

American Presbyterian.

THURSDAY, MARCH 14, 1867.

On the second page will be found the concluding and negative part of the argument on Millenarianism, containing some strong and lucid statements; "Faith and the Cable," a beautiful application of the recent wonderful triumph of engineering skill to Christian truth, and another interesting letter from "the Country Parsonage." Prof. Agassiz's recent argument against Darwinianism is on the third page, and Book Notices, with Rural Economy on the seventh page.

SUMMARY.—Mr. Barnes has just sent the MS. of his forthcoming Commentary on the Psalms to the Publisher, Knight, of London. The proofs will be revised by Miss Henderson, who issued the "Leaflets," extracted from his various works, some years ago, and who is a great admirer of his writings. Messrs. Harper will publish the Commentary in this country.

The week's intelligence is most cheering for our Church and for the cause of Christ generally. Many revivals are reported; see letters from Christiana, Del., one of the oldest Presbyterian churches in the country, where nearly 70 have been converted; from Rockford, Ills.; from Olivet church, in this city, &c. We count between four and five hundred conversions mainly in connection with our branch. Five new churches have been organized, one each in Kansas, Missouri, and Northern New Jersey, and two in Illinois.

The Central church, Wilmington, Rev. George F. Wiswell, D. D., pastor, has received in the eleven years of its history, closing last Sabbath, 531 members, nearly all by profession.

Mr. E. G. Pardee is giving lessons to the students of Union Theological Seminary on Sunday School topics, and will probably do the same at Princeton.

There is a decided increase in the number of students offering themselves for the Foreign Missionary field.

The only city member of the House of Representatives, at Harrisburg, who voted against submitting the question of Sunday cars to the people, was Mr. Adam Wallace, of Manayunk, who is connected with our congregation in that District.

RESOLUTIONS.

OF THE SECOND CHURCH, NASHVILLE, ON THE RESIGNATION OF REV. R. H. ALLEN.

At a congregational meeting of the Second Presbyterian Church, O. S., of Nashville, Tenn., held Sabbath afternoon, February 24th, 1867, the following preamble and resolutions were adopted:

WHEREAS, In the providence of God, Rev. R. H. Allen, of the Second Presbyterian Church of Nashville, Tenn., has received and accepted a unanimous call to the Old Pine Street Presbyterian Church, of Philadelphia, and in consideration of which fact, we, the members and congregation of the Second Presbyterian Church of Nashville, at the solicitation of our Pastor, have, in a regular church meeting, by a vote united with him in a request to the Nashville Presbytery to dissolve the pastoral relation hitherto existing between us; therefore,

Resolved, That the relation that has hitherto existed between us, has been a most happy, interesting and fruitful one.

That the dissolution expected to take place between us, is a matter of serious regret to this congregation.

That our pastor leaves us carrying with him our highest esteem and greatest confidence, being assured that he is truly a man of God, and eminently fitted to do his Master's work, either here or elsewhere.

That we have listened with great edification to his untiring efforts to strengthen Christians in their most holy faith, and to awaken sinners to a knowledge of the truth as it is in Christ Jesus, his powerful exhortations and apt illustrations being as goads piercing to the dividing asunder of the joints and marrow and the soul and spirit; and finally

Resolved, That we commend our pastor to those who have called him; and pray God that his labors in his new field may be abundantly blessed to the glory of God, and that, when his summer is past and his harvest is ended, he shall be called home, bearing his sheaves with him, to receive a crown of life, which the Lord, the Righteous Judge, shall give to all those who love his appearing.

Resolved also, That a copy of the above preamble and resolutions be tendered respectfully to our pastor, and that copies of the same be published in the Western Presbyterian and Press and Times newspapers.

W. G. WALKER,
ROBT. MCCALLAY,
Committee.

Feb. 25, 1867.

Dr. Allen is expected to preach his first sermon in Pine street church Sabbath morning, March 24th.

Baptist.—Last fall, a Swedish Baptist Church of forty members was organized in Chicago. It has since received about twenty additions. There are ten or twelve thousand Swedes in that city.—For Foreign Missions, Home Missions, State Missions, and Baptist Publication Society, all together, the following States last year contributed per member: Maine, 71 cents; Massachusetts, \$1.84; Rhode Island, \$1.41; New York, 89 cents; Pennsylvania, 77 cents; Ohio, 52 cents; Illinois, 63 cents; Wisconsin, 54 cents, and Iowa 41 cents, and Illinois, with 46,129 members, built thirty-six churches, at a cost of \$340,000, raised \$100,000 for its colleges and seminaries, which, with contributions to other denominational objects make an aggregate of \$475,515, or more than ten dollars per member.—Nearly one hundred thousand dollars must be received by the Treasurer of the Missionary Union within a month, to cover the expenditures of the financial year.

The First Baptist Association has established in New Orleans a Workmen's Bureau, the object of which is to furnish a supply of field hands, and every description of skilled and unskilled labor throughout the State. The Bureau will also see to it that when a contract is made, it shall be performed by both parties. Rev. J. Kenard, of Albany, N. Y., has been called to take charge of the Tenth Baptist Church of this city, of which his father, the late Rev. J. H. Kenard, D. D., was the eminently useful pastor for over a quarter of a century.

FROM OUR ROCHESTER CORRESPONDENT.

AN EVIL AND THE REMEDY.

At the late meeting of the Presbytery of Rochester, the subject of the distribution of the Minutes of the General Assembly came up for consideration. It was contended that the present method is very defective. They are sent in packages by express to the stated clerks of the Presbyteries, and they frequently lie in the study of some minister, or in some store or office for a good part of the year, instead of promptly reaching the ministers for whom they are intended. The remedy for this is to have them sent at once, after publication, by mail, to each one entitled to a copy. If they are worth printing at all, they are worth distributing in such a manner as to do the work for which they are designed.

They often contain important recommendations which it is desirable for the pastors to have in their hands in good season, that they may make their arrangements accordingly. But how is a Stated Clerk to run around a whole Presbytery, and carry to each brother his Minutes? We know one Stated Clerk, who, after receiving his package, regularly mails a copy to each member of his Presbytery, and collects his postage from the members when they meet. How much better, as well as cheaper, to have them mailed at once from the office of publication.

The Minutes are published after the summer meetings of the Presbyteries, so they cannot be distributed then. If the Stated Clerk waits until the winter meeting, he waits half the year or more, and the Minutes, it is safe to say, have lost half their interest. The Presbytery is then appointing Commissioners to the next General Assembly; how can they be expected to take as much interest in the last, as they would if they had received them in the preceding July? It is too much like consulting last year's almanac. Or, if the Stated Clerk takes them to his Synod in the fall, four or five months have then past; and possibly the Stated Clerk is sick or on a journey, and cannot be at the Synod, and then where are the Minutes? Or, half his Presbytery may not be present, and how are they to be supplied?

This evil, as we know, has been deeply felt, at least by some. They have complained of it. Young pastors have wondered why they did not receive their Minutes. Many have wanted them again and again for reference, when they were not to be had. We have seen the undistributed bundles lying in stores and offices and ministers' studies far along into an ecclesiastical year again and again, and have heard these complaints, and have wondered that the General Assembly had not adopted a more prompt and desirable method of distribution. So, also, it struck the Presbytery of Rochester, and they passed resolutions to OVERTURE the General Assembly to have the Minutes mailed to each minister as early as practicable directly from the office of publication.

True, this will cost a little more, if the General Assembly should so order it; but we reckon the great Presbyterian Church of the United States of America can stand it; and we are sure it will promote its own best interests considerably by so doing.

AUBURN SEMINARY.

The Annual Catalogue of this admirable institution has recently come to hand, containing the names of forty students; eleven Seniors, fifteen Middles, and fourteen Juniors; with six able Professors. Some of the Seniors are already in demand for various fields of labor. One, at least, (and we hope for more) is expecting to be a missionary to the heathen. One has accepted a call to Phelps.

We notice, also, by the "Calendar for the year," that Rev. R. R. Booth, D. D., of New York, is to deliver a discourse on Foreign Missions before the Society of Inquiry, in connection with the Anniversary of the Seminary, in May next; Rev. Herriek Johnson, of Pittsburgh, the address before the Rhetorical Society; and Prof. J. H. Seelye, of Amherst College, a sermon before the Alumni. These are three of the honored sons of Auburn, and their coming at that time will add much to the interest of the Anniversary week.

ONE OF THE MILE STONES.

Last Sabbath Rev. Dr. Campbell preached his first anniversary sermon, as pastor of the Central Church of Rochester, as he began his labors in this city on the first Sunday in March, 1866. It was a very encouraging review. Seventy were added to its communion last year. The Church now has 653 members on its rolls; almost a regiment, and fighting like one against error and sin. The contributions to Foreign Missions the past year were \$1910—Home Missions, \$1010—Bible Society, \$580—Tract Society, \$230—other objects \$2019, making in all, \$5749: beside \$7479 paid for congregational expenses, and support of its own Mission Schools. It is a live church, ready to respond to every reasonable call for the cause of the Master.

ANOTHER TEACHERS' INSTITUTE.

Encouraged by the success of the Sunday-school Teachers' Institute recently held in our county, Mr. Charles Keeler, the indefatigable County Secretary, has laid his plans for another, to be held in this city on the 19th and 20th days of this month. We notice from his circular that Rev. A. McA. Thorburn, of Ogden, Drs. Shaw and Campbell, and Rev. D. K. Bartlett, of this city, are all set down for twenty-minute speeches, during the course of the proceedings. Teachers

and friends of Sunday-schools generally, in this region, are invited to attend and participate in the exercises of the Institute.

ONE OF THE SURPRISES.

The good people of Ogden, on Thursday evening, took possession of the parsonage and filled it with good things, leaving the pastor something like one hundred and fifty dollars richer than when they came. Their good pastor, Rev. A. McA. Thorburn, bore it like a Christian gentleman. Why should he not? There are many things worse than that to bear.

STATE TEMPERANCE SOCIETY.

This body is still moving. The Executive Committee are planning to appoint four District Secretaries, to operate in different parts of the State in connection with Rev. F. A. Spencer, the State Secretary, whose Head-quarters are at Syracuse.

Petitions are also going forward to the State Legislature, asking for a modification of the excise law, so as to require the publication of applications for license, together with the signatures thereto, for at least twenty days before such license shall be granted by the commissioners. This will give a chance to defeat many applicants for license to kill their fellow-men by law.

STATE S. S. TEACHERS' ASSOCIATION.

At the last annual meeting of this Association, it was left with the Executive Committee to select a place for the next. Applications have come from Lockport, Albany and Elmira. It was thought best to go this year to the place first named, and probably to the other places in the years following. The meetings will be held in the First Presbyterian church, Rev. Dr. Wisner's, and if as well attended as in years past will tax the hospitality of that young city not a little. However, we do not fear but they will bear it; and after all the confusion and fatigue are over, will find that the big meeting brought a blessing with it.

ROCHESTER, March 9, 1867. GENESEE.

OUR CHICAGO CORRESPONDENT.

PRESBYTERIANISM IN WISCONSIN.

In my last letter to the PRESBYTERIAN I promised to give a general view of the condition of our Church in Wisconsin. To do this intelligently, it will be necessary to give a brief historical sketch, tracing the Presbyterian thread from the first point of its attachment in that State.

In January, 1839, a Presbytery was formed in Milwaukee, under the title of "The Presbytery of Wisconsin." It consisted of four ministers and representatives of two churches, one of which was Presbyterian and the other Congregational. It was formed in the palmy days of the "Plan of Union," and partook of the characteristics of that plan: so far, indeed, that although it adopted the Constitution and Confession of the Presbyterian Church of the United States, it was never connected with any Synod or General Assembly. Provision was made at the first meeting, whereby Congregational churches might be connected, on equal terms, with the Presbytery. It was also resolved, that while Presbyterian churches in connection with the organization should be governed by the rules generally observed in such churches, in case any member of one of these churches should come under discipline, and should prefer to be tried by the whole body of the church, his preference should be regarded and the decision of the church should be final, except in case of alleged heresy, when either of the parties might bring the matter before the Presbytery.

At the second meeting of this body, July 5, 1839, three new churches and one minister were received, and resolutions were adopted inviting the Congregational churches in the Territory—for Wisconsin had not yet a star on our flag—to send delegates to the next meeting to confer and agree upon a plan of union and co-operation with the Presbyterian churches in the Territory. In October, 1840, a Congregational convention was held in Troy. The Presbytery held a meeting at the same time and place. A conference between the Convention and Presbytery was held, and the result was a union under the title of "The Presbyterian and Congregational Convention of Wisconsin." A Constitution and Confession of Faith, in their essential features Presbyterian, were adopted.

The new body thus formed consisted of eight ministers and sixteen churches, eight of which were Presbyterian and eight Congregational. The Constitution provided for District Conventions, as they might be required in the growth of the Territory, and for a general Convention to meet annually, and to consist of all the ministers and a delegate from each of the churches in the District Conventions. The District Conventions were to hold each an annual and a semi-annual meeting. Thus the system of meetings closely corresponded with that of Presbyterianism, the District Convention being a substitute for Presbytery, and the General Convention a substitute for Synod. Indeed, the two bodies were to act in all respects as Presbytery and Synod to Presbyterian churches, receiving and adjudicating upon all appeals issuing from the lower courts to the higher.

Many of the features of the Convention were Presbyterian. The records of all the churches were to be regularly submitted for approval. The Conventions were to license and to ordain candidates. They were to receive and act on all appeals and references submitted to them. They were to gather statistical reports, were to have the usual Narratives, were to adjust plans of benevolence, &c. Each had its Stated Clerk. To each all ministers and licentiates in its connection were amenable. A person attending one of the

meetings of a District or the General Convention, would scarcely distinguish its proceedings from that of a regularly constituted Presbyterian body. The organization thus formed was designed to be perpetual. It is in existence to this day, and some of the strongest Presbyterian churches in the State, as c. g. that at Racine are connected with it.

This is the famous system of *Presby-gationism* in Wisconsin. At present, however, the number of Congregational churches in the Convention very largely predominates. Nearly all the Presbyterian churches in the State are in connection with one of the General Assemblies, and the spirit of the Convention has been greatly congregationalized. It co-operates with the American Home Missionary Society, and is generally considered as a Congregational body, though retaining many of the elements of strength and order which it received from its Presbyterian associations.

An O. S. Presbyterian church was established in Milwaukee, a year or two previous to 1850. A year or two subsequent to that date, a New School Presbytery was formed in Milwaukee under the special lead of Rev. W. H. Spencer, then pastor of the First Presbyterian Church in that city. His church withdrew from the Convention for that purpose.

For some years the progress of our Church against the tides of Convention sentiment was but slow. Since the clearer lines of division between us and our Congregational brethren have been drawn, the progress has been much more rapid. We have now in Wisconsin a Synod and four Presbyteries, 33 churches, 44 ministers, and 1183 members. Our strongest church is the First, of Milwaukee, which reported to the last General Assembly a membership of 226. A fresh and vigorous life begins to manifest itself on all sides. The relations of Presbytery to Convention are clearly established, and the two bodies work together, side by side, with little interruption of general harmony.

Of course, the Convention is by far the stronger body. It had deep root while Presbytery was but a transplanted tree. It has a large New England element in the population of the State to minister to its growth. It has done a noble work, and is composed of a band of noble men. For order and efficiency, it is second to no Congregational body in the Union. With its constitutional rules and its well-defined creed, it is superior to many. Congregationalism, proud of its Plymouth rock, has, as a denomination, gradually contracted its creed, until as the rock itself is represented by a fragment, enclosed by a railing, the old Westminster Confession, delighted in by our fathers, finds but a fragmentary existence in the last declaration of those who boast of Puritan ancestry and Puritan principles. But in Wisconsin the old Confession holds its ground, and a vigorous Church is the consequence. Our lamentation that Presbyterianism is no stronger there, is not therefore, as loud as it might be. Yet we are glad to observe that our Church in that State is yearly becoming more vigorous. Its congregations are now nearly all supplied by a band of energetic, cultivated and devoted men, in the prime of life. As yet, considerable missionary aid must be furnished them. Many of them have hoped for assistance in building from the Assembly's Church Erection contributions. Some of them have taken collections in aid of the Assembly's scheme; but they will need far more than they have contributed. Several have neglected contributions, because obliged to pay interest or to make collections as bound by the old plan. Some of the ministers have thrown their influence against the present system. It would seem that we are to have another year of trial and short-sightedness, in our churches, before we can be roused to our duty.

CHICAGO, Feb. 27, 1867.

WABASH.

OLIVET CHURCH, PHILADELPHIA.

Last Sabbath was a happy day in the Olivet Presbyterian Church of this city, by reason of a large addition to their membership. Twenty-eight persons were admitted, of whom twenty-six professed their faith in Christ for the first time. Of the whole number, nearly one-half were adults and seven were heads of families. The rest were youths of the Sunday-school and a large proportion of all were children of Christian parents. Besides these, two were taken under the care of the Session, and several others, who did not profess, are hopefully converted.

The immediate occasion of this gracious work was a series of preaching services at the beginning of the year and during the week preceding the communion; and the ministerial brethren who assisted the pastor, Rev. W. W. Taylor, may feel that their labors have been richly rewarded by God. Yet many influences from parents, Sabbath-school teachers and Christian friends have conspired to this happy end, for many have been *workers together with God*.

The joy of the Church was such, as can scarcely be described. Everything has come so quietly, that the large result could hardly seem real, as the young and the older, though all, nearly, in the freshness of life, crowded near the pulpit, some to receive baptism and all to avouch the Lord to be their God, and Jesus Christ their adorable and most worthy Redeemer.

In view of this work two impressions are warmly cherished, viz: Gratitude to God for His efficiency by the power of the Holy Ghost, and

encouragement to persevere in labor and prayer, believing that the same means even in their ordinary use, will produce like results.

NEW THINGS IN OLD PLACES.

On the banks of the Christiana creek, nine miles from Wilmington, and five miles from New Castle, Delaware, there lies a pleasant little village, nestled on the side of a hill sloping down to the creek. Here the village has stood for two hundred years, though it has not grown with its age. The inhabitants are hospitable, with strong ties for home and home things.

In this village there has been a Presbyterian organization since the year 1708, and a church since the year 1730. From the ancient church steps, the renowned Whitefield preached to 3,000 people in 1739. This same church stood (of course undergoing many repairs) until 1857, when it was removed to give place to the present one, which now stands on the same foundation, enlarged, forming one of the neatest churches in the State. This church has been favored with regular services from its earliest existence, but always connected with some adjoining congregation, under the charge of one Pastor, and as a general thing, receiving the lamb's share of the preaching and pastoral efforts; until the winter of 1865, when the people secured the services of Rev. J. Hervey Beale, who had just returned as chaplain from the army.

He came and entered into the work in a dry and apparently barren field, with his whole heart, with a membership of twenty-five, and frequently a congregation reduced to seventeen souls. Since that auspicious moment, we have had regular service twice each Sabbath, and Lecture during the week. The congregation has steadily increased in numbers, and each communion season has added to our membership, until it was more than doubled.

This brings me to the week of prayer, 1867, which was harmoniously observed by the two churches of the village, the *Presbyterian* and *Methodist*. Without interruption the meetings were continued in our church. Our Pastor was assisted during the first week by his cousin, Rev. Daniel J. Beale, then he took up the arduous work alone, and has preached every night for six weeks to continually increasing audiences, both in numbers and interest. As a glorious result of these meetings in this old church, which was never before known to have been blessed by any great outpouring of the Holy Spirit, between 65 and 70 persons have come out and asked the prayers of God's people; 47 of them have already united with our Church, and others will do so at the first opportunity. Thus swelling, our membership from 25 to 105 in two years, being more than has been added in the 35 previous years combined.

There are some interesting features connected with this glorious harvest worthy of mention.

First—The unusually large proportion of males, there being but 14 out of the whole number females. The majority are young men of stability of character.

Secondly—Ten of these are heads of families.

Thirdly—Twelve are over thirty years of age, and two of them over forty-five, one emerged from the darkness of Romanism.

The week of prayer was one of special interest. God's people were greatly revived, and they entered into the work with a feeling that enabled them to live above circumstances. Snow-storms, blockaded roads, rains, darkness and mud, rendering the roads almost impassable, seemed to them no barriers in their way to the sanctuary. Places of business were nightly closed at the sound of the church-going bell, for eight weeks, so that employer and employees might be found together at the house of God. Master and man, husband and wife, landlord and tenant met together at the foot of the cross, seeking the salvation of their immortal souls. The scenes were moving ones to the heart and eyes of the spectator.

So we have worshipped the winter away and we enter upon the spring with our hearts warmed by the genial rays of the sun of righteousness.

FULLER.

"WHAT OF THE NIGHT?"

Rockford, Ill., March 4th, 1867.

DEAR BROTHER MEARS:—I like your article "What of the Night?" If any doubt the correctness of your position, that the Holy Spirit has not wholly withdrawn from the churches—that the heavens are overcharged with spiritual influences, let me refer them to the West—Galesburg, Petersburg, Sandwich, Knoxville, Mendota, LaSalle, Peetwick, Belvidere, Elgin, Beloit, Neenah, Appleton, Terre Haute, Freeport and other places, too numerous to mention. Enclosed find some notes on the religious awakening in this city, from the *Rockford Register*:

THE RELIGIOUS AWAKENING.

The special religious services in this city have been continued through the week, with growing interest. The Daily Union Prayer meeting from 9 to 10 o'clock A. M., has become a real power—hundreds attend, and large numbers are deeply impressed. The opening exercises, singing, prayer, and reading the Scriptures with comments, occupy from seven to ten minutes. Requests in behalf of friends and special cases are briefly presented and laid before the mercy-seat. Perhaps twenty persons are heard, in prayer and exhortation within the hour, and generally to the point. In this, there is a decided improvement from day to day. The clergy seem to be united in their aims, and a goodly number of Christians unite with them in the prayer of Habakkuk, "O Lord, revive Thy work." The Congregationalist, Me-