

Banner and Advocate.

PITTSBURGH, OCTOBER 17, 1887.

TERMS.—\$1.50, in advance, or in clubs \$1.25, or delivered at residences of Subscribers, \$1.75. See Prospectus, on Third Page. **RENEWALS** should be promptly made, while before the year expires, that we may make full arrangements for a steady supply. **THE RED 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 trusting 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,** Pittsburgh, Pa.

BOARD OF COLPORTAGE.—See Notices.

SYNOD OF BALTIMORE.—See Notices.

THE FREE PRESBYTERIAN.—Rev. Joseph Gordon retires from his connection with this journal. Its publication is suspended.

THE ST. LOUIS PRESBYTERIAN is to be continued by the Proprietors, Messrs. Keith & Woods. Rev. JAMES A. PAIGER will be principal Editor; and Rev. Dr. Rice, after his removal to Chicago, will be Corresponding Editor.

REV. DR. HAPPESETT, Associate Secretary of the Board of Domestic Missions, has returned from California. He had taken his passage for the *Central America*, but transferred his state-room to Mr. Boker, of Philadelphia, who was lost in the calamity which befell that vessel.

THE PRESBYTERIAN OF OHIO is to meet at Maple Creek, on Tuesday, the 20th inst., at 11 o'clock A. M., to ordain and install Mr. T. B. Van Eman. "Members traveling by the River, will please land opposite to Elders Dunlavy and Jackman, Capt. Clark and Mr. McKee, in whose families they will be lodged, and by them conveyed to the church."

The Presbyterian Expositor.

This is the title fixed on a new monthly Journal, to be issued by Dr. Rice, at Chicago. Each number is to contain fifty-six pages. The price will be \$1.50. The object proposed is, to discuss the DOCTRINES of the Gospel, and defend them against the prevalent errors of the day. We shall look for an ably conducted periodical. The *Expositor* will not necessarily interfere with the weekly papers. Monthlies have their peculiar sphere; and persons who would be well informed, should give one or more of them a place on their table.

Revivals.

PISGAH CHURCH, SOUTH ALABAMA PRESBYTERY.—As the fruit of a revival, we learn from the *Southern Presbyterian* that there were received into this church a few Sabbaths ago, forty-four persons on profession of their faith, of whom twenty-three were whites, and twenty-one blacks. **ZION CHURCH, TENN.,** pastor Rev. J. T. Hendrick, has just received fifty-five white and sixty colored persons to its communion, on profession.

THE CHURCH AT SCOTCH GROVE, IOWA, was recently increased by an accession of twenty to its communion.

The Fultengruth Missionaries.

It seems probable, by late advices, that our good brethren at Fultengruth, have been murdered. At the breaking out of the rebellion, when the mission property was burned, the missionaries escaped by flight, and were traced to the vicinity of Campmore. Nothing more has been heard of them. There were, for a time, hopes that they might be found there in safety; but Gen. Havelock, on arriving there, reports but one white person as saved, and she is not of them.

These missionaries were, Rev. John E. Freeman, nineteen years in the field, and his wife, a Miss Vredenburg, of New Jersey.

Rev. David E. Campbell, from Penna., and his wife from Ohio.

Rev. Albert O. Johnson and wife, both from Western Pennsylvania.

Rev. Robert E. McMullen, from Philadelphia, and his wife, Miss Pierson, from Patterson, N. J.

There is, as yet, no specific account of their death, but there is scarcely room for a hope of their escape. If murdered, the means of their exit was horrible, at the hands of the most cruel; but their rest in Christ is glorious. Who now will follow them, in labors, and in sufferings if so called, and to joys immortal?

The Quaterlies.

THE PRINCETON REVIEW, for October contains—I. Old Orthodoxy, New Divinity, and Unitarianism; II. The Argument from Prophecy for Christianity; III. Popular Education; IV. Gieseler's Text Book of Church History; V. Inspiration; VI. Albania and its People. We ask special attention to the first of these articles.

THE PRESBYTERIAN QUARTERLY REVIEW presents us with—God's Arrangements Successful; Sketch of the Life and Character of Rev. Isaac Anderson; Discriminating Preaching; The General Assembly of 1887; Revision of the English Bible; Charlotte Brontë; and, Compté's Positive Philosophy.

Personal Piety.

It is not an unusual thing to neglect what is high at hand, while gazing intently upon what lies in the distance. Nor is it uncommon for one intensely engaged in public affairs, to fail in bestowing proper care upon his family and private concerns. And the Christian may be so earnestly attentive to questions of Church polity, to the great schemes of enlightened benevolence, to the extension of the Redeemer's kingdom at home, and to the dangers that threaten its outposts abroad, that he may fail in faithfulness and watchfulness with regard to his own spiritual state. So that it is well for us to turn our thoughts upon ourselves at times, that we may ascertain our deficiencies, know our defects, and seek all possible attainments.

It is a most solemn thing to conclude devoutly, that we have reason to hope that we have passed from death unto life, that we are children of God and heirs of heaven. And the proper cultivation of the heart and Christian graces, together with the maintenance of a consistent life, is a matter of the highest importance to each one recognized as a member of the Church of Christ. For believers are to be not only branches grafted into the living vine, but living branches bearing fruit. They are to be not only stones in the glorious spiritual temple now building, but "living stones," highly polished, reflecting the glory of the great "Master Builder." Not only are they to belong to the family of Christ, but also to be laborers in his vineyard; not only soldiers of the Cross, but "valiant in fight."

This character is required of us by Divine authority, for our own good and a testimony to others. That we may be able to present ourselves as an example, such spiritual attainments must be constantly increasing, knowledge of Divine things improving, convictions deepening, and conformity to the Scripture pattern becoming more and more entire. We naturally expect the mechanic or artist to become more proficient the longer he continues his profession; and the longer men are in the Church, so much the more should they become, in disposition and attainments, like the Master whom they profess to follow. This is according to Scripture. "They go from strength unto strength." "The path of the just is as the shining light, which shineth more and more unto the perfect day."

This is widely different from the conduct of those who seem satisfied with the mere profession of godliness, but who make no perceptible advances, after they have been brought into the Church, but continue fruitless branches, a dissonance to the vine to which they effect to cling. When brought into the Church, our work is not all done; nor is the summit of perfection reached. We have only set out upon the long journey by which heaven is to be reached; the work is only begun which our heavenly Father has given us to do; we have only entered the school in which to be disciplined and trained for honor, glory, and immortality. By not striving for increased personal piety, injury is done to ourselves, religion is dishonored, and God is disobeyed. We injure ourselves by preventing the full expansion of our powers—by uniting ourselves for the richest blessings of grace, and for experiencing the fullness of joy. The cause of Christ is dishonored by hiding the light of the Church; by marring its beauty; by impairing its strength, and thus giving occasion for derision from an ungodly and unthinking world. And God is disobeyed, for he says: "Give diligence to make your calling and election sure." "Put on the whole armor of God." See also, 2 Pet. i: 5-8.

Thus the Christian life is to be one continued series of progress and improvement. For this, and to make known to others the glory of God and the riches of grace, we are left on earth for a season after being brought into the kingdom. To these ends we have the Word and ordinances of God, together with many opportunities for training and discipline; for duty and repentance. It is obvious, therefore, that with regard to our personal piety, Christian knowledge should be enlarging, faith strengthening, love increasing, hope brightening, influence for good widening, and our conversation breathing more and more of heaven as soul and body are increasingly pervaded by Divine influence. It will not do, in a day like the present, when the world is so active; when the struggles for the mastery are so violent; when the issues involved are so immense; when pursuit is so fierce; when every race is so well contested, to be satisfied with a low state of personal piety; to rejoice in freedom from the censure of the Church, or to be contented with being equal to our fellow-members. It has been well said, "None but an earnest religion can be a sincere one; none but an earnest religion will take us to heaven; none but an earnest religion can be a happy one." And just in proportion to our personal piety will be prepared to labor for the salvation of others. And the necessity is great. "Time is rolling on; souls are still crowding to perdition, and soon, soon, both we and they will be in eternity."

"Eternity, whose end no eye can reach."

New School Synod of Missouri.

This body met in St. Louis, the first week in October. The *St. Louis Presbyterian* tells us that the great question of the session was that of their relation to the General Assembly, in view of its recent action upon the subject of Slavery; the final resolve was to out loose from the General Assembly, and stand independent until Providence should open a way to determine their ultimate connection. This, it seems, was a compromise measure to enable each individual minister and church to choose as they might prefer; to retain their present connection, or to join either the Old School or the Southern Synod, organized at the late Richmond Convention.

Synod of Cincinnati.

The Minutes of the late meeting of this body are not yet published; but, from the *Presbyterian of the West*, we learn some of its important transactions.

The most interesting subject before the Synod was, the Theological Seminary of the North-West. The action of the Directors is approved and sustained; but not with that full-heartedness which we had anticipated. Cautious expressions, however, evince wisdom; and we have often found those who were mild and guarded in their resolutions and promises, to be firm to their purpose, and energetic in execution. The following resolutions were adopted:

Resolved, That we are still convinced of the importance and necessity, with God's blessing, of the establishment of a Theological Seminary, in some suitable locality, within the geographical boundary of the several Synods united in the contemplated enterprise.

Resolved, That it is not because of any mere sectional interests to be secured by it, that this conviction abides, but more especially because we believe the interests of the whole Church require it.

Resolved, That we approve of the locality determined on by the Board of Directors, at Hyde Park, in the vicinity of the city of Chicago, Ill.

Resolved, That we approve of the "Appeal and Address to the Churches," published by them, and commend its careful and prayerful perusal by all our membership.

Resolved, That we approve of the system of agencies proposed to be employed for the purpose of promptly carrying the claims of this enterprise to every house, and securing the liberal contributions of our people in its behalf, and that we will cordially receive the agents employed in accordance with this system, into our churches, and co-operate to promote their success.

Resolved, That we have sufficient confidence in the competency of the Board to consider and adopt suitable plans for Seminary buildings, and, without affirming an opinion in regard to the specific plan presented in their report, we submit this subject to their disposal; with the assurance that they will be guided by the real wants and interests of the Church, rather than by a gratification of any mere love of display, and that they will not inconsiderately incur expenditures which may embarrass the whole enterprise.

Resolved, That we approve of their proceedings in the election of incumbents to fill the several chairs of instruction in the Seminary.

Resolved, That the other Synods concerned concurring, we adopt the following amendment to the Constitution of the Seminary, in accordance with the recommendation of the Board.

[This is the Amendment giving the General Assembly a negative control.]

Resolved, That whenever the Synods of Missouri, Upper Missouri, and Southern Iowa, shall apply for admission into the union of Synods, they shall be admitted according to the provisions of the Constitution, Art. 2, Sec. 2.

Resolved, That the following brethren be elected members of the Board of Directors for the ensuing year: Rev. R. L. Stanton, D.D., Rev. J. G. Monfort, D.D., Rev. N. West, Jr., Rev. W. B. Spence, Prof. O. N. Stoddard, J. M. Glover, Esq., Frederick Henderson, Esq.

On the subject of the overture from the Synod of Iowa, asking for an amendment of the Constitution, Art. 2, Sec. 2, by the insertion of an additional clause, providing for the admission into the union, without any further action of the Synods, of any Synod created by sub-division of any of the Synods, etc., we recommend the adoption of the following:

Resolved, That we greatly prefer that all Synods not now recognized in the union, should come into it according to the present provisions of the Constitution, and that we think it, therefore, inexpedient to accede to the above request for amendment.

On the paper submitted to us, written by Dr. MacMaster, giving an exhibition of his views on the subject of Slavery, the Committee recommend the following:

Resolved, That we find no sentiments advanced in this paper which, in our judgment, conflict with the testimony of our General Assembly on this subject.

Resolved, That we earnestly deprecate the attempt on the part of any to make the incidental differences of those who agree among themselves substantially with the declarations of the Assembly, on the subject of Slavery, a test for qualification for any department of usefulness or responsibility whatever in the Church.

The *Presbyterian of the West* tells us that "several persons (sixteen) protested against the Synod's action on Dr. MacMaster's views; but they say no more than that the Synod did not take sufficient time to come to a proper decision."

Many of our readers, we know, take a very deep interest in this Seminary. We shall endeavor to keep them well informed of the progress of events; studying still, while duty shall permit, to avoid personalities and partisanship.

North British Review.

Our readers are aware of the difficulty which occurred in connection with this Quarterly, and which led to the delay which has taken place in the issue of the number now before us. We felt called on to notice, in very decided terms, the obnoxious articles on Missions, and on the works of Dr. Chalmers and his writings, which the editor had incautiously admitted into the *Review*. Professor Fraser is thoroughly Evangelical in his views, but in his desire to secure the productions of the leading writers of the day, he incautiously admitted the essays of Kingsley and Taylor, without due revision. We are glad to find that the obstacles to the continuation of the *Review* are now removed, and that it will no longer give forth a strange or uncertain sound. The essays in the present number are all first-rate in character. And nothing has been lost on the score of talent or learning, by the arrangement which has secured the presence of a due reverence for the claims of true religion, in the journal. The evil spirit of the reviewer of Dr. Chalmers and his works, was chiefly displayed on the subject of Inspiration; and we are happy in being able to say, that the article on this subject in the present number, is the clearest, the fullest, and in every respect the most masterly disquisition on this important

* THE NORTH BRITISH REVIEW, August, 1887. Republished by Leonard Scott & Co., New York.

topic, which we have seen for many years. The other papers are all able, and we congratulate the literary and religious world on the decided improvement which has taken place in this now truly valuable organ.

Commendation.

A person may, occasionally, be permitted to tell what others say of him. Editors, at least, seem to think so in their own case. A clerical brother, sending us a list of names, and expressing his desire that the *Banner and Advocate* should be in every family, says:

"It is just what we want: '1. Because of its general adaptation.

"2. Because of the editorial care to present a good summary of the most important news. The special editorial articles giving us just what we want, and need to know.

"3. Because of the catholic spirit which it ever breathes toward all branches of the Church. We are tired of so-called 'religious newspapers' being the vehicle of strife and contention between brethren. We are tired of every trying to agitate questions which only 'gender strife,' disturb peace, and alienate brethren."

To make a paper to please all, is impracticable. We do not aim at that. But we try to present that which might be to all, truly edifying; and especially we endeavor to supply the real wants of the great mass of families in our Church connection.

To give the amount of information which we do—selected, condensed, fresh, comprehensive, varied, and adapted to general edification—demands no small amount of toil and money. Our success is not perfect, but it is cheering. Another letter, received the same day with the former, says:

"I must express my strong gratification, and the deep interest I take in reading the *Banner*. Your Foreign Correspondence is ahead of any thing I ever read. It is most admirable."

Such commendations, and they are many, help to compensate us for some reproaches we receive from extremists, and for our heavy expenditures in preparing and procuring matter worthy of Presbyterian readers.

Church Architecture.

The following paper, on an important subject, was sent to the Synod of Allegheny, and being read, its publication was requested:

MR. MODERATOR.—Dear Sir:—I have long thought that we ought to do something to improve our style of church edifices, and husband our resources in their erection. We have undertaken to supply the world with Bibles, and ought not to begin to prepare to supply it with commodious and beautiful churches? The grand scheme of aiding in building churches is a new agent employed in the great work of evangelizing the world. And its success is such, as to give every encouragement for its energetic prosecution. If now we can improve upon our present system of erecting churches, so as to have them better located, and adapted to the purpose for which they are made; if we can make one dollar do what five or ten have done, perhaps Christians will be employed in the great work of evangelizing the world. And its success is such, as to give every encouragement for its energetic prosecution. 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