# THE AMERICAN PRESBYTERIAN

GENESEE EVANGELIST. A Beligious and Family Newspaper

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# American Aresbuterian.

THURSDAY, AUGUST 8, 1865.

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#### THE COUNTRY PARISH.

OUTPOSTS.

Church institutions are not for edification alone. They are to the sacramental host a means for efficiency. A congregation is sadly deficient in its estimate of the purposes of its organization, and its supplying itself with pastoral ministrations, when it is looking chiefly to the religious culture of its own pewholders and their families, or even others who happen to be in convenient distance to the sanctuary.

Somewhere, in the neighborhood of al most every rural parish, lies a district of manent incorporation of the material upon country, just far enough from any house of worship to leave the inhabitants without the incitement to church going, which is felt under the example and social influence of the neighborhood of a church, and yet just near enough to be within the grasp of a well-directed effort toward its evangelization. People are there who possess valuable traits of character, who have the grain, if they only had the grace, to become noble workers in Christian enterprises; but they are living outside of any established parochial beat, where, on the Sabbath morning, they never see the roads alive with worshippers on their way to the house of God, and rally slides off in a year or two. The city where no neighbor proposes to join them in a walk or ride thither. The Sabbath has for them almost no religious associations; they know it only as Sunday, which means little more than that it is not Monday or Tuesday, or any other of the "week- tax upon the pastor's strength, and this we days;" but nothing is more unthought of have mentioned as generally the only perthan its relation to religion, and the opportunity which it gives for divine worship. Simply because they feel themselves living a few miles away from religion, they feel themselves in practical isolation from it. There are others who, having undertaken The institutions of the gospel are within easy reach, but the neighborhood and social incitements lie in no such direction. As such things generally go, it is not probable they will step out of their way to go to the gospel. But a church, within fair working distance, can, without any charge upon the general benevolence of its denomination, or any material addition to its own home expenses, carry it to them.

The Methodist system of beating the bush, so long as it was worked according to the plan of its founders, was a capital one for such cases. It is a loss to the cause of Christian evangelization, that those glorious old pioneer days, when the term "travelling connection" had more than a technical meaning, have passed away. Our system is, however, sufficient for such localities. if the ministers and churches within reach of them accept, as a part of God's design in placing them where they are, the duty of a church extension on their own account, with their own sanctuary as the radiating point. The outpost system for a country parish is not a theoretical scheme. We know many places where it has been a successful experiment; places where the establishment of preaching out-stations has prize of ruin? What of apostolical preproved a feeder to the home congregation. and in some cases, the first step toward a new and influential church organization. We could name more than one country pastor who, casting about for some way of making his ministry more of a felt power in some years past the name of Arthur the church, has turned to some neglected district, secured the use of a school-house, invited people to assemble on afternoons of prince and a princely Christian in New the Sabbath, and cheerfully loaded himself York. He was an earnest anti-slavery with the extra duty of meeting them there, and preaching to them the great salvation. He has not always found the access ready or cheerful; has perhaps for long years | Christian enterprises generally. We see, toiled with no support but faith, and has in the New York papers, the notice of perhaps almost fainted during that reactionary season following the novelty of "having 23d ult., in the eightieth year of his age. meetings," when one and another drops away and slides back into his old Sunday habits. But Divine strength has sustained his inflexible purpose through this most rather conclude he has drifted from all the discouraging interval, until the time of the moorings of affection and etiquette, and is and this truth respecting it is what fur- following extract, which will show its reward of patience. This reward is a well not fit for the society of the delicate and nishes the largest amount of material for general spirit :-Christianized neighborhood, a recognized refined.

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# PHILADELPHIA, THURSDAY, AUGUST 3, 1865.

Sabbath, an appreciation of the afternoon service, and more or less cases in which people follow him to his church, and there become lively stones in that temple of the Lord.

The establishment of a Sabbath-school at the outset of such an effort, is generally the most powerful auxiliary to its results. In most cases this must, for a while, be carried men and women must be his helpers, and these failing, those who are older must renew enough of their youth for such service. Where the home material gives out, drafts for teachers can sometimes be made upon a-church the other side of the out-station. We have looked on with wonder to see how fast a well-worked Sabbath-school will make its way to the favor and love of the people of such a country district as we have described, and in how few years it will raise up for itself a corps of qualified and enthusiatic teachers, and secure from the people around a full provision for library and other expenses. Indeed, as regards all the affairs of a well-managed outpost, it requires often but a few years, with the smiles of the Divine Spirit, to reach the point where with the exception of the pastor's services, it ceases to be a burden, and becomes a positive helping power to the congregation organizing it. In this last feature, the case is more marked than that of a mission enterprise of a city church. The last generally looks forward to no perwhich it works into its own organism: the only blessing which, as an individual church, it expects from its labor, is the enlargement of the church general and the

noble blessedness of doing good. Another difference between the cases is that the country church can establish its outpost almost without pecuniary expense. The school-house, if granted at all, (and not in one case out of fifty will it be refused,) is given free of cost. There is in fact no call for money beyond that of supplying the Sabbath-school with working facilities, and as we have said, that genechurch establishes its mission at heavy expense-expense for building, for missionaries, and expense all around: more praise to them for it!

Of course the outpost system is a heavy it is a burden, and is one from which he may not hope for relief. There are pastors who cannot and should not undertake it. it, have obeyed an impulse beyond their strength, and whose congregations should insist upon their giving it up.

Still, unfashionable as our views are, we incline to the opinion that the ministry of our church are not, in the main, the delicate, sickly, and overworked race which they are sometimes supposed to be. We think that for promoting robustness and capacity for endurance, our vocation is above the average of the callings of life. There are some classes much sturdier and hardier for effort, and there are many that are feebler. Our contract with the parishes we serve may call for no such service as we propose. Preaching in the church, keeping an eye upon the families of the congregation, and attending now and then a funeral, may cover the whole claim of the parish to our services. But what of God's claim as ratified by us in our ordination vows-our contract with the Great Master we serve? What of the "Great Commission?" Are we doing our part under it while, because it is tiresome to preach so much, and is not in the contract, we leave fields within easy reach, and which might be fields of hope and salvation, to become the uncontested cept and example? Work is our calling.

"Servants, work while yet 'tis day; So I heard the Master say.

A GOOD MAN PASSED AWAY.-For Tappan has seldom appeared in print. Thirty years ago he was a merchant man, of what was then called the radical type, and was undaunted in spirit and liberal in his means in that direction. He was also a munificent patron of his death in New Haven, Conn., on the

WE do not admire the person who boasts he has no sensibility on any point; we

## THE INEXHAUSTIBLE THEME.

An article is just now taking the rounds of the papers, giving some statistics concerning the immense amount of sermon writing accomplished by individual preachers. In many cases it far exceeds the amount of authorship by the most prolific writer in any other line of literature whom the world can produce. In our own counon by foreign aid. The pastor's young try, for example, the late President Dwight wrote one thousand sermons in ten years. Rev. Dr. Gardiner Spring, preaching his fortieth anniversary discourse, stated that he had written four thousand sermons at full length. Rev. Joseph Lathrop, D.D., of West Springfield, Mass., besides six octavo volumes of printed sermons, left five thousand in manuscript—the latter estimated to be equal to two hundred and fifty. octavo volumes of ordinary size. These, it is true, are among the extreme cases of the amount of authorship by individual ministers; but the average extent of such authorship, if stated, would excite astonishment at the immense radiating power for interest which can be found dwelling in a single subject.

To make the view more impressive, let the reader consider the well known character of the productions of that class of sermonizers, of whom the divines above named are specimens. The four thousand sermons of Dr. Spring are not the turnings of a kaleidoscope containing a few brilliant pieces, so as to present them in a change of combinations, an effort for variety which, because it is but an effort, soon becomes an unbearable monotony. At the feet of preachers like him, or like one in our own city whom our readers generally will identify by this simple reference, there have sat men of the highest order of intelligence, whose interest could not have been secured for any length of time without such preaching as contains freshness of thought, and enlarges the scope of Christian knowledge. And yet, through all the best period of their lives for appreciating the edifying power of a gospel ministry, they have sat under the preaching of an individual minister, and heard from two to four thousand sermons from his lips, with no feeling that his sermons were becoming monotonous, or that the theme was approaching toward exhaustion. On the continty they have often retired from the public service with the feeling that there was yet much more to be said, and a richer spiritual development of thoughts just suggested.

Preachers there may have been, and doubtless have been, who soon exhaust their power to edify thinking minds. But in the face of the facts just named, their failure does not militate against the inexhaustibleness of the gospel as a theme of authorship. They fail either from natural incapacity, or from a want of that earnest interest in the subject which leads to earnest thought.

To see how much is involved in this view of the gospel as a theme, it must be remembered how very small is the compass in which its substantial truths are compressed. Men who have given their minds to other truths, such as belong to human science, or worldly knowledge, have sometimes been wonderfully prolific in authorship, or have perhaps spoken before audiences, and held them in rapt attention a thousand times. But they have swept the circle of the universe for their subjects; have in fact generally been inventive of subjects; have made a merit of regarding the particular truths in which they deal as progressive, and have consequently felt themselves independent of fixed boundaries of thought. We admit that this may be said of some divines in the church, and that they are only too surely indebted to it for their power of attraction; but we are now reasoning from other well known examples-those of men whose life long habit has been to confine their speculations within the limits of the truths settled by the words of Jesus and his apostles, and to make the gospel the central point of discourse, always preaching out of it, and preaching it. tend to draw their religion from nature, We challenge all history and all the living assert the incompatibility of the two sentiworld to produce the man whose known ments as ascribed to the Deity. They say, writings or orations on any subject below that of revealed religion, betray the power to hold the interest of an intelligent discipleship, week after week, from youth to tian philosopher, who vindicates the Scripold age, the auditory and the theme being tural view by a careful examination of the

always the same. The view is still more vivid, when we remember that these preachers have at command only a finished series of truthsa short and defined science which they may in this country as the author of the brilmake no effort to enlarge. On any other liant Commentary on Genesis. A late of science is allowable—is indeed true; | commentatory notice of the work, gives the | kept the faith." authorship, and for the interest which

authors and speakers are able to awaken | festation of the jealousy of his love. Only If they are prolific of thought and investigation in any given line of inquiry, it is not because of the inexhaustibleness of thought springing from a settled and defined truth; but it is the intrepidity of exploration for discoveries in unknown fields. For theories, they may sweep through the universe of fancies and conceivable possibilities, and for dogmas they may torture into service the logic of the ages.

But those wonderfully voluminous productions of ministerial authorship which have been mentioned, consist only of the exhibition of a finished science, embracing a series of truths so few and simple that in good round print any man may carry them in his breast pocket, and read them deliberately at a few sittings. They are all the gospel, and, as such, they are his whole range of thought. They are not his starting point for explorations into unknown divine science, but they are his limit of discovery, his absolute knowledge, and for him the bound of such knowledge, either as a learner or teacher. His whole liberty as a preacher of "Christ and him crucified," is to enlarge the understandings of men respecting these few truths, to present them in striking and convincing aspects, to reveal their goodness in severity and grace, to seek to win for them the approbation of the reason of men. and the cordial concurrence of their hearts, to exhibit their relations to human affairs and conduct, public or individual, and to bring home to the consciences of men their warnings and exhortations. In this work he may indeed draw upon the widest fields of history or ing in the Central Church. And he told science for analogies and illustrations, but all that he can teach is that finished gospel system, the whole truth in which can be read in a few hours.

A writer or speaker on some great human theme, straitened to such limits, would despair of permanently drawing freshness from it. But Christian divines have found interest of the gospel inexhaustible, as we have said, men of the highest order of mind have sat decades of years under the same ministry, and have felt themselves enriched by what they have heard, no less by the four thousandth sermon, than by the first.

There is but one way of accounting for considered merely as a statement of truths, entertainment awaited them in the future statements is, the truths which they dis-God; as themes of interest, and of contemplation in various lights, they have the boundlessness of the mind of their Divine author. The preacher is lost in this region of boundless thought, not so much in his discussions of the letter of the gospel as in the attempt to clothe its spirit in words. The former he might preach through; the latter is bringing men to "comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." The exhaustlessness of the gospel is not so much found in its scientific character, as in a susceptibility of use as a moral power in the world, and the adaptation of its spirit to every condition of mind. and every thing committed to human agents, relating to earth or to the world life. Like Paul he has fought with beasts, to come. In this lies one of the marked points of its distinction from any other one theme of authorship or discourse, one of the signatures of its real Divine origin. that thus employed, no man unless himself monotonous and dull, no generations of men, can pursue it to the point where its freshness is lost. The theme of the gospel is inexhaustible simply because it is the gospel "the glorious gospel of God."

# WRATH AND LOVE.

How closely these attributes may be as sociated in the highest measures and most perfect natures, appears in the Scripture delineations of the Divine character, especially in such a phrase as the "Wrath of the Lamb," Rev. 6, 16. Those who pre-"a God who feels anger is a God who does not love." We are glad to see that the subject has been taken in hand by a Chrisvarious eras in the history of Redemption, and by showing how they illustrate the doctrine of the Divine wrath. The writer is Prof. Delitzsch, of Erlangen, best known

by viewing it in this light, can we reconcile the two expressions:- God is love and Our God is a consuming fire!' Ab solute love asserts its exclusive right to the creature, by becoming a consuming fire to the creature which repels it. Fire shows how serious a thing love is. Holiness is the repellant principle in wrath, love the attractive, for wrath includes both. The former principle removes the enemy, the latter refuses to let him go, till he rends himself completely away. Because God loves his creature, therefore does he keenly feel its apostasy; this his feeling is Divine jealousy; because he is holy, he manifests his jealousy in act. In short, anger is not opposed to, but is an expression of love. God is angry because he loves. The goal of the Divine wrath in its various revelations of itself is the triumph of love over sin, whether by the restoration of the enemy to fellowship, or by the eternal exclusion of the sinner, who wilfully persists in his enmity to God.'

This, says the critic in the Bibliotheca Sacra, is one of the most beautiful and pregnant ideas of the newer school of theologians in Germany; and with some modifications needs vitally incorporating into our own theology.

## FROM OUR CORRESPONDING EDITOR.

DR. KING AMONG US.

We have been favored in our city this week with a visit from that venerable and veteran missionary of the American Board, Rev. Jonas King, D.D., of Athens, Greece. He addressed a large congregation on Sabbath morning in the First Presbyterian Church, and another on Wednesday evenus just what we wanted to know-he made just the sort of address almost universally most acceptable, and most profitable from a returned missionary. It was not a general discourse on the duty of benevolence, or on the interests of missions at large, or an argument for the fact that heathen have souls; but he told us what his own eyes had seen, what his ears had heard, and what he had himself experienced, in trying to make known the gospel in that classic but semi-heathen land.

Dr. King arrived in this country about twelve months since, after an absence of thirty-seven years. He first went out fortythree years ago, and was, for a short time, this. Short and simple as the gospel is, a missionary at Jerusalem. After revisiting this country he went again as missionary and perfect as the fact character of those to Greece. All this time he was a single man; but in 1829, in the Island of Tenos, close have their spring in the nature of he was married to a Greek wife. The ceremony was performed by Rev. Dr. Anderson, of the A. B. C. F. M., then on a visit to the Levant. The service was both in English and in Greek, and seems to have been well done, as it remains to this day. Mrs. King was with her husband in this place a stately, queenly looking woman. They have six children living, five daughters and one son; the daughters all married, one in St. Petersburgh, (Russia,) one in Constantinople, and three in this country,

thus widely separated. The doctor is now seventy-three years of age; looks feeble, and yet spoke vigorously, its roll the names of three ministers for and talks of returning to Athens very soon | the sin of disloyalty, basing its action, to resume his missionary labors. He has as was said at the time, upon authority already accomplished a great work, as the world well knows, and has led an eventful not at Ephesus, but at Athens. His great mission seems to have been to contend manfully for liberty to preach the gospel in the midst of the corruptions and superstitions of the Greek Church-another name for papacy, without the Pope. For this he has suffered persecutions, and stripes, and imprisonment; and for this has held his life almost in constant jeopardy from year to year for a quarter of a century. His courage and heroism for the truth are absolutely sublime; and it is for this that the friends of missions every where greet him with tokens of profound respect and grateful reverence. He was so welcomed in our city; and, after a week's stay with us, the Assembly struck from its rolls the Southhe left on Thursday morning for Niagara he left on Thursday morning for Niagara will consult the proceedings of the Assembly, Falls. He had never seen that wonder of he will find that the clause in the report of the world. After spending a few days there, and addressing the people on the Sabbath, he is to visit Buffalo and Cleveland, and possibly go still further West.

ELLINWOOD'S SERMONS.

A discourse, addressed to our returned soldiers, was preached by Rev. Dr. Ellinwood, in his church, on Sabbath evening, 25th of June, which is now published by request of a number of his parishioners. It is a word of commendation and welcome to those who have fought so nobly for our country's defence and salvation, founded on the words of Paul, "I have fought a good subject, the doctrine of the progressiveness number of the Bibliotheca Sacra, in a fight; I have finished my course; I have

> These words are applied, in a limited sense, to the good soldiers of the Republic, "The wrath of God, in act, is the maniand their brave deeds, steady and true, in this congregation.

The following discount on long advertisements, inserted for three months and upwards, is allowed:—Over 20 lines, 10 per cent off; over 50 lines, 20 per cent.; over 100 lines, 33% per cent. off.

while victory was so long coming, are justly commended; after which, good advice is offered for the future. They that fought so well to maintain the majesty of our Government, and the integrity of our Union, will be expected to do all other good things to maintain order, peace and prosperity within our borders. It is a valuable discourse, was well received by those who heard it, and is wisely put in a permanent form for further reading and future refer-

#### EAST BLOOMFIELD.

The people of this rich farming town are moving to build a monument to the honor of their fellow-citizens who have recently given their lives for the salvation of our country. It has been an intensely loyal and patriotic town; has contributed its full proportion, if not more, to the armies of the republic; and a large number have fallen in battle, or died in rebel prisons. The monument proposed is to cost some five or six thousand dollars.

#### SYRACUSE.

The good people of the First Church in Syracuse have been making a good move, paying off an old church debt of six thousand dollars, and adding five hundred dollars to the salary of their excellent and able pastor. In the same connection we may mention, that Rev. Dr. Canfield is seriously contemplating a trip to Europe. His plans are not yet matured, and may be modified by the inroads of a pestilence in the old world. It is well-known that the Doctor has battled manfully for many years against ill health, and has kept up, and been at work, while others would have died. Foreign travel, with six months or a year of rest, would manifestly do him

#### PERSONAL.

Dr. Shaw is rusticating at Clayville, Oneida County. The chief attraction to that quiet little place, we imagine, is the fact, that his son, Augustus C. Shaw, is there, the pastor of the Presbyterian Church, and so he spends the time near him. Dr. Chester, of Buffalo, is expected to supply the pulpit of the Brick Church next Sabbath, and Rev. Dr. March, of Philadelphia, through the month of August.

# TRUMANSBURGH.

Rev. A. M. Mann, D.D., has resigned the pastorate of the Presbyterian Church in Trumansburgh, and is going to Ithaca to reside. Fortunately, the Doctor is not dependent on the Ministerial Relief Committee, and may reside where he will.

# COOPERSTOWN.

Rev. Charles McHarg, late pastor of the Presbyterian Church in Irvington, near New York, is now supplying the pulpit of the Church in Coopertown; Rev. W. W. Newell, Jr., having left that place, and accepted a call to the Church at Wappinger's Fall's, New York. C. P. B. ROCHESTER, July 29, 1865.

How is This?—The Old School Pres bytery of Potomac recently struck from to that effect from the last General Assembly of that Church. The impression has been abroad that the Assembly last spring struck from its rolls the entire list of the Synods, Presbyteries, and ministers who seceded to form the new Southern church. We are greatly surprised on being told by a correspondent, in last week's Presbyterian, uncontradicted by the editor, that this impression is false, and that all these names are still on the roll as an integral part of the O. S. Presbyterian Church. Not having the Minutes, we cannot examine for ourselves, but give the statement in the Presbyte-

rian as follows:---MESSES. EDITORS:—Your respected correspondent "Hawkeye" accounts for the striking from the roll of the Presbytery of Potomac, the names of Messes. Bocock, Balch, and others, on the supposition that ern Presbyteries, Synods, &c. But if he the committee directing the striking off, was itself stricken out, thus leaving all the Southern churches, Presbyteries. and Synods, still on the Assembly's roll; and, of course, the names of these brethren of the Presbytery of Potomac, if "Hawkeye" gives their status correctly, must be still legally upon that Presbytery's roll, so far as any authority of the Assembly is concerned. R. L. S.

PRESBYTERIAL VISITATION.—We clip the following item from the account of the last meeting of the United Presbyterian Church's "First Presbytery of New York." If such is the usual habit of the Presbyteries of our U. P. brethren, they are an example which might be followed by our own connection, with the result of a vastly increased sympathy and reverence of the churches for the higher judicatories. The account says:—During the sittings of Presbytery, the congregation in whose bounds it met, was visited; and after a full examination, and faithful dealing with both pastor and people, Presbytery expressed its satisfaction with the state of things as found