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THE COUNTRY PARISH.

SOCIAL LIFE. II.

In a late and unfinished article on this subject, we spoke of the power of the Church, with its pastor, for moulding the social life of the country parish. We did not mean to have it understood that this is a power which should expend itself upon the class of social enjoyments then named. It has a higher and purely spiritual field for working, and one where great advantages may be derived from those conditions of the social element of which we have spoken, as peculiar to the country life. Great numbers are always to be found there who want *somebody to go*—somewhere where they can see somebody, and hear what is going on. And, as we before said, occasions which supply this want are not, as in the town, constantly obtruding themselves; but they must be gotten up by those who would enjoy them. We have spoken of the effect of this state of things upon social habits generally. We now add a few words concerning its effect in imparting to the people at large an interest in the public services of the church, particularly those which are special in their character.

As a general thing, in a country neighborhood, the church is the only permanent institution which opens up frequent assemblies for the whole people. Others, such as the lyceum, the political club, or some secret order, may be started; but all, except perhaps the last, have generally but a limited existence, and most of them offer opportunities for social enjoyment to only a select number of the community. The church alone remains, from generation to generation, an open assembly for the whole people, men and women, people of all ages and conditions of life, rich in its field of something of interest for each—the common platform of social life. Hence the whole community feels the sensation, when any thing of unusual interest is going forward in the church. In the city a religious movement in some particular church may become felt outside of the families of the congregation; but, if so, it is only through some immediately Divine influence independent of natural causes, and not because the circumstances of city life have any adaptation to create an outside interest in the movements of an individual church. But for reasons stated, in the rural parish, apart from the drawings of the Spirit, the public interest turns spontaneously in this direction. It is a providential arrangement of the state of society and state of the public mind, which a faithful and wise pastor, with a consistent and praying church, may use to immense advantage for the salvation of those without.

We are only too well aware that there is a painful aspect to this view of the case. In looking over the religious assemblies of a country parish, it is sad to reflect that some of those who compose them, have been drawn out, not by any conscience of duty, any drawing of spirit toward the place where God's honor dwells, or any solemn purpose of divine worship, but chiefly because there they meet with society, and there the general monotony of rural life is broken. Of the multitudes who throng the sanctuary on some special occasion, say for example, a protracted meeting, there are always more or less for whose attendance we are indebted to the fact that they are tired of a calm on the surface of society, and here they find a ruffle on the sea.

Still it is a satisfaction to reflect that even this low estimate of the uses of religious assemblies, is an involuntary homage to them as a social necessity, and it should be seized upon by the church as a means which, under God's arrangement of the condition of society, is placed in her hands, to make herself felt as a moulding power in the social usages around. A leading object of her assemblies, common and special, is to bring truth into contact with the sinner's heart, and to make it become

in that heart a saving power. Attendance is one point gained—a point which, when gained, always incites our courage and hope. When we see our churches thronged, we do not often distress ourselves over the inquiry, What brought all these people here? It is enough for us that God has sent them to us—that, whatever may have been for them the attraction of the assembly, it was the motive which God pleased to use for crowding upon us the responsibility of at once laboring with them, as well as for them, to lead them to Christ. It has often occurred to us that the wise and thoughtful Pastor and Session of the country parish will study the providence of God in this constitution of minds and things around them, and will accept it as an admonition to shape those special means of grace which it is their care to provide with reference to this providence.

One thing more in this line of thought, we wish to suggest. The facilities mentioned for securing the public interest, can be turned to large account in attaching people to the higher ecclesiastical judicatories with which the country church is connected. When, for example, the Presbytery holds its meeting within their bounds, it needs only some extra attention to their spiritual wants, turning the meeting, as far as the demands of business will allow, into a sort of spiritual festival, filling up the time with devotional services, including preaching and addresses, and prolonging them for two or three days, to bind the people in love to the Presbytery as a Presbytery, and to make them feel that to them, as a people, their relation to the Presbytery is a high privilege. There are some denominations which, in this way assiduously cultivate their relations to individual churches, and find their account in it. This is a feature in the meetings of the Associations of our Baptist brethren. They remain for days in session, and sing, pray, and preach until a love grows up between them and the parish, which, after they are gone, leads the people to count the years until their return. In the same way, the Convocation of the Episcopalians is used to good effect. It makes for the parish an occasion; meets, for the time being, its social as well as religious wants; and if it fails to make Episcopacy popular among a rural population, it is only because the natural effect of these attentions is overborne by the ill adaptation of the service and order of that Church for country use.

The congregations of our own Church know too little of the higher judicatories, see too little of them, and when they do see them, it is too much in the hasty pushing through of a routine of business which has for them no edification. Hence they do not often feel the attachment to a Presbytery, which a course of policy, as pleasant as it is judicious, would soon awaken. To the ministers of the Presbytery who have occasionally been with them in labors and prayers, they are often warmly attached, and whenever they feel themselves receiving from the Presbytery, as such, the same ministrations of love, they will return, not merely to its members, but to it, the same loving interest. This secured, is to the denomination an element of untold power. It makes sure of those upon whom we are to rely in the last resort, because the surety of our hold upon them is the strong one of love.

THE NEW TEMPERANCE MOVEMENT.

Nearly forty years ago there was inaugurated in this country, none too soon, a temperance reform. Some twenty years ago it was at its height. For ten or more of the last years it has become fashionable to speak of it as a failure. Just at present an effort for its resuscitation is embarrassed by what seems to us a foolish discussion, not to say wrangle, respecting the causes of the alleged failure.

Whatever its future may be, no considerable person will deny that the temperance cause, during its active condition, had a glorious career. The custom of drinking lost its hold in the better circles of fashion, the use of intoxicating drinks was largely banished from the shops and fields, thousands of grog shops were closed, hundreds of thousands of young men effectually shielded from temptation, and almost every neighborhood could count here and there a drunkard permanently reclaimed and brought under Christian influence. The word failure is a disparaging one to apply to any enterprise, and it is ungenerous to apply it to the temperance reform, in the face of an accomplished amount of temporal and eternal good which repays a thousand fold the effort which it cost.

Neither is it time to speak of it as a failure in view of the present and future. During its progress important truths, sci-

entific, common sense, and practical, were slowly developed, and the power of certain principles and modes of action tested, which remain permanent, and will furnish a ready basis of action for future movements.

There is no denying that intemperance has more than recovered the ground which it lost, and that we have re-established for ourselves the reproach of those days when writers of Europe used to put us down "a nation of drunkards." We may spare ourselves the pain of citing proof: why array a list of particulars when they are before every man's eyes? In these United States the yearly manufacture of intoxicating drinks would probably float our navy. The most simple calculation would show that the consumption of this must involve a terrible amount of drunkenness, with attendant crime and suffering, and no one walks our streets without seeing the calculation confirmed. In Massachusetts the manufacturers, leaguely themselves against a revived effort to enforce a slumbering prohibitory law, bring up, as an argument, that they (those of that State alone), have invested thirty-five millions of dollars in the manufacture; that nineteen thousand persons in the State are engaged in selling the article, and that the tax on this manufacture and traffic is a very important count in the income of the United States Government. We have been accustomed to regard Massachusetts, with her prohibitory law and general moral tone, as the green tree of temperance. If these things are done in her, what in the dry?

By the way, we see that the Massachusetts manufacturers, with the dealers, threaten to contest the prohibitory law before the courts, on the ground that the National Congress, by taxing their business, has fully legalized it in spite of any State prohibition, and are also arguing its defence before the community on the ground of its importance to the General Government as a source of revenue. Unquestionably, the *per contra* account aside, the nation does draw an immense revenue from it. Undoubtedly Congress could start up another quite as large and even larger, by laying a tax on the gains acquired by burglaries, highway robberies, and murders; and those assessed would cheerfully pay the tax, if the law imposing it might be construed into a protection against State legislation in prohibition of these crimes. By legalizing all the instrumentalities of misery and outrage, and assessing their spoils as the price of protection, we would clear off our national debt in ten years—perhaps one. Is it therefore best to do it?

Returning to the attempted revival of the temperance reformation, we believe it just as possible, and, in view of the light of experience, even more so than when it first took its total abstinence form, about the year 1825. We believe that, at the rate in which intemperance is now going on, it is paving the way for it, by crowding upon the friends of virtue just such a feeling of necessity for a campaign of extermination, as that which carried us through the war against rebellion. But we believe it important, if not essential, to a right start, that our views of the causes of the decline should be very much simplified. We believe of those who charge it back and forth upon the pledge and the prohibitory law, that both are mistaken. Both worked well just in proportion as they were worked at all. The first lent a helping hand to those who would help themselves, and the second shielded them with the power of the country against those who, knowing their weakness, struck, through the defenceless spot, at their lives and souls. We have seen nothing in either which shows any want of adaptation to the purpose sought, and certainly common sense has thus far suggested no readier human means to the end.

Crimination and re-crimination between the world (if men like Gerritt Smith and Mr. Delavan accept such a designation) and the Church, on the subject of responsibility for the decline, is of poor account now. We know that ever since the start of the Washingtonian movement, the Church has been vilely belied in this matter. We say this without ignoring the fact that there were, thirty years ago, cases of glaring defection in the ministry, and still are in the membership. But, since the beginning of the reform, we have never known the hour when its general tone was not right, and we never knew a district of country where, in getting up some great temperance demonstration on the highest principles, the clergy were not a reliance in the last resort. The Church was wrong in retiring in disgust from the speech and noise of bad men. We believed then that she might have kept her hand at the helm, and we have since seen nothing to change this opinion. We look for no sound and

hopeful temperance revival, except as it comes up under sanctified influences, with the church in the foreground and the pulpit as a forum. So the work began; so our Massachusetts brethren are inaugurating their new movement, and, if they do not wreck themselves upon the non-prohibition doctrine, we look for results. In the meantime, keep the door open for any respectable co-operation; let trophies be the price of honor, and then apply the rule, "Honor to whom honor is due."

Now as to the real cause of the decline, let the incitements to the antagonistic forces of temperance and intemperance be taken into consideration. The first consists chiefly of benevolence—Christ-like benevolence—a benevolence which can only be carried out by much persevering and self-denying toil, and frequent suffering of obloquy, and all for no reward but the consciousness of the work of love. The inspiring motives in the service of intemperance, are the fury of appetite and the madness of acquisition. These last are self-moving forces, requiring no outside impulse, never wearying and never ceasing. The incitement of a holy benevolence, armed with the Spirit from heaven, is an overmatch for them, while it is in exercise. It would settle the whole question, if there were never weariness in well doing. But the friends of temperance did become weary in well doing. There was no slumber to the flame of appetite or the greed of gain, but a slumber did overtake the spirit of doing good. Whether from real or supposed perversions of the temperance cause, or from disgust with its movers, or from simple weariness of effort, activity ceased. A good portion, at least, of the instrumentalities used, worked well while, as we have said, they were worked at all. Is it not strange that, in the face of so plain a reason as this of the utter cessation of their use, people should think it necessary to go into a long inquiry for the causes of the decline of the temperance reform?

The simplicity in the cause of decline reveals a like simplicity in the means of revival. There is no reason why, in dependence upon the Divine blessing, efforts which prospered once should not prosper again. Time and the providence of God may, as we proceed, lay open before us new discoveries, opening the way to new means of aggression. Doubtless, they will do it, for we were only in the midway stage of such revelations when we laid off our armor. But the light of the past is amply sufficient for a start, and, in humble dependence upon God's helping hand, we want no better first step in a new temperance movement, than to *repent and do our first works.*

CO-OPERATION A CONDITION OF SUCCESS.

Having, in our work as a Christian Church, dispensed almost entirely with the use of collecting agencies, special care on the part of pastors and sessions will be needful to avoid the danger of inaction. So accustomed had the people become to giving, and the pastors to opening their pulpits for benevolence under the urgency of a special pressure from an agent, that, when the agency is removed, in many cases the benevolent cause is neglected.

We have now entered upon a system of voluntary church work. The responsibility is thrown upon the church of giving, upon the pastor of presenting the claims of our Committees. Let us see to it, that in the absence of this pressure at the pulpit door, the good works we have inaugurated do not languish for lack of attention. Co-operation on the part of the churches is an absolute condition of success. Benevolence dies when it is "let alone."

The General Assembly has formally put five great schemes upon its schedule of benevolence—Home Missions, Foreign Missions, Publication, Education, and Ministerial Relief. It is made the duty of each church to take a collection each year for each of these objects. It is not said that five dollars shall be given, or fifty, or one dollar,—that is left to the will of the church,—but that the session shall yearly afford to the church the opportunity of contributing to those approved enterprises.

Now, is this done? A glance at the minutes of the General Assembly gives too plain an answer to the question. Let our pastors and elders have a conscience about this matter. And if they have not a conscience in it, let the church members ask why they have not presented to them these avenues of usefulness. "Poverty" and "weakness" have nothing to do with the matter. The Lord can bless the poor man's cent as readily and fully as the rich man's dollar. And he will do it. Where is the church that cannot raise "two mites which equal one farthing" five times a year? Take up your collections. Have a system

and adhere to it—pastor or no pastor. You will be none the less able to support your own church and have no less reason to expect the blessing of the Lord. *System based on conscience*—that is what we want.

FROM OUR CORRESPONDING EDITOR.

THE SABBATH-SCHOOL CONVENTION.

It will be remembered that those who love the children, those who want to know the very best way to teach the children in the Sabbath-schools of our State, are to meet in council at Syracuse, on the 22d instant. A large number of regular delegates and genuine volunteers, are expected to be present, including such men as Ralph Wells, R. G. Pardee, J. B. Tyler, and various other leading Sabbath-school men, besides many of our most prominent and excellent pastors, all filled with wisdom. It will be remembered also that Syracuse invites us to come, and proffers a generous hospitality. A large and efficient Committee of Arrangements, appointed from the various churches, is busily at work preparing for the meeting, and we doubt not, everything will be done that is necessary to make the occasion one of great interest and profit.

It may be questioned whether this is the best month of all the year in which to hold this gathering. The year in which the last week in June is a much better time? August is hot, and sometimes sickly. This month is also given up to rest and recreation. Many families of our cities are broken up. They are visiting friends, or traveling, or stopping at watering places, and so are not prepared to aid in the entertainment of guests. Some are kept at home when they would be away; some are brought back from their summer resorts, to open their houses, and be present at these meetings.

And yet we want large gatherings, the interest and profit depending much upon the enthusiasm of numbers. We need large accommodations in the way of hospitality; we must be a burden upon any city, wherever the Convention goes; and yet it "pays" well to have it so. But we wish to call the attention of the leading men in the Convention to this question—*Is the month of August the best time for this meeting?*

The Committee have issued the following

NOTICE

in regard to return tickets, to which we wish to call especial attention:—

Free return tickets will be granted to all persons in attendance upon the Convention, who have paid full fare in coming over the following routes, respectively:—
Rome, Watertown, and Ogdensburg; Northern New York (Ogdensburg); Rensselaer, Saratoga and Whitehall; Oswego and Syracuse; Syracuse and Binghamton Railways. Also, Day Boats "Daniel Drew" and "C. Vibbard," from New York to Albany; and Night Boats, (Troy Line) from New York to Albany and Troy. The Lake Ontario Steamboat Company will carry each way at reduced rates, as follows: to Oswego from Ogdensburg, \$2 50; from Alexandria Bay, \$2; Clayton, \$2; Sackett's Harbor, \$1 50.
The Day Boats leave New York, (Debrosses Street) at 7 A. M.; Thirteenth Street, 7 10 A. M.; Cozzens' Hotel Dock, 9 50 A. M.; West Point, 10 A. M.; Newburgh, 10 30 A. M.; Poughkeepsie, 11 20 A. M.; Rhinebeck, 12 15 P. M.; Catskill, 1 30 P. M.; Hudson, 1 45 P. M.; arriving at Albany, at 4 15. The Night Boats leave at foot of Canal Street, at 6 P. M.

AUBURN SEMINARY.

The Fall Term of this excellent School of the Proprietors, as will be seen by the advertisement, commences on Wednesday, the 6th of September. It will be noticed also, that the improvement proposed last spring in Seminary rooms, is being successfully accomplished—each room being "newly papered and painted, and furnished with a new carpet, mattress, bureau, and other articles."

Liberal provision is also made for aiding such young men as need assistance in prosecuting their theological studies. All this, added to the fact that this institution is very pleasantly located, in the beautiful young city of Auburn, and has an able faculty, ought to make it one of the most attractive places in all the land for such as are preparing for the ministry. We trust that its various classes will be larger this year than ever before; full of men of the highest promise, for the world has need of them.

By notices received, we see that a special meeting of the "Board of Commissioners" of the Seminary, is to be held on the 22d instant, to attend to business of great importance. A full meeting is desired. Let all the members of the Board take notice.

SABBATH-SCHOOL EXCURSION.

We learn from the Buffalo Advocate, that the Sabbath-school of the Lafayette Street Church, (Rev. Dr. Heacock's), has been regaling itself, as is its wont every year, with an excursion upon the Lake. Fortunately, the Superintendent is the owner of vessels, and furnished one of his best for the occasion; and as the day was clear and bright they had a fine ride.

PER ANNUM, IN ADVANCE:
By Mail, \$3. By Carrier, \$3 50.
Fifty cents additional, after three months.
Clubs.—Ten or more papers sent to one address, payable strictly in advance and in one remittance.
By Mail, \$2 50 per annum. By Carriers, \$3 per annum.
Ministers and Ministers' Widows, \$2 in advance.
Home Missionaries, \$1 50 in advance.
Fifty cents additional after three months.
Remittances by mail are at our risk.
Postage.—Five cents quarterly, in advance, paid by subscribers at the office of delivery.
Advertisements.—12½ cents per line for the first, and 10 cents for the second insertion.
One square (one month).....\$3 00
" two months..... 5 50
" three months..... 7 50
" six months..... 12 00
" one year..... 18 00
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, 33½ per cent off.

To make the occasion still more interesting the school presented Mr. Clark, the Superintendent, with a beautiful new flag for his boat. The presentation speech was made by Dr. Heacock, and, of course, was good. Mr. Clark made a handsome reply; other good speeches were made, and all passed off well.

THE NEW CLASS.

We learn from Hamilton College that the prospects for a large class in the fall are most flattering. It now looks as though it might be the largest class ever received, numbering sixty or seventy, it is thought, at the start. In this, the friends of the College will sincerely rejoice. Hamilton was never in a better condition to do justice to those who enter her halls. Her way is onward and upward—only let those who want to do good to the end of time, keep adding to her endowment and means of usefulness.

PERSONAL.

Rev. Dr. King, the veteran missionary, after passing a few days at Niagara Falls, (where, we are sorry to say, he was sick, and unable to appear in the pulpit,) preached last Sabbath in Buffalo, where he was heard with much interest and pleasure. People love to honor him for the life-long service he has rendered to the noble cause of missions.

Rev. Dr. Condit, of Auburn, has been for some weeks supplying, with his usual ability and acceptableness, the pulpit of the North Church in Buffalo, late Dr. Smith's. He is now engaged, however, for a few weeks, to minister to the old First Church in Auburn, while Dr. Hawley is absent on his vacation.

Rev. Dr. Nelson, of St. Louis, for a few weeks past has been most acceptably supplying the First Church in Auburn, his old charge; and, by special request of many citizens, he repeated to a large audience, in Corning Hall, the admirable address which he gave at Hamilton College commencement, on effect of the war upon our literature. We wish this address could be heard in every city, as it is one of rare merit and great power.

We see it is stated, that Rev. P. G. Cook, of Buffalo, after three years of hearty and honorable service, as Chaplain in the United States army, has returned to his home and numerous friends in that city, to receive, as he deserves, a most cordial welcome. He is known, far and near, as an earnest worker in the Sabbath-school cause; and will doubtless have something to say, about being "glad that he is in this army," at the Convention in Syracuse.

Rev. C. W. Hawley, late of Liverpool, [New York, not England,] has received, and will probably accept, we are told, a call to the Presbyterian Church in Waterville, of which Rev. T. D. Hunt was recently pastor. Mr. Hawley was also a Chaplain in our army; left his people for no other reason but to serve his country; and having discharged those duties with great fidelity and acceptableness to the end of the war, now returns with pleasure to the pastoral work. We congratulate the Church in Waterville on securing his valuable services.
C. P. B.

ROCHESTER, August 12, 1865.

GENEVA, Wis.—"Iowan" writes us, July 19th, 1865: This lovely place, with its beautiful lake and scenery, is worthy of a more extended notice, from a passing visitor, than I have time to write. Situated at the foot of a clear, crystal lake, of nine miles in length and four or five in breadth, and of unknown depth in some parts, and surrounded with gentle eminences, this town is a most inviting retreat and summer resort. At present, somewhat insulated for want of railroad connections; yet, with stages and a small steamer, and other watercraft, with which to navigate the lake, it is frequented for pleasure excursions and rural enjoyments.

An elegant Female Academy or Seminary, has been erected; and, under the charge of Miss Moody, a teacher of considerable experience, and a graduate of Mount Holyoke Seminary, this Institution has begun with success.

Rev. P. S. Van Nest is the acceptable Pastor of the Presbyterian Church of Geneva, in connection with the "Convention" of the State, although he is a member of the Presbytery.

No lover of nature or admirer of art, can fail of gratification in a visit to this attractive place.

OPPOSITION TO SPECULATORS.

"A milk company has been formed in Boston to supply pure milk at five cents a quart."

We clip the above from a morning paper. It is time some movement of the kind was inaugurated here. Pure milk in quantities can be had for four to four and a half cents a quart from dairymen, delivered in the city.