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WEDNESDAY, AUG. 2, 1876.

WE CAN ACCOMMODATE THEM.

The following letter was received the other day by the Postmaster here and handed to D. D. Jones, Esq., to answer, which he did, inviting them to visit our town and see the many advantages which are offered here for such an establishment as they desire to erect and conduct. Should these gentlemen come here with the view expressed in their letter, we hope our citizens will give them a cordial welcome, and that landowners, with suitable sites, will be very moderate, as such an industry as this would add largely to the growth of our town, and be of incalculable value in stimulating our already flourishing business prospects. Slate is good, but the addition of some manufacturing interest of this kind would work wonders. If these gentlemen mean business, no means should be left undone to attract them this way. So far as location is concerned, no better can be found than we can furnish, with all the facilities they ask. In fact, Slatington is just the place for them, and we hope soon to see them prospecting here:

READING, PA., July 24th, 1876.
POSTMASTER, SLATINGTON, PA.—Dear Sir: A party in this city, who have had ten years experience in the business, are making arrangements to commence the manufacture of hardware, and are looking for a suitable place to locate their factory. Would you have the kindness to communicate to us as early as a day as possible whether an eligible site could be obtained in or near your town for such an establishment, and what encouragement the citizens would extend toward it. We should want a location where a railroad siding could be put in to haul coal, iron, &c.; where water could be obtained for steam purposes, with sufficient ground to put on several large buildings, leaving room for a yard to store coal, iron, lumber, &c. Should you not be able to attend to the above request will you please hand this to some citizen who would be likely to give us an early reply.
Yours, Respectfully,
L. & T.
Address, P. O. Box 245, Reading, Pa.

HISTORY OF THE PRESBYTERIAN CHURCH.

The following is the discourse delivered by Rev. Thos. M. Boyd on the history of the Presbyterian Church of this place, on Sunday, July 2d, 1876:

At the request of the Presbyterian Historical Society, each pastor is desired to prepare an historical sketch of the church over which he is placed. The first sabbath of July, 1876, is the time appointed for the reading of these and the taking up of collections for the purpose of building a fire-proof structure in which to keep the archives of the Church.

The Presbyterian Historical Society was organized at the meeting of the General Assembly of the Presbyterian Church in the United States of America, in the city of Charleston, South Carolina, in May, 1852. At the anniversary meeting of the Society held in the city of Buffalo, in May, 1854, some amendments were made in the constitution, chiefly with a view to secure the co-operation of all branches of the Presbyterian Church. These amendments were more definitely incorporated into the constitution at the anniversary meeting held in the city of Philadelphia, in May, 1856.

The Society aims at accomplishing the following objects:

- I. To collect the materials, manuscript, published or traditional, which serve to illustrate the history of the Presbyterian Church in the United States of America.
- II. To preserve these materials safe from danger, and accessible to all, at a location convenient for general reference.
- III. To promote the knowledge of the history thus collected and preserved. This will be done, in part, by the circulation of an annual report and address; by public meetings, held from time to time in different parts of the Church, at which papers on historical subjects may be read and discussed; and by the publication of such of the writings of the Presbyterian fathers, and of other historical memorials, as may be deemed expedient.

Following this order, we will speak first of the circumstances of the organization of the Presbyterian Church of Slatington. It is a matter of great regret that, in January, 1870, the books and records of the Church were destroyed, but from one of the original members we learn that it was organized by a committee from the second Presbyterian of Philadelphia, consisting of Rev. Dr. Gray, of Easton, and Rev. Leslie E. Brown, of the Allen Township Church, Northampton Co., Pa., ministers, and James Kennedy, of the last named church, ruling elder, in the year 1850 or 1851. It was organized in the Welsh Calvinistic Methodist Church. The organization consisted of thirteen members, with Robert McDowell and James Marshall as ruling elders, and W. S. Crosbie and W. Jones as Deacons. From its organization until 1855 there was no stated supply but occasional preaching. The corner-stone of the old church was laid in July, 1854, by the Rev. Dr. D. V. McLean, then President of Lafayette College, Easton, and was dedicated in February, 1855.

In the autumn of 1855 Rev. T. M. Adams, of New York, began supplying the pulpit and remained until 1857. During the year 1857 a call was extended to the Rev. A. G. Harned, of Summit Hill, Pa. Mr. Harned remained here about nine years. He was succeeded by the Rev. Geo. J. Porter, who preached here about two years, leaving September, 1860. In March, 1870, a call was extended to the Rev. John MacNaughtan, of New York. Having accepted the call he was ordained and installed April, 1870. In 1874 the old church being in need of repairs, it was decided by the congregation to build a new house of worship. The corner-stone of the new church was laid in 1874. October 1st, 1875, Mr. MacNaughtan resigned his charge. The congregation at present are without a regularly ordained pastor. They are supplied by Thomas M. Boyd, a student at the Theological Seminary at Princeton, N. J. The congregation are worshipping in the basement of the Church. The main audience room is rapidly approaching completion, and it is expected that the church will be dedicated in two or three weeks.

During the time of Mr. Porter's preaching here, Elders Anthony Long and Alexander Caskie, and deacons David McKenna and William Morgan, were elected and ordained to office.

In 1858 the number of communicants had increased from the original number to forty-five. During the autumn of this year, Elder McDowell visited the prayer-meeting held at Jayne's Hall, in Philadelphia, where so many precious meetings have been held. Upon returning he suggested to Mr. Harned that it would be well to have a meeting here. The meeting was begun and kept up for six weeks. Great interest was manifested in the subject of religion, and the result of the revival was an addition of thirteen to the membership.

During the time of Mr. MacNaughtan's preaching here there were added to the Church forty-six members, thirty on confession of their faith and sixteen by certificate.

In November, 1854, a Sunday School was started by Elder McDowell, consisting of six children. In 1855 this number had increased to two hundred and seventy-five. Since that time it has diminished, owing to the fact that churches of other denominations have been built, and many of the scholars have left to attend the schools belong to these churches. The school is now in a flourishing condition, consisting of about one hundred members. Regular contributions are made to the different Boards of the Church.

These are a few of the facts in connection with the history of this portion of the Master's vineyard, and as we look back over the history of this church, we have abundant reason for rejoicing. It is a source of joy to all God's people to know that His presence has been with them and that He has led by paths which they knew not. When the Children of Israel returned, after the Babylonian captivity, with great rejoicing, they laid the foundation of another temple in which to worship the living God. We read that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, King of Israel. And they sang together by course in praising and giving thanks unto the Lord, because he is good, for his mercy endureth forever toward Israel, and all the people shouted with a great shout when they praised the Lord because the foundation of the house of the Lord was laid. And says the prophet Isaiah, with reference to Zion, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.' " "When Christ arose as the son of righteousness, and in Him the day-spring from on high visited us, then the glory of the Lord was seen upon us, the glory as of the first-begotten of the father." And those who are illumined by this light are commanded to reflect it. Arise and shine with rays borrowed from it. The children of light ought to shine as lights in the world. If God's glory be seen upon us to our honor, we ought not only with our lips, but in our lives, to return the praise of it to his honor. Our Lord said to his disciples "ye are the light of the world; a city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." And said the Apostle to the Philippians, "Do all things without murmurings and disputings, that ye may be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." The goodness of our principles must be seen in our conduct, that men may be led to honor God, the author of all good. Consistent christian example is a great means of leading men in the way of salvation, and of promoting their highest good.

The gospel church is expressly called Zion and Jerusalem, and under that notion all believers are said to come to it. In contrasting the gracious character of the Christian dispensation with the severity of the Mosaic law, the Apostle says, Heb. 12: 18-24, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and quake. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels; to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 'God has taken up his gracious residence in the gospel church, which on that account is an emblem of heaven. There His people may find Him ruling, guiding, sanctifying, and comforting them; there he speaks to them by the gospel ministry; there they speak to him by prayer; and he hears them; there he trains them up for heaven, and gives them the earnest of their inheritance. These shall 'come to thy light and to the brightness of the rising.' " These have been attracted to join themselves to thee, by the light that shines upon thee." The light of the glorious gospel, which the Churches hold forth, in consequence of which they are called golden candlesticks. The gospel covenant is a new covenant, distinct from the covenant of works, and it is now under a new dispensation, distinct from that of the Old Testament. Christ is the Mediator of this new covenant. This covenant is ratified by the blood of Christ, sprinkled upon our consciences, as the blood of the sacrifice was sprinkled upon the altar and the sacrifice. It speaks to God in behalf of sinners; it pleads not for vengeance, as the blood of Abel did on him who shed it, but for mercy. It speaks pardon to sinners and peace to their souls. In coming to Mount Zion, believers come into heavenly places, and into a heavenly society. Those who by faith are joined to the gospel church are joined to the angels, and shall at length be like them, and equal with them. And it should be the aim of all Christians, not only to receive the Kingdom of God in their own hearts, but also to assist in the extending of it throughout the world. They have assumed different names, but they are marching under the same banner, and are led by the same glorious commander. We, as Presbyterians, are but one of the divisions of the mighty host who are marching to the New Jerusalem. And we, as an individual church, are but one of the vines of the Lord's planting. But we have reason to be glad in that we have been permitted to erect this beautiful temple for his worship, and our constant prayer should be, "O God of hosts, look down from heaven, and behold, and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for thyself."

Perhaps it would not, in these Centennial times, be inappropriate to consider the position which the Presbyterian church took during the Revolutionary struggle. The part taken by Presbyterians in the contest with the mother country was at the time often made a ground of reproach, and the connection between their efforts for the security of their religious liberty, and opposition to the oppressive measures of Parliament, was then distinctly seen. Mr. Gallowsay, a prominent advocate of the government, ascribed, in 1774, the revolt and revolution mainly to the action of the Presbyterian clergy and laity as early as 1761, when the proposition for a General Synod emanated for that purpose in Philadelphia. This was a great exaggeration and mistake, but it indicates the close connection between the civil and religious part of the controversy. The same writer describes the opponents of the government as an united faction of Congregationalists, Presbyterians, and Shugglers." Another writer of the same period says: "You will have discovered that I am no friend to Presbyterians, and that I fix all the blame of these extraordinary American proceedings upon them." He goes on, "Believe, sir, the Presbyterians have been the chief and principal instruments in all these flaming measures; and they always do and ever will act against government, from that restless and turbulent anti-monarchical spirit which has always distinguished them everywhere when they had, or by any means could assume power, however illegally."

As the indications of the coming conflict began to multiply, the Synod endeavored to prepare their people for the trial. Almost every year they appointed days for special prayer and fasting, and presented "the threatening aspect of public affairs" as one of the most prominent reasons of their observance. In 1775 the record on this subject is to the following effect: "The Synod considering the present alarming state of public affairs, do unanimously judge it their duty to call all the congregations under their care to solemn fasting, humiliation and prayer, and for this purpose appoint

the last Thursday of June next to be carefully and religiously observed. But as the Continental Congress are now sitting, who may probably appoint a fast for the same purpose, the Synod, from respect to that august body, and for greater harmony with other denominations, and for the greater public order, if the Congress shall appoint a day not above four weeks distant from the said last Thursday of June, order, that the congregations belonging to this Synod do keep the day appointed by Congress in obedience to this resolution; and if they appoint a day more distant, the Synod order both to be observed by all our Communion. The Synod also earnestly recommend it to all the Congregations under their care, to spend the afternoon of the last Thursday in every month in public solemn prayer to God, during the continuance of our present troubles." This recommendation of the observance of a day for prayer every month was frequently repeated during the war.

In this memorable year also the Synod addressed a long and excellent letter to the churches. It thus begins: "The Synod of New York and Philadelphia, being met at a time when public affairs wear so threatening an aspect, and when, unless God in his sovereign providence speedily prevent it, all the horrors of a civil war throughout this great continent are to be apprehended, were of the opinion that they could not discharge their duty to the numerous congregations under their care without addressing them at this important crisis. As the firm belief and habitual recollection of the power and presence of the living God ought at all times to possess the minds of real Christians, so in seasons of public calamity, when the Lord is known by the judgments which he executeth, it would be an ignorance or indifference highly criminal, not to look up to him with reverence, to implore his mercy by humble and fervent prayer, and if possible, prevent his vengeance by timely repentance. We do, therefore, brethren, beseech you, in the most earnest manner, to look beyond the immediate authors, either of your sufferings or fears, and to acknowledge the holiness and justice of the Almighty in the present visitation." The Synod then exhort the people to confession and repentance; reminding them that their prayers should be attended with a sincere purpose and thorough endeavor after personal and family reformation. "If thou prepare thine heart and stretch out thine hand toward him; if iniquity be in thine hands put it far away, and let not wickedness dwell in thy tabernacles."

As at the beginning, so also at the close of the war, the Synod directed a pastoral letter to their congregations expressing their sentiments in relation to the contest. In the letter written in 1783 they say: "We cannot help congratulating you on the general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of man kind. This has been visible in their conduct, and has been confessed by the complaints and resentment of the common enemy. Such a circumstance ought not only to afford us satisfaction on the review, as bringing credit to the body in general, but to increase our gratitude to God for the happy issue of the war. Had it been unsuccessful, we must have drunk deeply of the cup of suffering. Our burnt and wasted churches, and our plundered dwellings, in such places as fell under the power of our adversaries, are but an earnest of what we must have suffered had they finally prevailed."

"The Synod, therefore, request you to render thanks to Almighty God, for all his mercies, spiritual and temporal; and in a particular manner for establishing the independence of the United States of America. He is the supreme disposer, and to Him belongs the glory, the victory, and the majesty. We are persuaded you will easily recollect many circumstances in the course of the struggle which point out his special and signal interposition in our favor. Our most remarkable successes have generally been when things had just before worn the most unfavorable aspect. As at Trenton and Saratoga, at the beginning, in South Carolina and Virginia towards the end of the war." They specify, among other mercies, the assistance derived from France, and the happy selection of a commander-in-chief of the armies of the United States, who, in this important and difficult charge, has given universal satisfaction; who was alike acceptable to the citizen and the soldier, to the state in which he was born, and to every other on the continent; and whose character and influence, after so long service, are not only unimpaired, but augmented." These extracts are from "A history of the Presbyterian Church," written by Rev. Dr. Hodge, of Princeton, a name than whose none other is more honored in connection with American Presbyterianism. For more than half a century he has been connected with one of the principal Seminaries of our Church. A large part of the Presbyterian Clergy of the United States have sat at his feet for instruction. His valuable life is still spared, and he is still laboring for the glory of the Master, whom he has already served so faithfully.

We will close this address with an article entitled "The memorial stones of Presbyterianism," by Rev. Dr. Cuyler, of Brooklyn, one of our most successful pastors.

"The Centennial Year of the nation becomes a year for the scribes of Christ's Commonwealth to write up her records. Presbyterianism—not ashamed of her pedigree—opens the 'Family Bible,' with a renewing chisel. She cuts out afresh, on her old granite memorial, the name of Francis Makemie, who organized the first American Presbyterian one hundred and seventy years ago; and the name of John Rogers, the friend of Washington, and the Moderator of our first General Assembly. Presbyterianism dedicates, in the largest park on our Continent, a memorial to Witherspoon. She has her 'Ebenezers' in every state from Canada to the Golden Gate; on every one of them is inscribed 'Hitherto hath the Lord helped us.' So marvelously has He helped us, that the Presbyterian is to day the most powerful Protestant denomination in numbers, wealth, and spiritual influence, on the round globe! She is larger than the Lutheran in potency, and equal to it in numbers. She rates more forces than Wesleyan Methodism, or Episcopacy, or Baptist Independence, and is fully three times as numerous as Congregationalism. From the old oaken chair of Calvin, in Geneva, to the Dutch University of Leyden, and thence to Coligny, the Huguenot's tomb, and to John Knox's pulpit in Scotland; and thence to George Walker's monument in London-derry; from Ireland across the seas, and over the United States and Canada to the mission fields of China, Syria, and South Africa, stretches the electric chord which thrills to the watchword of Presbyterianism, 'Hitherto hath God helped us.' We love our sister denominations none the less because we love our dear old mother in the blue mantle all the more. Her garments may be dyed in blue, and fools may mock at the hue, but it is the same color with God's sky, and it is a fast color that never fades."

What treasures of history have Presbyterian pastors been transcribing for the archives of our Historical Society during the last thirty days! What annals will be unfolded on the first sabbath of July! Several churches have outgrown their hundred years. One of these century plants flourishes in the neighboring village of Jamaica, Long Island. Another one, over in Fifth Avenue, New York, is so bountiful a fruit bearer that it contributes \$100,000 a year to Presbyterian missions, foreign and domestic. In Rochester—whose streets were yet infested with tree-stumps in my early boyhood—one of our churches completes its half century with thirteen hundred members on its roll. There is a church yet 'in its teens' which numbers over fifteen hundred. American Presbyterianism rings a college-bell under Mount Lebanon! She scatters Arabic Bibles on the track of Moses and of Mahomed! She fights Confucius in China, and Buddha in Hindostan.

"Under one of her pulpits lie the bones of Whitfield. In her Macpeth at Princeton sleep Jonathan Edwards and Davies, and the Alexanders. Her memorial stones are graven over the names of the first-born written in heaven. This is a year when no man need be ashamed to float the old blue banner over his roof-tree, or from his church-spire."

OUR WASHINGTON LETTER.

WASHINGTON, D. C., July 26, 1876.

The Belknap impeachment trial has been dragging along by fits and starts, but is now virtually at an end. Although the verdict has not yet been given, the chances are greatly in favor of Belknap's acquittal. That he is guilty, no one pretends to doubt,