

From Rev. Allen H. Brown

1870.

1880.

DECENNIAL SERMON

OF THE

PRESBYTERY OF LEHIGH.

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OF THE
PRESBYTERY OF LEHIGH

DELIVERED BY

REV. WALLACE RADCLIFFE,

In Presbytery at Easton, Pa., September 8th, 1880.

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“Upon an instrument of ten strings will I sing praises unto Thee.”

Ps. 144: 9.

One string is monotonous. One tone is expressionless. There must be a concord of sweet sounds. The drum cannot render *La Marseillaise*, and the Hallelujah Chorus in the oratorio of the Messiah must swell through the compass of all loud-voiced instruments and all sweet-toned voices ere it rises the majestic anthem of jubilant redemption and accepted praise. The diapason of human life swells from many strings, and every tone is full of music now touched by the Master's hand and now jarred by the hand all sulphurous and black; sometimes with strains of martial music and sometimes the penitential prayer, here a psalm and there a jeremiad, waked by a passing breath of a neighbor's sorrow or swept by the whirlwind of passion, now in concord and now in jangling dissonance, its tones make up throughout the years the Psalm of Life, complete, accordant and accepted.

Ten years have elapsed, the first decade, in the life of this Presbytery. Ten is the number of completion. And so we gather up these years one by one—chords that have given each its sound of joy and sorrow, of triumph and trial, of duty and despair, of prayer and progress, of penitence and praise, responsive to the Master's touch—and to-night we frame them with golden memory into a harp of solemn sound, and upon our instrument of ten strings praise the Lord.

Before the reunion of the Old and New School Presbyterian Churches the territory now occupied by this Presbytery was included in the territories of the Presbyteries of Philadelphia, Philadelphia Central, Philadelphia Second, Philadelphia Third, Philadelphia Fourth, Luzerne and Newton. Upon the consummation of the reunion the reconstruction of necessity obliterated old lines of separation, and ministers and churches found themselves suddenly in unfamiliar surroundings and companionships.

The Presbytery of Lehigh was constituted by the Synod of Philadelphia, June 22d, 1870, to consist of the ministers and churches of the Presbyterian Church in the counties of Berks,

Lehigh, Northampton, Monroe, Carbon, Schuylkill, and that portion of Luzerne lying south of the Wilkesbarre Mountain, and was ordered to meet on Thursday, June 23d, 1870, at 8½ o'clock A. M., in the Spring Garden Presbyterian Church, Philadelphia, and Rev. J. R. Eckard, D.D., or in his absence, the oldest minister present was ordered to act as Moderator until a Moderator be chosen. Agreeably to order, the Presbytery met at the time and place designated, and in the absence of Rev. J. R. Eckard, D.D., Rev. John White acted as Moderator. The Presbytery thus constituted was entrusted with a wide and beautiful domain, bounded by the Delaware river of classic memory and the gently-flowing Schuylkill, whilst through its center in picturesque beauty ran the romantic Lehigh, its hills rich in mineral resources of coal and iron and slate, and its valleys fertile, beautiful and prosperous, with a population of about 380,000 stable, thrifty and industrious, a fair proportion of whose consecrated strength and wealth they might justly expect to win for Christ and Presbyterianism. Among the churches thus committed to their charge were some which boasted of hoary years and noble lineage. Early in the eighteenth century, a number of the Scotch-Irish formed what was long known as the "Irish Settlement" upon a tract of land at the Forks of the Delaware now known as Allen Township. Of course, where a Scotch-Irishman goes he carries his Presbyterianism with him. He cannot get away from it. And he does not want to get away from it. It is in his blood. You may exhaust your ingenuity in seeking to hide, to change, or to confuse his religious views. You may cover him with robes and adorn him with crosses and perfume him with incense; but even as you look you will see gradually from him outward robe and cross and incense assuming a bluish tinge, and at last you will find him standing in the midst of it all with unmoved countenance, ready to ask the first comer be he priest or prelate, "What is the chief end of man?" These Scotch-Irish carried their church with them. They were even attracted thither because of the favor to their religious principles shown by the proprietary, Hon. William Allen. They carried the gospel into the wilderness. Without official authority it is gene-

rally accepted as the fact that the Settlement Church was organized by the Presbytery of Philadelphia under the ministry of Rev. Eleazer Wales, as early as 1731, and that the original elder was one Thomas Craig. From this humble beginning, for more than one hundred and forty years the descendants of these devout and self-denying men have been maintaining and propagating the faith of their fathers and giving forth an operative and lasting influence for Presbyterianism. Their records glisten with the memories of such ministrations as those of Gilbert Tennent and David Brainerd, and their present life gives promise of rich blessings still in store for the descendants of the men who wept under the hazel bushes as their eager hearts drank in the burning words of Brainerd. May we may not all wish for this patriarch among us in the words of that old version with which in the olden time your forests often rang:

“ And in old age when others fade,
They fruit still forth shall bring,
They shall be fat and full of sap
And aye be flourishing.”

Almost of similar age is the modest little church of Shawnee, in the Delaware Valley. As early as 1750, there stood the “old stone meeting house,” used at first by different denominations; but finally becoming the exclusive home of the Presbyterian Church, and enjoying the missionary labors of Tennent, Lyon, Schenck and others. It is to be regretted that the quaint old building of historic interest and precious memory has not been preserved from the iconoclasm of modern taste. But the organization is still vital, crippled indeed by emigration and the changed conditions of modern life; but proud of her record and faithful in her lot.

It is also worthy of note that the first house of worship within the present bounds of the Presbytery was built in 1731, by Mr. Daniel Brodhead. Its site is near the west end of the Iron Bridge, between Stroudsburg and East Stroudsburg, and was intended as a preaching station for the Moravian missionaries on their journeys north.

It is specially to be held in grateful remembrance that the early history of Presbyterianism in all this region is inti-

mately associated with the prayers and faithful labors of David Brainerd, who appearing here in 1744 as a congregational licentiate but was subsequently ordained as a Presbyterian minister and missionary to the Indians seems literally to have fulfilled Scripture as he "went everywhere preaching the word," kindling heavenly fires in human hearts upon all these hills and along these valleys that have burned throughout these years and glowed and deepened and under God will not go out.

Upon the organization of the Presbytery it consisted of thirty-four churches and thirty-seven ministers, of whom five have died, and of the remainder, fourteen are still in the Presbytery.

The list of Moderators in the last decade is as follows:

REV. JOHN WHITE, by appointment of Synod, constituted the Presbytery of Lehigh, June 23d, 1870.

REV. J. R. ECKARD, D.D., June 23, 1870.

" E. J. NEWLIN, D.D., September 13th, 1870.

" W. H. DINSMORE, April 18th, 1871.

" J. W. WOOD, D.D., September 26th, 1871.

" D. S. BANKS, April 16th, 1872.

" W. C. CATTELL, D.D., LL.D., September 17th, 1872.

" WALLACE RADCLIFFE, April 15th, 1873.

" DANIEL DERUELLE, September 16th, 1873.

" FRANK E. MILLER, April 21st, 1874.

" JACOB WEIDMAN, September 15th, 1874.

" JACOB BELVILLE, D.D., April 20th, 1875.

" EDSALL FERRIER, September 21st, 1875.

" G. W. SMILEY, D.D., April 18th, 1876.

" C. EARLE, September 19th, 1876.

" SAMUEL W. KNIPE, April 17th, 1877.

" JAMES A. LITTLE, September 18th, 1877.

" ROBERT M. WALLACE, D.D., April 16th, 1878.

" J. W. WOOD, D.D., September 17th, 1878.

" A. D. MOORE, April 15th, 1879.

" ANDREW TULLY, September 16th, 1879.

" JAMES ROBINSON, April 20th, 1880.

" S. HENRY BELL, September 14th, 1880.

The stated Clerks have been as follows:

REV. J. BELVILLE, D.D., June 23d, 1870, to September 17th, 1872.

" J. ALLEN MAXWELL, September 17th, 1872, to March 20th, 1874.

" W. S. C. WEBSTER, April 23d, 1874, to September 22d, 1875.

" FRANK E. MILLER, September 22d, 1875, to present time.

COMPARATIVE SUMMARY.

	1870.	1880.
No. of Ministers, - - - - -	39	39
“ Churches, - - - - -	38	41
“ Licentiates, - - - - -	2	5
“ Candidates, - - - - -	4	5
“ Communicants, - - - - -	3,540	4,844
		gained 1,304
“ S. S. Membership, - - - - -	5,509	6,806
		gained 1,297

ADDED TO THE COMMUNION.

Upon Profession of Faith, - - - - -	2,895
Upon Certificate, - - - - -	1,480
	<hr/> 4,375
Largest number converted in a single year, - - -	458, in 1876.
Smallest number converted in a single year, - - -	218, in 1877.
Adults baptized, - - - - -	374
Infants baptized, - - - - -	2,642
Smallest number of infant baptisms in a single year, - - -	226, in 1879.

MONEYS CONTRIBUTED.

Home Missions, - - - - -	\$32,104
Foreign Missions, - - - - -	24,836
Education, - - - - -	18,093
Publication, - - - - -	3,875
Church Erection, - - - - -	10,401
Ministerial Relief, - - - - -	9,832
Freedmen, - - - - -	3,228
Sustentation, - - - - -	1,969
General Assembly, - - - - -	2,606
Congregational, - - - - -	599,566
Miscellaneous, - - - - -	60,040
	<hr/>
Total, - - - - -	\$766,550

How bald the mere narration of figures! Who shall interpret them in the language of ministerial experience? They mean prayer, sacrifice, anxiety, strength spent for naught, hope hanging in the balance, and unrecognized labor built upon unseen promises. But they also mean a good conscience, men redeemed, progress, the edifying of the body of Christ, the joy of angels and divine approval.

We note:

1. *Comparatively Small Advance.*

In ten years the number of ministers has not been at all increased. The churches have an increase of three. A gain of thirteen hundred and four in communicants and of twelve hundred and ninety-seven in sabbath school membership is not a large return for so much labor. Neither does the addition of two thousand eight hundred and ninety-five upon profession of faith seem an encouraging return for ten years' work by thirty-nine ministers and forty-one churches.

The explanation of course can, in part, be found in the element of population to which we are so largely called. The Pennsylvania German does not take kindly to Presbyterianism. He has his own religious traditions and associations. He thinks Luther was a better and a jollier man than Calvin. He likes to sing "Ein Feste Berg." He is conservative. Originally occupying only a portion of our territory he has advanced and multiplied until the smoke of his pipe enwreathes and beclouds us from the Schuylkill to the Delaware, and looking through the encompassing fog we seem to "see men like trees walking." They are not responsive to because unfamiliar with our methods of belief and Christian work. They find satisfaction and congeniality in old and traditionary forms of church life. Their methods impress not only themselves but by reason of their numbers the communities in which they live, so that we find ourselves greatly limited to the natural growth of our own households and the occasional immigration from communities of English origin. But out of this there is cause for gratulation. Our influence is not measured by the members visibly added to our communion. The history of our fellowship vindicates the power of our impression. We have preached a simple faith as opposed to sacramentarianism, a consistent life as opposed to formalism, the perpetuity of the Fourth Commandment as opposed to laxity of Sabbath observance, the virtue of temperance and the duty of benevolence, and the positiveness of our convictions is declaring its success in the lives even of those who refuse to recognize the influence.

2. *The Effect of Special Revival Effort.*

The largest number of converts in any one year of the decade was in 1876, when our churches shared in the great awakening which in that year blessed the whole country. In the following year—1877—we had the smallest increase of the decade; nor has any year since shown that result which might legitimately, under other circumstances, be expected. Unusual exhaustion succeeds unusual activity. The sovereignty of divine operations must not be disputed. Neither the word nor the spirit of God is bound. The wind bloweth where it listeth. Yet there is here a suggestion that our most healthful and permanent results may be expected in the more faithful use of the ordinary means of grace, that the most hopeful method of evangelistic effort is the constant consecration of all our educational appliances in the household the sabbath school and the congregation so that the generations may grow into the knowledge of God and of His Son Jesus Christ, that the highest Christian life is not spasmodic or eclectic or dependent upon occasional stimulants, but through all the years breathes and pulsates with the unbroken and augmenting inflow of the spirit of Christ and outflow of the energy of Christ.

3. *Neglect of Infant Baptism.*

We reject the superstition which invests the external ordinance with saving efficacy and imparts to a few drops of water the regenerating power of the Holy Spirit. As strenuously do we resent the rationalism which accepts it as but an empty ceremony, beautiful but useless, an element of church order but destitute of spiritual significance or blessing. Yet it is to us a sign and seal of the covenant of grace. There is a holy and reverent use of this sacrament enjoined of God and most intimately identified with the edifying of the body of Christ. It carries within it the promise of spiritual benefit to the worthy receiving. The standards of our church declare that "by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time."

They further declare that it is "a great sin to contemn or neglect this ordinance." When in the presence of this duty and promise christian parents despise the opportunities of grace it is not to be expected that they will secure the benefits of grace. The fulfillment of the promise implies faithfulness in both parties of the covenant. As we would retain our households unbroken in the christian hope and in the love of our Presbyterian order, I commend a quickened interest in this neglected ordinance. Restore its dignity. Let it not be an occasion of merry-making, but of reverent worship and solemn vows. It is a sacrament equally with that of the Lord's Supper. Let its usual observance be in the solemnities of the Sabbath and of the great congregation. And thus exalting the family and not the individual as the unit in the divine covenant, and honoring the ordinance of God's house, our sons will be as plants grown up in their youth, our daughters as corner-stones polished after the similitude of a palace.

4. *A Low Plane of Christian Beneficence.*

The figures seem large, but are dwarfed in the presence of individual responsibility. It is a pleasant thing to say we have contributed seven hundred and sixty-six thousand five hundred and fifty dollars. But that is only a contribution each year of eleven dollars and twenty cents per member. And omitting the contributions to congregational and local purposes, it leaves a yearly contribution for benevolent and missionary activities of one dollar and fifty cents per member. We neglect our stewardship. We forget the obligation of the tithe. We presume upon the grace of God. "Except your righteousness shall *exceed* the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of Heaven." If this strict rule is still in force may God have mercy upon the Presbytery of Lehigh! For who is there in all our churches whose righteousness exceeds that of him who even out of his poverty gave one-tenth, two-tenths and even three-tenths in worship and benevolence!

The solution of the question of Christian beneficence is the problem of the hour. Its application carries within it the assurance of perennial revival and constant growth. Let no man

pray for the outpouring of the Spirit until he is ready with the required condition of favor. God has built the channel along which He has assured the constant flow of divine blessing. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Malachi iii., 10. In most of our prayer-meetings we hear only the last half of the verse. But God has joined the two together. He does not bless absolutely and arbitrarily. Divine grace is made to wait upon human gift. "Prove me me now herewith, saith the Lord of hosts." Who will accept the challenge?

Other material progress is worthy of grateful mention, in the erection of new churches, the refitting and enlarging of others, and in the payment of church debts. The most notable being: In 1870, at Bangor, a neat and commodious church building was finished sufficiently for comfortable occupancy; at Bath, a new and beautiful church building was erected; and at Weaversville the old building was repaired. In 1871 the neat church building in South Bethlehem was built. In 1872 the attractive chapel upon College Hill was built for the use of Lafayette College. In 1873 was built the church building at Audenried. Also in this year the church debt upon the Presbyterian church of Stroudsburch was liquidated, mainly through the efforts of one man—Elder John Malven—poor in this world, but rich in faith. In 1876 the Presbyterian church at Slatington was dedicated. In 1878 were erected the Musgrave Chapel and parsonage in connection with the Presbyterian church of Bethlehem. In 1879 the elegant and spacious edifice of the First Presbyterian church of Pottsville, erected at a cost of over \$50,000, was dedicated free of debt. In 1880 the First Presbyterian church of Easton refitted and beautified their church building at a cost of \$8,500. In this year also was given the bequest of \$2,000 by Squires Hagerman, of Portland, for the building of a Presbyterian church in that place. During the decade the Presbyterian church of Hokendaqua was completed and all debt upon its hillside sanctuary liquidated. Among these should also be

mentioned the refitting of the Presbyterian churches of Allentown, Tamaqua and Mahanoy City.

It is the boast of our Presbyterianism that as the patron of learning she is ever ready to extend to it her fostering care. The academy and the church go together in the Presbyterian idea. This record would be incomplete without mention of Lafayette College, beautiful for situation, famous and prosperous, founded in prayer and built for the glory of Christ, a Christian college which recognizes the Word of God and the Assembly's Catechism, and which has already been a stream of gladdening to the city of God. We cheerfully congratulate her on her munificent patrons, on her swelling roll of alumni, on her advancing steps to higher attainments, and we sympathize in any troubles with which she may be perplexed and wish her a happy deliverance.

A christian college within Presbyterial limits is a benediction, an incalculable blessing, in its thousand influences of culture and conservatism. Especially in this day when materialism and rationalism are claiming to themselves the alliance of thought and culture it is our special gratulation that we have in our midst an institution of large and widening promise whose learning is devout, whose culture is conscientious, whose science is religious, and whose religion is Presbyterian. The past decade has been eventful in munificent donations and multiplication of friends and patrons, the erection of beautiful and well-appointed buildings, the increased array of efficient teachers, and even out of the ashes of Pardee Hall enlargement and endurance. We congratulate her upon her past so full of divine favor and worldly success, we assure her of our tenderest sympathy in every adversity, and invoke for her an Abrahamic blessing of generations yet unborn which shall rise up to call her blessed.

In olden times Moses was commanded to make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet. Cunning work of cherubim was there and loops of blue and taches of blue—a beautiful work. But this beauty was hidden. The covering of goats' hair presented an unattractive if not unsightly object to the beholder. Yet within was all this

beauty enclosing the ark of the covenant and upon it abode the glory of the Shekinah.

These ten years may seem rude and unattractive as the covering of goats' hair, but into them have gone our richest gifts and labors, prayers and hopes and heavenly aspirations, doctrines—the loops of blue, loves—the taches of gold, and upon them the tracings ungraceful oftimes and vague of an obedience like that of the cherubim, and bearing within the sprinkling of that blood that maketh intercession and the abiding glory of the indwelling Spirit.

It remains to call the roll of those elders—teaching and ruling—who having obtained a good report through faith have entered into rest.

Rev. E. J. Richards, D. D., after a pastorate of twenty-five years in the First Presbyterian church of Reading, Pa., died March 25th, 1872. The marble tablet in the church, written by one of his devoted members, contains his most fitting tribute: “Distinguished for his talents, high literary culture and ardent piety. Earnest and faithful as a minister of the gospel, bearing with him at all times a deep sense of the responsibilities of his sacred office, his spotless life, dignity of manners, tenderness of heart, and christian charity toward all men, secured for him in an eminent degree not only the love and attachment of his own people but the confidence and esteem of the entire community which recognized in him a leading mind and mourned his departure as a public loss.”

Rev. John White died at Tamaqua, April 21st, 1880. For forty-five years he gave the full powers of his body and mind to the preaching of the gospel, standing in his lot and serving faithfully, with strong conviction and unusual zeal in the humbler works of the ministry, lowly of mind and unaffected, faithful and earnest, and then after eight years of enforced silence and patience the summons came and he fell on sleep.

Rev. Andrew Tully died April 5th, 1880, at Portland, Pa. A preacher able and scriptural, a pastor watchful and industrious, kind and attentive, he gave himself very earnestly through most of his ministerial life to the missionary work of

the Presbyteries to which he belonged with painstaking and sacrifice, and in the midst of his work he was not for God took him.

Elder James M'Keen died at Easton, Pa., on July 29th, 1871. Of the sturdy Scotch-Irish stock so fruitful for Presbyterianism, he by his courage, zeal and liberality advanced in his community with unusual individual effort its literary and religious activities, and died in the full strength of his manhood and usefulness in the eldership of the Brainerd Presbyterian church.

Elder William M. Baird died at Reading, Pa., on October 19th, 1872. For many years an honored member of the christian community and a useful elder of the First Presbyterian church of that city.

Elder James Kennedy, for more than fifty years an elder in Allen Township Presbyterian church, bearing the remarkable record that for forty-five years he was present at every meeting of session save two—faithful, intelligent, courteous, liberal, an ardent lover of our faith, died November 19th, 1872, universally esteemed and honored in his community.

Prof. James H. Coffin was long identified with the interests of science and particularly with Lafayette College as Professor of Mathematics and Astronomy, gaining a wide reputation, particularly by his investigations in meteorology. He died February 6th, 1873, leaving a heritage of unswerving fidelity to his Master and to every trust committed to him, meek, courteous, gentle, conscientious, untiring, faithful, an Israelite indeed in whom was no guile, of blessed memory and holy example.

Elder Theodore H. Green, a beloved and faithful ruler in Hokendauqua Presbyterian church, was a man of transparent christian character, loyal and true-hearted to his pastor and to all the interests of Zion. He died March 15th, 1874, universally lamented, leaving behind him the fragrant memory of innumerable kindnesses and self-sacrificing devotedness.

Elder Stephen Harris was a man of singularly pure and elevated christian character combined with unusual intelligence, business capacity and power of influencing men. He was born May 23d, 1834, in Great Valley, Chester county, Pa. His profession of mining and civil engineering brought him in his

young manhood to Pottsville, Pa., where he immediately united with the First Presbyterian church and of which in 1869 he was ordained an elder. In that capacity he served the church with great acceptance and usefulness until March 10th, 1874, when he was instantly killed upon a railroad track whilst engaged in the duties of his profession. He was as a christian calm and undemonstrative but practical, earnest and devoted. Though active in labors unusually demanding the interests of the kingdom were first in his thoughts, affections and aims. Though taken away before the building of the present edifice of his church he was largely instrumental in its commencement and his influence was powerfully felt until its completion. His memory is still an example and a stimulus.

Elder Peter F. Eilenberger was born at Shawnee, Monroe county, Pa., May 30th, 1815, and died at Easton, Pa., May 25th, 1874. The son of pious Lutheran parents in his boyhood he was religiously trained, and in his early manhood he was admitted to the communion of the Presbyterian church of Upper Mt. Bethel. He entered the First church of Easton by certificate in 1850, was elected a ruling elder in 1860, and superintendent of the sabbath school in 1865, the duties of which offices he performed until his death. As a member of the church he was consistent in walk and conversation; as a superintendent he was active and energetic; as a ruling elder he sincerely received and adopted the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, and studied the peace, unity and purity of the church.

Elder James Melick Andrews was born at Uniontown, Warren county, N. J., January 15th, 1830; died May 16th, 1876. He was admitted to membership in the First church, Easton, on profession of faith, October 5th, 1850, and ordained a ruling elder February 17th, 1867. His walk and conversation were ever consistent with his christian profession. He was especially devoted to the sabbath school, rendering it efficient aid by generous donations and untiring, zealous labor.

Elder Charles Sitgreaves united with the First church, Easton, Pa., by profession of faith, March 22d, 1837; was ordained a ruling elder March 17th, 1847; died March 16th, 1878.

He was a man prominent in political and business circles, maintaining in all his various offices and trusts an unsullied reputation. His life was pure, his deportment gentle, his faith abiding in the lively oracles of truth which God committed to his care as office bearer of His house. The memory of his faithful, efficient service and consistent walk bring to us the sure pledge of his high calling and heavenly inheritance.

Elder Hiram Fry died in Reading, Pa., September 30th, 1878, who for more than fifty years was ruling elder and superintendent of the sabbath school in the Washington Street (colored) Presbyterian church, Reading, Pa., a man of prayer and of the Holy Ghost, whose humble life was made beautiful by the simplicity and earnestness of his faith, whose love for the church inspired him to unremitting labor and self-denial, who carried the church upon his heart and watched for souls with pastoral solicitude, and who won and kept for himself and for his church the respect and confidence of all who knew him.

Elder John Hutchinson was born December 1st, 1805, was ordained a ruling elder in the Bangor Presbyterian church at the time of its organization June 14th, 1870, and died September 13th, 1879, an enthusiastic Presbyterian, a faithful elder and devoted christian.

Elder Thomas Duggan died at Audenried on July 3d, 1880. He is commended by his associates as a man of real nobility and sincere piety, faithful and intelligent in the duties of his office.

The toll of the bell brings gloom and sadness. One by one our companions fall from our side and our first impression is the chill of arrested work and the despair of sorrow. Whilst a valiant captain led his army of crusaders toward the assault upon Jerusalem tidings were brought him that his beloved and only son was dead. The halt, the tear, the stricken heart, and then turning to his followers he cried: "My son is dead, but Christ lives. Forward!" The companions in arms, the brethren beloved and cherished, fall and will fall, often will the tidings come and the dead roll shall lengthen and one day your name and mine shall be there; loves will be severed and hearts will break. Men change but truth is eternal. Men die but Christ lives. Forward! forward! with that same banner, "In

hoc signo vinces," until our Jerusalem has been wrested from the hands of the infidel, until along these streams and in all these homes there shall remain not one heart unsubdued, not one life unconfessing, when from every hill-top the cross shall glisten in the sun and every valley shall be vocal with praise of Him whose right it is to reign.

