

American Presbyterian.

THURSDAY, JUNE 28, 1866.

CONTENTS OF INSIDE PAGES.

SECOND PAGE—FAMILY CIRCLE: The Sculptor and His Child—The Rich Man—How to Live—Chief Sinners—Passing through the Fire—Licensed to do What?—Incident at Dr. Nett's Funeral—The Boy that would not go to the Theatre—Familiar Talk, Third Series, IV.

OUR ROCHESTER CORRESPONDENT.

INGHAM UNIVERSITY.

The Thirty-second Anniversary of this excellent and highly prosperous female seminary, at Le Roy, was celebrated this week. The Committee of Examination appointed by the Synod of Geneva, under whose paternal care this school is conducted, bear witness to the excellence and thoroughness of the examination.

The address, before the Altonia and Concordia Societies, was delivered on Wednesday forenoon, in the presence of a large and appreciative audience, by Rev. S. M. Campbell, D.D., pastor of the Central Church in Rochester, and was well worthy of the man and of the occasion.

Ingham University was never more prosperous than now. It has some rare advantages, a beautiful location, a fine library, an extensive cabinet of minerals, a beautiful conservatory, and a fine art gallery.

PRESBYTERY OF GENEVA.

Its semi-annual meeting was held June 12th, at Ovid, and was one of more than usual interest. The opening sermon was by Rev. L. R. Jones, the retiring Moderator; and another sermon was preached by Rev. J. D. Krum, of Seneca Falls; both good and practical.

Seldom has the Presbytery met under circumstances calling for such thanksgiving and praise. The hour set apart for devotional exercises on the second day, was far too short to give vent to the feelings of the brethren, in view of the great revivals recently enjoyed.

1. Ought entire abstinence from drinking and selling intoxicating liquors as a beverage, to be insisted on by our sessions as a qualification for church membership? Answered, Yes.

2. Is it right for a church member to sign the petition, or bond, of one who applies for a license to sell intoxicating drinks as a beverage? Answered unanimously, No.

INSTALLATION OF REV. A. O. PELOUBET.

In connection with the semi-annual meeting of the Presbytery of Ithaca, which began on the 12th instant, at Mecklenburgh, the installation of Rev. A. O. Peloubet, as pastor of the Presbyterian church in that place, occurred. The sermon was preached by Rev. Warren Mayo, of Danby; charge to the pastor, by Rev. W. K. Platt, of Hector; address to the peo-

ple, by Rev. Geo. Spaulding, of Newfield. The exercises, we are told, were highly interesting and profitable. The service occurred on Wednesday afternoon, after which the Presbytery adjourned to meet next day, Thursday, 14th inst., at Trumansburgh for the ORDINATION AND INSTALLATION OF WM. N. PAGE.

This young brother is a graduate of the last class of Auburn Seminary. His examination by Presbytery was thorough and highly satisfactory. The public services were at two o'clock in the afternoon, in the presence of a large and deeply interested audience. The sermon, one of his very best, we are told, was preached by Rev. Dr. Condit, of Auburn; ordaining prayer, by Rev. Geo. Spaulding, of Newfield; charge to the pastor, by the venerable Dr. Wm. Wisner, of Ithaca, now eighty-five years of age—he seemed like one of the old prophets come back to give dignity and solemnity to the occasion—charge to the people by Rev. W. Mayo, of Danby; particularly noticeable for its sound, practical advice. The singing was also admirably adapted to the occasion. The Ovid choir is one of the best.

Mr. Page begins his ministry in this place under most favorable auspices. The people are unbundled in their kindness and cordiality. They anticipated his coming by fitting up the parsonage at considerable expense. The house was all ready, neatly furnished, teakettle boiling and table set, when he arrived with his family. There was a set of crockery from the little girls, and a sum of money from the young men, awaiting his use. The American Cyclopaedia, from the generous hand of Col. Heman Camp, was ready also for his library. We hope for this young brother long life, and great usefulness.

Rev. A. M. Mann; D.D., formerly pastor of the church in Trumansburgh, has removed to Farmer, and taken a letter to the Classis of Geneva, thus returning to his early ecclesiastical associations in the Dutch Reformed Church.

Rev. Ezra Jones, now preaching at West Groton, was received from the Presbytery of Geneva.

The Presbytery also adopted a minute, on the death of the Rev. Samuel Parker, the oldest member of the body at the time of his death, which occurred in Ithaca last March.

Mr. Parker was a Home Missionary in Western New York, when it was a wilderness; and was the means of organizing many churches. In 1812, he became pastor of the Church in Danby, where he remained some fourteen years. He was for a time an agent of Auburn Seminary. His great work, however, was accomplished in behalf of the American Board, by his tour of exploration across the Rocky Mountains. He died in a good old age, and it will be seen, by the minute adopted, that he was greatly respected by his brethren.

A very pleasant occasion was made of the Biennial Sunday-school Concert, in the First Ward Church of Syracuse, last Sabbath evening. The house was finely decorated with evergreens, flowers and mottoes. Addresses were made by T. R. Porter, Rev. Mr. Benedict, Major Browne, Mr. Truair, one of the editors of the Syracuse Journal, and by the esteemed pastor, Rev. L. H. Reid.

As it occurred on the birthday of Dr. Didams, the popular Superintendent, it was further signalized by the presentation to him of a beautiful engraving of Carpenter's picture of the first Reading of the Emancipation Proclamation, as a testimonial of respect and love by the school. All passed off pleasantly, and did much to deepen the general interest in the Christian education of the young.

TEMPERANCE.

Some of the friends of righteousness are moving in Syracuse to enforce the Excise Laws; or in other words, to arrest the unlicensed and promiscuous sale of intoxicating liquors. A meeting for this purpose was held last Tuesday evening, and something is to be done. In Buffalo, the pastors have consented to preach on the subject of temperance, each one in his own pulpit. A Ladies' Temperance Society has also been organized, and is hard at work to try to arrest the flowing evil.

REV. SAMUEL PARKER.

At the late meeting of the Presbytery of Ithaca, the following minute was adopted, in relation to the death of Rev. Samuel Parker, which occurred at Ithaca, in March last, he then being the oldest member of said Presbytery.

"Since it has pleased our Heavenly Father in his all-wise providence to remove from the scene of his earthly labors and influence, our aged brother, the Rev. Samuel Parker, who had for so long a period been a member of our Presbytery; therefore,

"Resolved, That we, the members of this Presbytery, cherish with profound satisfaction the remembrance of our departed brother, as an eminent Christian, a firm defender of the faith, an able exponent of the doctrines of Christianity, and an earnest zealous worker in the vineyard of our Lord.

"That while we deplore the loss of our brother from our councils, we rejoice in the goodness which permitted him for so many years to be with us, which brought him to so ripe an age, in the possession of his faculties so perfect, and the constant testimony he was able to give of the hope that was in him, and his peaceful and triumphant exit from his earthly to his heavenly home.

"That we rejoice in the savor of his life, in the exemplary walk, Christian testimony and Gospel influence which he has exhibited to the churches wherever he has been permitted to labor, and the full record of his usefulness written in the book of God; to be unfolded more fully hereafter.

of labor to which God has allotted us; and that we recognize in the providence which has removed him, a summons to increased activity on our part, in accomplishing the will of the Divine Master, whose we are and whom we serve.

"That we extend our sympathy to the family of the deceased, and direct that a copy of this paper be furnished to them."

ROCHESTER, June 23, 1866.

RE-REVIVAL IN GIRARD, PA.

LETTER FROM THE PASTOR.

GIRARD, ERIE CO., PA., June 18, 1866.

MR. EDITOR.—Your paper, which has, during the past winter and spring, contained so abundant intelligence of revivals, and by its earnest and faithful utterances on that subject, did so much to promote those revivals, has already published an account of the outpouring of the Spirit in this place, and of the labors of the Rev. Mr. Hammond here. His labors at his first visit were greatly blessed. But the revival received a great impulse by his second coming.

This time he came not alone. Rumor had preceded him of a change in his domestic relations. Your paper has told us of the marriage of Mr. Hammond to Miss Eliza Overton, of Towanda, in our own State. His accomplished lady was now with him, not merely as a companion of the journey, but as a faithful and earnest helper, worthy of the man to whom she has given her heart and hand. Not demanding that her husband should pause in his great life-work of bringing souls to Jesus, she is ready and even anxious to enter at once with him into the work which his soul loves. In the inquiry-meeting her assistance was invaluable. Many praying, happy souls, it is believed, will remember Mrs. Hammond with gratitude.

The Presbyterian Church was nightly thronged with eager listeners. There have been many conversions, and these not alone from this immediate neighborhood, but from a wide range of territory about us. On the last evening Mr. Hammond was here, over two hundred rose as young converts.

Last Sabbath, seventy-three were added to the Presbyterian Church. Others are expected to join at the next communion. We are informed that sixty have been received by the Methodist Church, in this place.

Thirty-seven were received by the Presbyterian Church in Fairview last Sabbath. The revival there received a decided impulse from the labors of Mr. Hammond here. Many others are hopefully converted, who have not become connected with any church. The beneficial effects of this revival are felt not only in the number of those hopefully converted, but also in the purifying and elevating power exerted on the piety of the former members of the Church. A disastrous reaction is sometimes deprecated as likely to follow spasmodic efforts in the use of the special means of grace. But it does not seem to be so here. This effort has not been spasmodic. We fear no reaction. This has been truly a refreshing from on high. The work has been eminently thorough. It has been with power. Girard will deeply feel and long remember the beneficial effects of these two visits of Mr. Hammond here.

Yours, truly,

H. O. HOWLAND.

LETTER FROM EAST TENNESSEE.

The General Assembly's Welcome of East Tennessee Commissioners—Maryville College—Sectional Churches and Floaters—Stirring up Glamour against Union Men from the North—How they should be Classed and what the People think of Them—Illustration—A Sorry Biped Rebel plans to get the Lines into their Hands again—Curse of the Prophet—Items—Sacramental Meetings—Sabbath-schools—Reminiscences, &c.

MARYVILLE, E. TENN., June 1, 1866.

MR. EDITOR.—I purposely omitted to send you any communication last month, as I felt confident that through our representatives in the General Assembly, East Tennessee and her interests would in some way be brought before your readers. The result justified my expectation. Rev. Messrs. Griffes, Waterbury, and Browne, were all heard on the floor of the Assembly, and the brethren entered heartily into their plans for the welfare of our people. The movement to revive and endow Maryville College will meet a felt necessity. Candidates for the ministry must be sought out and brought forward, and an institution of learning, where they can be qualified for their life work, is a matter of vital moment to us. The College will be prepared to accommodate fifty or sixty students in September next.

The calm, dignified, and I may say, sublime stand of Congress on the great questions relating to liberty and justice, has been gaining on the respect and admiration of the masses, and the rebel clamor that began to show itself against Northern men among us, is steadily dying out. The rebel Methodist, Baptist, and Old School preachers, have a special interest in stimulating sectional hatred, for if they succeed in this, they hope to muzzle the press and the pulpit again, and have things all their own way. Here and there a no-account man from the North may be met with, in the form of a Masonic floater, or an eight-by-ten editor, or, as Governor Brownlow says, approaching the lowest type of Copperheads—who stand ready to carp at, and find fault with loyal men, and patriotic measures, and Christian fidelity, while they apologize for rebels, and treason, and inhumanity to the freedmen, and any and every abominable thing—until they are becoming a by-word and

a loathing to all men who wish to fear God and to love their neighbor as themselves.

These men have so few traces of manhood about them as to call up the conjecture of Shakespeare, that they must have been made by some of nature's journeymen. They might preserve their self-respect, and in the end gain the regard of the community, if they had moral courage enough to think, and when necessary, to say, what we all know to be true, that the meanest and vilest men we ever knew anything about, were not born in Massachusetts, but right here in our own midst. The men who whipped women, and butchered children, and let bloodhounds loose upon their prisoners, and starved their captives into the grave—were not Northern, but Southern—not radicals, but conservatives—not Union men, but rebels, and those who sympathized with the doctrine of Secession. It was the defenders of slavery who fired upon the national flag, and inaugurated a most gigantic civil war, and sent half a million of men to premature graves, and justified perjury, and piracy, and cruelty, and oppression, and exulted in the massacre of Fort Pillow, and assassinated Abraham Lincoln; and how a man who has any proper conceptions of the character of the Almighty God, can take sides with such monsters and outlaws, *ex post facto*, and defend the course they have pursued, will be the marvel of the nineteenth century. And yet I met such an one not long since at Dandridge, claiming to be a Christian, if not a religious teacher, zealous to act as the champion of the Dred Scott decision with all its inhuman atheism, ready to assail Union men, and the people among whom he was born, for their devoted love of country, and fawning, spaniel-like, at the feet of rebels and traitors, as though life itself would be a burden to him without their patronizing smile. "Poor, sorry specimen of a biped," thought many, "how he deserves the pity, if not the contempt, of his fellows!" So hypocritical! so obsequious! and yet, while courting the favor of the once dominant, but now fallen aristocracy, meriting and certain to receive the abhorrence and scorn of all sincere and true-hearted men.

Circumstances are constraining us to be more and more positive and outspoken. Stacks of rebel songs are scattered out among us, and rebel literature in abundance goes the rounds. Rebel secret organizations, and such papers as the *Christian Observer* and *Louisville Courier*, are having their effect on some of the rebel ruling elders and private members of our Churches. While suing for a pardon, they would come to hear a loyal minister preach. Having got their pardon in hand, they will go miles to hear a rebel preacher, and notwithstanding their solemn oath, they take special pains to convince their neighbors that they still glory in rebellion. They could hear from the pulpit about Jeff Davis and Confederate money, and Lincoln vandals, year after year, and approve of all measures to send Union ministers and members away from the State, during the war; but now under the hypocritical cry of "nothing but Christ and him crucified," they wish to prevent all allusions to 'accomplished providence,' to the national sovereignty—to liberty, or oppression, or perjury, or treason. They have made their peace with the State—but the Church they say has no right to question them. Ask them if a member of the Church should get drunk and fight, and be fined by a magistrate \$25; and then if the Session should summon him before them, would they be satisfied if he should send them word: "You go to Dixie. I have set that matter with the State, and you have nothing to do with it. I have no acknowledgments to make." They see the point, and squirm, and dodge, and settle down into a sour and obstinate condition of mind, prompt to vilify every one they cannot wheedle, or buy, or overawe, and cajole, and flatter, and until banded together they expose themselves to the sentence of the prophet:—"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. v. 20.

Our Franchise bill is a law, and for several years it will be of considerable help to the loyal element. The new State movement has been checked for the present. The course of Hon. Horace Maynard and Col. Stokes in Connecticut, has been generally approved by our people. Governor Brownlow is in sympathy with Congress, and should he live two years longer, many think he will be nominated as Vice-President on the ticket of 1868.

The rebel negro-haters of Memphis got up a bigger show than their program called for—and the reactionary feeling has been favorable to humanity. We all rejoice that our General Assembly stood firm, and that the Old School Assembly swung so rapidly and so grandly toward the same ground. Poor Mr. Ferguson, of Ohio—he illustrates the fable of the monkey who went up a tree. He has time and room both for repentance. He certainly came from St. Louis a sadder man—may he get to be a wiser one.

I have just returned from several days' meetings at Russellville, Strawberry Plains, and Westminster Churches, in Jefferson county. The cause of truth is gaining. The interest felt in personal and family piety, and in Sabbath instruction, inspires one with hope, with regard to the future of these congregations.

Sabbath-schools among the freedmen are increasing in number, and they are doing great good. Day-schools also are multiplying for their benefit. In this connection I may call up two facts in the history of the past:—

Union Presbytery, the largest of the three Presbyteries which compose the Synod of Tennessee, years ago took up collections in its churches to purchase a colored man named George Erskine, of Mr. Dougherty, near Dandridge. The money was raised, and Dr. Anderson, President of Maryville College, educated him, and he was sent as a missionary to Liberia. He had a wife and ten children. He was able to buy seven of his children. The owners of the other three put such high figures on them, supposing Presbytery might bid for them, that they remained in bondage. Before Erskine was educated, Rev. Gideon Blackburn educated a Mr. John Gloucester, at Maryville, who also was bought by Union Presbytery, and after being qualified to preach the Gospel, it is said that he went to Philadelphia or some other Northern city, and labored with great success. The day of buying slaves for the pulpit ought to be in the past tense. Whether it is or not, as our Ethiopia is stretching forth her hands unto God, any educated colored minister who can send us will find ample fields white for the harvest. Pray ye the Lord of the harvest to send forth laborers unto his harvest.

Yours, very truly,
SAMUEL SAWYER.

GENERAL ASSOCIATION OF CONNECTICUT.

WINSTED, CONN., June 21, 1866.

This venerable body concludes to-day its deliberations and work for the year 1866. It convened on Tuesday, the 19th, thus completing its labors for the year within the space of three days. Its discussions and action at the present meeting do not possess remarkable interest to the outside Christian public; still, as many of the readers of the AMERICAN PRESBYTERIAN have gone from this little State—as this body of Christian ministers holds a pleasant correspondence with the Presbyterian General Assembly, N. S.—and as mutual interest and closer union among all denominations of Christians, is increasingly the order of Christ's kingdom, the glorious sign of its progress, in the heart and in society, some account of matters here passing may be welcome to my editorial friends and their patrons.

First, let me bring you into this characteristic nook of Connecticut. Winsted is nestled in a narrow, winding valley, overlooked by high and almost perpendicular hills, well-nigh mountains, on all sides. Its neat, well-cared-for, even elegant, homes, snuggled down among these green hills; its white church spires showing themselves above embowering trees and over interposing eminences; its hum and thunder of manufactories, mingling with the sound of rushing waters, and augmented by the reverberating echoes of mountain gorges, all combine to form a typical picture of New England, and cannot fail to pleasantly impress the stranger amid these bright June days. It is situated in Litchfield county, thirty miles west of Hartford and sixty north of Bridgeport, whence it is mostly approached by the world without, by the Nangatuck railroad, which winds romantically along the banks of lovely streams and through virtuous valleys, affording perpetual novelty and pleasing effects of natural scenery. Here the ministers of Connecticut, ministerial brethren from abroad, secretaries of benevolent societies, and private Christians have come to rest for a few days, to exchange brotherly salutations, to touch one another's thoughts, and mingle memories of other days and of the Divine goodness during the past year.

The General Association is not an ecclesiastical body. It is composed of ministers only, sent from the fifteen district associations, of which it is the organ, in the ratio of one to every six members. It receives no reports of the official doings of churches, associations or councils; reviews no actions or records of such bodies. It receives reports of the state of religion sent up from the several associations, which are embodied in a general "Narrative of the State of Religion" among the churches. It hears and discusses carefully-prepared reports on themes of practical interest to pastors, which are named and committed the year before. It is *ex officio*, the Connecticut Home Missionary Society, the oldest missionary society in the United States, and at its annual meetings receives the reports of its Directors, Treasurer, and Local Missionary, and always has its public anniversary on the Wednesday evening of these sessions. Having not only its State work, but being auxiliary to the American Home Missionary Society, its anniversary runs naturally into the character of a national evangelization meeting, and often rises to a pitch of great interest. It also has other benevolent funds in trust, which have to be looked after. Altogether, it will be seen that its meetings possess considerable importance to the ministers, and indirectly to the churches of the State.

The Annual Associational Sermon was preached on Tuesday evening by Rev. T. P. Field, D.D., of New London, from Matt. xiii. 52. His aim was to show that the wisely-instructed Scribe of the Kingdom of Heaven will bring new things continually out of the old and unchangeable Word of God—to

minister suitable instruction, quickening and comfort to the living and constantly growing consciousness of the people of God. The conditions and necessity of such *newness* in the ministrations of the Word, were found in—fresh discussions of fundamental doctrines; of discoveries of physical science and various research in the lands of the Bible; in the growth of Biblical interpretation; in providential and historical events; in the ever-changing spirit of the ages, and the development of fresh sensibilities to be appealed to and turned into the channels of religious life. The subject was well handled, and gave great satisfaction.

The body at its missionary meeting was addressed by Rev. T. P. Langworthy, Secretary of the Congregational Union, in reference to church building at the West. The churches have raised only about \$120,000 of the \$200,000 recommended for this purpose by the National Council at Boston. But this has inaugurated a new era and given a new impulse to the work. Dr. Badger, Secretary of the American Home Missionary Society, spoke of the progress of the great work of Home Missions for forty years, and of the honorable relation of the Connecticut churches to the enterprise from its inception till now. It was stirring to listen to the trumpet tones of this veteran Secretary, who will be acknowledged by Presbyterians to have shown energy and sagacity, not to say strategy, in the management of this vast work, for millions and ages yet to be. He spoke in words of high praise and hearty good will of the work of the Pres. Com. of Home Missions. Rev. W. T. Eustis, of New Haven, followed and occupied the greater part of the evening in an account of the establishment, under the aid of the Society, of a Congregational Church in New Orleans. This is the most successful attempt yet made to plant Congregational churches in Southern cities. The change of feeling at the South, encouraged by "my policy" of reconstruction, has retarded the work, and nearly proved fatal to the experiment of planting loyal and living churches, lately entered on with hope at points of influence in the slave States. The Church at New Orleans was organized in April by Mr. Eustis, owns a house of worship, and is for the present provided with regular Gospel ministrations.

The narrative on the state of religion was a paper full of interest. It was drawn up by President Woolsey, of Yale College, and read at the opening of the Communion Service on Wednesday, P. M. It records the special presence of the Holy Spirit throughout the State during the winter and spring, in revivals of singular power and fruitfulness. Rev. John D. Potter has been instrumental in promoting these works of grace in many places; some of them the most unlikely to be so visited; as, for instance, some of the feeble, and for many years languishing, churches in the more retired and rural towns. The deaths of several prominent ministers were noticed; among them are Drs. Dutton and Cleveland, of New Haven, who had ministered side by side for more than a quarter of a century, and then, within a few days of each other, were called into the presence of the Heavenly Master. Their death is felt as a great affliction in the State.

The General Assembly was pleasantly and ably represented by Rev. C. P. Wing, D.D. He also was invited to administer the cup in the Lord's Supper, in connection with which he made an impressive and tender address.

The General Association annually appoint a theme and preacher for a "Concio ad Clerum," the Tuesday evening before Commencement at Yale College. The subject adopted for next year, is *Relation of the Sacrifices of the Old Testament to the Death of Christ*. It was evidently suggested by Dr. Bushnell's recent book, on The Vicarious Sacrifice—which is not accepted by the clergy of the State, but is awakening some fresh discussions of the Scriptural representations of the Work of Christ. Rev. Adam Reid, D.D., of Salisbury, was appointed the preacher.

A meeting of the graduates present of the Theological Seminary at New Haven, was held this morning, at which Prof. G. E. Day, D.D., presented the perfected plans for the future of this institution in respect to Faculty, course of instruction, endowment funds, &c. It is intended to make a decided enlargement of the Seminary—to erect a new building removed from the College grounds—and bring it into closer relations to the pastors and churches. The corps of instruction is at length completed by the election of Rev. Dr. Leonard Bacon to the Chair of Doctrinal Theology—who, with Prof. Noah Porter, who takes the Chair of Metaphysical and Ethical Philosophy and Natural Theology, will fill the sphere of teaching so long and ably moved in by Nathaniel W. Taylor, D.D. The Faculty is now a large and learned one, and with the exception of Dr. Bacon, is constituted of young men comparatively.

ACKNOWLEDGMENT.

For Waterloo, Iowa, Church: From Central Church, Wilmington, \$101

A LETTER from Montana Territory will appear in our next.

Help for the Freedmen—The Birmingham (England) Association have just forwarded upwards of five hundred dollars, to be appropriated to the relief of the destitute freedmen in the South.