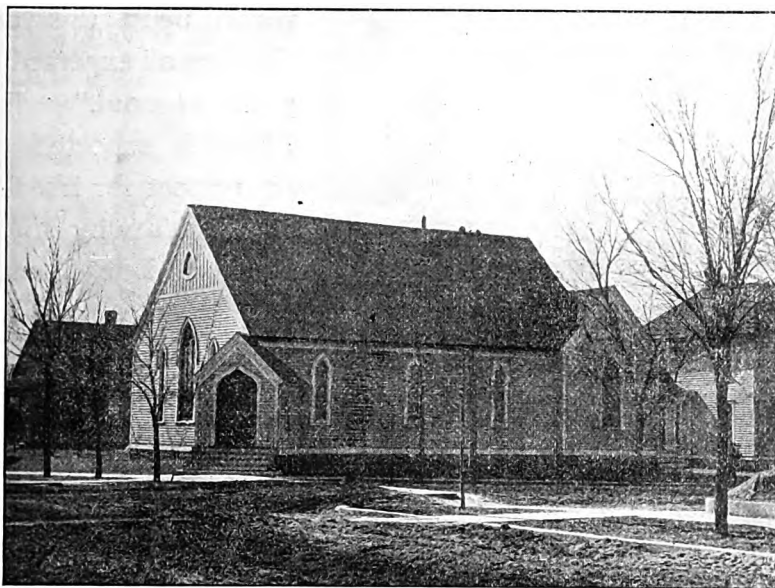


HERALD AND PRESBYTER

Vol. LXXII, No. 18.

MAY 2, 1906.



BOHEMIAN
PRESBYTERIAN CHURCH,
CEDAR RAPIDS, IOWA.

REV. VACLAV HLAVATY,
Pastor.

IT is a pleasant and encouraging fact that some of our sturdiest and best citizens and Presbyterians are found among those who have been recent comers to our country. It, therefore, gives us especial pleasure to have, as an object lesson emphasizing this fact, the pictures of pastor and church building of the Fourth, or Bohemian, Presbyterian Church of Cedar Rapids, Iowa.

The church has at present nearly three hundred members, and, although their church building is plain in appearance, it is the center of fervent Christian life and service rendered heartily to Jesus Christ, and the work is growing at a most encouraging rate.

The pastor was born in Bohemia, and graduated from Kolin Gymnasium in 1885. After studying theology in Edinburgh, Scotland, and in Vienna, he was licensed in 1890 in the Reformed Church of Bohemia. Coming to this country, he was ordained in 1891, and installed by the Presbytery of Cedar Rapids in the church where he has been the successful and beloved pastor for fifteen years.



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Herald and Presbyter

A PRESBYTERIAN WEEKLY PAPER.

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"MY OWN CHURCH."

Each individual Christian owes special duties and is under special obligations to his own Church. In order to be a member of Christ's visible Church upon earth he must have his membership in some particular place, and to this particular organization he is bound by very peculiar and personal ties. This is his visible bond of union with the kingdom of Christ upon earth, and he who has regard for the directions of the Lord and the judgment of Christian people will not fail to be thus attached to some local and particular church which will be, in a very peculiar sense, his own church home.

Of course, his duties do not end here. The Church is a world evangelizing institution, and each individual member is under obligation to do his own share in leading the whole world to Christ. But he will do this not apart from the Church, but by taking his place in the Church and working along with his fellow-Christians by means of the well-organized agencies and operations of the Church.

The soldier who belongs to the army and is fighting for the life and honor of his country will be found to belong to some particular corps and division and brigade and regiment and company. If his particular membership can not be thus located, it is some evidence that he is not so patriotic as he would have supposed and is, certainly, not in a position to accomplish anything worth speaking of for his country. He who would be useful in defense of his country as a soldier must be in order and not a mere soldier of fortune, and he who would serve Christ on earth must be a member of his visible Church, which he himself has organized.

We sometimes meet some one who says: "Oh, I do not belong to any particular Church. I belong to all of them. I love them all. I go to any of them just as it happens." Of course, it is evident that such a person does nothing for the cause in any real way. Even if he has even professed Christ, he is at present in an unattached relation in which he is doing nothing worth while, and doing nothing that amounts to anything in building up the Church or leading souls to salvation.

The one who is a good citizen or a genuine patriot or philanthropist, will be not the less, but all the more so by having his own home, his own family and his own particular circle of loved ones to whom his inmost life and affections are anchored. From this center he radiates in his love and life, taking an interest around the whole horizon wherever he may touch and help human interests. So the Christian has his own Church home where he is most active and diligent in his personal efforts for Christ and souls. From this center he exerts his influence in every well ordered

and organized effort through which he may work for the evangelization and well-being of the world.

Of course, when one speaks of his own Church, he does not mean anything like proprietorship, for he knows it is the Church of Christ, and that he is only a member in it. But he does mean that it is the Church to which he individually belongs, where he finds his home, and in which he is permitted to live and labor, doing good and receiving good, to the glory of God, and for usefulness in the world. Here he gives as God prospers him. Here he bears testimony to his belief in the truth of the Gospel. Here he teaches, prays, and does his part in the activities of the Church of Christ. Here he is known, by a well-ordered life, as a consistent follower of the Master.

It is a great privilege to be even a humble member of the Church of Christ. It is a duty, also, so plain that no one who regards the will of Christ can think of neglecting it. It is a joy and a blessing, also, to have a place and a part in the work of leading the world to Christ, and each one should thus participate and thank God for the privilege.

TWO HUNDRED YEARS.

The organization of the first Presbytery of the Presbyterian Church in Philadelphia, in 1706, by Rev. Francis Makemie, the pioneer Presbyterian minister in this country, and others, was celebrated in the First Presbyterian Church of Philadelphia, on Tuesday, April 24, with interesting and appropriate exercises. Historical addresses were made, and an effort was made to set before the people of the city and country the main facts in regard to the founding of our venerable Church on these shores.

This was not the beginning of Presbyterianism here, however, for a number of churches had been organized during the latter part of the preceding century, in Maryland, and in the neighborhood of New York and Philadelphia, but it was not until 1706, or two hundred years ago, that they were brought together into a presbytery. From this time the work grew by the organization of other churches and presbyteries until a Synod was organized in 1717. The Synod developed into the General Assembly in 1788, just previous to the adoption of the Constitution of the United States and the election of Washington as the first President. Rev. Dr. John Witherspoon, a signer of the Declaration of Independence, and one of the influential factors in the preparation of the Constitution, was the Convener of the General Assembly.

The presbytery organized two hundred years ago, was the first organized denominational body in the American colonies to exist independently of European control. But Presbyterians always had strong faith

morning and the evening, and through all the labors of the day, a perpetual incense of adoration, and of petition. It contains the sum of the deepest wants of the human race, in its fears and hopes, its anguish and thankfulness; it is laden with sighs, with tears, with penitence; the broken heart, the bruised spirit, the stifled murmur, the ardent hope, the haunting fear, the mother's darling wish, the child's simple prayer; all the burdens of the soul, all wants and desires, nowhere else uttered, meet together in that sound of many voices which ascends into the ear of the Lord God of Hosts. And mingled with all these cravings and utterances in one other voice, one other prayer, their symphony, their melody, their accord—deeper than all these, tenderer than all these, mightier than all these—the tones of One who knows us better than we know ourselves, and who loves us better than we love ourselves—and who brings all these myriad fragile petitions into one prevalent intercession, purified by his own holiness, and the hal- lowing power of his work."

Newton, Kan.

THE BLESSINGS OF HEAD-WINDS.

BY REV. THEODORE L. CUYLER, D.D.

The worst calamity that could befall us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose nothing but smooth seas, and fair winds, and full cargoes and "quick trips," and safe harbors. God is wiser than we are, and he no more consults us than I consult my grape vines when I send a gardener to prune off the surplus branches.

When Christ directed his disciples to cross the lake of Galilee on a certain night, he did not give them the control of the weather. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or a surlier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are just now passing through storms of trouble and enveloped by the darkness of a mysterious Providence. They are learning the *blessings of head-winds*.

(1) Prosperity breeds self-conceit, both in a Christian and a church and in a nation. We take to ourselves the credit. When we are "hard up," we are apt to call upon God for what we want; when we have got it, we are equally apt to set it down to our own skill or our own industry and seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, the skill of their officers and the liberality of their contributions. When the children of Israel had things to their liking, they forgot God and turned idolaters; when calamities overtook them, they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is *self-direction*. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and sends a stiff gale into our faces for our chastisement and correction. Whom he *loveth*, he chasteneth; the stiff-

necked and rebellious he allows to go on the rocks.

(2) Head-winds strengthen the sinews and develop character. Nearly every American who has attained to the highest mark of honor and usefulness was "seasoned" in his boyhood by sharp adversity. As Joseph was prepared by a pit and a prison for the Premiership of Egypt, so Abraham Lincoln was educated for his high calling by splitting rails and eating the tonic bread of poverty. If he had been born in a brown stone mansion instead of a log cabin, history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. Silver spoons and soft raiment are turning too many of our young men into wretched *pulp*. Smooth seas and gentle breezes never make a sailor.

This same truth applies to all the spiritual experiences of God's people. The great purpose of our heavenly Father in this school-life on earth is to develop godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials; knowing that the trying of your faith worketh patience." Afflictions often come upon bad people as the just retributions of their sins; but God often sends them upon good people, in order to make them still better. That hard rowing in the night storm on Galilee proved the disciples' pluck, and gave some fiber to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrims and bloody Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is concealed amid rich summer foliage, but stands out in all its beauty when wintry winds have stripped the trees bare, so I find that many of my flock show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for *gold*, not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him. Ah, brethren, I suspect that when, in another world, we examine the chart of our voyagings, we shall discover that the head-winds—trying and disagreeable as they were at the time—gave us the most headway towards heaven.

(3) The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father while he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest. "*It is I; be of good cheer; be not afraid!*" As soon as he sets foot in the boat, the tornado dies into a calm. Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome

him into your vessel. No craft ever founded with Christ on board. No struggling soul, no afflicted Christian, no sorely tried church has ever gone down when once the Son of God has come to their relief. Jesus can pilot you through. The fiercest head-winds and the angriest waves obey his voice; and so he will bring you at last into your desired haven.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey thy will
When thou sayest to them, 'Be still!'
Wondrous Sovereign of the sea,
Jesus, Savior, pilot me!"
Brooklyn, N. Y.

APPEAL FROM SAN FRANCISCO FOR AN EMERGENCY FUND TO AID THE SUFFERING PRESBYTERIAN CHURCHES AND INSTITUTIONS IN CALIFORNIA.

To the Members of the Presbyterian Churches:

Dear Brethren—In our hour of need we appeal to you to help us.

There are to-day in San Francisco and the vicinity many churches whose buildings have been wrecked and burned, whose congregations are impoverished, homeless, and, in some cases, hopelessly scattered, whose ministers are penniless. Among these are the First Church, San Francisco; Mizpah Church, San Francisco; Franklin Street Church, San Francisco, all of which are burned. Santa Rosa Church is wrecked by earthquake; and many others are in the same condition, of which we know as yet only from rumor. Besides these every church in the four Presbyteries of San Francisco, Oakland, San Jose and Benicia, through the destitution of its leading supporters, has been more or less impoverished. Some churches, such as Westminster, San Francisco, are facing certain bankruptcy unless they should speedily receive assistance from outside.

There are ministers to-day in California who do not possess five dollars in cash, and do not know where they are to obtain their next supply of money.

Add to this, the disaster has fallen upon our institutions. Our beautiful Seminary has suffered terribly. Montgomery Hall is badly injured; Scott Hall is a ruin; the endowment has largely gone up in smoke. Professors and students have suffered together.

The home of the Occidental Board of Foreign Missions is destroyed, and the fifty Chinese orphans, together with several Chinese Christian women, are now being cared for upon the grounds of the Seminary. They escaped with the clothing they wore, and a quilt or blanket apiece. All else has been lost. The Chinese Presbyterian Church is gone, as are also the homes of the leading members and supporters.

Indeed, no catalogue of losses can convey any adequate impression of the utter ruin of our Church's institutions around the Bay of San Francisco.

We need an immediate response to this appeal. It is not intended that this action should supersede that of any Board or committee. It is simply an appeal for immediate necessities. Remittances can be made direct to the treasurer of the committee, Rev. Lapsley A. McAfee, D.D., Berkeley, California.

Signed by the committee:
Edward A. Wicher, Professor of San

Francisco Theological Seminary, Chairman; Lapsley A. McAfee, pastor of First Church, Berkeley, Treasurer; Ernest E. Baker, pastor of First Church, Oakland; William Martin, pastor of Santa Rosa Church; Wm. Kirk Guthrie, pastor of First Church, San Francisco; Thornton B. Mills, pastor of Second Church, San Jose; Wm. B. Noble, Synodical Missionary for California; Warren H. Landon, Professor of San Francisco Theological Seminary; Thomas F. Day, Professor of San Francisco Theological Seminary; Mrs. C. S. Wright, President of Occidental Board of Foreign Missions; Miss Donaldina Cameron, Chinese Mission, San Francisco.

THE CHURCHES' VIEW.

BY MRS. MARY M'ORAE CULTEE.

The great earthquake of April 18 will pass into history as one of the leading events of California's stirring records. Secular papers have been filled with minute details of the devastation, death and suffering wrought by earthquake and fire, until the mind is wearied with trying to form even a faint conception of the horrors that have befallen the thousands who dwelt in this hitherto "Happy Valley."

All has not been dark, however. There has been much of brightness, and even through the gloom God's children have seen his face of love, and felt the touch of his guiding and protecting hand. Christian love and church unity have never been felt so strongly here as since these calamities have come to draw hearts closer, and with common interests and labors to weld the bonds of church fellowship. Creeds and denominational differences have been lost to view, the all-prevailing doctrine being "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The Trinity Episcopal and the Unitarian Churches, fronting on the main park of the city, have been used as relief headquarters and depots, from whence the work of caring for the destitute is systematically carried on. These buildings received comparatively little damage from the earthquake. The Jewish Synagogue has been made headquarters for the Labor Bureau, where committees of the various labor unions of the city have been making arrangements for city inspection, for providing work for the needy, and for regulating the price of labor, so that no exorbitant charges may be made.

Take it all in all, the churches of the city have come through the disaster fairly well. All are damaged more or less, and some are ruined entirely, but the majority have only a few repairs necessary to make them safe.

The First Presbyterian Church, Rev. H. H. McQuilken, pastor, is one of the heaviest losers. It was one of the oldest church buildings in the city, made of brick and stone, and supposed to be one of the most substantial edifices. It had recently been repaired and partially remodeled at considerable expense, and the congregation rejoiced in their improved arrangements. The earthquake tore away the entire tower, racked and shattered roof and walls, and almost ruined the structure, so that it is doubtful whether it can be repaired.

The Second Presbyterian Church, of which Rev. Dr. Thornton A. Mills is pastor, lost only a part of its plastering and two very small pieces from one of the stained-glass windows. Pastor and people expected to use the building for regular services last Sabbath, but the Police Commissioners ordered all churches closed for fear some unusual noise might start a panic. Quite a goodly congregation gathered upon the lawn in front of the church, and there held their regular service of prayer and praise, rejoicing in the general safety of its members.

One of the largest Catholic churches in

the city is a total wreck, and all the others suffered more or less damage. The large First Methodist Church is badly damaged. The new Gentella M. E. Church lost part of the brick facing from its tower, and the Southern M. E. suffered severely. The rulers of the Jewish Synagogue offered the use of their building for church services to the M. E. Church South.

Another exceedingly remarkable news item, printed in yesterday's issue of the San Francisco Call, is the cablegram that Japan is sending a hospital ship to the relief of San Francisco! Truly, this is the return of "bread cast upon the waters."

Last Sabbath church services were held in the parks, on the lawns of churches, in the yards and on the porches of private residences, and in the large tent skating rink. People had been brought face to face with God, and had received a foretaste of the Day of Destruction, and they were ready to fall upon their knees and to pray.

By next Sabbath many of us will be back in our own church homes, and after "the earthquake and the fire" we will be ready to hear, and—let us hope—to heed, "The still, small voice" of God.

San Jose, Cal.

OMAHA LETTER.

BY WALTER H. REYNOLDS.

The ladies of our churches are ministering daily to the refugees from San Francisco, who in their flight from the earthquake's desolations pass through Omaha on their way to various places east of here. Tents have been erected in the yard of the Union Station, and in them meals are served. The sick and exhausted are cared for in a hospital tent and clothing supplied to those who need it. Last Sabbath collections were taken in many of our churches for the relief of the destitute in San Francisco. Several carloads of emergency supplies have been sent.

The reports presented in the various annual meetings of congregations, of missionary societies, and of the presbytery are on the whole encouraging. The financial part seems to have been at least fairly well attended to, missionary interest has been promoted in some instances by the organization of Forward Movement Clubs, and in the presbytery 311 persons have been received into the church on confession of faith. In Omaha and suburbs alone 153 were thus received. This, which is an average of nearly ten per church in Omaha, is all too small a number, but none the less is an evidence of spiritual life. Around Easter time special meetings were held by Lowe Avenue and Westminster Churches.

Rev. John E. Spencer has been dismissed, at his request, from the Third Church, and is now settled at Albia, Ia., as pastor-elect.

Rev. Dr. R. L. Wheeler, of South Omaha, received word not long since that his father, Rev. Nathaniel M. Wheeler, of Red Creek, N. Y., had been called away after 86 years of life on earth, and over fifty years of pastoral service.

Just now our city is in the throes of municipal election excitement. The issue is momentous. The liquor power, which indeed knows no party, no country, and no God, save Mammon, is adroitly attempting, through various agencies, to win the unstable or to distract the unlearned so that they shall not thwart at the election its ancient policy of doing business in defiance of statutory laws humanely devised to mitigate somewhat the worst horrors of the trade. A series of able pamphlets has been written by Dr. T. V. Moore clearly setting forth the principles of civic righteousness applying to the present crisis.

The Ministerial Union has arranged with Dr. Torrey that he and Mr. Alexander hold meetings here for four weeks, beginning November 18.

Arbor Day was observed at Bellevue College April 23. The address was given by Dr. R. L. Wheeler, of South Omaha.

The Seminary Commencement Week begins Tuesday, May 1, with a reception given in honor of the graduating class. The Commencement address is to be given

by Dr. E. W. Work, of Colorado Springs. This youngest of the seminaries has already sent eighty ministers into the field. As predicted by the founders the larger portion of the output has gone to supply the needs of the Middle West. Sixteen States have each one or more of our men, and in India, Japan and Siam sons of Omaha are lifting up their voices as messengers of the Gospel. Of the men now enrolled in the regular classes one half are sons of ordained men. This half again may be divided into two equal parts, sons of ministers and sons of elders just balancing in the count. One student reports himself not as the son of an ordained man, but the grandson of two, both elders. This seminary is a successful training school for men for the field.

CHICAGO LETTER.

BY REV. CLARENCE G. REYNOLDS.

President McClure, of McCormick Theological Seminary, will not be nominated for moderator at Des Moines, for the reason that he, knowing he could not attend the General Assembly, would not permit himself to be elected a Commissioner. The General Assembly of 1907 may meet in Chicago. A committee has been appointed by presbytery to consider the advisability of urging the Assembly to come to this city. The committee consists of Rev. John Balcolm Shaw, D.D., of the Second Church; Rev. W. J. McCaughan, of the Third Church, and Elders T. G. McCulloh, of the Hyde Park Church, and A. E. Halsey, of the Church of the Covenant. The Young Men's Presbyterian Union of Chicago is arranging for a banquet to be given Tuesday evening, May 15, in honor of prominent General Assembly Commissioners, who will be special guests and will be expected to respond to toasts. This banquet will be at the Auditorium.

The various denominations have just concluded a ten days' series of shop meetings held from noon to about 12:30 o'clock. Five hundred churches were in this movement. Three hundred meetings were held, and 100,000 men heard the Gospel in sermon and song. There were many reached by the meetings, and it is believed the invitation from some of the employers to have shop meetings all the time will be accepted by the pastors of some of the churches. The best part of it is that men unacquainted with the English language have been reached. These meetings have been under the general management of Rev. Charles Stelzle, our Home Missions Board's representative, who is accomplishing a great deal of good in his line.

The Presbyterians of Chicago have decided that it is not expedient to make arrangements for evangelistic meetings under the leadership of Messrs. Torrey and Alexander. The time does not seem to be just now. Most of the other denominations considering the proposed union movement were not quite ready to go ahead at present.

During the past fiscal year thirty-four members have been added to the Eleventh Church, Rev. A. C. Mason, Ph.D., pastor. A communicants' class of boys and girls is now being prepared for public reception.

Twenty-four were recently received by the Brookline Church, Rev. E. B. Hubbell, D.D., pastor. The Second Church, Evanston, Rev. Stuart M. Campbell, D.D., pastor, has arranged for the payment of its \$4,000 indebtedness. The money was given Easter Sabbath. Fifteen members have been added to the South Chicago Church, Rev. A. G. Work, pastor. Fifteen have been added to the Kankakee Church, Rev. J. Finley Laverty, pastor. Six were received at the Bethany Church, Rev. C. A. Wilson, pastor.

The First Church of Joliet, of which your correspondent is pastor, had an enthusiastic annual meeting. There has been progress all along the line. Every bill is paid, and there is a snug surplus in the treasury. The membership of this church is now 472. Rev. W. T. Angus has been installed pastor of the Second Church of Joliet, with good prospects of success. Rev. John B. Shaw, D.D., preached the sermon;