# THE AMERICAN PRESBYTERIAN, THURSDAY, FEBRUARY 28, 1867.

# Correspondence.

## OHRISTIAN UNITY.

Very few men have more earnestly desired and longed for Christian unity than the writer of this article. For years it has been with me an object of prayer and effort. I seldom fail, in the public worship of God's house to confess the sin of God's Church and people in the manifold divisions of Christendom, and to unite with our Lord himself in a petition for unity. I deplore the existence of sects as a hinderance to the spread of the Gospel, and hold that their origin and continuance are to be repented of as sins against God. I have no faith in the theory that the different sects are specially suited to different classes of men, and are therefore a blessing. Mr. Thorn, an English Unitarian preacher, in his commentary on Corinthians; says that St. Paul speaks of three classes of men---carnal men, natural or animal men, and spiritual men-and that the various denominations adapt themselves to these various classes; that the Romanists and Methodists adapt themselves to the carnal men. He does not carry his specification further, but leaves it to be inferred that Unitarianism is suited to spiritual men, and the remaining sects-say Presbyterians and Episcopalians-gather up the natural men. This sounds, indeed, like a joke, but is put forth by the author in all seriousness, and is really quite as tenable as any theory of adaptation of sects to classes of men.

Presbyterianism, properly worked and consistently carried out, is adapted to the conversion and sniritual training of all classes of men, and is capable of conforming to all circumstances and to the necessities of all sorts of minds and all social classes, so far as it is at all right for any Christian denomination to undergo such adaptation.

Looking, then, upon division as a sin, I earnestly desire unity, and am prepared to make all concessions of personal feeling, that it is not wrong to make, in order to reach unity either of spirit or of organization, and am always on the look-out for any straws which show a wind blowing in that direction.

The new paper called The Church Union, is a sign that, among Christian people, there is a very strong desire for union or unity of Christ's followers, and that some very wide awake efforts are to be made to secure an advance towards one or the other of these desirable things.

The doctrinal basis proposed is in the Apostles' and Nicene Creeds, and the immediate practical object aimed at is "to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, and thus to make visible the unity of the Church." This is the very least that any such movement could aim at. and I cannot help asking myself. "What stands in the way of so much of unity as this calls for ?"

The answer is plain. The Episcopalian and Baptist sects ALONE hinder any such unity as

invite me to commune with him, while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist no-Presbyterian to the communion than I would now receive a Quaker; and I would no more acknowledge Presbyterian or Episcopalian clergymen as ordained, ministers than I would now invite Lucretia Mott to fill my pulpit.

Let us have unity indeed, but not at the expense of principle, and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not, either, make an outcry at his close communion," which is but faithfulness to principle, until we are prepared to be "open communionists" ourselves; from which stupidity may we be forever preserved! Let us war, not with his close communion, but with his doctrine. that immersion is baptism.

It has been quite the fashion, of late years, for commentators who were ambitious to be thought candid and liberal, to concede to the Baptists that baptism is immersion. The volumes, thus far issued, of Lange's Commentary, assume this or assert it wherever the subject is presented. Dean Stanley, in his charming books, does the same; and so with others; and yet these men continue to practice both sprinkling and infant baptism. Such inconsistencies I am utterly unable to comprehend. If I believed what they teach, I would be under the water before a week should pass by. My faith in such men is shaken-men who do not follow their beliefs.

No, let us have no unity-and strive to have one-that cannot be in consistency with our doctrine. How can two walk together unless they are agreed?" Let the unity stop where the agreement ends. But with the Baptists our end must be at the beginning. We cannot go one step together.

I have often rejoiced in the Catholic basis on which our own Church stands. It is the very position which is sought for so eagerly by this new movement and new paper. We stretch out our hands to all Christians with no theory to hinder us, and no doctrine to be ignored, and no prejudice to be overcome. In the town where I minister. Presbyterianism, 'Episcopacy, 'Methodism, and Baptism are each represented by a single church. The Episcopalian rejects my orders, the Baptist my baptism, and, if he is consistent, the Presbyterian principles, I can recognize the conversion, the baptism, and the ordination of all. Ihave nothing to change under this call for a what has been and may yet be sown. unity which shall show Christ's Church to be one.

The communion table is a test of true unity, and every thing short of that which brings clergy and laity of the various names together, there is a sham. One of the pleasantest incidents of my life was a Christmas communion, in which Old School and New School Presbyterian, German Reformed, and Lutheran congregations, with their pastors, participated.

tion about immersion, I would no more receive a that those of all classes who have disregarded are not expected to abandon their secular callings, not only, but there is a radical change coming over the entire population. People of all classes

> speak of the transition. We have never seen the like in this city. There is a great blessing in store for this people, and all say that this effort has been the means, under God, of producing it. There is a marked evidence at this time that the Holy Spirit is moving the people of all classes to a special attention to divine things. We have kept the week of prayer and are following it up with union meetings every evening. Our efforts have begun to show their effects upon other churches, and we look for a general revival in this whole region.

> Although the people have had such a strain to pay for the erection, they will be free and selfsustaining after the first of April.

> Now, too, the Comstock [mining property] is developing better than at any former period. The companies are sinking deep shafts, and finding immense bodies of valuable ore at great depths. The leading Mining Boards are contibuting one hundred thousand each to the Sutro Tunnel which will now be constructed, it is supposed, draining the lode at 1800 feet from B. street.

> Thus, you see, our church and city are assuming all the importance we suggested they would. A great future is before this cit, and State. All we need is the Pacific Railroad, which will soon be completed. With Virginia and Austin self sustaining, the Home Missionary Committee will be so relieved that we trust they will give brother White a commission as Presbyterial Missionary to go to the Philadelphia district, Paranagat, and other points where unmistakably permanent lodes, like the Comstock, are gathering large and stable populations. His thorough search and experience fit him for this work. Besides, his influence with those engaged in these enterprises, with all its geographical and other characteristics and interests is unequalled, He can be substituted at Carson, and do a work in the State which will secure the future of Nevada to us.

The money and the men needed-the interest of the churches East and of the General Assemany inconsistency, and in perfect accordance with future importance, the voice of our Synod and State must be objects of special moment NOW, if our branch of the Church is to reap the fruits of bath School Society will be found excellent, if a

We are having a Penterostal blessing on the coast. Brother Earle's labors are every where blessed. We hope to get him here, also.

#### PERMANENT LICENTIATES.

The want of some provision for bringing into activity as speakers for Christ, and clothing with status in the church, a class of laymen well qualified in heart, knowledge and gifts, who may still rely upon their regular secular vocations for support, is becoming more and more felt. An illustrative case is now in hand. An effort, so far successful, has been made to gather afternoon Sabbath congregations from the masses, in a hall at the corner of Fourth and George Streets. The preaching must, necessarily be gratuitous-so, at least, I understand; and the services of ministers of different evangelical denominations are invoked. In saying that the effort is so far successful, I have regard to the readiness of people to attend, and the encouragement to expect great good. But I am told that there is fear of failure from the difficulty of procuring a steady supply of preaching from the regular ministry, and that, a few Sabbaths since, in the face of a congregation of several hundred, the question-of discontinuance, for that cause alone, was seriously discussed. This difficulty does not surprise me. Ministers fitted for that peculiar work are not so very scarce, but they are almost all overworked now. Their regular duties, with the many extra ones immediately connected, fill their hands, and with all their willingness of spirit to accept more, they find that there are limits to time and strength. The city of Philadelphia is largely blessed with Christian laymen of just the standing, character, talents and devotion, to go to such places. tin, of Virginia City, Nevada, will be read with and preach the gospel-not merely conduct the devotional service, and "say a few words," but formally preach Christ to the world. Half a dozen or less of them could easily arrange for the constant supply of this new enterprise, and other half dozens could find other just as good locations, and go and do likewise.

guidance has led us wholly. The most ungodly | uable service within easy reach will be lost to the men have said daily that God was in every thing Church, unless there can be engrafted upon our we did. He has so disposed the hearts of men church polity a provision for licensing men who everything religious, are now coming to church, not as candidates for ordinacion, but as permanent preachers of the Word. B. B. II.

> BOOKS FOR OUR S. S. LIBRARY. WHAT SHALL WE BUY, AND HOW FIND IT. Prepared under the direction of the Permanent Commit tee on Sabbath Schools.]

This is a question perpetually recurring; and feeling is rising of late that it needs to be more carefully answered than it sometimes has been You want books that will be read, books that will be read with profit, and books suitable to be read on the Sabbath day.

tion are so unattractive that they lie on your and call us mad men, guided by the devil, now Some books that contain much useful instrucshelves useless lumber. Beware of the dull come to our schools to be taught. Havirg books.

Some books however that are quite attractive, are very upprofitable. Some of them teach false doctrine: many of them give false views of human life; and a multitude of them are such that one can learn nothing useful by reading them. Beware of the unprofitable books.

Some books however are both interesting and instructive which are not suitable for Sabbath reading. Irving's works are good reading: so of the priests against them. are Macaulay's essays but they are not Sabbath reading. The children may derive instruction from the Rollo Books: but they are not religious books, and of course are not to be read on the the children what to read on Sunday., We ought to teach them, to read religious books only on that day

How shall the right books be obtained? For little way the answer to this question is clear, Look to the place where the book is published. 1. You may safely take, and will find it wi e to take, all the juvenile list of our Publication Committee.

2. Having exhausted that list go to that of the Presbyterian Board of Publication. This is the same to the Old School that our committee is to the New. Their list of children's books is larger than ours and but for a few volumes a little heavy perhaps, would be perfectly unexceptionable. Our schools have not been directed much Methodist denies my conversion. But, without bly in this vast coast-our present status and to this source of supply but they will find "it worthy their attention.

3. The publications of the Massachusetts Sablittle care be taken to avoid some dull volumes they sometimes sell. The same may be said of the American Tract Society. Their sin in the matter of children's books is seldom anything put up in unattractive style will not answer in these days.

4. The books of the American Sunday School Union are commonly taken without question. Their later publications are very attractive, and if not all religious, they are at least a story with moral. The poor boy in the street who has lost his mother and who becomes very good after a while, figures pretty largely, and we advise that taken, a good selection may be made from the books of the Union, but they can not be recommended indiscriminately. 5. Books of the Baptist, Methodist, and Episin them contrary to our Presbyterian faith. Books ought not to be put into our libraries which teach children that there is no proper mode of baptism except immersion, nor books that pronounce all baptized children "little Christians." No book from these boards should go into our schools except it has been carefully read through, The exceptionable passage is sometimes hidden in the corner. 6. As to the better known publishing houses, much the same must be said. The books must be thoroughly examined. Our Committee of Publication make selections from these various sources if desired, but unless they have time thoroughly to examine what they recommend, we must do it for ourselves. As soon as our General Assembly's Committee on Sabbath schools gets in working order, a list of books will be made out, on the principles above stated, for the assistance of all who desire to purchase. Books will be examined thoroughly, and placed on the list if found worthy. Gradually our catalogue will grow: increased by additions from all claims, so that it was not easy for the judge sources. Then we shall have something to be depended on. Meanwhile to obtain attractive, instructive, religious books, for Sabbath schools, go first to our own committee, next to the Presbyterian Board. and for the rest examine carefully, especially if you venture upon the publications of other denominations. A great cry is going up for new books in our ibraries. Another great cry is going up against unsuitable books. An immense amount of trash is put in circulation through our Sabbath schools -some of it useless, some positively injurious. pointed ministry, that, as a general thing among The evil must be met. We must take it up boldly.

# LETTER FROM STEFANO CERECHINO.

FAVALE, ITALY, Dec., 1st, 1866. DEAR BROTHER.-Our church, schools and orphans, for twelve years have been, and still are. struggling for existence in the face of the ene. mies of the true gospel, the priests and their followers. Yet God keeps our hearts full of hope. and daily we go and sow the good seed: and where we cannot sow the seed, we try to enrich the field, so that when new workers arrive in these regions, the good fruits may soon be reaped In 1852, when we were imprisoned, the priests preached to the people that we, like Luther and Calvin, were inspired by the devil; but the truth shines. Many converts are added to our congregation in Favale, at Roccatagliata, and several

other places where I preach. And those people and children, who, at first, used to persecute us first learned themselves, they go home with the Bible, and teach others the truth who become true Christians.

But these devoted souls are poor, and to overcome their wants and difficulties, I ought to heln them in their need, especially in winter, when they have neither means, of subsistence nor work. If they had work at the time of their conversion, they are discharged by the influence

Thankful am I, as well as those who have received help in the past, from the dear American brothers and sisters in Jesus through you. I hope they will not forget us this winter, after the desolation of war which has lately closed in this Sabbath. Through our libraries we are teaching | country, and which we hope will prove to be a great blessing in promoting the cause of our dear Saviour in this beautiful, but ignorant and priest-ridden land.

I am your brother, STEFANO CEREGUINO, pastor.

#### DEATH OF REV. DR. GOODELL.

A sad bereavement has fallen upon the Church. the sudden death of Rev. Wm. Goodell, D. D., late missionary of the American Board at Constantinople. He died on Monday evening, the 18th inst., at the residence of his son, in Philadelphia, having completed his seventy-fifth year in his usual health, on Thursday last. He was attacked with congestion of the lungs on Sunday evening, was better on Monday and was about his room. At six o'clock, P. M., he retired to his bed, said he felt tired and was afraid he should pass a restless night; but in a few moments he turned upon his side, and gently breathed out his spirit.

Dr. Goodell was one of the most widely known and one of the most useful and beloved of the many eminent missionaries of the cross who have gone from this to other lands. He was born at Templeton, Mass., Feb. 14, 1792, was graduated at Dartmouth College in the class of 1817, and at Andover Theological Seminary in 1820. He was ordained at New Haven, Conn., September more serious than stupidity. Heavy memoirs | 12th, 1822, and embarked, with Mrs. Goodell, at New York, December 9th. He arrived at Malta. January 21st, 1823, where he spent nine months studying the languages of the East. Leaving Malta, he arrived at Beiroot, November 16th. 1823, and remained there about five years, where he passed through great perils, the town being plundered and devastated, his own house sacked by the Bedouin Arabs and his life threatenet. He removed to Constantinople in 1831, where he passed through other perils, his house and everything it contained being destroyed in one of the he be left to rest awhile. If sufficient time be general conflagrations, Dr. Goodell and his family escaping only with their lives, the very clothing which they wore being several times on fire, owing to the intense heat of the flames by which they were surrounded. Often during his residence in Constantinople they passed in safety copal Boards are sometimes suitable for our through the dangers of the plague, at one time schools, but there is very liable to be something as many as fifteen hundred dying daily around them. He was spared to complete his life work and return to this country. While at Constantinople, besides performing all the ordinary labors of a missionary, he translated the entire Scriptures out of the original Hebrew and Greek into the Armeno-Turkish language, completing the old Testament November 6th, 1841, and the New Testament, within less than two years after. He completed a thorough revision of this great work in February. 1863.Dr. Goodell, having become enfeebled by age and his long residence and labors in the East. his constitution never being strong, returned in 1865 to this country with the wife of his youth. who survives him, and took up his residence with his son, William Goodell, M. D., at Philadelphia, where his lovely and beloved spirit passed from earth to heaven .- N. Y. Observer.

this. This degree of unity already exists among all other Protestant Christians, with trifling exceptions. All that is necessary for those leading this movement to do, is to persuade these two sects to come into their scheme. All the rest of us are already converted.

So far as there is any inherent and organic difficulty in the case, it may be narrowed down to that which the Baptist heresy occasions. With the Episcopal Church, after all that has been said about a certain obnoxious Canon, it is a matter of personal opinion and practice among Episcopalian ministers, and not of laws and canons. To one who knows the origin and history of that canon, which has been made to carry so much heavier shot than it was ever intended to, it is difficult to believe that the high-church artillerymen who use it are quite honest in what they say of its power; but, at any rate, the General Convention is quite as competent to erase it as it was formerly to insert it.

The writer has *frequently* communed with Episcopal clergymen, within the chancel, at the altar, and the invitation was on the ground that, as a minister of Christ, he had a right to be thus recognized. He was once invited to do so when a Bishop was present, if his memory rightly serves him for the fifteen years since passed. He once preached in an Episcopal church, for an Episcopal minister, and the rector read the service before the sermon, in his usual way. The writer has not heard that the "Canon" ever hurt his Episcopal friend, who has since become a Doctor of Divinity and rector of a prominent church in a Southern city.

Besides this personal experience, I know a Congregational clergyman, who preached in the church where a Bishop, since dead, alas! usually worshipped; the Bishop himself reading the service before the sermon and exhorting after it.

So. the difficulty with that denomination is not denominational but personal, and so large a number of its ministers might be brought to the practice aimed at by this movement, as to leave the Bap- hearts, money, and gratitude. As we have had facility which unlicensed speakers have to get at tists alone in their schism.

The difficulty, however, with this latter sect is the funds, the oversight of all the work and the quite insuperable. It is in the very essential na- payment of all the bills, it has been a work of ture of the Baptist heresy. Open communion is extraordinary tax to body, mind, and time. But an absurdity, when it means communion with the it has won for us and the Master the minds and unbaptized. I would not for a moment consider a | hearts of so many-the change already wrought | speaker can impart to it. The consciousness of proposal to admit an unbaptized person to the in this community is so great, that we are paid a this will ever hold back from any attempt at communion, and can I ask a Baptist so to stul- thousand times. And yet GOD has done it all. formal preaching most of those Christian laymen

Oh, that God would give us grace to begin this work of spiritual and visible unity by uniting all those denominations which can thus walk together without inconsistency. Of course, it can never be done on the basis of any system of philosophy, or philosophical theology. It must be on the basis of the Catholie Creeds, or of some simple Gospel catechism, such as the Heidelberg, leaving all the theological speculations to individual preference, with wide room to differ. With such simple basis of unity, a wide union might be formed, but with any more theological foundation, even approaches to such union must fail; as any body can see that the late movement towards a re-union of divided Presbyterianism must fail because the doctrine of the Extent of the Atonement will be made a test.

Success, however, to all efforts to familiarize the minds of the people with the idea of unity or of union, and to lead men to feel how sad and wicked a thing our divisions are, while we prepare ourselves to reject all mere shams which make a show of union where there is no unity. BEVERLY.

### OUR CHURCH IN NEVADA.

[The following letter from Rev. Wm. M. Marprofound interest and gratification.]

VIRGINIA, NEVADA, Jan. 19, 1867. God has favored us, indeed. We have completed and dedicated a most admirable and inviting church edifice, in the most central and beautiful point of this city, opposite "Wells & Fargo's" office-acknowledged by all that in situation, adaptation, attraction, and success, there has been no Church enterprise to compare with it this side

of the Sierras. What is best of all, it is fully paid for-not a dollar from beginning to ending lacking to fulfil the contract. So popular an effort does not exist on this coast. In San Francisco and Virginia, the business men have given us their hands, the drawing of all the plans, the collection of all

It may be said there is nothing to hinder them from doing it now-no constitutional prohibition, and no occasion to expect censure. True, but

there is, under our present ecclesiastical system, no calling them to such fields, no laying of this responsibility upon them, and nothing to make them feel themselves clothed with the character of preachers of the Word, and men who are expected to do it. Further, say what we will of the people. God does put this honor upon the ap all classes, the word of truth from the lips of one known as an authorized preacher of the gospel. secures a reverence and influence which no other

HE who cannot decide until Christ and his Church are completely victorious, will remain in doubt until the judgment arrives. recognized in the Kingdom of Christ.tify himself and ignore his own doctrine as to His blessing has followed our every step,—his who are best qualified for it; and very much val- Lange's Com. on Gamaliel.—Acts 5: 38.

# THE SHEEP KNOW HIS VOICE.

Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep, was also present. Both claimed the sheep, and had witnesses to prove their to decide to which the sheep belonged.

Knowing the customs of the shepherds. and the habits of the sheep, the judge ordered the sheep to be brought into court. and sent one of the two men into another room, while he told the other to call the sheep and see if it would come to him. But the poor animal, not knowing the "voice of a stranger," would not go to him. In the meantime the other man, who was in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck!" upon which the sheep bounded away toward him at once This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner. Thus we have a beautiful illustration of John x. 4, 5:

"And the sheep follow him : for they know his voice. And a stranger they will not follow, but flee from him: for they know not Hence the neutral policy of waiting is not the voice of strangers." Jesus said, "I am the Good Shepherd, and know my sheep, and am known of mine."