jennaville Gazette*.

From the North-West.

MR. EDITOR.—I intimated in my last that you might hear from me during the meetings of the Directors for the Theological Seminary of the North-West. I now send you a hasty line. An informal meeting of the Board of Directors of the Theological Seminary of the North-West, was held in the South Presbyterian Church, Chicago, upon the evening of November 6th. This meeting was designed for conference and prayer in reference to the great object before the Directors, and was characterized with great harmony and good feeling.

Upon the morning of the next day, November 7th, the Directors came together in the same place, and organized temporarily by appointing Rev. F. N. Ewing, of Bloomington, President, and Rev. J. D. Mason, of Davenport, Secretary. After devotional exercises, a roll was made out, and it was found that thirty out of the thirty-three Directors were present; a fact of itself indicating the great interest felt by the

more closely together, and yet widens existing breaches, by repudiating existing Societies. It has, doubtless, done good; and so long as its management does not draw on its receipts, and thus become an additional burden to the Christian public, and so long as it does not absorb funds that would be given to similar Societies, it is not to be considered. And yet it is a pity its excellent activities could not co-operate with some of the existing organizations which contemplate the same desirable results. Not to weary your readers, however, with this subject, allow me to turn to one that more nearly concerns the welfare of our city. It is well known, that its Common School System is the pride and boast of New York. Immense labor and money have been expended in bringing it to its present efficiency. Its various departments range from the primary school to the Free Academy, which is, in effect, a College. Its affairs are managed by some of the best and ablest citizens; while many of the most respectable, and even wealthy, entrust their children to its instruction. It has a large and well disciplined corps of teachers; while the order they maintain, and the progress they secure among their scholars, are admirable. Its buildings are palaces in size and cost, and in the perfection of their arrangements. Normal schools and Saturday instruction have been instituted, for the training of teachers, and thereby for perpetuating the system. More than a million of dollars are demanded next year from the city alone, for its support. And yet, with all this array of agencies and expenditure of money, it falls in at least one important respect. It does not reach the very children that are most in need of its influence and instruction.

From a recent Report of the President of the Board of Education, it appears that an effort was made in a single Ward to ascertain the number of children that did not attend any school. The examination showed that there were 2,681 of this class between the ages of five and fifteen; the whole number of children attending school in the same Ward averaged but 3,000! Taking this result as the basis of their calculation, the Committee who prosecuted the investigation estimated that in the twenty-two Wards of the city, there must be about sixty thousand children not in attendance upon any school. In other words, there is nearly the same number of children now growing up in ignorance and vice, that two years and a half ago were attending school in the whole city. The President, in his Report, considers this estimate too high, and inclines to the opinion that there are only twenty or thirty thousand of this class. But, on the supposition that he is correct, how appalling is the fact! What a fearful evil does it develop in our social condition. Not that a mere intellectual education, such as is, for the most part, received in our public schools, is a sufficient safeguard for the child, or for society. But if sixty, or even thirty thousand children, are permitted to grow up in utter ignorance, what an array of dissolute and dangerous characters must they furnish. Their evil influence, or rather under the most dominating influence of the city, how can they fail to be profligate and criminal! This is the class from which our rowdies, ball-stuffers, gamblers and prostitutes are supplied. From these come the voters that elect men to the State Legislature who cannot write their name, and rowdies to seats in the Common Council. In them, and in their offspring, we must expect little better than violence, drunkenness and debauchery. Their present appearance and conduct of these children, as they roam in troops through the streets, ragged and profane, foreshadow their future career. Many of them now are compelled to minister to the necessities and lusts of their unnatural and brutish parents. They are forced to beg or steal, to gather garbage from the gutters, and cinders from the streets, and to wear their clothes as they tattered, and their persons and habits too filthy, to be admitted to the public schools, were they disposed or able to attend. Are they to be left then to perish? With all the philanthropy and Christianity of this city, it will be asked, is nothing done for their relief? Do not the instincts of self-preservation, as well as the claims of humanity, prompt the pious and the wealthy to efforts for their reform? Much is done for this class through Industrial Schools, through the Juvenile Asylum, the Children's Aid Society, the Poor Association, and other organizations. Vast sums are indeed expended, and many laborers sustained by private benefactions in their behalf. Numbers too, are rescued, and sent to the country, or trained to intelligence and industry in the city. But the spirit of all these gifts and labors, the evil spreads; and unless some public and general measures are adopted, it will become positively intolerable, while growing thousands will perish in their ignorance and wickedness. Our criminal calendar will become darker, and our taxes will increase, and there will be still less security to property and life; while our churches, with all their wealth and influence, will seem still inadequate for their recovery. The city, as well as city, is interested in their instruction, for they often penetrate to its towns and villages, for purposes of evil; while their influence is felt by visitors among us, in various directions. What Christian heart, indeed, that knows of their condition, must not bleed for the suffering of these tens of thousands of neglected children, and desire that this festering mass of ignorance and wickedness may in some way be purified by the power of the Gospel!

Yours, &c., NORTH-WEST. Chicago, Nov. 8, 1886.

P. S.—After the above was written, the Convention took an informal vote upon the location, and declared a preference for the city of Chicago, provided the necessary funds could be procured by the Directors, and that they were in going forward in the purchase of grounds, and the erection of buildings. There is but little doubt that Chicago will be eventually selected, though a final choice may be deferred for six weeks or two months.

Eastern Correspondence.

NEW YORK, Nov. 15, 1886. MR. EDITOR.—The third anniversary of the Southern Aid Society was held in this city, on Wednesday, 12th inst. James Boorman, Esq., presided. Rev. Dr. Sibley, of New York, gave the annual report, and Rev. Dr. Boyd, of Winchester, Va., made the principal address. The latter selected for the meeting was unpropitious, or, more likely, the interest felt in its object was limited; for the attendance was in striking contrast with the crowds that throng the May anniversaries of other religious societies. There was, however, but a highly appreciative audience, of about one hundred in all. In refreshing contrast with the numbers present, was the cheerful tone of the annual Report. Without the service of a single officer not otherwise and abundantly employed; without ecclesiastical endorsement, or any attempt to stimulate the patronage of the churches; but on the other hand, with an increasingly adverse condition of the public mind, and the past few months, to a high degree of excitement, this Society has steadily advanced to its present position. Its receipts have run up from less than \$5,000 the first, to more than \$15,000 the third year of its existence; while its necessity and practicability are demonstrated by the increased numbers and confidence of its friends, and the widening field that invites its labors. The South and South-West, as its name denotes, is the region of its operations. It is called for, as is claimed, by the fact, that this is a portion of our common country, whose religious destitution is peculiar; by the superior missionary resources of the North; and by the tendency of its efforts to strengthen the bonds of ecclesiastical and civil union. It is justified by the conviction, with which its benefactions are welcomed at the South; by the good it has accomplished; and by its promise of future usefulness. It aims to preach the Gospel to destitute fellow-men at home, both bond and free. It silently encourages sectional kindness, in a time of bitter sectional animosity. Its officers perform their work without salary for themselves, and without the aid of the State. Its agents and speakers are "unpaid" and in commanding respect, as a worthy and useful enterprise. Such is an idea of the drift and spirit of the Report, so far as it states the object, and defends the policy of the Society.

Its disbursements are made through existing organizations, as Synods and Presbyteries, directly for the support of feeble churches, and also for the support of labor, and tract distribution. It has received its aid, have labored among the poor of New Orleans, among the season of Mobile, and among the scattered population of Texas, as well as in many other States, and for established white or colored congregations. It has contributed to the support of Lutheran missionaries, as well as to Old and New School Presbyterians; probably, also to Congregationalists, and even other denominations.

It will be thus seen, that its operations are diversified, and its spirit catholic; and the question very naturally arises, Why, with this zeal and liberality on the part of its officers and patrons, there are not other societies that cover the whole field and object of its labors, and that are conducted by the denominations from which its revenues are derived; and why should not its supporters, with their liberal views, contribute to the evangelization of the South, through their agency? If it is true, that the Home Missionary Society will not, or cannot operate in that field, there is no hindrance to the rise of our own Domestic Board. And if they can trust Lutherans with their funds, and do actually commit a portion of them to Old School Presbyterians, why not contribute directly and wholly to their Board? The existence of this Society is one of the ominous signs of the times. It looks like a practical division on the plea of unity. It seeks to draw the Church and the country

more closely together, and yet widens existing breaches, by repudiating existing Societies. It has, doubtless, done good; and so long as its management does not draw on its receipts, and thus become an additional burden to the Christian public, and so long as it does not absorb funds that would be given to similar Societies, it is not to be considered. And yet it is a pity its excellent activities could not co-operate with some of the existing organizations which contemplate the same desirable results.

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NEW YORK, Nov. 15, 1886. MR. EDITOR.—The third anniversary of the Southern Aid Society was held in this city, on Wednesday, 12th inst. James Boorman, Esq., presided. Rev. Dr. Sibley, of New York, gave the annual report, and Rev. Dr. Boyd, of Winchester, Va., made the principal address. The latter selected for the meeting was unpropitious, or, more likely, the interest felt in its object was limited; for the attendance was in striking contrast with the crowds that throng the May anniversaries of other religious societies. There was, however, but a highly appreciative audience, of about one hundred in all. In refreshing contrast with the numbers present, was the cheerful tone of the annual Report. Without the service of a single officer not otherwise and abundantly employed; without ecclesiastical endorsement, or any attempt to stimulate the patronage of the churches; but on the other hand, with an increasingly adverse condition of the public mind, and the past few months, to a high degree of excitement, this Society has steadily advanced to its present position. Its receipts have run up from less than \$5,000 the first, to more than \$15,000 the third year of its existence; while its necessity and practicability are demonstrated by the increased numbers and confidence of its friends, and the widening field that invites its labors. The South and South-West, as its name denotes, is the region of its operations. It is called for, as is claimed, by the fact, that this is a portion of our common country, whose religious destitution is peculiar; by the superior missionary resources of the North; and by the tendency of its efforts to strengthen the bonds of ecclesiastical and civil union. It is justified by the conviction, with which its benefactions are welcomed at the South; by the good it has accomplished; and by its promise of future usefulness. It aims to preach the Gospel to destitute fellow-men at home, both bond and free. It silently encourages sectional kindness, in a time of bitter sectional animosity. Its officers perform their work without salary for themselves, and without the aid of the State. Its agents and speakers are "unpaid" and in commanding respect, as a worthy and useful enterprise. Such is an idea of the drift and spirit of the Report, so far as it states the object, and defends the policy of the Society.

Its disbursements are made through existing organizations, as Synods and Presbyteries, directly for the support of feeble churches, and also for the support of labor, and tract distribution. It has received its aid, have labored among the poor of New Orleans, among the season of Mobile, and among the scattered population of Texas, as well as in many other States, and for established white or colored congregations. It has contributed to the support of Lutheran missionaries, as well as to Old and New School Presbyterians; probably, also to Congregationalists, and even other denominations.

It will be thus seen, that its operations are diversified, and its spirit catholic; and the question very naturally arises, Why, with this zeal and liberality on the part of its officers and patrons, there are not other societies that cover the whole field and object of its labors, and that are conducted by the denominations from which its revenues are derived; and why should not its supporters, with their liberal views, contribute to the evangelization of the South, through their agency? If it is true, that the Home Missionary Society will not, or cannot operate in that field, there is no hindrance to the rise of our own Domestic Board. And if they can trust Lutherans with their funds, and do actually commit a portion of them to Old School Presbyterians, why not contribute directly and wholly to their Board? The existence of this Society is one of the ominous signs of the times. It looks like a practical division on the plea of unity. It seeks to draw the Church and the country

Facts and Gleanings.

CONGREGATIONALISM.—There are in Canada 74 Congregational churches, 65 ministers, 2,806 communicants; amount contributed last year for religious and missionary objects, £3,419.

WELL SAID.—A contemporary says: "In our opinion, the result of long experience and observation, an editor of a newspaper deserves far more credit for what he keeps out of his paper than for what he puts in it.—Holl. Reg.

ELOQUENT—TRUE.—"If there is a man who can eat his bread in peace with God and man, it is the man who has brought that bread out of the earth. It is ennobled by no fraud, it is wet by no tears, it is stained by no blood."

VERY TRUE.—The triumph of a woman lies not in the admiration of her lover, but in the respect of her husband, and that gained by a constant cultivation of those qualities which she knows he most values.

FIVE WORDS IN SEASON.—About two centuries and a half ago the Legislature of Scotland enacted that "a good and sufficient school" should be erected and maintained in every parish. To these five words, "a good and sufficient school," introduced into an act of Parliament, for the purpose of a man's thumb, is Scotland indebted at this day for nearly every solid glory she possesses.

ACTS NOT WORDS.—A New England clergyman, enforcing on his congregation the necessity of practical godliness, and contrasting the early Christians with those of the present generation, very properly remarked, "We have too many resolutions, and too little action. 'The Acts of the Apostles' is the title of one of the books of the New Testament; their Resolutions have not reached us."

MISSIONARIES IN CHINA.—There are laboring in China 85 missionaries, the representatives of 18 missionary organizations, and of 6 nations—American, English, Swiss, German, and Dutch. Of the societies engaged, 8 are American, 6 English, 2 German, 1 Swiss, and 1 Dutch. Of the missionaries, 46 are American, 33 English, 4 German, 2 Swiss, and 1 Dutch.

INCONSISTENT.—The gentlest and most refined women shrink with repugnance from effeminacy in a man; and men, the most cultivated and elegant in their tastes, turn away disgusted from masculine women. Women despise cowardice in men; men often do we see the one sex-copying from the other, not the graces and virtues that might adorn each, but the dress, the language and the habits that displease in both.

MAINE LAW IN ENGLAND.—The "United Kingdom Alliance," which has for its object the legislative prohibition of the traffic in ardent spirits, lately held its Annual Meeting in Manchester. Fifty Temperance Societies had sent in their adhesion. The Alliance publishes a weekly newspaper, and employed funds the last year to the amount of some \$50,000. A general organization, by means of salaried agents, with a special view to influence parliamentary and other elections, was resolved on.

GOOD.—The following answer was once received by a clergyman, who, at the close of the school, gave an address on the omnipresence of the Deity. He began by asking, Can any child here, tell me where God is not to be found? The questioner having passed for a reply, one little girl answered timidly, "Yes, sir, I can." The clergyman said, "Where, my dear? For I do not know where the place is to be found." The little girl replied, "The Bible says, he is not in all the wicked man's thoughts."

THE LITTLE SHOVEL.—A poor woman had a supply of coal laid at her door, by a charitable neighbor. A small girl came out with a fire-shovel and began to take up a shovel at a time, and carry it into the cellar. A friend said to her, "Do you expect to get all that coal in with that little shovel?" the child answered, "Yes, sir, if I work long enough." There is no labor too great for industry and perseverance to accomplish; it is not so much the tools we have to work with, as the spirit with which we use them, that gives us success.

INCREASE OF THE JEWS.—An intelligent writer in the *North American Review* says that no class of immigrants has increased more rapidly in this country than the Hebrews. In 1850 a single synagogue upon his fingers all the synagogues in the land; now there are at least a quarter of a million of Jews, from eighty to ninety synagogues, and a multitude of smaller communities where a nucleus exists which will soon grow into a synagogue. The city of New York alone has twenty synagogues and thirty thousand Jews; about one-twentieth part of the population being such. There are synagogues in all the chief cities of the world; two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

CATHOLICISM IN IRELAND.—According to Archbishop Cullen, the Roman Catholic Church in Ireland is passing through a perilous crisis. "Eighteen institutions," he says, "are founded in Dublin, with the impious design of destroying the faith and morals of the poor Catholics; and at least five thousand every year succumb to their influence;" and the eighteen establishments, "to all appearances, make up but a third or fourth part of the organization formed for the same purpose." In this acknowledgment of an enemy of God's truth we may well rejoice. And from the recent movements of the Protestants in behalf of Ireland, we may hope that the day is not far distant when this priest-ridden country shall be redeemed.

ROMANISM IN EUROPE.—Romanism all over Europe is asserting itself with fresh vigor and intolerance. In addition to the case of De Mora, and others not quite so recent, but of equal note, the local magistracies in France, contrary to the principles of the Government, are frequently stirred up by the priesthood to outrages upon Protestant congregations, turning them out of their places of worship, and harassing them on every pretense. The Jesuits are rising rapidly in favor, in influence, among the powers that be. "In Tuscany, an impious and injudicious expedition has been projected in connexion with the census. The priests visit all the dwellings, and leave a ticket for every person, to be returned when he goes hands the census-lists, on which they check off those who bring in their tickets, and subject the rest to their vexatious interference and surveillance."

FROM OUR LONDON CORRESPONDENT. Archdeacon Denison, Condemned His Predecessor.—The Archbishop and the Archbishop of Trarctarian Clergyman and his Inventions.—The Bishop of Oxford and his Duplicity.—New Deans of Carlisle and Westminster.—Professor Morris and the Telegraph.—Vine in Potatoes.—Population and Dock Yards.—A Ship of War.—The Victoria and Albert.—Wonderful Specimen of Naval Architecture.—The Royal Children.—The Machinery.—The Gun.—Action and the Victory.—Isle of Wight and Osborne.—The German Camp.—Presbytery at Portmouth.—Pestilence.

LONDON, Oct. 21, 1886. Archdeacon Denison's case, although not finally settled, inasmuch as he has appealed against the sentence, was adjudicated upon and decided last week, by the Archbishop of Canterbury and his assessors. Of the nature of his heresy I have given some intimations in former letters. While the Church Catechism teaches that the body and blood of Christ are "verily and indeed received by the faithful in the Lord's Supper," the Archdeacon holds that the *wicked* also partake of Christ. This is the legitimate and logical sequence of his doctrine of the *real presence* of Christ in the Eucharist. A body, if eaten, must be fed on by good and bad alike. He dwells on Paul's words, "Whoso eateth and drinketh unworthily," &c., as supporting his views; and as a commentary thereon, as it were, he says he finds in Article 25 (of the 39 Articles) the words following: "They that receive them (the sacraments) unworthily, purchase to themselves damnation, as St. Paul saith."