

Banner and Advocate.

PITTSBURGH, NOVEMBER 27, 1888.

TERMS—\$1.50, in advance or in Clubs \$1.00 per copy, delivered at residence of Subscribers. News-Papers, on Third-Page NEWS should be promptly a little while before the year expires, that we may make full arrangements for a steady supply of the paper...

Geo. B. DUNTON, Esq.—We have had a letter to this address, on hand for some time. The post mark is indefinite, but resembles, in part, Chillicothe, O.

SYNOD OF VIRGINIA. (N. S.)—We see it stated that at the late meeting of this body, there were present twelve ministers and nine laymen.

SEMI-CENTENARY.—Rev. J. McMillen, D.D., has been, for fifty years, pastor of the church at Lewisburg, Va. He still labors with great efficiency in his pastoral charge.

PRACTICAL THEOLOGY.—A few of the students of the Seminary opened, on Sabbath last, a Sabbath School, with one hundred and ten scholars, in a destitute part of Allegheny. This is "Practical Theology," which they are learning at a good school.

"A CONSTANT READER," who does not give his name, wishes to know why the Minutes of his Presbytery were not published. They were not received by us. A judicious abstract of the proceedings of our Church Courts is often interesting to very many. Such things belong to the history of the times.

Mr. THEODORE MONOD, a son of the Rev. Dr. Frederic Monod, of Paris, and his companion in travel through this country, last year, became converted to Christ before leaving our shores, and has returned from Paris, within a few days, and entered the Allegheny Theological Seminary, for a three years' course.

THE CONVENTION AT SALTSBURG, seems to have been a delightful meeting. Just think of the ministers and other officers, and of the members to the number of a thousand, or more, coming together, from seven Evangelical denominations of Christians, and engaging, as with one heart, for two days, in conference and prayer. Is not this a revival—a revival of the genuine spirit—the attainment of our correspondent.

YELLOW FEVER IN CHARLESTON, S. C.—"It is our happy privilege," says the Southern Presbyterian, "to chronicle at last the entire disappearance of the Summer's scourge from our city. The touch of Winter has dissipated the seeds of disease, and with the return of health comes general rejoicing and prosperity. Crowds of absentees and strangers are pouring into the city by every train and steamer, and the streets once more exhibit the wonted tide of busy life."

INCREASE.—The Advocate and Journal gives the sum total of members and probationers in the Methodist Episcopal Church, North, as reported at Conference in 1887, as eight hundred and twenty thousand five hundred and nineteen; and the number in 1888 as nine hundred and fifty-three thousand four hundred and seventy-two. Net increase, one hundred and thirty-two thousand nine hundred and fifty-three.

Thanksgiving. The churches in this city and in Allegheny, were generally open and occupied, on Thanksgiving day. Stores and business offices were closed, very extensively. There was not as much display of joy, as sometimes occurs, but probably more of that heart-felt gratitude to God, which arises on a contemplation of man's unworthiness and of the unpeppable goodness of our Heavenly Father, manifested in the distinguishing bounties of his providence, and the richer bestowments of his grace.

Young Men's Christian Association of Allegheny City. This Association held its second Anniversary on Tuesday evening of last week. Eloquent and deeply instructive addresses were made, by Professor S. J. Wilson, of the Western Theological Seminary, and by Rev. James Presley, of the United Presbyterian Church. The attendance was very large. The membership is now two hundred and fifty. The library embraces two thousand volumes. Twenty periodicals and fifteen newspapers are taken. The rooms are open to the public. The institution gives promise of great usefulness.

Fourth Professorship. SYNODS OF WHEELING AND OHIO.—The Fourth Sabbath in November (28th inst.), will be the day appointed for presenting to the churches of these Synods, the endowment of the Fourth Professorship, in the Western Theological Seminary. The same day is to be observed in the latter Synod, as a season of special Thanksgiving and Prayer, for the reviving influences of the Holy Spirit already enjoyed and still more desired. Gifts to the Seminary will be, in such a connection, most appropriate.

THE SYNOD OF PITTSBURGH appointed the Second Sabbath in December, as a suitable time to present to the churches the subject of the Seminary, and to receive donations for the endowment of the Fourth Professorship.

"The Word of God."

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

We received, some weeks ago, from an able Divine, the following Exposition of this very important, but somewhat difficult passage of Scripture:

Dr. McKINNEY.—It was my privilege, recently, to listen to an ingenious and instructive exposition of this passage, from one of our "Masters in Israel," whose judgment I very highly respect, in which he attempted to show that the "Word of God" here means the Lord Jesus Christ, as in John 1:1, and Rev. xix: 13, &c.

As it is important that our expositions of the Scriptures should be not only instructive, but true, allow me, with all deference, to suggest a few heads of thought, in favor of the more commonly received interpretation.

1. A reason is here assigned for the exhortation in the preceding verse, "Let us labor, therefore, to enter into that rest." "For the Word of God is quick and powerful." The theological connection implied in the word "for," requires that we refer the phrase, "Word of God," here, back to the threatening in the preceding verse, "If they shall enter into my rest," &c.

2. The epithets "quick (living), and powerful," &c., if applied, in this connection, to Jesus Christ, would impart a strange meaning to the Apostle here, to say that Jesus Christ is a living being? And with what propriety can he be said to be "sharper than any two-edged sword"?

3. The argument drawn from the language of verse 13, ("Neither is there any creature that is not manifest in his sight," &c.) in Christ, is invalid; because there is here manifestly a change of subject. "His," here refers to God, whose Word is described in the preceding verse.

4. The application of the phrase, "Word of God," to Jesus Christ, as one of his names, is contrary to the usage of the New Testament, who never so employ elsewhere. It is altogether peculiar, so far as I remember, to John.

These reasons might be illustrated and enforced at length, and others besides might be added. But this much may suffice, especially for your clerical readers.

I subjoin a free translation of a few sentences selected from Calvin's Commentaries on the passage, "Whatever the Apostle here discourses concerning the efficacy of the Word, is designed to show that it cannot be despised with impunity. As soon as its sounds in our ears we should feel that our consciences are summoned as guilty before the tribunal of God. As if he had said, 'If any one supposes that the air is beaten with an empty sound, when the Word of God is spoken, he greatly errs, for it is a living thing and full of hidden energy, which leaves no part of the soul untouched.' Whenever God speaks, all our senses should be opened to receive his words; for he is not willing to soothe them in vain, but would effectually address the consciences of men, and subject them to his sway. He has so cordially given such power to his Word that it may search all the parts of the soul, may examine the thoughts, may try the affections, and may prove itself in all respects a judge. When he says, 'The Word of God is quick and powerful,' he is speaking of the whole doctrine of God. Thus Paul testifies, (2 Cor. ii: 16), that from his preaching there is no death, but life, unto life to be living, and of death unto death to unbelievers. This is that power of binding and loosing with which the Lord has invested his Apostles, (Math. xviii: 18). This is that spiritual power of which Paul glories in 2 Cor. x: 4, as being mighty through God to the pulling down of strong holds. Moreover it is to be noticed that the Apostle here speaks of the Word of God as brought to us by the ministry of men, &c. The Word of God is said to 'pierce to the dividing asunder of soul and spirit, &c.,' i. e. it makes thorough trial of the whole spirit of man; for it inquires into his thoughts, and scrutinizes his will, and all his affections. Therefore the Word of God is said to be 'quick, and powerful, &c.,' because it brings out the mind of man, as if from a labyrinth into the light of knowledge. For there is no darkness more dense than that of infidelity; and hypocrisy dreadfully blinds us. The Word of God seeths this darkness and detects this hypocrisy. Hence the 'discerning' of which the Apostle speaks. If the wicked remain for a time in their hiding places, still at length they will find that the light of the Word penetrates even there, and that they cannot escape the judgment of God. Hence their rage and madness, &c. As often as they rally against the Word of God, they confess, however unwillingly, their consciousness of its power within them.

"In verse 13, for the further confirmation of the truth that whatever is hidden in man is brought into judgment by the Word of God, he takes an argument from the nature of God. 'There is no creature, he says, which is hidden from the eyes of God.' Therefore there is nothing so profoundly concealed in the heart of man, that it is not dragged into light by his Word, which represents its Author. For as it is the province of God to search the heart, so does he exercise this searching power through his Word."

This is but a summary of the great Commentator's remarks upon the passage; and I have given it both for the purpose of sustaining the ordinary interpretation, as briefly exhibited above; and as a matter of some interest to your readers who may not have access to the original.

"W. C."

This interpretation is the more popular one, but the argument in its favor is not overwhelming. The authority of Calvin is great, but there are other critics equally learned and orthodox, who expound the passage differently. The sermon of which "W. C." speaks, we also heard, and shall endeavor to give a very brief sketch of the argument.

It was stated that the Apostle's purpose was, to enforce his exhortation to "enter into rest," by a consideration of the certainty of the infliction of the penalty threatened upon neglect. This certainty must result from a contemplation of the properties of the "Word of God," "with whom we have to do." It was also said, that if the phrase is intended to mean Jesus Christ, still, he operates upon men, while in this life, in, through, and by the Scriptures, that is, "the word of doctrine"; and that if the phrase was taken to mean the Scriptures, these have their power from Christ, he being in them by his Spirit, and giving them their energy. Thus, practically it is Christ and his uttered Word in conjunction; that is, Christ, the Mighty Word, operating by his word of doctrine, whichever inter-

pretation is given. But still, it was said, it is best to be right in our conceptions of truth, because the truth is most powerful, having its fitness for the mind's wants from Him who reveals it.

In favor of the thought that in this passage, Jesus Christ is the subject spoken of, it was argued:

1. "The Word" is the proper name of Jesus, as to his Divine Nature. See John 1:1, 2, 3, 14, and Rev. xix: 13.

2. There is some evidence that the Hebrews, in Paul's day—and he here writes to the Hebrews—thus denominated the Second Person of the Godhead. Hence they would understand; and thus Paul, writing to them, would so express himself, when he would not use the same form of speech in writing to Gentiles.

3. The properties here attributed to "The Word," belong most appropriately to a person.

(a) "Quick," that is, living, having life. This is the property of a person, and not of a thing, only by a figure of speech. And this property belongs directly and pre-eminently to Jesus Christ, in his Godhead and in his relation to men. "In him was life; and the life was the light of men."

"As the Father hath life in himself, so hath he given to the Son to have life in himself." To speak of Jesus as "living," is certainly as proper as to speak of God as "living"—the living God. The object of the Apostle is not to reveal a fact, but to produce emotion, to awake fear, and to impel to action by the contemplation of a fact. And what could be more appropriate than to direct the mind to one who is life, and who has the life of all in his hand?

(b) "Powerful." This also is, properly, an attribute of a person. "Sharper" is a property of the power. The meaning is, more penetrating than "a two-edged sword." "Piercing" describes the effects and extent of the power. It reaches to the most hidden things, as it were—even to the "marrow."

(c) "A Discerner."—Kritikos—a Judge, on the Bench, active, attentive, taking testimony with a view to a righteous sentence. This is Jesus Christ. He is the Judge of words and deeds; now noting not only the words and deeds, but also the very "thoughts and intents of the heart."

(d) Omniscience is ascribed. Everything is "manifest in his sight." "All things are naked and opened unto the eyes of him with whom we have to do." Clearly, this is spoken of the "Word of God." The predicates all belong to the same subject. There is no change. The name of God does not intervene. The "his" and the "him," and the "whom," in the 13th verse, are manifestly indicative of the Person who is the subject of the 12th verse. The "Word of God" it is who is "living," "powerful," & "Discerner." "It is in his sight" that all things are manifest; and "unto the eyes of him," that all things are naked and open; and it is with whom we have to do.

This exposition is grammatical, and corresponds entirely with the analogy of fact. It gives to Jesus his proper name, as Divine; it ascribes to him his own rightful attributes and appropriate work; it does him honor, while it duly exalts his word of doctrine.

It is also adapted to the Apostle's purpose on the occasion. He would enforce an exhortation. To this end he would awaken fear. And what so well adapted to this as such a presentation of Christ? It presents a judgment the most awful, and takes away every shadow of a ground for the hope of escape.

And it is adapted to meet and correct a great evil in the human mind. Men are prone to regard God as impersonal, or at an invisible distance. This scripture assumes that he is near, very near, always near, our life in his hand, his eye upon us, taking an account of us to judge us. How can any escape who are neglectful! The doctrine is wholesome. Let it not be weakened by an interpretation which will encourage sinners to contemplate the "Word of God" as though only the letter of the printed page, or the sound of the preacher's voice, were being present, when it is Christ himself with whom they have to do.

The Resignation. In another column we give, from the Presbyterian, Dr. Happersett's letter to the Board of Domestic Missions, in which he tenders his resignation of the office of Associate Secretary. If this act, due to Dr. H. himself, long ago, and due to public sentiment in his own Church, could have been accomplished without casting injurious reflections upon his brethren of the Executive Committee, and upon the Board who unanimously voted an approval of their Committee's action, it would have been well. This, however, may be more than we should expect from common humanity. But we certainly might expect that no man would claim a right to an office in the church, and then the additional right to work only just now, when, and where he pleased, and to give no account of his labors. This is demanding a little too much.

And the attempt to make believe that the desire to abolish the office was directed against him personally, is amazing. There was no such thought on the part of the Assembly, nor, so far as we know, on the part of any member of that body. The effort, we believe, on the part of all who have been active in this matter, was based on and sprang from true Christian principle. They have been conscientiously engaged in the discharge of a duty toward the Church in which their vows stand recorded—a duty made incumbent by the trust reposed in them.

Dr. Happersett has been, partly of himself and partly at the instigation of others, the great cause of all the agitation and all the unpleasantness of which he complains. The action of the Church, through her General Assembly, was legitimate. And if the Board had been permitted to do the work which she suggested, under their own

sense of propriety, there would have been no difficulty and no unpleasantness. It would be very easy to show that very many of Dr. Happersett's statements, both in regard to himself and others, are very far from being correct; but this unpleasant task may not be required at our hands.

With things personal we wish to have as little to do as possible, only where we can do a kindness. But if the principle of the Church's right to control her own institutions, and of the right of the people to direct their agents in the disposing of their benefactions, and of the rights of Presbyteries, as, under Christ, the fountain of ecclesiastical authority—if this principle and the exercise of these rights are to be called in question, we should be obstructed, we hold ourselves ready for the conflict.

The Seminary in Allegheny. On our first page, we present to our readers the Circular of this institution, in which the Directors and Trustees ask the churches for aid to endow the Fourth Professorship. The reasons which they assign for the call are powerful. But every one of them is a subject for thanksgiving. We bless God, that in his providence he has established the Seminary in our midst, calling our sons to his most honored service, and giving to them, just at their own doors, such superior facilities for preparing for their work. We praise him, in that he has heard their prayers of his people, and granted his reviving Spirit, and kindled multitudes of our young men, and disposed them to seek the ministry. And we would—certainly should—thank God for the call upon us to participate in this good work.

It is a privilege to labor for Christ, in any thing and everywhere that pertains to the salvation of men. It is an honor to have the call from him to be "workers together with him." It is a favor bestowed, to have the means and the opportunity. We can carry nothing of earth's treasure with us to the eternal world. What a privilege, then, to be permitted to turn a portion of it into that form in which it may be transferred, and become a treasure laid up in heaven! Brethren, be not weary in well doing. We are always receiving at the Lord's hand, and it becomes us ever to exercise the grace of giving, "as the Lord hath prospered us."

Let, then, this endowment be completed promptly, that so we may be ready to be "cheerful" givers, when again there may be need. We can never be excused from giving to the Lord's cause, while he continues us in trust. We are stewards of his, and, as good and faithful servants, must respond duly to his call.

Highland University, Kansas. Rev. James Campbell, who spent some time in Pennsylvania, during the latter part of Summer, as agent for this institution, has safely reached his home in Highland. He writes to us under date of Oct. 27th: "The Railroad from Hannibal to St. Joseph, Mo., is completed, and, during this month, persons may reach St. Joseph, twenty-five miles from Highland, in two days from Pittsburgh."

Our College building is up and under roof, but not finished. It makes a better appearance than I supposed it would. It is said to have a better foundation than any other building in Kansas. Quite a number of students could be obtained from abroad, at the present time, had we accommodations for them.

I esteem this the most desirable section of Kansas for Presbyterian or Methodist families seeking a home in our Territory.

With means, a delightful farm could be made in one year, and with but little labor, we could make this a pleasant and desirable home, in the right kind of society—a God-fearing and a God-honoring society, where neither murder nor any other crime would be committed for either lust or money. I have made my report to the Board of Trustees, and the

Amount of money collected was \$757.00 Do subscribed and not paid, 140.00 Do pledged, 100.00 Do promised and expected 100.00 \$1,097.00

I look back over the toils of the Summer and Fall past with much pleasure and thanksgiving to the kind Author of all good. I bless him that I was enabled to trust and rejoice in him and hope; and I praise him for what I was permitted to see in our beloved Church. How readily did ministers and members of the Church espouse the cause of God in Kansas in many cases, to help the cause of Christ. I love our Church more than I ever did before this visit, though I always loved it as a part of the body of Christ. Allow me, in the name of the calling friends of our cause here, once more, to thank the kind donors to our enterprise, and ask of them a continuance of the fervent petitions in our behalf, which we have heard.

A NEW PERIODICAL.—The Committee appointed by the Synod of Virginia, (N. S.) have determined to issue a Prospectus for the Presbyterian Monthly, to be edited by A. H. Boyd, D.D., J. D. Mitchell, D.D., C. H. Boyd, D.D., and P. R. Grant, Esq. This movement is an additional manifestation of the spirit of our brethren to maintain their views of truth. A free press, righteously and ably conducted, belongs to Christian progress.

A REVIVAL IN ARKANSAS.—From the True Witness we learn that a meeting of ten days was held at the Scotland church, under the care of Rev. J. S. Barr, during the latter part of September and the beginning of October. The Spirit of the Lord was manifestly present, to convince and convert. Twenty-five white persons and seven blacks joined the church on profession of faith, and several others expressed a hope of pardon.

THE SOUTHERN PRESBYTERIAN.—Rev. J. L. Kirkpatrick, D.D., and B. E. Lanneau, have retired from the editorial care of this journal. Their ability and courtesy are highly estimated. Rev. H. B. Cunningham has succeeded to the chair. He has our cordial welcome, and best wishes for his degree of usefulness, and much joy in his toils.

Western University of Pa. The Trustees of this institution have elected Prof. George Woods, of Maine, President of the Board of Instruction. We see it stated that Mr. Woods was formerly President of Jackson College in Tennessee; subsequently Principal of the Gorham Seminary, in Maine, and for the last fifteen years, Principal of the Classical Academy in Yarmouth near Portland.

The University ought to be a highly useful school to the citizens of Pittsburgh. The unanimity with which this choice was made is of fair promise.

Synod of South Carolina. One hundred and five members were in attendance, at the late meeting at Sumter. The business was attended with great good feeling. A day preceding that appointed for the regular opening of the Synod, was spent in strictly devotional exercises.

Dr. Adger was inaugurated Professor of Ecclesiastical History in the Seminary at Columbia; the duties of which office he has, for some time, been discharging.

EASTERN SUMMARY. BOSTON AND NEW ENGLAND. During last Winter, several very interesting meetings were held in Boston, for the purpose of considering and discussing the subject of Home Education. They were well attended, and it is hoped that much good has resulted from them. A circular has just been issued, signed by a number of clergymen and laymen who have taken part in the movement, urging similar meetings in other parts of New England. The following heads have been suggested for consideration and interchange of sentiments in such assemblies:

1. Physical Development and Health; 2. Authority and Obedience in the Family; 3. Conscientiousness; 4. Loving Affections at Home between the Home and the School; 6. Selection of Books and Methods of Reading; 7. Attachment to the Beautiful in Nature and Art; 8. Manual Labor; 9. The Choice of a Business Vocation and the Preparation for it; 11. Education for the Rights and Duties of Citizenship; 12. Religious Culture.

It is certainly high time that the subject of Home Education and domestic culture should receive more attention. The fearful increase of juvenile depravity shows that there must be terrible neglect of the best interests of the young in the family circle. Even Christian parents should begin to consider the manner in which they perform the obligations imposed by nature and the Word of God upon them. With too many, there seems to be but little expectation of benefit from the relation their children bear to the Church, and consequently there is a great neglect of the parental duties arising from that relation. The moral and religious culture of the children are neglected, and they are permitted to grow up much in the same way as the children of the ungodly. And then, if they do not become pious, or if they become skeptical, original, or vicious, great wonder is expressed at this strange disposition of Providence. Surely this is to charge God foolishly.

The Historian, Prescott, still continues his laborious investigations, and on the 8th of December, Phillips, Sampson & Co. will publish his third and last volume of the "History of Philip the Second."

The New Chapel for Harvard College, for the erection of which the late Samuel Appleton left a bequest of \$50,000, has been completed. The dedication sermon was preached by Prof. Huntington, the recognized pastor of the institution. This discourse has been published, and has for its caption, "The House of Prayer." And though its author is a Unitarian, the ideas which he sets forth of the purpose of a Christian Church, and the object of Christian assemblies, is worthy of consideration by many who adopt a more Evangelical creed. According to Dr. Huntington, the proper idea of Christian worship in a Christian Church, is not that of a mere ceremonial re-union; nor a place of sentimental devotion, whose highest expression is in music and architecture; nor an opportunity for the display of a pulpit eloquence stimulated to the utmost, for the purpose of filling the house, and effecting large incomes from the pews. But the church is to be considered a house of prayer to which the people resort for united worship, through prayer and praise, and by reverent hearing of the Word of God. If this be the true idea of Christian worship, how many attendants in our churches have but a very faint conception of it? Would not the restoration of this idea in the minds of Christians, do much to invest again our churches with the reverence in which they were once held, and to make our devotions much more tender, solemn, and impressive? And especially would it not do much to empty the pulpit of the flashy and clap-trap eloquence that has crept into it in some places, and that is so eagerly sought for by many?

The movement toward our branch of the Presbyterian Church in Boston and vicinity, reminds us that Presbyterianism existed in this region at a very early date. The Old Federal Street church was, at its beginning, Presbyterian in order. The Presbytery of Londonderry will be one hundred and four years old at its next Spring meeting. And the Londonderry church is much older. Indeed, it is probable that only one Presbyterian church in this country can claim a greater antiquity; and that is the one gathered by the Rev. Francis Makemie, in Accomac County, Va.

The Abusing of Freshmen upon their entrance to College, has been for some time an established custom in New England Colleges. Those intending to become Freshmen will be pleased to learn that the officers of several Colleges have determined to break it up. The President of Amherst lately put a stop to such proceedings, and four students have been expelled from Yale College on account of being engaged in such outrageous conduct. Two of them were members of the Sophomore class, and two of the Junior.

NEW YORK. The defeat of the proposition to call a Convention for the Revision of the Constitution, is greatly deplored by many. One of the great objects sought to be accomplished by the movement, was the termination of the election of Judges by the people, and for a term of years. The order-loving portion of the people in this city, have become heartily tired of the election of the Judiciary by popular suffrage, and for a limited period. In a great city like this, it has been found impossible to have the right kind of men elected, and the ends of justice kindred, when it is necessary to propitiate popular favor by those who are to preside over the Courts. Just now, the criminal Courts are in a deplorable condition, and no remedy can be found, even in a popular election, for another year. The Rev. Dr. Hawks, in his late Thanksgiving sermon, sets forth the evils of the present system, strongly and clearly. He says:

But the system is also fatal to purity in the administration of justice. No one whose duties have made him experimentally acquainted with judicial proceedings, can fail to know the constant risk of injustice, when he who presides over, and dispenses the law on a trial, is permitted in any manner, direct or indirect, to be under personal obligation to any suitor that comes before the court. If it were sought, on the part of a suitor, to create such obligation by a direct bribe, or by guile, in the shape of a costly present, or by any other equally plain and punishable; but bribes are not necessarily in the shape of money or presents; obligations may be created by electing services and votes; and he who has conferred and he who has received such obligations, alike know that a reward is expected; and human virtue, alas! is not always strong enough to disappoint such expectation.

Every temptation should be removed as far as possible from those who are to interpret our laws, and upon whose purity so much of our safety and happiness depend.

Thanksgiving was very generally observed; the churches were well filled; and many of the pastors delivered sermons more or less connected with the political, social, and religious state of the country. Several of these sermons appeared in the papers of the next morning. We give the texts, as indicating the lines of thought pursued by some of the pastors. Rev. Dr. Hawks, pastor of the Calvary Episcopal church, preached from Matt. xvi: 8—"Can ye not discern the signs of the times?" Rev. Dr. Adams, of the New School Presbyterian church, on Madison Square, from Ps. cxvii: 5—"They that sow in tears shall reap a revival of true religion."

Rev. Dr. Bellows, Unitarian, of the church of All-Souls, on "The Breath of Life," from John xiv: 2; Rev. Dr. Cheever, Congregationalist, on "The Word of God, the only true bulwark of Freedom," from Ps. cxxxviii: 2; Rev. Dr. Tyng, Episcopal, from Rev. xix: 1; Rev. Dr. Alexander, of the Old School Presbyterian church, on Fifth Avenue, from the passage in the 147th Psalm—"He maketh peace in thy borders;" Rev. Dr. Spring, at the "New Brick church," on the duty of perpetual thanksgiving, from Ps. xxiv: 1; Rev. Dr. Krebs, at Rutgers' Street church, from Rom. xi: 22; Rev. T. L. Cuyler, in the Market Street Reformed Dutch church, from Luke x: 37—"Go thou and do likewise;" Rev. Joel Parker, D.D., of the New School Presbyterian church, from Ps. cxlv: 15; Rev. Dr. Burdard, of the same denomination, on "The Mission of the Pilgrim Fathers of New England," from Deut. vi: 20-23; Rev. Dr. Hutton, of the Reformed Dutch church, from Ps. cxlvii: 20; and Rev. Henry Ward Beecher, from Phil. iv: 1, 4. To many will be added discourses by the Jewish Rabbis, Raphael and Fischell.

In speaking of Mr. Beecher, the reporter of the Times administers a terrible rebuke, and says most probably unintentional. He says, "In his prayer before the sermon, Mr. Beecher had preached most eloquently upon sea reasons for thanksgiving." Now, this preaching in prayer is altogether inappropriate; it has no warrant either in nature or Scripture, and is entirely subversive of the very object of prayer. And yet how often is the devout worshipper pained at hearing ministers and others pray at things and people, instead of praying to God.

The movement in favor of admitting Laymen, on equal terms with ministers, to the legislative and judicial bodies of the Methodist Episcopal Church, still progresses. For this purpose, the publication of a small quarto single sheet has been commenced, by Messrs. Barber and Oliver, well known laymen, members of that Church in this city, called the Laymen's Advocate. The object of the paper is to advocate, in a temperate, judicious, and lawful way, the proposed change in the government of that Church.

PHILADELPHIA. Thanksgiving was observed very generally, and without any outbreaks. The people of this city are rejoiced that the Last Rail has been laid on the Pittsburgh, Fort Wayne and Chicago Railroad, and that now they have a continuous line of railway to the heart of the great North-West.

The Medical Schools, as usual, are well filled; about fifteen hundred students are in attendance. For their benefit a daily prayer meeting has been started; and five hundred of the students were present at the first meeting.

Rev. Dr. Stork, of the Lutheran Church, has been called to the Presidency of a College at Newberry, S. C. It is supposed that he will accept the appointment. The whole Lutheran Church in the United States is estimated at one hundred and twenty-five thousand communicants; two thousand churches; and one thousand two hundred ministers. They are confined principally to the middle and Western States, although they have a few congregations in New England and in the Southern States. In some of the churches in Pennsylvania, the German language is still used.

At the Quarterly Meeting of the Presbyterian Historical Society, Dr. Van Rensselaer in the chair, the Rev. J. M. Willson was appointed to prepare a History of the Reformed Presbyterian Church in Philadel-

phia; and the Rev. Thomas H. Beveridge one of the First United Presbyterian Church—both papers to be read at the next meeting of this Committee.

The following appointments were made for addresses to be delivered before the next meetings of the several Assemblies and Synods:

The Rev. J. P. Stearns, D.D., before the General Assembly to meet in Wilmington, Delaware; the Rev. S. M. Hopkins, D.D., before the Reformed Presbyterian Church, to be held in Philadelphia; the Rev. J. P. Smart his alternate, the Rev. J. M. Willson before the Reformed Presbyterian Synod, to meet in Allegheny, Pa.; the Rev. J. W. Sloan his alternate, the Rev. J. P. Smart his alternate, the Rev. T. G. Guthrie, D.D., before the Assembly of the United Presbyterian Church, to be held in Philadelphia; the Rev. T. G. Guthrie, D.D., his alternate.

The library of this Society is, for the present, in the Rooms of the Presbyterian Board of Publication, and any books, pamphlets, or discourses, relating to any of the Presbyterian bodies of this country, will be thankfully received by the librarian, Samuel Agnew, Esq.

The New Presbyterian Church Enterprise, in North-Broad Street, promises well. In aid of its funds, an arrangement has been made for a course of lectures from Dr. Bethune, of Brooklyn Heights, and other distinguished lecturers.

For the Presbyterian Banner and Advocate. Convention at Saltsburg. REV. D. McKINNEY, D.D.—Dear Sir:—At your request, I send you a brief account of the Convention which met in the Presbyterian church of Saltsburg, on the 27th ult. There were present twenty-five ministers, fifty-five elders and other private members, together with very many members of the various Evangelical Churches. Seven denominations were represented, viz: Presbyterians, United Presbyterians, Lutherans, German Reformed, Methodists, Baptists, and Wesleyans. The Convention continued in session, with brief intervals, till 10 o'clock on Thursday evening. The church was crowded to its utmost capacity, more than one thousand persons being in attendance. A spirit of harmony and brotherly kindness characterized all the proceedings, while all seemed to feel that it was good to be there. The following topics were discussed, (all of the ministers present, and some of the elders, participating, viz: 1. The nature and importance of a revival of religion.

2. Proper means must be employed, in a revival, if we would enjoy a revival. 3. The relation in which prayer stands to a revival of true religion. 4. Fasting, as a means of revival. 5. Alms giving and works of beneficence. 6. Patient waiting for God. 7. Religious conversation. 8. Protracted religious exercises. 9. Dependence on the Holy Spirit for success.

10. What are the leading characteristics of the present extensive revival of religion? 11. What are the great practical duties devolving on Christians of all denominations in view of God's dealings with the Church and with the world, at the present time? 12. What are the duties of the different Evangelical denominations toward each other, in view of this great and glorious work?

13. Are closest family religion indispensable, if we would enjoy a continued revival in our own hearts, and witness the triumphs of grace in others? The following rules were suggested by the Committee:

1st. That each Chairman shall appoint his successor for the next meeting. 2. The following hours shall be observed: The Convention will adjourn at 12 M., and 4 and 9 P. M., and meet at 9 A. M., 4 and 6 P. M.

The discussion was connected with singing and prayer, a large proportion of the time being occupied with these latter exercises. At the close of the Convention, all seemed only to realize "how good and how pleasant it is for brethren to dwell in unity," but to look forward with joyful anticipations to the day when we shall see eye to eye; with the voice together shall we sing, and there shall be one fold and one Shepherd.

From the Presbyterian of November 20th, 1888. Dr. Happersett's Resignation. PHILADELPHIA, Oct. 11, 1888. To the Board of Domestic Missions, of the General Assembly of the Presbyterian Church in the United States of America.

DEAR BROTHERS:—The time has now come, when, in my judgment, it is due to me that I should lay upon your table my resignation, as Associate Secretary of this Board. It is also due to you, and to the friends of this Board every where, as well as to our whole Church, that I should here state a few facts, and the particular reasons which now prompt this action.

To me it is a source of gratitude, that in the inception and progress of the painful controversy relating to this office, I have had no part nor lot, save that of being the innocent subject of unprovoked attack. From the beginning I determined to study the things that make for peace, and beyond what was due to self respect, to suffer and wait, rather than say or do any thing which might in any way injure this beloved Board. That I have reason to complain of the time and manner in which this subject was introduced, and that it be introduced into the General Assembly, I believe, almost universally admitted. Previous to that time, not a whisper or intimation ever reached my ear from those sources, whatever the one Secretary was sufficient to conduct the operations of this Board. I am assured by almost all the members of the Executive Committee and Board, that no such action as the resignation, as Associate Secretary of this Board, is also due to you, and to the friends of this Board every where, as well as to our whole Church, that I should here state a few facts, and the particular reasons which now prompt this action.

To me it is a source of gratitude, that in the inception and progress of the painful controversy relating