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OUR HOME MISSIONARIES.

There are some things in the condition of this indispensable class of laborers in our church, which are not well considered by our people at large. That they are a class whose usefulness is second to no other, will be generally admitted. No one who is at all acquainted with the spiritual condition of our country, or who consults the future of our church, will dissent from the proposition that our home missionaries cannot be spared.

We wish that all were as ready to a practical assent to the point that, for their highest usefulness, they must be lifted out of those wearing anxieties and sufferings which, on any field, are clogs to ministerial efficiency. We have no laborers that are doing more; none that are accomplishing more; none who, in the average, have greater present success and none who are laying more solid foundations for the future. And yet we have none who, as a class, secure so little of the felt sympathy of the Church; none whose temporal support is so inadequate to their wants, and whose hearts are so often distracted amid their most solemn hours of work, by the clamor of the world at the door.

And why they, more than other laborers who are sustained by the Church at large? It is true our foreign missionaries are not supported upon anything more than a comfortable living scale, but up to that scale there is no deficiency in their temporal support. We are glad it is so, for it is no more than the honest requirement of justice. We rejoice that the churches have sufficient consideration for their needs; to enable the American Board to make its great army of faithful workers fairly comfortable in their homes, so far as the expenses of living are concerned. There come up from those homes no distressing accounts, of ministers whose best garments are thread-bare, and thin; whose time that ought to be given to study and pastoral work, must be employed in manual labor; who, from year year, have never a dollar to spare for a book or periodical, and whose wives, enfeebled by hardships, surrounded by a young and perhaps, sick family, and unable to pay for assistance, are toiling themselves down to death; and all this simply because they are set to do whole work on half a living.

Why is the like power withheld from our Home Missionary Committee? Why must it, when asked to appoint a new missionary, or to increase the appropriation to one suffering from poverty, pause and make a doubtful and sad survey of its means, and turn with so anxious inquiry to the prospect of its treasury for the incoming months? None feel a keener sympathy for those self-denying laborers than the Committee; none would be more glad than they to place them, in respect to temporal comfort, on a par with the foreign missionary; but how are they to do it? It is the requirement of honesty; but it is to our churches that this requirement addresses itself.

The slowness of our sensibilities under this requirement is more than ever shameful at such a time as this. Those who should aid in the support of our home missionary work, are living in the increased cost of living. We know it, as it affects ourselves, only too well. And we are purposely stupid, if we have failed to think of its bearing upon the men of whom we speak. We were not ignorant—or if we were, it was a willful ignorance—that in ordinary times, the living of many of them was below the standard of comfort, and that of some of them so far below it that the term suffering was only too well applied to it. What then must it be now? We are surprised that the question does not fly self-impelled, from church to church, and make itself heard as one of the loud calls upon the unexampled liberality of the times.

Our foreign missionaries are providentially exempted from having their living materially shortened by the enormous increase of prices here. They are in countries where, for the most part, a dollar will buy as much food, clothing and fuel, as it would five years ago. They receive from the Board at home their remittances in specie value, so that they are not made to suffer from the depreciation of the currency. This is right, and again we say we are glad of it. When the American Board found that this fair and just policy was requiring an enormous increase of contributions to its treasury, it sounded the tocsin, and the rally was prompt. The church marched up to the occasion, and not a foreign missionary was forced into the knowledge that a dollar now makes less than a half-dollar's show on the table, or in the wardrobe. Such at least we suppose was the fact. Why cannot our Home Missionary Committee be just as promptly enabled to do the same fair thing by the men who, at many a lone frontier post, have stationed themselves between the nation and its spiritual ruin? They feel deeply that it ought to be done, but how are they to do it? Why does not every pastor ask the question of his church, and why does not every session bend its will to secure a fitting answer?

We are not now advised as to what extent, if at all, our Committee has been enabled to increase appropriations in view of the increased expenses of living. But we have watched their monthly acknowledgements of contributions, and we are only too sure that stern necessity must have forced them often to say, no, when every Christian impulse within them cried out for a yes. What was done in this emergency for the missionaries of the American Board, was rightly done, and what is more, it was easily done. It only needed that people should give thought to the subject, and then face the responsibility. It was done, and no one has impoverished himself, or materially abridged his comforts. The same thing could be just as easily done for our home missionaries. The fullest requirements of the case would be met, and not a table, at home, be any leaner, or a single household comfort lopped off. We all know this; no one doubts it, why then is it not done? We ask it, not for generosity's sake, for the obligation for thanks is not theirs; but ours. They are doing a thousand times more for us, than we for them. To keep them out of reach of want is, but doing an honest work, and paying a fair debt of gratitude.

One word to the kind ladies of our congregations. From your fair hands goes many a heavy box of clothing to the soldiers of our Republic. It is the noble payment of a great debt. The men whom you thus help stand, with life in hand, between our country and political destruction. They deserve all you are doing for them—deserve it a thousand times over.

Our home missionaries are soldiers placed in the fore front of a deadlier war, with more awful issues at stake—the war between Romanism, Infidelity and Nothingness of Religious Character on the one side, and the great cause of Salvation on the other; for the possession of this broad and fair land. They stand where the conflicts of this war are most terrible, and where the soldier meets most of the sufferings and wants of the warfare. Forget not the soldier of the earthly warfare, but remember also the soldier of the cross—him, his wife, and their little ones. Get up in your church for him also a Ladies' Aid. Make up one box full for such work as the noble Christian Commission has taken in hand; but right beside it fill another box for the family of the warrior of Jesus, whom our church sent to the field, and who has nowhere else to look for these comforts. Christian ladies, send him a box. Let its contents be generous in amount, useful in kind, nice in quality, such as you would regard comfortable for your own selves, and your husbands, brothers or children. If you would know what is especially needed, or what kind of supplies would be most timely, drop a line to the office in New York, or to the Associate Secretary in Philadelphia, and we venture to promise you all the information you need.

RE-UNION.

We observe that a large number of the Synods and Presbyteries of the Old School branch of the church have, at their recent fall meetings, expressed a strong desire for our return to an ecclesiastical unity, and their pleasure in the existing tendencies in that direction. The Presbytery of Potomac, of which our venerable friend Dr. Tustin is the patriarch, speaks, as might be expected, in earnest terms.

Resolved, That, in our judgment, the signs of the times indicate that a large proportion of our people, especially the fathers and mothers in Israel, remembering the ancient glory of the Presbyterian Church, desire to witness the return of its former grandeur before they are called to transfer their membership from the Church militant on earth to the Church triumphant in heaven.

Resolved, That what has already been attained in the restoration of fraternal feeling and intercourse, between the two great branches of the Presbyterian Church, even though nothing more should be accomplished during the present generation, calls for an expression of devout gratitude to Him who is the fountain of all that is lovely and of good report.

The Miami Presbytery, at its late meeting in Granville, Ohio, gave unmistakable expression to its sentiments on this subject, in the following action:

Whereas, The General Assembly of our Church, sitting in Peoria in 1863, did by a formal resolution recommend that fraternal intercourse be cultivated, and assistance given, as between the ministers of our Church and the other (New School) branch, in their duties as ministers of the Church of Christ; and Whereas, our commissioners to the last General Assembly attended an informal meeting of ministers and elders, for the purpose of interchanging views upon the question of re-uniting the two bodies of the Presbyterian Church, at which meeting resolutions were passed, and commendations made in favor of further efforts to accomplish this blessed object; therefore be it

Resolved, 1. That the course of our commissioners be approved, and that Rev. Mr. Sovel, of the First Church of Springfield, and H. L. Brown, of the First Church of Dayton, be appointed as visiting delegates to the Dayton (New School) Presbytery at its next meeting, and there to express the fraternal feelings of this body towards the members of that Presbytery and Church, and to assure them of our desire to use all Christian efforts to re-unite our Churches under one constitution and government.

Resolved, 2. That this Presbytery respectfully request the Dayton (New School) Presbytery, if convenient, to hold its next meeting in Dayton, on the second Tuesday of April, (the day to which Miami Presbytery adjourns) that we may then enjoy fraternal and Christian intercourse, and thus prepare the way for re-union.

The Presbytery of Monmouth N. J. goes further, and steps upon the broader ground, which has already been proposed and urged in the *American Presbyterian* as a fair, and if judiciously sought, a probably feasible end.

An overture was sent to the Synod of New Jersey, asking that body to memorialize the General Assembly on the subject of a union in one body of all the orthodox branches of the Presbyterian Church in our country, who heartily accept the Westminster Confession and Catechism.

In the brief notice which we have seen of the proceedings of the Synod thus memorialized, we find only the following allusion to this overture:

A memorial was presented by the Presbytery of Monmouth, on the subject of the union of all the Orthodox Presbyterian Bodies, upon which resolutions of sympathy and co-operation were reported and adopted.

The subject was also before the Synod of Philadelphia (O. S.) at its late meeting in Lewistown, Pa. We are told that a proposal for a friendly convention of members of the two branches, in this region to forward the cause failed; but that resolutions expressive of kindly feeling toward it were cordially adopted. The editorial correspondence of *The Presbyterian* says:

The resolutions first proposed were considerably modified, and finally a substitute for them was submitted, which passed by a large majority. These resolutions are favorable to a union, and look to it as a desirable result; but do not distinctly specify any method by which it is to be attained, except by suggesting conference and prayer as means adapted to draw the hearts of ministers and people more closely together, and thus prepare both bodies for complete organic union. This result, however, was not reached, without decided and vigorous opposition, based upon publications referred to in

the debate; and it must be confessed, that the presence of such tracts as *Beaman on the Atonement*, and *Barnes on Justification*, on the Catalogue of the Board of Publication of the New-school Church, is a disagreeable fact, which the warmest advocates of re-union on our side would be glad to forget, inasmuch as it seems to give the sanction of the entire New-school branch of the Church to the doctrines therein taught.

Action on the subject was also taken by the Second Presbytery of Philadelphia as follows:

Whereas, The General Assemblies of the two branches into which the Presbyterian Church has been for twenty-five years divided, have recently established a system of correspondence with each other, and have initiated measures looking to a more intimate union; and whereas, in the judgment of the Presbytery, the perpetuation of the separation tends to the weakening of the influence of the Presbyterian portion of the Church of Christ; therefore,

Resolved, That while this Presbytery has undergone no change of sentiment in regard to the great issues involved in the original separation of the Church, we rejoice in the fact that the causes of the division have in a great measure passed away, and that we view with cordial approbation, and with gratitude to God, the growing spirit of fraternity and unity between the two branches of our Church.

Resolved, That as a Presbytery, we will hail with gratitude to God the time when, in the judgment of the General Assemblies of these Churches, the promise of harmonious, effective and permanent unity, is such as will justify an organic union.

Accepting with real pleasure these expressions of fraternity, and devoutly desiring their consummation in a compact Presbyterian unity, we cannot withhold our regret that our Second Presbytery brethren thought it necessary to interpose the proviso contained in the first four lines of the second of the above resolutions.

It might be all well enough divested of its unpleasant associations with the past. But there seems to be a chiming in with the tone of the last twenty-eight years—whether meant or not, a seeming to say our branch of the church, "We will be happy to receive you, but it must be under the protest that in all the great issues involved in the original separation, we were in the right and you were in the wrong. We have nothing to repent of, but regarding you as having repented and reformed, we once more accept an ecclesiastical union with you." No important interest could have suffered by leaving this unsaid; hence, if, as we are bound to believe, the Presbytery was cordial in its expression of grateful hope for a coming re-union, it could not have not considered the natural effect of the language used.

malignant as to ascribe to him an indirect, sinister, or dishonorable motive. He died having almost completed his three-score years and ten, with hands as pure from the taint of improper influences as an infant.

His usefulness was not, however, limited to his profession, or to the discharge of his official duties. He was a warm friend of education, and eminent as a fruit-grower and horticulturist in his State.

But that which specially won our regard for the man, was his bold, unflinching, unwavering loyalty to the country in these days of treason and rebellion. Former occasions had shown his decision and intrepidity. When the British fleet anchored off Annapolis, during the war of 1812, and a proposition was made by some prominent citizens to represent to the Admiral the defenceless condition of the town and ask that it be respected, as an unarmed place, young Brewer promptly aroused the indignation of the citizens in mass meeting against the proposed disgrace. Years after, at the risk of his own life, he rescued from the hands of an excited populace the supposed abolition emissary Torrey. The same spirit shone out in him at the outbreak of the rebellion. He fearlessly confronted and cowed certain notables, who were planning resistance to the landing of General Butler's troops, and demanding aid from Baltimore to re-enact at Annapolis the scenes of April 19th, 1861.

His house was opened wide to the brave men of Sherman's and Burnside's expeditions, as they embarked at Annapolis, for their descent upon the coasts of the Carolinas. As many as two hundred U. S. officers have been entertained at one time under his hospitable roof on these occasions.

His noble wife, in full sympathy with him, fell a martyr in the fall of 1862, to her untiring devotion to the sick and wounded heroes who crowded the hospitals after the imbecile Peninsular campaign of Gen. McClellan. Their ministrations are remembered with grateful affection by hundreds who were there cheered and comforted by their kindness.

Judge Brewer fell asleep in Jesus on the night of the 15th of October, in the 69th year of his age. His only regret was that he was not permitted to see the grave of the rebellion filled in before he was laid away with his fathers. The dead have fallen like the ripe leaves of autumn. A well spent life has closed with the rich glow of a serene setting, which argues a joyful and glorious resurrection.

CHRISTIAN UNION.

We have watched with some interest the way in which the projects about Christian Fellowship are received in different branches of the Church. Among the denominations, the Episcopal Church at first sight seems to be farthest removed from any such co-operation; and yet there are not wanting signs of a better state of feeling. A Christian Unity Society has been formed by them in the city of New York; and some of their prominent clergymen have taken and will take part in the series of sermons on this general subject. Dr. Cox, the Bishop Elect of Western New York, appeared at a Moravian Synod, and has lately preached a sermon at Dr. Budington's church in Brooklyn.

It was not to be expected that such movements would pass without notice and rebuke from the more strict members of this communion. The last number of the *American Quarterly Church Review* shows us what is to be their ground. It avows its astonishment at these novel events. It asks: "Has it come to this, that the Anglican Reformation in America has no higher claim to recognition; than that of a sect among sects, a corporation among the multiplying divisions of Christendom?" It says this cry for union is the popular cry of Rationalism in our day, and that "Sectarianism begins to tremble for its own existence." The true position of the Church is to stand aloof from all these movements, and "Amalgamation Societies" it has been receiving members from all other folds, who find that "order there reigns supreme." Not even among the Moravians can it find the true order, or anything that equals our Pentecostal Liturgy.

JUDGE BREWER, OF MARYLAND.

Just at the moment of her joy and exultation in her freedom from the foul blot that has so long stained her, es-catchoon, Maryland has been called to mourn the loss of two distinguished sons—Chief Justice Taney and the Hon. Nicholas Brewer, Judge of the Second Judicial Circuit of the State.

A special tribute is due to the memory of the latter, who has long commanded our respect and admiration for his personal worth, and intrepid, earnest loyalty. From his youth, the character of Judge Brewer was strongly marked. Warm and constant in his attachments, kind and considerate to all, yet firm and decided in his opinions, he was a man of unswerving integrity, fearless and true in every relation in life.

He was admitted to the Bar in his 19th year, and soon rose to prominence, many of the most important decisions of the courts of that day being pronounced in causes in which he appeared as counsel. In 1837 he was appointed to the Bench, where for more than a fourth of a century he administered justice with eminent usefulness and success. For much of this time he acted as Vice-Chancellor, and to the fore and authority of his decrees and orders in equity, the Maryland Reports bear most ample testimony. He was a learned, laborious, upright judge, a terror to evil-doers, and few magistrates have done more to restrain and punish crime in an age when there is far too much disposition to screen the guilty and apologize for wrong. Like most public men who deserve to have a friend, he may have had enemies, but there could never have been one so

There is, in short, only one way, and that a very sure one, by which the end of Christian unity can be gained—and it is set forth in this wise: "What hinders the return of those who have gone off from us, if they have found their error and desire to return? Have we not offered to receive them? Have we not treated them with forbearance and love? Have we returned blow for blow, or embittered them by angry controversy?" To which we might reply, Suppose we have not gone out from you, but you have gone out from us—which is probably the case with many among you. And have we not offered to receive you? Why will you not then return to us?

In the latter part of the article the writer, commenting on doctrinal differences, says: "It is notorious and beyond dispute—if it is disputed the proofs are at hand—that the Congregationalist body throughout the country, and to a large extent the *New-School Presbyterians*, have become deeply infected with the grossest Pelagianism, and with every form and shade of doctrinal impiety; and the corruption is developing and spreading continually."

Now, as far as the *New-School Presbyterians* are concerned, we pronounce this assertion an unmitigated slander. We "dispute" it, and demand the "proofs."

MINISTERIAL RELIEF FUND.

We are gratified to learn that the interest in this new institution of benevolence, established by our late General Assembly is steadily on the increase. Several Synods have already taken favorable action on the subject. At the recent meetings of the Synod of Pennsylvania, and of the Synod of New York and New Jersey, resolutions were passed commending this cause to all the churches, and calling for annual contributions to its treasury.

The Rev. Dr. Booth's Church, Mercer Street, New York, seems to have been the first to respond to the recommendation of its Synod, for on the Sabbath immediately following the meeting of that body, this church took up a collection of nearly fifteen hundred dollars for the Ministerial Relief Fund. (Of this sum, one thousand was given by James Boorman, and one hundred by John W. Quincy.)

This is a noble example, which we hope to see followed by many other instances of generosity. As the object of this fund is to aid faithful ministers, who are poor and disabled, and also to afford some relief to the widows and orphans of such as may have left indigent families, after having spent their lives in the service of the church it will doubtless commend itself to the sympathy of all persons who can appreciate the self-denying labors of hundreds of pastors, who have toiled through their ministry in feeble churches, unable to furnish them with a proper support.

Remittances can be sent to Rev. CHARLES BROWN, Secretary, 1334 Chestnut Street, or to JOHN C. FARR, Esq., Treasurer, 324 Chestnut Street, Philadelphia, Pa.

REV. HENRY H. JESSUP.

On Sabbath afternoon last, Mr. Jessup addressed an audience of over a thousand Sabbath School Children, assembled in Calvary Church, upon Syria, the field of his missionary labors. It was a farwelling occasion, as Mr. J. expects to leave New York for Beirut on Saturday next. The schools of the First, Third, Clinton Street, Tabor, North Broad Street, Logan Square, Olivet, and other churches were invited to participate in the services, and complied with the invitation to a large extent. The spacious audience chamber was thronged with the juvenile hearers, who listened with the most eager and delighted attention while Mr. Jessup, in his own graphic style, placed almost before the eyes of the children the country, the manners, the people, the animals, the mission schools of Syria; closing with a most affecting illustration of the character of Christ as the Good Shepherd, drawn from incidents of shepherd life in Syria, which fell under his observation. Mr. Jessup has left very deep impressions upon the minds of his young hearers, which may have an important bearing upon the future career of some of them; and which will certainly be kept in his labors long in their memories.