

## Miscellaneous.

On the 23rd day of July last, a General Presbyterian Council was held in London for the purpose of forming an Alliance of all the Presbyterian churches throughout the work. The terms of the Alliance are that any church organized on Presbyterian principles, holding the authority of the Scriptures in matters of faith and morals, and whose creed harmonizes with the consensus of the Reformed Confessions, is eligible. The Council will meet triennially. The constituency of the Council will consist of ministers and ruling elders, appointed by the churches forming the alliance. The Council is authorized to admit churches to the Alliance and entertain and consider topics suggested by the churches. The objects of the Council embrace the general interests of the Presbyterian community, especially where it is weak or persecuted. The Council will entertain all subjects connected with the work of evangelization, and will devote itself to combining church energies in great cities and destitute districts, and to training ministers. It will use the press and colportage, and devise the best method of opposing infidelity and Romanism. Its next meeting will be held in Edinburgh on the first Tuesday of July, 1876.

### John Steward, the Negro Preacher.

He was the founder of Missions in the Delaware Tribe. He became a christian hopefully while an ignorant and obscure laborer. He felt deeply impressed that it was his duty to call sinners to repentance. His mind was drawn toward the north-west, to labor among some people he knew not of. Like others, who went to the North for their liberty, he took a course across wildernesses, mountains and rivers, without compass or guide. He finally reached the Delaware Indians. He went into one of their cabins and seated himself. They did not of course understand his language, and felt him to be an intruder. They were making ready for an Indian dance, and soon commenced their orgies with such frantic zeal that at first poor Steward was terrified. At the close of the dance he began to sing, and when he ceased they wanted

him to sing more. He then spoke to them through an interpreter on the subject of religion.

At another feast he gave them a second discourse. He then gave notice that he would speak at the house of his interpreter. Only one old woman attended. But he preached as if hundreds were present. The next day two were there. His audiences increased. And he went from cabin to cabin, talking and singing and praying with the Indians. Soon large crowds flocked to his meetings; and so great was their concern for themselves that they neglected almost entirely their ordinary business. Several of the chiefs were converted, and become useful in christian work. The way was thus opened for *Missions* among the Delaware Indians. Hundreds were hopefully converted through the self-denying labors of John Steward.

Notice these facts: An ignorant, obscure man, without license, appointment or patrons, turns to Christ; leaves all that he loves, to go he knows not where, under the guidance of a strange impulse, to find some place where he could labor for Christ. He falls among the Indians. He does not know a word of their language. He is of a despised race, despised even by the Indians themselves. But the melody of his voice attracts them, charms them. The saintliness of his appearance affects them. At length his words and appeals thrill them. Souls crowd around him to learn the way to be saved. His ridiculing interpreter, who had wickedly protested against the message as he translated it, at last surrenders to Christ! His influence comes to be felt throughout the whole tribe; till gradually heathen habits one by one disappear, and the proprieties of the christian's life take their place.

Now what is this but the great power of God? Who chooses the things that are not to bring to naught the things that are? The history of christianity are replete with just such well authenticated facts and illustrations of its power. And do not facts such as these, and enough of them, lay the foundation for a spiritual science, which no skeptical theories can overthrow? Who will dare to say that song and prayer are lost as spiritual forces in the greater kingdom? Let doubters here analyze the simple history