

Banner and Advocate.

FITTSBURGH, JULY 11, 1887.

TERMS.—\$1.50, in advance or in Clubs \$1.00, delivered at residences of subscribers, \$1.75. See Prospectus on Third Page. RENEWALS should be promptly made a little while before the year expires, that we may make full arrangements for a steady supply. THE RED WALKER indicates that we may 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 notes. For one or two papers, send Gold or small notes. TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say \$3 for Seventy numbers, or \$1 for Thirty-three numbers. DIRECT ALL Letters and Communications to REV. DAVID MCKINNEY, Pittsburg, Pa.

REVIVAL.—We are informed by the Presbyterian that thirty-four persons were added, on examination, to the Octara church, Pa., at a recent communion.

Lafayette College. The annual commencement in this institution, will take place at Easton, on the 29th instant. The Trustees meet on the day previous (Tuesday) at 9 o'clock. For some years back these occasions have been times of great interest; and we hope that an enlightened Christian public will find there, this year, the usual entertainment.

Second Presbyterian Church, (N. S.) Cincinnati. Two weeks ago, we copied the statement that this Church, by a vote of 25 to 16, disapproved of the proceedings of the Assembly at Cleveland, on Slavery. This church is served by Dr. Fisher, the Moderator of the Assembly. The elders, two of whom were of the 25, have since come out with a statement to the effect that, while there are differences in individual opinion, the Church will stand by the Assembly, and is unanimous in its confidence in, and affection for its pastor.

Acknowledgment. The gentleman who sent us money through the Post Office, for the "North American Indian Missions," will find its receipt acknowledged in our issue of June 18th, and in Mr. Child's Report for June. We are happy always to be the medium of such acts of benevolence, and our agency, with the acknowledgment of the amount received, is ever gratuitous. A dollar since received from the same source, will be contributed to same charity.

"The Fourth." The Anniversary of America's freedom passed off in our city very pleasantly. The day was peculiarly fine. There were military parades, Sabbath School excursions, picnics, fireworks, etc., etc. It was our lot to move about a little during the day, and in the evening to take a long walk, through some of the crowded parts of the city, and as far as the Ninth Ward. We met, or saw, multitudes of men, women, and children, old and young, colored and white, all well dressed, clean, orderly and happy. We saw not a drunken man, nor did we hear an angry or a profane word. Such a scene is, to us, delightful.

Our exchanges speak of pleasant celebrations in some parts, and of riots and bloodshed in others. Of the latter class, New York seems to stand out prominent. Baltimore had serious disturbances, resulting in deaths. Detroit had a row, and injuries done. Philadelphia made not much demonstration.

Jefferson College. The annual catalogue of this Institution has just been published. It contains, as we learn, the names of those only, who have been in attendance in course of the current year. The whole number is 294, viz.:—Seniors, 59; Juniors, 76; Sophomores, 55; Freshmen, 30; Irregulars, 33; Preparatory, 43.

We understand the classes are now divided into convenient sections, so that the recitations may be conducted with a thoroughness which would otherwise be impracticable in so large classes. The Preparatory Department is also taught by members of the Faculty. We congratulate the friends of the College in view of the increasing prosperity of the Institution.

And it may not be out of place here, to add, that the Honorary degree of D.D. was conferred on Rev. Joseph Alden, D.D., President of the College, by the Trustees of Columbia College, New York city, at the late Commencement.

Advancing. Our New School brethren are progressing according to the orthodox pattern, in their ecclesiastical nomenclature, as well as in their Church action and their fraternal spirit. Their new organ, the American Presbyterian, of 24 instant, heads an article thus: "ASSEMBLY'S BOARDS AND COMMITTEES." The word "Board" is expressive, and we cheerfully accord its common use to all who have the thing indicated. Our contemporary then proceeds:

"The following were the changes made in the Boards and Committees of the Assembly at the recent meeting: "Church Election.—Members re-elected. "Presbyterian House.—Mr. Barnes declined re-election, and the time of Dr. Riddle expired. In their places were elected Rev. John Patton and Rev. Thomas J. Shepherd. "Publication Committee.—Mr. Wallace declined re-election. In his place was chosen Rev. J. G. Butler. "Church Extension Committee.—In place of Dr. Spear, whose time expired, was chosen Dr. Fisher. "Education Committee.—In place of Rev. George Duffield, Jr., resigned, Rev. William Hogarth. "Foreign Mission Committee.—In place of Rev. Henry Darling, resigned, Rev. J. D. Mitchell, of Lynchburg, Virginia. Added to the Committee, Lowell Holbrook, to make the number equal to the other Committees."

Why do Presbyterian Churches include So Few of the Poor?

This is a question of vast importance. It embraces both principle and practice. It concerns an immediate and pressing duty, and has, perhaps, reference to a sin which should be repented of. The fact implied, that there are comparatively few of this poor OF THE LAND in the Presbyterian Church, will hardly be controverted. Look at our country churches; they embrace mainly the wealthier families, and those who are well off to live—not always the very rich, though but seldom the very poor. Take the average of any neighborhood, divided in two classes, as regards ease in worldly circumstances, and the Presbyterian Church will embrace largely of the richer, and sparingly of the poorer. And while this feature is distinctly marked in the rural districts, it is yet far more prominently manifest in our cities. Presbyterian city churches embrace, comparatively, very few of the poor.

Now, why is this? Was it not one of the evidences, and a prominent one also, of the Messiahship of Jesus Christ, that he preached the Gospel to the poor? And is it not hence, and throughout the Scriptures indicated that the preaching of the Gospel to the poor, will be one of the leading and distinctive characteristics of the true Church? That the Presbyterian Church does preach the Gospel to the poor, by her missionary operations, her Sabbath-School efforts, her Colportage system, her Bible efforts, &c., is most manifest; and she hence has this evidence of her relation to her Head. But the fact implied in our question, is nevertheless glaringly manifest—THE POOR do not make up any large portion, ordinarily, of her congregations, in either city or country. Why is it?

Several answers may be given, partly favorable to her, and partly pointing out her sin, and calling for repentance and reformation. 1. Presbyterianism, in its entire character, cultivates the intellect, promotes morality, and favors economy, industry and thrift; its members hence know how to acquire property, are likely to acquire it, and are disposed to hold a sufficiency of it to elevate them above the straits of poverty. The premises here will hardly be disputed. Family education, training in schools, instruction in the Church, information in the ways of making a living, industry, independence of feeling, hostility to the habits of the spendthrift, a regard for the approbation of the good and virtuous, an avoidance of vice, and the cultivation of the best moral principles, belong to the order of every strictly Presbyterian household. Presbyterians being thus educated, poverty is among them, an anomaly. Occasionally there is parental defect in carrying out the system, and thriftlessness results; and occasionally there are afflictive dispensations of Providence, reducing some to a very low position in this world's goods. From these two causes we always have the poor among us; but they are few in number, and always, when their heart is with us in faith and order, they find in our churches brothers and sisters truly, and a happy home. But to find springing from families of the Presbyterian stock, households that are among the extremely poor, is a thing exceedingly rare. Hence then, for this most excellent, honorable and Christian reason, the poor are not numerous in our churches, whether in city or country. They are not propagated by us naturally; and they do not spring from us, unless by extraneous causes.

2. The Presbyterian system is, in a high degree, intellectual and spiritual. To comprehend it requires a cultivated mind, and to enjoy it, there must be a renovated soul. Our doctrinal standards embody a large amount of heaven's truths, logically stated. To understand these, requires that the mental powers shall be well developed and cultivated by most careful and superior instruction. The foundation for this development needs to be laid in childhood, and to be perseveringly and wisely conducted up to manhood, and onward. Our system of worship has in it nothing sensuous—nothing to please the fancy—nothing to work upon a fondness for show or for bodily exercise. The feelings must be reached through the understanding. Our preaching addresses the thinking and reasoning soul; our prayers are the outpourings of intelligent spirits; our singing is from an enlightened heart, making melody to the Lord. The worshipper, in a Presbyterian church, must have an understanding—a mind cultivated—to enjoy the preaching, the prayers, or the praises.

Now, this cultivation we do not often find in those who grow up in the world, and especially among those who are of the more poor. Poverty, in this happy land, where free institutions open to all the way to property and affluence, is produced very much by ignorance and vice. So far then as the poor are made poor and kept poor; by want of education, by evil habits, and by depraved tastes, they will not be found in Presbyterian churches. Our worship would neither interest their intellects, nor gratify their hearts. They are hence absent from our places of sweet Sabbath resort.

There are, however, many of the poor who are not so from immorality. Why are not a much larger portion of these among us, than are commonly found in our churches? Do we duly adapt our system to their wants? There are quite a number of our own offspring who leave us. There are many families, in very moderate circumstances, who have minds religiously well cultivated, and who are found in Churches quite as intellectual as our own—found there as a matter of either necessity or preference. And there are many families of the poor who, morally, are well disposed, but whose opportunities of cultivation have not been such as to fit them for the highest enjoyment in our worship; and even the most ignorant and most vicious of the world's outcasts have undying souls. They need the Gospel; and the Gospel is adapted to their wants; and it is sent to them by us.

Now, toward all these have we done our duty? Or are we endeavoring to know our duty, and perform it? Why are not far more of these, our fellow-men, crowding our temple gates? The common people heard our Master gladly. They flocked to the places of his resort. They were interested and edified. And are not we sent to such? Surely we should preach the Gospel to the poor—should so preach it that the simplest of them could receive it, and would love it, and be drawn by it, and be saved by it. Why is it then, that, in such comparatively vast numbers, they decline our fellowship? We reply—

3. Our worship is too costly for the poor. Oftentimes our church-buildings are too expensive. Meanness in the position, construction, or decorations of a house for our God, is to be despised. A shame upon that people who would be guilty. A church should be in one of the prettiest and most easily accessible situations which can be selected. It should be duly large, and in every respect comfortable. And it should be neat and in good taste; and even handsome compared with the ordinary style of building in the congregation. But beyond those essentials, and this comparative becomingness, a church should not be made costly. But, whatever may be the cost of the site, and of the building, and in these we would allow much latitude for the wealthy and refined to gratify their taste,—whatever be the cost, theirs should not, in any case, be a dollar of it taxed upon the seats, either as principal or interest, nor in the shape of a pew rent. The house in its perfection should be a gratuity to the congregation; made so by the voluntary contributions of the more wealthy, adequate to the defraying of the whole expense of site and erection.

When the cost of the structure, some five, ten, twenty, fifty, or a hundred thousand dollars is assessed on the seats, the poor cannot purchase. They are effectually excluded. And when the annual interest of that cost is levied, the poor cannot occupy. The payment is beyond their means. When bought by a man's hard industry to supply house, food, and raiment for himself, and wife, and children, and to educate his offspring, he cannot pay a large annual interest for church sittings. He must, of necessity, go where seats can be had on easier terms. Pews should be taxed with nothing beyond the sustentation of the pastor; and the incidentals needful for worship; and in this there should be a judicious gradation.

4. The extravagance in dress, artificial manners, and conventional refinement cherished in Presbyterian churches, is a hindrance to the attendance of the poor—not merely of the very poor, but of those who are in moderate circumstances. This is one of the most effective obstacles which could be named—it might almost be denominated their hindrance; and yet it is one of the most difficult to remove. A love of display, taste, pride, vanity, fashion, superciliousness, etc., are so intangible, and are such tyrants, that we know not how to manage them; and the suspicion with which they are contemplated, and the counter pride and scorn which go out to meet them, are oft so unreasonable and so uncontrollable, in the minds of poor, erring mortals, that to attempt a remedy, on either side, seems next to hopeless. The rich should leave their gaudy attire behind, when they go to the house of God, and the fashionables should reserve their trappings for scenes more in consonance with them than are the exercises of devotion; and the poor should learn to value outward adornments at a lower rate, and should bid all envy and fell suspicion depart forever. Right views of God and his house, and ordinances—of the end aimed at in worship, and the account which is to be rendered, would greatly correct this evil. How shall such views be made prevalent? Our pastors may, in part, answer this question: But we may rest assured, that until there is a very great reformation in the matters here spoken of, the poor will not feel comfortable in our churches, and will not be found there in large numbers. We excuse them not for their absence. The reason is inadequate. But still we think there is great guilt in keeping, needlessly, a stumbling block in their way.

5. The rich, in cities especially, are too much in the habit of clustering all in one, or in a few churches. This produces a splendid and expensive house, and a fashionable congregation. The poor are thus excluded. It also leaves the great mass of the people unable to erect churches which are even becoming and comfortable. The rich and the poor should meet together; the Lord is equally the maker of them all. They all need the same salvation, and their Judge is no respecter of persons.

6. The officers and members of Presbyterian churches do not pay sufficient attention to the poor; to make their acquaintance, gain their confidence, and form friendly attachments. This is owing very much to the fact, that the great body of our people are diligent in business. They think they have not the leisure. They feel that the few hours of respite they have daily from the duties and anxieties of their occupations, are due to their own households. This may be very true; and yet there may be a deep wrong lying before it.

The remedy for these evils, and many others, will be found in an entire consecration to God. When ministers and people shall have truly given themselves a "living sacrifice," then will be manifest an entire change. To produce that consecration let God's called and consecrated ones labor and pray.

UNIVERSITY OF MISSISSIPPI.—By the annual catalogue of the University of Mississippi, it appears that the number of students in attendance is—Seniors, 37; Juniors, 50; Sophomores, 69; Freshmen, 62; Irregulars, 25; Law Students, 21. Total, 264. The College has a library of 4,000 volumes, which is to be largely increased this year.

Home and Foreign Record.

The July number of this periodical is very much occupied with the action of the late General Assembly, on the Boards; and these matters have already been pretty fully reported to our readers. Still, there are some things to be noted.

DOMESTIC MISSIONS. A letter of Rev. M. A. Williams, written from Yreka, California, gives an account of a very interesting tour of exploration, which he had made at the suggestion of Drs. Happersett, Scott, and Anderson. The attention being paid by the Church to that country, is great; but it still falls very far short of what is required by the wants of the population, and the influence thence to proceed to other places. California is to be regarded as a Western centre. It should be thoroughly occupied. We have good men there, but they are few in number. Many are needed. The Board does much, and it should be enabled to do more; but it should not be expected to do all. There should be many devoted men to go, and east in their lot with the people, and assist in their own sustentation, as did Paul and his companions in labor; living as they may be enabled, in providence, to acquire the means. This thought might be much dwelt upon, and applied to other places as well as California. It needs and deserves development.

RECORDS in May, at Philadelphia, (embracing those at Pittsburg, \$3,221; at Louisville, \$867.

EDUCATION. The total number of candidates on the roll of the Board, for the last year, was 383; which is an increase of one on the list of the previous year. This is certainly a very small advance. Why is it? The Board may well inquire, why? And the Church should ask the question. And each should help the other to answer; and especially should the Board discuss the subject, for the information and awaking of the Church; and possibly for stirring themselves up and discovering something which may tend to improvement in the mode of conducting their great work. It is a momentous work, and we are utterly at a loss to account for the lack of interest manifested therein, in a Church so sound in the faith as is our own.

RECORDS in May, at Philadelphia, \$1,860; at Pittsburg, \$472; at Louisville, \$186.

FOREIGN MISSIONS. INDIA.—At Lahor, there was, at recent dates, a growing disposition among the people to listen to the Word. At Agra, the missionaries enjoyed their usual health. From Futtighur, they state: "It is with great pleasure and thankfulness we are permitted to inform you, that at our last communion service, six persons, all residents of the Christian native village, were admitted to the privileges of the church upon a profession of their faith in the merits of a crucified Redeemer. At this signal blessing upon our efforts in behalf of this people, we are greatly encouraged and strengthened, and feel assured that although the work progresses but comparatively slowly, yet the Lord will in his own good time, convert this whole nation."

CHINA.—At Macao, things were not much improved. There was quietness, but no telling what a day might bring forth. The English Admiral was awaiting vessels and troops. No decisive belligerent operations were likely to take place before Autumn. From Shanghai, Mr. Lowrie writes: "We may be on the eve of great things. China may be thrown wide open in a few years, though there may be hard times for foreigners in the interval. At all events, the religious awakenings at Amoy and Ningpo show that the Lord is not disposed to wait for time and help, but can and will accomplish his own work when and how he pleases, building up the wall of Zion even in troublous times. Humanly speaking, Shanghai is the safest port in China, but on human aid we are warned not to depend. As ambassadors of Christ, we are entitled to look high for our protection, and the prayers of many pious people at home, will no doubt do more for our safety than the frigates and the guns of the English. Yet God may be pleased to use the latter as the means of answering the requests of his people both at home and here, not only for our temporal security, but for the opening of China for the general spread of Christianity."

AFRICA.—At Corisco the missionaries were well and laboring, and their boarding schools were somewhat enlarged. At Morrovia Mr. Williams continued his work, though suffering from chills and fever. Mr. Wilson, who had brought his family to this country for their health, has left them in Pennsylvania, and returned.

INDIAN MISSIONS.—The Board tell us that: "An interesting communion season had just been closed at Spencer, at which two elders were ordained over that church, three children were baptized, and one young woman had been received to the communion of the church upon a profession of faith. Mr. Templeton, in a letter dated 28th of April, mentions an interesting state of things at one of his stations among the Creeks. God is still blessing the Seminole mission. Mr. Ramsay remarks: 'Three weeks ago, I baptized six adults and five children. Next Sabbath I expect to baptize five adults and two children. Among them are the chief's wife and her two children. All the chief's near relatives, nine in number, are now members of our Church.' Rev. D. H. Murdock, who has been appointed to the superintendency of the Oloco mission, announces the safe arrival of himself and family at that place on the 9th of May. A letter has also been received from Dr. Sturges, of the 22d of May, announcing the safe arrival of himself and party at the Omaha mission."

On the subject of funds, the Board are urgent. Their indebtedness has been noted. It cripples their operations. The incurring of it was a necessity, for they could neither recall their laborers nor starve them; but it should be wiped off at once, and the treasury be adequately replenished. An "Extra" gives the Board's report to the

Assembly. It should be extensively read. RECEIPTS in May, \$10,889.

PUBLICATION. This Board is advancing in its operations more rapidly than its fellows; and for this we praise it, though we cannot think that it has yet attained to what is practicable in supplying the wants of the Church. The Record quotes the remark of Dr. Moore, that "the operations of this Board are too much regarded as those of business merely." If it were not for the qualifying word "merely," we should utterly dissent from this expression. We think that its affairs, being very much of a "business" character, should be conducted on the best business principles. The principle of thrift we do not now urge so much, since the Board has already accumulated a large capital; but the principles of economy and efficiency should be regarded as of the first importance, and especially the latter. A very great work is to be done.

The Record gives us the names of five recent issues, all of which, we believe, have been noticed in our columns. DONATIONS from May 16th to June 18th, \$2,714; SALES from May 1st to May 30th, \$4,225.

CHURCH EXTENSION. The small space allotted in the Record to this younger sister in the family of agencies, will admit of the presentation of but a few items of intelligence. Can this be a reason why the contributions are so small? Or do the Boards, ministers, churches and all, regard this cause as diminutive, and dispense their favors accordingly? We trust that it will yet be looked upon with different eyes, and be admitted to a higher place in the kind regards of the MASTER'S friends.

RECORDS in May, at St. Louis, \$581; at Philadelphia, \$271; at Pittsburg, \$46; at Cincinnati, \$20.

Temperance.

We insert, on our Fourth Page, an excellent article on this subject, headed, "Another Remedy Needed." We believe that the only effective remedy for intemperance, is the Gospel. Temperance associations, meetings, lectures, songs, public houses, legal enactments, &c., &c., have their benefit, and should be used; and the Gospel is the grand means for the reformation of society; and the truly Evangelical minister is the real reformer. He is to preach with all fidelity and love. The minister, as the public instructor for Christ, is to treat drunkenness as a heinous sin, and expose it as he does other sins. The means of drunkenness, the temptations to it, and the tempers, he is to point out with warnings and alarms. He is to treat the subject earnestly, rationally, and Scripturally. He is to preach by his example; and he is socially to put forth his influence, uniting with his fellow-men. And the Elders of the Church are bound to be his collaborators, and are to hold up his hands. The decline in the Temperance cause is owing very much to the withdrawing of the ministry from the work. The manner of conducting it became too noisy, too denunciatory, too deeply infected with party politics—in short, too worldly—for their entire and pleasantly to partake in it; and they, to a great extent, withdrew. They, perhaps, were justifiable in this. Some thought the work could be done without them. Some regarded them as a hindrance. We think they withdrew too far. Their pulpits have been too silent. Events show very plainly that they, and the Gospel which they preach, are indispensable to the carrying on of any moral reformation. "Washingtonians," "Sons' Societies," "Templers," &c., &c., cannot carry far forward, nor long hold up a cause which is opposed by human appetite, and popular customs, and the love of gain. Let the ministers awake, and the elders with them, and all good men also, and the women too, and unitedly use every instrumentality which is sanctioned by God's Word, and the temperance cause must prosper.

The Associate Church. This reputable branch of the Presbyterian family denominate their Chief Council, "The Associate Synod of North America." Their fifty-sixth Annual Meeting was held in Philadelphia, May 20th to 29th. The July number of the Evangelical Repository, 64 pages, is occupied entirely with the Minutes and statistical tables. The meeting was well attended, and the amount of business done was large. The editor of the Repository says of it:

"Never, perhaps, since the Associate Synod was organized in this country, has there been a more important meeting than the one, the proceedings of which will be found in this number. They will, therefore, be read throughout the Church with an interest never before felt by the members of the Associate Presbyterian Church. The union of the Associate and Associate Reformed Churches—a subject which has engaged no small share of the attention of Synod since the year 1841, when delegates were first appointed by the Synod—has at last been brought into such a shape as to afford ground for anticipating, with confidence, the organization, next Spring, of these two Churches into one body. We look upon this event as that which certainly will take place."

The statistical tables give a large amount of information, and indicate a flourishing condition of the body. We give a few of the numbers: There are twenty-one Presbyteries, viz., N. Illinois, which has 7 ministers; Philadelphia, 10; New York, 10; Miami, 14; Allegheny, 9; Albany, 7; Chambers, 15; Cambridge, 12; Iowa, 20; Hartford, 5; Vermont, 4; N. Indiana, 8; Muskingum, 14; Monmouth, 5; Shenando, 20; Richmond, 6; Detroit, 5; Ohio, 10; S. Indiana, 3; Clarion, 8; Sialkote, 3—total, 190; with 28 licentiates. The names of the Presbyteries indicate where the Church has its greatest strength. There are two Theological Professors at Xenia, Ohio; four missionaries at Sialkote, in Northern India; and one missionary at Napa, California. The number of congregations is 227; and of communicants, 21,006. The net increase of the last year was 991, being very nearly five per cent. The baptisms were 1,279, or one to every 17 communicants—a little over six per

cent. The contributions to Missions, Education, Bible Fund, and Widows' and Orphan's Fund, amounted to \$13,823, or 64 cents from each member.

If the union of these brethren with the Associate Reformed, shall be consummated next Spring, and shall be entire and with hearty earnestness, we shall anticipate therefrom quite an addition to the efficiency of orthodox and Evangelical influence in the country. They have the most cordial good wishes of Old School Presbyterians, for their personal and ecclesiastical enjoyment, and for eminent success in their labors in the cause of our common Lord.

A Quarrel Settled.

A great controversy existing among the members of a Christian Church, some of the leaders went to "brother Bulkley" to have his aid in settling the matter; his happy spirit and great wisdom giving him much influence in the community. In stating their case, they became greatly excited: "Well, well, never mind," said Mr. Bulkley; "ye are all too much excited now; go home again and wait patiently; on Saturday evening next I will have prepared and sent to you a written opinion of your case, with a full and free avowal of most wholesome advice for preserving your church from desolation, and yourselves from despair." And the committee left to wait the issue.

Now it chanced that Mr. Bulkley had a small farm, some distance from the town of Colchester, and found it necessary, the same day he wrote the opinion and advice to the brethren of the disaffected church, to drop a line to his farmer regarding the fixtures of said estate. Having written a long, and of course elaborate "essay" to his brethren, he wound up the day's literary exertions with a dispatch to the farmer, and after a reverie to himself, he directs the two documents, and the next morning dispatches them to their respective destinations.

On Sunday evening a full and anxious synod of the belligerent churchmen took place in their tabernacle, and punctually, as promised, came the dispatch from the Plato of the time and place—Rev. John Bulkley. All was quiet and respectful attention. The Moderator took up the document and broke the seal open, and a pause ensued, while dubious amazement seemed to spread over the features of the worthy president of the meeting.

"Well, brother Temple, how is it—what does Mr. Bulkley say?" and another pause followed. "Will the Moderator please to proceed?" said another voice. The Moderator placed the paper upon the table, took off his spectacles, wiped the glasses, then his lips—replaced the specs on his nose, and with a very broad grin, said: "Brethren, this appears to me to be a very singular letter, to say the least of it."

"Well, read it—read it," responded the wondering hearers. "I will," The Moderator began. "You will see to the repair of the fences, that they be built high and strong, and you will take special care of the old black bull!"

There was a general pause; a silent mystery overspread the community; the Moderator dropped the paper to a "rest," and gazed over the top of his glasses for several minutes, nobody saying a word. "Repair the fences!" muttered the Moderator, at length. "Build them strong and high!" echoed Deacon Potter. "Take special care of the old black bull!" growled half the meeting. Then another pause ensued, and each man eyed his neighbor in mute mystery.

A tall and venerable man now arose from his seat: clearing his voice with an ahem, he spoke: "Brethren you see lost in the brief and eloquent words of our learned advisor. To me nothing could be more appropriate to our case. It is just such a profound and applicable reply to us, as we should have hoped and looked for from the learned and good man, John Bulkley. The direction to repair the fences is to take heed in the admission and government of our members; we must guard the church by our Master's laws, and keep out stray and vicious cattle from the fold! And, above all things, set a trustworthy and vigilant watch over the old black bull who is the devil, and who has already broken into our enclosure, and sought to desecrate and lay waste the grounds of our church!"

The effect of this interpretation was electrical. All saw and took the force of Mr. Bulkley's cogent advice, and unanimously resolved to be governed by it; hence the old black bull was put hors du combat, and the church preserved in union!

For the Presbyterian Banner and Advocate. Organization of the Church of Mount Washington.

It has been recently noticed in the Banner and Advocate, that the Presbytery of Ohio had appointed a committee to organize the above church. Rev. William M. Paxton and Alexander Laughlin, Elder, went with the congregation on Tuesday, the 30th ult., and after sermon, proceeded with the usual organization exercises. Messrs. Stanley Cuthbert, James A. Peters, and W. Struther were elected ruling Elders, and the former had been Elders in other churches. Mr. Struther being now, for the first time, called to this office, was ordained; and the three were then duly installed. This the coincidence worth noting that is the church, bearing the name of the Father of his country, has enjoyed her first Sabbath as a church, contemporaneously with the first Sabbath of the 82d year of our Republic! May their future history be alike prosperous and equally glorious—the one, the embodiment of pure and undefiled religion; the other, the highest development of the largest liberty which may consist with peace and good morals.

Ecclesiastical.

Rev. G. VAN ARSDALEN having declined the call of the church of Union, Lancaster county, Pa., at the late meeting of the Presbytery of Donegal, the church has again renewed their call for his services. Rev. JOHN B. GRAHAM was installed at Morristown, Ohio, by the Presbytery of St. Clairsville, on the 16th June. Rev. JONATHAN EDWARDS, D.D., President of Hanover College, Ind., has been called to West Arch street church, Philadelphia. Rev. MR. WADSWORTH, Philadelphia, is invited to take pastoral charge of the Central church, Baltimore. Rev. ALFRED NEVIN, D.D., Lancaster, Pa., is called to Lewisburg, Pa. Rev. ALEXANDER REID, late of Oglethorpe church, Ga.

Eastern Summary.

BOSTON AND NEW ENGLAND. BISHOP EASTBURN, of Massachusetts, well known, is moderate as to his views on nature, claims, and authority of the Episcopate. A correspondent of the New York Churchman has undertaken the task of showing the fallacy of the peculiar views of the Bishop. The latter only claims to be bishop of the Episcopalians of that State, not pretending to any special authority over other denominations. The correspondent of the Churchman thinks that, altogether wrong, and that the Bishop should allow himself to be put "on the same level" with the Wesleyan functionary of the same name. To this claim he attributes the slow progress of the Episcopacy in the Bay State. A more ridiculous claim cannot be well imagined than that put forth, in this affair, by the Clergyman's correspondent.

THE GENERAL ASSOCIATION OF MASSACHUSETTS, assembled in Belohertown on the afternoon, June 23.

THE ANNUAL SESSION before the Massachusetts Home Missionary Society, was preached by Rev. Dr. Cleveland, from 1. Cor. ii. 4. A sentiment deduced from this text was—"The moral culture of the heart." Among the features connected with this Association, is one that has been incorporated in other ecclesiastical bodies with great profit. There is a person designated "Synodical Secretary," whose business it is to gather up and arrange all the facts worth noting or preserving, connected with the destination, or bearing on the general interest of the Association. In this way, a valuable information is collected and preserved concerning the churches and ministers, schools, colleges, and seminaries, the wants of the people, and the progress of the Gospel, from year to year. The present Secretary of this department is the Rev. Mr. Quint; and he seems to have performed his duties, for the last year, with great diligence. His report only extends to the end of 1886, and we give its principal features.

During the year 1886, our churches only partially held their own. On the 1st of January, last, there were 472 churches in connection with this Body. Of this number, all but four were of our faith and order. During the year, 10,281 were added to the membership of the churches, and 20,916 are males. Of this number, 10,281 are that unsuspicious and hopeful class of converts—absentees. During the year, 1,617 united with our churches, by profession of faith; and 1,170 who have gone from our ranks, as we trust, to the presence of that Redeemer, whom on earth they loved. In the same year, 1,517 united with our churches, by profession of faith; and 156 cut off from our fellowship. 796 adults have been baptized, and 1,369 children. A comparison with the preceding year shows that our churches have made a slight gain; but it is sad to know that the number of professions were thirty three per cent. less than in the preceding year.

The Infant Baptisms are slightly increased. During the year now ended, four churches have been organized. There are now 474 churches of our faith and order in connection with this Body. Our membership is 10,281, and 20,916 are males. Of this number, 10,281 are that unsuspicious and hopeful class of converts—absentees. During the year, 1,617 united with our churches, by profession of faith; and 1,170 who have gone from our ranks, as we trust, to the presence of that Redeemer, whom on earth they loved. In the same year, 1,517 united with our churches, by profession of faith; and 156 cut off from our fellowship. 796 adults have been baptized, and 1,369 children. A comparison with the preceding year shows that our churches have made a slight gain; but it is sad to know that the number of professions were thirty three per cent. less than in the preceding year.

Since the first of last January, professions have been being made by many of the churches, so that there is reason to hope that the report for 1887 will be of a much more favorable character. Many of the churches have been greatly weakened by deaths, by removals to the West, and by the absence of the outpouring of the Holy Spirit.

THE PRESENT POPULATION OF MASSACHUSETTS is about 1,100,000.

THE REPORT OF THE COMMITTEE, consisting of President Pierce, Louis Agassiz, and others, to examine as to the truth of the professional communications by means of spirits, as pretended by modern Spiritualism, is altogether agreeable to truth. While, at the same time, the committee say, "that any connexion with the spiritualist circles, so called, corrupts the morals, and degrades the intellect."

THE REV. GEORGE B. IDE, D. D., (Baptist), has been appointed to the Professorship of Bible Theology, in the Fairmount Theological Seminary, Ohio. Professors RIPLEY and ARNOLD have resigned their Professorships in Newton Theological Institute. THE CONGREGATIONAL CHURCH, of Northampton, has had before it twenty-nine different gentlemen since Dr. Cleveland left, in 1886, sixteen of whom were invited by the committee candidates for the place.

NEW YORK.

The decision of the COURT OF APPEALS has length been given, with respect to the constitutionality of the New Police law, and the law sustained by six of the eight Judges. Mayor Wood has dismissed his police, and the law is the decision. These men were greatly astonished when the order was read; they had been disappointed bitterly that they, and many of the Mayor. Whenever men allow themselves to be made the dupes of demagogues and despots, they may expect to be deserted by the men in whose favor they had committed their selves. Demagogues are unable to manifest power of gratitude even, in behalf of those who have risked all for them.

We have another instance of the same kind—the case of the followers of General Walker, Central America. The invaders have been defeated. But how different the conditions of health and favor! He lodges in the magnificent hotels and fares voluptuously every day; he returns in rags, sick, diseased, and hopeless. He returned Philadelphia in the *Wabash*, 50 were taken at once to the hospital!

THE EVIDENCE AND ARGUMENTS in the application of Mrs. Cunningham, for letters of administration on the estate of Dr. Burrell, has been closed; but it is not probable that the opinion of the Surrogate will be given for some weeks. THE ANNUAL COMMENCEMENT of the University of New York, took place at Niblo's on Wednesday the last inst. Fourteen young men received the degree of A. B.

On the same evening, five young ladies graduated at the Brooklyn Heights Seminary. On the following day, the eighteenth Annual Commencement of Rutgers's Female Institute was held in the Rutgers' street church. (Dr. Kriebel.) The Rev. Dr. Krebs presided, and offered prayer for thirty graduates.

The number of MEMBERS in New York and vicinity, is estimated at 500. Vigorous attempts are made toward proselytism in the adjacent parts of Connecticut.

THE HON. GEORGE BANCROFT is said to have realized some \$50,000 from the sales of his library of the United States.

Great complaints have been for some time made concerning the adulteration of Wines and Liquors, and the most fatal effects which result therefrom. But we were not prepared to see such an exhibit as the following, which we take from the *Standard*, in a single city. In no other city can the "comparatively small" importations of Wines be made to agree with the immense quantities now used. Surely it is time for the friends of temperance to arouse themselves, and hasten to rescue the fallen, and save