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# American Uresbuterian.

THURSDAY, OCTOBER 11, 1866.

#### THE ROMAN COUNCIL AT BAL-TIMORE.

A communication to a daily paper of this city informs the public that the Council of the Roman Hierarchs, to be held st Baltimore soon, is not to discuss politics, but if they choose to do so, they have an coual right with the mass of other clergy of the land. It gives us to understand they have more important business, not of a secular kind, not worldly policy, not state craft; oh no, but spiritual themes are to engross the attention of these princes of the infallible, unchangeable, ancient, apostolic, Catholic, Roman system.

The people could judge better if they held their meetings open to the cognizance of the public. Protestant clergy hold all their Ecclesiastical Assemblies open to the visit and notice of the people, and publish in the papers of their denominations and of the public their proceedings. even to the utmost detail. If there is any good in them, why not let the public have the benefit? Does Romanism show the light by her high Synod of arch-doctors and divines sitting with closed doors, like a very Society of Illuminati or Carbonari? If what they do is honoring to God it o ught to be for the good of mankind, and why not publish it in extenso?

But we will presume to question the statement so boldly pronounced, that the high ecclesiastics of Rome in the United States, design to ignore the notice of politics. It would be very strange, truly ! The soul of Rome is in this present political world. The garments of her high clergy have seldom been without any soil of the corrupt politics of Europe or America. Every Pope, every Cardinal, every Archbishop, every Bishop, and her ten thousand priests have been politicians, so far as they knew or dared to be. What use has she made of the temporal power? Let the history of Europe answer. Let the history of Romanism in England, Spain, France, Germany, Italy, Austria, Switzerland respond.

"No politics to be discussed !" What then will they do to help the poor Pope? His Pontifical Loan must still go a begging. No word of " political" sympathy for him, tions, may have respectable incomes; but the when the French are about withdrawing generally, are familiar with many of the worst their troops to leave him to the tender evils of poverty. They have more to pay than formerly for the necessaries of life, the





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influence in all lands in the past, is transformed into the incarnation of all innocency and goodness; that the apostate band of protended Christians which has corrupted al other nations by her heresies, her imimmorality, her crimes and her despotism, seeks only blessings and good will for the American people. 

If they take no open ground in regard to political issues among parties in this country, it is because she sees no gain to be made by venturing her creaking craft into a Maelstrom that may spread her timbers far and wide upon the waters. Let Protestant sycophants and 'unprincipled demagogues do what they may to conciliate the friendship of Roman Catholics, and apologize for her infamous history and character :- the word of God is true. She is the Fount of Evil, the mother of harlots and abominations.

### SUPPORT OF THE MINISTRY.

We have recently more than once ad dressed our readers on this subject. It would be felt by them as coming none too soon, if we would expose the cases of personal suffering every now and then coming to our knowledge. We learn that the same subject demands agitation in the British churches, as will be seen by the following portion of an article which we find in a recent number of the London Weekly Review -an article which, we are sorry to say, needs quite as careful perusal on this, as on the other side of the Atlantic :----

"There is, in short, hardly a class in the country, employed in civil life or in secular affairs, that has not been bettering its circumstances, notwithstanding the increased cost of living. But there is one class of men which has not been so fortunate, and which which has not been so fortunate, and which is left to meet as it best can the rising price of the chief necessaries of life. We allude to the ministers of the Gospel, in many respects the most important class of all. There are members of that class, such as bishops and other dignitaries, the holders of rich 'livings,' and the favorites of large and liberal congre gations, who are well enough paid, or even overpaid, for all the work they do. But the great mass of the 'working clergy' in the Church, and of Nonconformist ministers gene-rally, are so wretchedly remunerated that they can hardly live. The incomes of these excellent men seem to be stereotyped, while those of their neighbors are all more or less elastic. In the non-endowed churches, which we have chiefly in our eye, the ministers are mostly condemned to genteel, or rather to very ungenteel, starvation. Those living in large towns, or who have wealthy congrega-

## THE SUNDAY CAR CASE.

We give, in another part of the paper, the commencement of a full report of the argument before the Supreme Court of Pennsylvania, on the complaint of John Sparhawk and others against the Union Passenger Railroad Company of this city. We do not think any better use could be made of our space, than in spreading/before our readers in full, the important case under which is to be decided the reality and extent of the legal rights of Christian people in our Commonwealth to the enjoyment of a quiet Sabbath. The question is, whether there is any remedy in equity for the loss of quiet at home and for the intolerable disturbance of public worship, by corporations whose great gains by their unholy traffic place them beyond the reach of the ordinary processes of criminal law. It is well understood that a fine of four dollars a car, as provided by the law, would not be sufficiently burdensome to put a stop to the running of the cars on Sunday. It could be paid and leave a surplus generally on the proceeds of the business of the day. Must, then, the disturbance go on? Is there no remedy? Is law so unreasonable? Have the great and venerable statutes of the Commonwealth designed apparently to preached, and fifty-five Orthodox ministers afford such ample protection to the worshippers of God according to the Christian religion, actually no force save against such paltry offences as would be crushed by the weight of a fine of four dollars? Does the law thus keep the word of promise to the ear and break it to the hope? We trust, by next Thursday, to announce to our readers, that, by the decision of the Judge, the law is to be construed so as to

maintain its force and validity, and to vindicate its whole original purpose to shield Christian people from every form of annoyance and disturbance to which they may be subjected in their churches and families on the Sabbath. We shall publish the opinion of Judge Strong, together with the conclusion of Mr. McElroy's argument and the closing argument of Judge Porter on them together, and speak to them in burnbehalf of the complainants, next week."

MR. HAMMOND'S LETTER FROM PARIS.

PARIS, August 14, 1866. were misinformed about the time for taking the glorious Free Church of Scotland, do the next Congress will not contain a less professors of Magee and Belfast Colthe train for Paris, so that I had not a moment of time left, even to sign my name. We left the station near St. Paul's, at Ludgate Hill, and soon were rolling along in the ponderous train, over the tops of the houses and out into the green fields, surrounded with their neat hawthorne hedges. A charming ride of a few hours brought sented. So you see there is, after all, us to the chalk cliffs of Dover. We found | much to encourage the followers of Christ the English Channel as smooth as glass. in this wicked city. My wife had made up her mind to be seasick, but she was happily disappointed. At Calais I was glad to find we were not required to show our passports, as in former times. From there, our journey to Paris occupied but six hours. We passed Douay, the seat of a celebrated Roman Catholic | Paris, in the presence of a large audience. university, where the version of the Bible He gave a full account of his conversion. was made which is authorized by the Church of Rome. Should I attempt to describe the onehalf of all we have seen since we arrived in this beautiful city, it would fill a page of the AMERICAN PRESBYTERIAN. Everything about Paris is clean and pleasant. It is in many respects the most beautiful city flocked to listen to the words he spake and fog, and though it abounds in many objects of the deepest interest, still you Europe, all through an interpreter, was to cannot avoid the feeling that it is a great, overgrown city. Thus one soon wearies of | I wish that some of the same thing might it. But not so with Paris. Every one seems to regret when the time comes for them to depart from this attractive place. I have somewhere seen the remark, that you can judge of a person's taste and of Sabbath-schools in so many places on character by the account they give of a the Continent, told me that he had not yet month's visit to Paris;" and I think it true. It is a world in itself. Here the good and the bad can find congeniality. A walk through the Champs Elysees on a Sabbath afternoon is enough to pain the heart of any Christian. I have thought of heard of it. O! that Christians in Amehow Paul must have felt in his walk through | rica would pray that the Holy Spirit might Athens, when his spirit was stirred within fall upon these hundreds of children who him "because the whole city was given to are within sound of the glad tidings of idolatry." Not only is the Virgin Mary idolatrously worshipped, but mammon, and pleasure, and sin, gilded to perfection, are the gods to whom many here make daily oblations. There seems to be nearly as much business and labor on the Sabbath as on any not get time to look at Napoleon, though other day. A friend last Sabbath went to he was sitting by her side. One reason the American Chapel, of which Dr. Elment, she told me she found French labor- from our dress, that we were Americans, ers at work repairing it. Of course, if Dr. | and wished to cast a smile across the water |

Eldridge knew of this, he would not allow | to the United States. It was at St. Cloud the party engaged to do the work, as usual, disregarded the sanctity of the day. speak of this only to show what a common thing it is to find people about their daily avocations on the Sabbath. The Champs Elysces on that day is more thronged than ever. On a pleasant Sabbath afternoon you will see thousands walking up and down beneath its cool shade, or sitting in little groups sipping wine, or in crowds applauding Punch and Judy. There is an immense circus, too, which I am told is Champs Elysees has also two large theatres

in the open air, where lewd songs are sung by the hour. Every evening in the week from eight to twelve o'clock. It is well known that the theatres and opera-houses of Paris are never more crowded than on Sabbath evening.

pent with Pasteur Fisch, of the French Free Church, presented the moral view of Paris in a brighter aspect. He told me that there are forty-three Evangelical places of worship here where the Gospel is who preach Christ and Him crucified. There are 4000 Sabbath-school scholars, and I think he told me that about 1000 of them were the children of Papists. This shows that the truth is making progress. He thought there were about 100,000 professedly Protestants. Of these, he felt quite safe in saying that 12,000 were truly converted. Others, I find, think this a very small estimate. Thirty-five thousand are of the National Reformed (Calvinistic) Church, and paid by Government. It cannot be that many of these attend church, so I fear they are Protestant only in name. There are 35,000 Lutherans. Their ministers are, I suppose, among the number that Rev. Mr. Fisch calls "Orthodox."

But would that some Luther might call ing words of the necessity of a change of heart, and of a living faith in Him who bled on the cross in our stead. Too many of the Lutherans are, I fear, little better than German infidels. The Government also helps to support this Church, as I un-

salvation, and lead them to Jesus!

it; but likely, while he is in Switzerland, we saw them, just as they came out for their evening ride, attended by a splendid retinue of guards on horseback and ladies and gentlemen of the court. I was surprised to learn that the Emperor is now fifty-six years of age, and that Eugenie is forty, though she is in appearance much younger. She has now just left for the sea-side.

We were much interested with the appearance of St. Cloud. This name is a corruption of St. Clodoal, who, knowing that his uncle intended to murder him, always full on a Sabbath evening. The fled hither and established himself as a hermit. It was a favorite residence of Napoleon I. Queen Victoria resided here in 1855. It is most delightfully situated, on these places are opened, and usually filled the slope of a hill five miles from Paris. The grand saloon is adorned with paintings of Rubens, Lesuer and Mignard. The chief attraction of St. Cloud is its park, one part of which is stocked with Scotch deer. This is the dark side. But one evening It is very extensive. It is on quite an elevation, and from all sides of it there are charming views. The fountains vie with those of Versailles, except in extent. The Jet Geant, at the left of the grand cascade, throws up a column of water 140 feet in height. Our drive through the Bois de Boulogne reminded one a little of the Central Park in New York.

Beautiful Paris! Yet "one thing thou ackest." It is the saving knowledge of Christ and Him crucified. When shall knowledge run down thy streets as an overflowing stream? God grant that the strong hopes which so many cherish that this year is to witness the downfall of Papacy, may not be disappointed. It seems that if Napoleon III. had been continually seeking to involve the Romish Church in a net of difficulties, he could not have succeeded better. Yours in Jesus, E P. HAMMOND.

# OUR ROCHESTER CORRESPONDENT.

## TO BE RETURNED.

We see that Hon. Calvin T. Hulburd. of St. Lawrence county, is nominated again for Congress. The nomination is an equivalent to an election in that district, as the Republicans are very largely in the majority. Would that we had more of such men in our National Councils; men of integrity, MY DEAR MR. MEARS :- My last letter derstand. From two to three thousand men of Christian character, as well as from London was posted very hastily. We compose the Free Church. They, with sound patriotism. It is to be hoped that great extent and marked character. The

#### TERMS,

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lvance. Home Missionaries, \$2 00 in advance. 

#### DEATH OF DR. EDGAR.

The Rev. John Edgar, D.D., LL.D. died in Dublin, Ireland, on Sabbath, August 26th. For the last twelve months he had been in poor health; but the malady of which he died only showed itself in a decided form early in the spring of the present year. His disease was polypus of the windpipe, upon which a heart affection supervened, which led to his removal to Dublin, for the sake of the best medical advice, and was finally the cause of his death.

Dr. Edgar's first stated place of ministry was in a small church in a lane of Waring street, Belfast, now the Alfred Street Congregation. While there he became Professor of Theology in the Assembly's Academical Institution, an office which he held in that Institute. and in the Assembly's College, for over forty years. He was a preacher of acknowledged ability, characterized by a rough vigor and energy, combined with many tender and winning traits.

He anticipated Father Matthew in the attempt to stem the tide of intemperance, and founded many temperance societies in Ireland. He was mainly instrumental in establishing the Ulster Female Penitentiary for abandoned women, and took a prominent part in staying the sword of famine and pestilence in 1848. His appeals to England, Scot-

land and America were most successful. The great work of his life was the extension of the Presbyterian Church in Ireland, especially by Home Missionary work in the Roman Catholic districtsin Donegal, Galway, Kerry, Cork. etc., where the new Presbyterian churches all owe their existence to his energy. In all, at least fifty churches were established through his agency; and in Belfast alone, fully seven or eight.

The last public act of his life, almost, was to aid in establishing a Presbyterian Orphan Society. He once filled the office of Moderator to the General Assembly.

In national concerns he was a man of liberal principles, advocating Catholic emancipation and that system of national education which bids fair to place Ireland in the foremost rank of intelligent nations. In the discussions which led to the suppression of the slave trade. he took a prominent part.

His remains were conveyed from Dublin to Belfast on Wednesday, the 29th, and were accompanied to their resting-place by a funeral cortege of leges, clergy from twenty Presbyteries of the Presbyterian Church, and a large from the various bodies of Protestant dissenters, were present to do the last honors to one dear to every Irish Protestant. The services at the grave were conducted by Rev. John H. Moore, of Elmswood, pastor of the church which he attended; by Rev. Dr. Wilson, of Limerick, Moderator of the General Assembly, and Rev. D. Murphy. His age was sixty-nine years.

mercies of the enraged Republicans of his own temporal dominions, and of Italy in general? "No politics to be discussed," when all the politics of Europe are bearing down upon the mendacious claims of this usurper of the titles and dominion of the Lord of heaven? "No politics," when the millions of Europe and America are looking with amazement at the growing weakness of the man of sin enthroned in the and devoted minister of the Gospel. eternal city, but now in articulo mortis?

The Protestant world presumes to say that the Roman Apostasy, headed by the plaint or censure. But churches in their Pope, is the Harlot of John's Revelation, -seated upon the Beast-the apostate discrete apostate discrete discre church on the temporal power, and that the their past shortcomings, and fix upon a proper command of God to the people is being scale of ministerial support, and they will soon find that they have the means of rescuing the fulfilled. As she has been "drunken with the blood of the saints and the blood of the commonest sense of justice, such as that martyrs," so God calls "Come out of her which regulates ordinary transactions between martyrs," so God calls "Come out of her man and man, should be sufficient to make my people, that ye be not partakers of the members of churches amend their ways her sins, that ye receive not of her plagues. | and do their duty. It is to justice and not to For her sins have reached unto heaven, and for her sins have reached unto heaven, and appeal. Preaching the Gospel, they have a God hath remembered her iniquities. right to live of the Gospel. But they cannot Reward her even as she hath rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill becoming their position in society. Many an in the world. London is filled with smoke to her double. How much she hath glori-while his wife is heartbroken and his children fied herself and lived deliciously, so much are half educated, though the people whom torment and sorrow give her. Therefore he faithfully serves are all the time perfectly shall her plagues come in one day, death, set his mind at ease by giving him what is and mourning and famine, and she shall be justly his due. The injustice and cruelty of utterly burned with fire, for strong is the such a case are obvious on the smallest reflec-Lord God who judgeth her."

This, Protestants maintain, is Romanism. It is the character and the fate of this wanton that claims to be the pure bride of will endure any hardship rather than agitate, Christ. And all the talents and erudition as many other educated men do, for an inof her virgin priesthood have never been able to remove from, the world of Protest- same, or actually decrease. Surely the rightants this conviction of the identity of hearted members of the churches should re-Rome with the historic symbols of the ten | services they acknowledge to be invaluable. horned monster, and the great harlot that | They should agitate, if necessary, for a higher has persecuted and debauched the nations, adoption. The minimum should be £200 a by her martial power, and by her corrupt year, a sum which most congregations could be morality and practice. All history is against easily raise. Weak congregations could be her, even when written by her own histo- assisted out of a unexplored mine for Christian liberality to rians in Europe. She is associated with all work, and churches, if they would only think that is tyrannical and base in the policy of so could with perfect ease maintain all their European kingdoms, and all that is corrupt in monsiters in comfort, and thereby absolve themselves from a great scandal." in morality, doctrine and practice. Yet this is the body to be represented by an immaculate council of heavenly-minded ecclesiastics in Baltimere, who "will discuss no St. Louis. At its stated meeting, Sept. 20, politics." Surely they would have us be-lieve that the dragon is changed to the lamb; that the busy meddler in all State lamb : that the busy meddler in all State

education of their children is more expensive than ever, and claims upon their purse are continually multiplying ; yet their means are for the most part, not greater than they were twenty years ago. Pittances of £100, £120. or £150 a year are thought by numberless congregations quite enough for highly edu-cated men, who have devoted their whole time and all their powers to the work of the ministry. Many a mere clerk or ordinary tradesman has a much better income than what is thought sufficient for an accomplished

Were there any necessity for this state of things, we might lament it, but would never think of using the language of comministry from poverty and degradation. The charity that the ministers are entitled to properly live upon what they receive from their people ; they get not the means of sup-porting and educating their families in a way tion. Yet such a case is to be met with in every corner of the land.

Ministers cannot speak for themselves in temporal affairs as other men can. cannot or will not strike for more pay. They crease of their incomes. But while incomes are rising all around them, theirs remain the solve to see justice done to the men whose assisted out of a common fund. But there is

Disruption of a Presbytery.-A schism has taken place in the O.S. Presbytery of resulted in the organization of two Presbycraft and all corrupt arts to gain power and teries, each claiming to be the true one.

not believe in the connection of Church | number of such than the present; for, | and State. Their motto is, "Render unto surely, they need all the wisdom and in-Cæsar the things that are Cæsar's, and tegrity that the best of men can command, number from the Establishment and to God the things that are God's." They in the trying times at hand. have ten places of worship.

CHANGES.

Besides these, the different Churches in Rev. Gabriel S. Corwin, M. D., after twenty-five years of faithful service, as pasthe United States and England are repretor of the Church in Elba, has been compelled by ill health to resign his charge. He tried to do it a year ago, as he felt

Professor Berthuel, for ten years prounable to go on with his pastoral duties, fessor in a Roman Catholic college in Lu- | but friends then persuaded him to hold on, cerne, a few years since was slowly led into and hope for better health. But this year the light, and found in Christ the forgive- the Presbytery of Genesee, to which the ness of all his sins. A few weeks since, church belongs, has been compelled reluche was ordained in the Free Church in tantly to yield to his request, and the pastoral relation which has subsisted so long and so pleasantly, is dissolved.

It made a deep impression on all present . The Presbytery, at its late meeting in and has been much talked of in the city. Reginald Radcliffe's evangelistic labors request, passed a resolution, expressing here in 1861 are still spoken of with much interest. It is wonderful how God blessed his humble efforts, though he was not able 'in his retirement from pastoral labor," he to speak a word of French. Thousands shall not be forgotten by the members of the Presbytery "in their prayers and good through an interpreter. The astonishing wishes." Mr. Corwin is more fortunate results of his labors on the Continent of than some other ministers when health fails, as he was not dependent, we believe, me one of the wonders in church history. on a small salary for the supply of his daily wants. be attempted for the children here.

Rev. Daniel Russell, who has been for Mr. Albert Woodruff, whom I hear twelve years pastor of the Church in Pike, spoken of with the deepest affection for was at the same time dismissed to go to his persevening labors in the establishment Iowa. He is not broken down, we are glad can preach the Gospel of Christ, with to say. He is still a young man, in robust the prospect of saving souls, and buildhealth, a good preacher and an acceptable ing up an interesting Church, this is the heard of these schools resulting in the conpastor, of whom his brethren say :---

version of any of their scholars. I can but Resolved, That in Brother Russell's separation from the Presbytery of Genesee, we hope that some have been led to Christ. lose a valuable member, and one whom we Still, as he is in correspondence with them. could not be reconciled to spare, except on the consideration that he feels called of God if many had been converted he would have to hold up the standard of the cross west of the Mississippi. With their regret at his departure, the members of Presbytery assure their brother that their prayers and best wishes for his welfare shall follow him in his new field of labor.

PARSONAGE AT LIMA.

Last Wednesday we saw the Emperor The good people of our Church at Lima, Napoleon and the Empress Eugenie-I say have been for some contemplating the we. It would be a little nearer the truth building or buying of a parsonage for their to say I, for my wife says she was so taken esteemed pastor, Rev. A. L. Benton. We up with the beautiful Empress that she did are happy to report that the deed is now about done. They recently purchased a new house, which was not quite finished. may have been, that the Empress bowed to for \$3500. It is now nearly completed, dridge is the pastor, and, to her astonish- us alone. I think she must have known, and the happy pastor expects soon to be installed in it. GENESEE. ROCHESTER. Oct. 6. 1866

ANOTHER S. S. CHANGED TO A P .--Rev. D. E. Wells, after a Stated Supply relation of more than two years to the church in Monroeville, Ohio, has been regularly called to become its pastor, and was, on the 25th ult., installed as Johnsonburg, after granting Mr. Corwin's such by the Presbytery of Huron. We love to record such things for two reatheir sincere "regret that he has felt called sons; one, that it is good Presbyterian to take this step," and assuring him that practice;; the other, that it increases the prospect of a minister's usefulness in a church, by giving to both him and his people a deeper consciousness of their responsibilities in the case.

> A MINISTER WANTED .- Our Church in Morrow, Ohio, is wanting a pastor. The Christian Herald's correspondent says that "they offer a fair salary to a working minister." He says, also, that "if there is a young man who is looking for a promising field of labor, where he place."

INSTALLATION IN IOWA .- On the 11th ult., the Presbytery of Iowa City installed Rev. Franklin L. Arnold as pastor of the First Presbyterian Church of Marengo. The church, under the recent labors of Mr. Arnold, has enjoyed a gracious refreshing, bringing a considerable increase to its membership, and he entors upon his pastorate with good prospects of usefulness.

**Presbytery of Luzerne**.—At a late meet-ing of this O. S. Presbytery, held at White's Haven, Pa., the sad destitution of large por-tions of its field was brought to the attention of the Presbytery, and a missionary committee was organized to devise some plan of supplying this crying want, without calling for further aid from the Board of Domestic Missions. In those churches where there is a stated ministry, the Presbytery, looking in vain for fruit, appointed a visitation of the churches by committees.