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DISSOLVING VIEW OF COMTE AND THE POSITIVE PHILOSOPHY.

[CONCLUDED.]

Reader, it is no inference of ours : Comte declares it, and Mill himself explains, half-defends and mildly criticizes it, that Fetishworship is more akin to Positivism than any other form of theology. Fetishism, our readers understand, is the worship of natural or artificial objects; or, in the language of the latest edition of Webster: "one of the lowest and grossest forms of superstition, consisting in the worship of some material object as a stone, a tree, or an animal, often casually selected; practiced among tribes of lowest mental endowment, as certain races of negroes." The author of the Positive Philosophy betakes himself to the debased superstitions of Africa to find a parallel, in the religious consciousness of men, to the principles of his system, and the Westminster Review devotes certain ex- nihilate it, and its author and greatest planatory paragraphs, almost in extenuation of this comparison! We cannot but regard. the poor Gegree worshippers as wronged by for worshipping the infinite God, and we atheism from people who persist in regard-being brought into such society. They are at length gravely pladen to worship ing the idea of a God of or supernaturavaguery believe in something behind and above the rock, the tree, the bottle, the feather they worship; they are supernaturalists, and we are inclined to believe, that, though among them that are born of women, there bath not risen a greater than Comte, notwithstanding, he that is least in the kingdom of supernaturalism is greater than

a likeness. Comte proceeds to frame a Fe tish worship as one of the practical deductions from the Positive Philosophyl Given over, judicially, one is ready to believe. to the uncontrollable impulses of imagination, he pictures the earth itself as endowed of the incorruptible God into an image made with lite, and as consciously working in like to corruptible man, and to birds and past geological eras for the reception of four footed beasts and creeping things. man, the "Grand Litre" on her bosom at Who changed the truth of God into a lie, last. The planets, too, are spoken of as "improving their condition," as "showing more than the Creator, who is blessed forselt devotion, having consolation," and Mr. ever, amen." Well says Mill himself, Mill almost rises to indignation as he fol- though he applies it to only a single depart lows his master through these absurd vagaries. "This stuff," says Mr. Mill, "though | most warning example we know, into what he calls it fiction, he soon after speaks of as frightful aberrations a powerful and combelief, (croyance,) to be greatly recommended. And he obviously intends that these sive following out of a single idea." Perfantastical inventions, should become equivalent to, and, in fact, transformed into actual belief. Wretched as this is, it is singularly characteristic of M. Somte's ing subject is either towards a divine and later mode of thought." Thus animated. glorious Redeemer, or towards a divine and the earth becames the "Grand Fetish," and it, and all concrete existence are reckoned with the "Great Being," man, as objects of worship, in the Positivist Economy. Space furnishes us still another deitv. under the name of the "Grand Milieu." or the" Great Mean," and the new Pantheon of for his critic and admirer. Modern Atheism is complete. Brother Congoes, we must shake hands with you. and apologize for sending you missionaries. Instead of Ethiopia stretching forth her some of the most abominable features of can to carry out your missions; the people this development of Positivist principles are craving for them, are wearied out by the hands unto God, we stretch forth our hands | this development of Positivist principles. to Ethiopia for patterns of the true modes He even deliberately defends the attempt of worship. M. Comte should certainly of the philosopher to deck out his atheism from the Maryolatry of the Romish Church, have gone on a tour of exploration through with the borrowed robes of religion. Nav. the Human Race.

M. Comte is dead, but so great was his folly while living, that it is still illustrating itself by the mere lapse of time. In spite of his denial of supernaturalism, he ventured upon the most confident and definite nature." "A religion without a God may predictions as to the success of his system. be even to Christians an instructive and Nor are the dates by any means remote. It | profitable subject of contemplation." Pracis before the end of the present century tically, what does this amount to but a dethat the new spiritual and temporal powers fence of atheism? What must be its tenof the world are to be installed. At the dency but to exalt atheism above evangeliexpiration of seven years, the direction of cal Christianity? What but to recommend that unless it be done now the opportunity public education in France would be placed atheism as compatible with all that devotion in M. Comte's hands, in five years more the to the true interests of our fellow-men. Emperor Napoleon, or his successor, would which we have been trained by the teachresign his power to a provisional triumvirate

merican

Preshpterian.

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PHILADELPHIA, THURSDAY, OCTOBER 5, 1865.

ty-one years in preparing society for its final constitution, and after duly installing the spiritual power and effecting the decomposition of France into seventeen republics, each to the three dictators, then to be forthcoming! Poor man, he hoped to to become director of public education in France, the very first step of this confident series of predictions. As for those remaining, there is perhaps not a single thoroughgoing pupil of Comte to be found, who would be insane enough to attempt to carry them out.

Behold the Positive Philosophy gone to seed! See a sweeping negation of religion demanding nothing less than religious reverence for itself; suppressing faith in God, immortality and revelation, and itself its own principles to an extreme, which pressive in details, as antagouistic in its pursuit of literature, as hostile to civil liberty, and as pliant to imperialism as Rome existence; and finally space, as the representative of fatality. 🔆 🤜 The state of the state of the

Here is the result of that vaunted sys-

tem which was to supersede religion. This is the consummate flower of human thought in its spiritual aspect. It declared war against true religion and threatened to anour mothers, wives and daughters, to worship humanity; the earth and empty space. to outshine and supersede. We end in the Testaments. degradation and darkness of China and Africa and Egypt, with a little of the veneering of Greece and Rome. We had a divine and perfect Redeemer to worship, we are Not satisfied, however, with recognizing offered now the sinful race he came to save. Have not those sublime and oracular senten. ces in the first of Romans gained new weight and significance in this new evolution of error? "Professing themselves to be wise they became fools, and changed the glory and worshipped and served the creature ment of Comte's speculations: "It is the prehensive mind may be led, by the exclutinent, too, is the profound remark of a recent writer.* "The course of modern speculation touching this deeply interestglorious humanity. If Jesus is not exalted and worshipped the race must be. There is no stopping place between the Sinless and the sinful.

We are now done with Comte and his impious extravagances, but we have a word

claimers, Mr. Mill must be held responsible for palliating, and even recommending wood Reade, to find his Supreme Pontiff of ism is not inconsistent with religion, and that they should do it themselves. I was throws in a sneer at the idea of eternal reward which enters so largely into the motives of evangelical piety. An atheistic form of religion is better than that "irra tional and mean conception of human

positivist faith. These rulers will be twen- ings of the New Testament to regard as a unwilling to admit many a member in good bound to reinforce existing agencies and deresult of the constraining love of Christ standing in this bishop's diocese; there alone? Mr. Mill's whole argument would lead his countrymen to believe, not only that atheism need be followed by no per- tic theology than is many a priest whom will give over the temporal government of nicious results, but that in the form pre- this bishop inducts into the sacred office; sented by the Positive Philosophy, it is a there is a college, and a complete system more rational and noble method than that of public education, with not far from live to see it all, and did not even survive of the gospel for effecting all the practical three hundred and fifty schools and sixteen results of evangelical Christianity.

We dwell on this point, because in the recent canvas for a seat in Parliament, Mr. Mill and his friends have had to respond to a direct charge of atheism made against the with the most marked evidences of the former. In the discussion, Mr. Mill de- Divine favor. The contributions of these fended a certain expression of his, which churches to religious objects has for years had been complained of as atheistic, de averaged over \$20,000, or one dollar per claring it to be "one of the most religious and Christian expressions of feeling in all recent literature." He also defies any one to point out in his writings a single passage requiring to be received on faith; decrying | "that conflicts with what the best religious theology as obsolete, and yet carrying out minds of our age accept as Christianity." While he was penning these proud expresbrings them face to face with the grossest sions, he was doubtless glancing at the and most degraded forms of theology; de- proofs of this very article in defence of the nying supernatural influence, yet claiming atheism of Comte. While claiming to be to prophesy in the most distinct and specific as religious as any one, he was arguing for manner; proposing as a substitute for exist- a religion without a God, and he was dising religions a system as intolerant, as op- paraging, as irrational and mean in the comparison, the motives to benevolence way to the free development of science and supplied in the gospel. Worse than irrational and mean are such equivocations as these. He calls his writings most religious; itself; dethroning God and putting in his the reader should have been warned that place man; the race and individuals of it; Mr. Mill believes in a religion without a the earth, as the Great Fetish; all concrete God; he reckons himself among the most Christian, or as above reproof of the most Christian minds of the country, but his Christianity can derive instruction and profit from atheism, and can dispense with one of the strongest of the gospel motives. to right action.

sure of the faults and deformities of his teacher ends by propounding a polished idol Comte, we must warn him that he will fetishism in its place. We are laughed at find it very difficult to escape suspicion of realities as essential to religion, and very difficultato establish his reputation We began in the blessed light of Chris- Christian writer with those who take their tianity which the Positive Philosophy was ideas of Christianity from the Old and New

WILFUL IGNORANCE.

We can call it nothing else when one with ordinary means of information, persists, at this day, in speaking of the Sandwich Islands as practically heathen ground, and as requiring the initiation of a new missionary enterprise to reach their wants. It is not merely insulting to the Christianity and civilization of our American Churches, but it is lamentable perversion of facts, misunderstanding between Christian men, and a wasteful and reckless ignoring of achievements gained at great cost and pains to our common Christianity, to indulge in such language as that recently uttered by the Bishop of Oxford, at a missionary meeting in Salisbury, England, it behalf of the S. P. G. He said :-

"An allusion has already been made to the Queen of the Sandwich Islands, now for a little while tarrying among us. I think the state of things there is a loud call for us to do something. One of the special motives for the Royal visit to this country is to try and stir up among the English people a resolution to do something at once for the population of those islands, under the conviction of the Queen, that another thirty years, if they do not see a total moral change wrought in that people, will see their extermination from the earth. (Hear, hear,) Is that not a call? You are told that in another half a century, unless you send out the means of training the young of that race in habits dif-ferent from those which English visits from ships touching there, with no other object than immediate pleasure and gain, have in troduced among a docile and thoughtless race, your vices, transplanted to those islands, In spite of occasional protests and dis-laimers, Mr. Mill must be held responsi-ble for palliating, and even recommending will in a great measure have examined the people who receive them from the have everything to help you. The throne is filled by a monarch determined to do all he will in a great measure have eradicated mismanagement and maltreatment of American Puritanism; are shrinking exceedingly and are saying, 'Will you give us the morals of Christianity without these terrible alloys?' talking on the subject the day before yesterday to the Queen, and she said, 'Our people are so poor that they have not the means. Our people are not like your manufacturers and agriculturalists, able to do everything, with large stored-up capital. We have little more than sufficient to give us the merest clothing and the poorest elements of food, and it must be done from your country as an profit my people. (Cheers.) Then, I say, here is a call which at the present moment of doing something, and seems to intimate

that Macedonia and help them. In the Sandwich Islands, about one-third resign his power to a provisional triumvirate *Rev. John Reid. Voices of the Soul of the entire population are members in composed of three eminent believers in the answered in God. R. Carter & Brothers, p. 84. good standing of churches which would be

are perhaps a score of native preachers. most of whom are better versed in systemathousand five hundred scholars; the native Christians are organized into an efficient Missionary Society, and are cultivating the field presented by the neighboring islands

The testimony of Richard H. Dana Esq., an Episcopalian, and a distinguished lawyer of Boston, as given originally in the New York Tribune, has often been quoted but deserves to be placed in juxtaposition with the prejudiced declarations of the

Oxford Bishop. "It is no small thing," writes Mr. Dana, to say of the Missionaries of the American Board, that in less than forty years they have taught this whole people to read and write, to cipher and to sew. They now the proportion of inhabitants, who can read and write, is greater than in New England; and, whereas, they found these islanders a nation of half-naked savages, fliving in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage, going to school and public worship with more regularity than the people at home. As Thanking Mr. Mill for his frank expo- to the interior, it is well-known that a man may travel alone, with money, through the wildest spots unarmed. I found no hut without its Bible and hymn book in the native tongue, and the practice of family wever and crace before meat is as common

as in New England a century ago."

The Sandwich Islanders were one victims of the rapacity and lust of nominal Christians before they became Christianized and since that time, the name of Christianity has been made a pretext for wrong, oppression, and slander of them and the ish Consul, and in 1839, a French frigate compelled the authorities to receive French priests, to grant a site for building a Roman Catholic church, and to abolish the laws excluding distilled spirits from the islands. Finally in 1862, arrive Bishop Staley and two Presbyters to establish the "Reformed Catholic Church' upon the islands, who are to be sustained there by the effect upon the British public of such extraordinary statements, as those just quoted from the

Bishop of Oxford. What the result will be, we cannot tell. God in his providence, may have some ultimate purpose which we cannot foresee. Meanwhile we may be allowed to express our conviction, that if a strong form of church government had been organized among the converted islanders at the beginning, instead of waiting for a generation to pass away first, and if the body had been in organic and recognized connection with some vigorous American church, the state ble to permanence and usefulness.

THE AMERICAN CHRISTIAN COMMIS-

SION. There was a great gathering of some of h best men, the most zealous Christians, d the most liberal givers in the land, at Cleveland, on Wednesday and Thursday of were represented in the 300 delegates. A delightful atmosphere of Christian unity and affection pervaded the place. The Chief Justice of the United States, upon whom the mantle of Christian statesmanship has fallen, since the death of our good President, was there, ready to work for Christ with his earnest and active representatives The meeting was held in the First Presbyterian Church, the pastor of which Rev W. H. Goodrich, D.D., took a leading part in the proceedings. Chief Justice Chase took the chair by vote of the Convention, act of Christian gift, if Christianity is to and was retained as a permanent officer of the body. Jay Cooke, Esq., of our city, was can hardly be exceeded, because when God one of the Vice Presidents. Rev. Dr. loes give a Christian nation the opportunity | Kirk was Chairman of the Business Committee.

The following resolutions present the subwill be taken away, it seems an absolute charge upon us that we should go over to stance of the action taken by the Conven-

Resolved, That inasmuch as a large part of

vise new ones to meet present exigencies.

Resolved, That this Convention appoint a Commission consisting of sixty, with power to add to their number, to be called "the American Christian Commission," which shall be charged with the work of awakening the attention of the Christian public to the urgent need of extending the Gospel to the multitudes of this generation not yet reached by direct Christian labor, using for this pur-

pose the press, public meetings, local organizations, and other suitable means.

Resolved, That it shall be the duty of the Commission to collect and diffuse information adapted to stir up the hearts of Christians everywhere to increased activity in the relief, resoue, and salvation of men; to suggest methods which extended observation, com-parison, and experience have proved best adapted to these various ends; as far as possible to call forth and increase the voluntary, unpaid services of individuals in the Master vineyard; to devise plans for the training and employment of woman's talent in the various spheres of Christian labor; to be a medium etween Christian laborers and those who lesire their services, whether churches, public institutions, societies, or individuals; to reinforce in every appropriate way all forms of Chistian effort and charitable work, and extend the blessings of the Gospel to all men, even the most abandoned.

Resolved; That this Convention affirms its unwavering faith in the gospel of our Lord Jesus Christ, as the Divinely appointed means for the moral and social regeneration of bu-

manity.

Resolved, That we believe that there exists in Evangelical Protestant Christianity, as seen in the various churches, sufficient, efficihave established schools, reared up native ent and practical agencies for the accomplishteachers, and so pressed their work that ment of the great work committed to the Church, viz: that of improving the condition of men in this life, and securing their eternal happiness in the world to come.

Resolved, That in order to the greatest ef-

ficiency of these means, this Convention recommends an 'efficient' and hearty co-operation in the objects of the American Commis-

Sixty persons were chosen to constitute the Commission of which the following persons were appointed temporary officers. President-Chief Justice S. P. Chase

Vice President-Rev. Dr. J. P. Durbin New York. Secretary-Rev. Wm. E. Boardman, Phil The first meeting will take place October

25th, in New York City. A letter from our correspondent in Cleve land is in hand, and will appear next week.

FIDELITY OF OUR EAST TENNES-

We last week chronicled the action of one of our East Tennessee Presbyteries, (Kingston), in erasing from their roll, three names of disloyal ministers, in accordance with the action of the last Gene-American missionaries down to the present ral Assembly. Only four names remained day. In 1835, an Irish priest was forced on their roll after this loyal and decided upon them against their laws, by the Brit action. No doubt, Kingston Presbytery, by avoiding such a direct and manly course might have been a numerically stronger body to-day. One of the parties thus dropped is pastor of the Church in Chattanooga, to which he has returned since the war, and where he is now ministering to a large congregation of former rebels and half-hearted Union men. Rather than be associated with men out of sympathy with our church, this handful of faithful men in Kingston Presbytery have determined to forego all the apparent advantages of such an alliance and to stand alone. But they are not alone. God and God's truth are with them, and their brethren in the North feel doubly near to men who have resisted alike the storm of war, and the still more trying influences of a hasty and dangerous spirit of leniency and conciliation.

REVIVALS.

In the rural portions of Southeastern Pennsylvania, the season opens with the of affairs would have been far more favoral shout of the Great King. The work years and ten, and had, he trusted made has made its appearance in several churches in Chester and Lancaster counties, connected with the Presbyteries of ent languages, but if he was intrenched New Castle and Donegal, both in the around with Bibles this one would re-Old School connection. We copy an account furnished by a correspondent of dinary love. No other book can comthe Presbyterian Banner.

The work began in Union Church, Lancaster County, under the charge of Brother C. W. Stuart, about the first of June, to which last week. All Evangelical denominations over one hundred and twenty were added. Since the harvest, a similar and almost equally powerful work was manifested in the Middle Octorara Church, neighboring to the former, and under the care of Rev. Mr. Rittenhouse, where over one hundred hopeful conversions have taken place. On the 29th of August, protracted services were commenced in Lower West Nottingham, Brother Gayley, pastor, and in Fagg's Manor, Brother Umstead, pastor. In Mr. Gayley's church the work was not so great, yet good and lasting results are no doubt pledged in the greater fruitfulness of the membership. But in old Fagg's Manor the work has been extensive, deep, and overwhelming. The convicted sinners were led to cry out literally, "Oh, my sins! my sins!—what must I do to be saved?" At last accounts, there were near one hundred hopeful conversions, and the interest scarcely abated.

I spent Sabbath week with that venerable and successful pastor, Rev. Mr. Rutter, at Chestnut Level, Lancaster County, preaching three times for him, to large and deeply interested congregations. The meetings were just closing, with the result of about fifty

conversions, and others still inquiring.

During the first week in September, meetings were begun in Little Britain Church, under the pastorate of Brother Alexander and also in Upper West Nottingham, in the our people, both in city and country, are as yet unreached by the Gospel, we are solemnly These have now about closed for the present. Bethel

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In the former, the work penetrated into

some of the most ungodly neighborhoods. A man who refused to attend the services at all, owing to prejudices against the preacher, was overtaken of the Spirit in his own cornfield; deeply convicted, and driven to the house of God to cry for mercy and direction. I am invited to be present and aid at the coming communion there, when I may have something more to communicate. Scores of persons have there also found hope.

Last Sabbath I was with Brother Gamble.

ate of Philadelphia, now supplying the West Nottingham Church. Here some who had to scoff, remained to pray and ask the intercessions of the ministers and people of God.

This church, although small, has now before her portals nearly fifty who will early enter her communion, and others are auxious. Wild, reckless, and even profane and intem-perate young men have been stricken down

and led to pray.

In four of these churches, where I was a personal observer, and had a very humble part, I saw no means used but the ordinary ones. The preaching was mainly plain, earnest, and direct exhibitions of the doctrines of grace; a large proportion of it was addressed to members of the church, but having close application to the impenitent also. The assemblies were as still as the house of death, Everybody seemed to and more solemn. drink in the truth.

I ought also to say, in justice to many brethren and to truth, that there were in all these meetings many mutual helpings of eighboring brethren. All who had a mind to the work and were able, wrought therein as they were called upon. A few brethren from "out of the bounds," as Rev. J. Cross, of Baltimore, in three cases conspicuously, Rev. Drs. Plumer and Work, of Philadel-phia, in two cases, and Rev. Dr. Hodge, of your place, rendered signal service, I am told. Let the glory be to the Lord.

INTERESTING SERVICES AT THE WAG-NER INSTITUTE The first anniversary of the Oxford Street Sabbath-schools meeting at the Wagner Free Institute. was celebrated on Saturday afternoon. The schools were assembled in the main hall, in which there were representatives also from the Sabbath-schools of the First Presbyterian, Calvary, Olivet, Tabor, North Broad Street, Wharton Street, and Clinton Street Churches. It is estimated that there were not less than fifteen hundred children present.

The meeting was presided over by Alexander Whildin, Esq. John S. Cummings made the opening remarks. In June, 1864, a successful application was made to Professor Wagner for the use of the Institute for Sabbath services. Rev. Dr. Brainerd soon after preached the opening sermon: Since then religious services have been kept up regularly on Sabbaths in this place, the pulpit being supplied by clergymen from the different persuasions.

The school now numbers about 225 the need of a church in the neighborhood, a lot of ground at Broad and Oxford streets has been purchased, and a building is now in course of erection on

The chapel will hold about 500 adults or 600 children, and will be finished early in the coming year.

During the afternoon, a splendidlybound Bible was presented to Professor Wagner, on behalf of the scholars, by Rev. Dr. Adams, who made some eloquent allusions to the sacred volume. He hoped that the recipient of the favor would value the gift in consideration of the source from which it came, but more especially because of the precious truths contained within it. In reading from its sacred pages he trusted that he would derive that benefit which would prepare him for the upper temple.

Professor Wagner received the gift. and in so doing he said that words were inadequate to express his gratitude. He had arrived at the age of three score this volume the guide of his path. He had the glorious record in fifteen differmain in his memory with more than orpare with this: no work of nature could compare in value to its blessed truths. Its history is in advance of all others, and it points out the history of dead empires. Without this volume he would he without hope. It is no less than the breath of Heaven. J. K. F. Stites, Esq., Revs. Dr. March, and Mr. Taylor also participated in the services. Rev. Mr. Calkins of Calvary Church was providentially delayed and thus prevented from taking the part assigned him in the exercises. The singing was admirably performed. duett especially making a most happy impression upon the auditors. The benediction was pronounced by Mr. Calkins. The services passed off in the most delightful manner, the day was fine and the promise of future progress to the Oxford Street enterprize most encourag-

We shall next week give the history of the undertaking, with a view of the Oxford Street Chapel in process of erec-

Rev. G. L. FOSTER, after a ministry of wenty-one years in Michigan, has removed to Connecticut and taken charge temporarily of the Congregational church in in Line and the engage