# American Presbyterian.

THURSDAY, MARCH 21, 1867.


☞ *On our correspondence page* (2) *will be found a powerful imaginative article, well depicting the horrors of a universal use of tobacco; also the first of a new series of those deeply interesting Missionary itineraries, from the pen of Rev. R. G. Wilder, at Kolapoor; on the Third Page, are notes of Mr. Barnes' Ninth Lecture; and the proceedings of the Convention for the Amendment of the National Constitution. The family page, besides its usual miscellany, has two good pieces of original poetry; Book Notices, Rural Economy and Scientific Items are upon the 7th page.*

SUMMARY.—The Third Church Pittsburg is sure to be heard from about the time for presenting any of our Denominational Causes. This is the season for contributions to the Education Cause, and the Third Church is promptly on hand with a contribution of $1750.

The Presbyterian of this city declares itself opposed to allowing the theology of Mr. Barnes or Dr. Beman equal rights in the Church with that taught at Princeton. The question of Union is certainly simplified by such declarations.

Our revival Record continues to be most cheering. See reports from York and Chester, Pa., from South Street Church, from Penfield, N. Y., and many others under News of the Churches. From these reports we estimate over four hundred hopeful conversions in connection with our Branch.

Students in Western Colleges and Seminaries are just now giving themselves to the Foreign Missionary work, in greater numbers than in the East. Twenty-five students and seven Western Colleges have given their names as candidates for the foreign field.

The rebel party in Kentucky who were virtually excluded from the O. S. church by the assembly in St. Louis have failed in their attempt to get possession of Danville Seminary by Legislative action.

MIDDLETOWN, DEL.—We have had a very precious visitation in the First Church. On the first Sabbath of this month we added to our church twenty-two members, all on profession of faith in Christ. Others will unite at our next communion, as I fondly trust. We have added forty to our membership since I commenced my labors here. In January the good people of the congregation visited the pastor at the parsonage, bestowing plentifully of their temporal gifts, and the Lord has rewarded their liberality in the richer blessings of his grace.

Fraternally, J. PATTON.

PASSAIC, N. J.—A new church was organized on the evening of March 7, in the thriving town of Passaic, N. J., on the Erie Railway. The services were conducted by a committee from the Presbytery of Newark, consisting of Rev. Dr. Poor, Rev. Dr. Stearns, and Rev. Mr. Healey; and the new church is started with a membership of twenty-four, and a Sabbath-school which numbers at present about sixty scholars. The society has secured the services of Rev. P. F. Leavens, as stated supply, and have had some lots presented them on which to erect a church building. This is the first Presbyterian church in the place.

MONTCLAIR, N. J.—Rev. Nelson Millard has resigned his pastorate at this place, and has accepted a call to take charge for six months of the Olivet church, Chicago. He has not seen, nor have they heard him, and so at his own request the above conditional arrangement was made. The church at Montclair has greatly grown and prospered during his five years' pastorate.

MINISTERIAL.—Rev. B. S. Foster has accepted a call to the church in Dunmore, Pa., and is now laboring there.——Rev. Z. N. Bradbury has accepted an invitation to the church of Pultney, Steuben county, and will at once enter upon his labors there.——Rev. Israel Brundage of Kirkwood, has received a call from the Congregational church in Paxton, Ill. Paxton is the county seat of Ford county, a growing village of 1500 inhabitants.

MISSOURI.—The new house of worship of the Webster Grove church was dedicated on Sabbath, February 10th. The Church was organized about a year since, in pursuance of a petition to the St. Louis Presbytery from some twenty-five communicants residing in that neighborhood. The organization was perfected by direction of the Presbytery, March 29, 1865. The house of worship is a neat frame building, standing on a convenient and sightly spot near the R. R. depot, ten miles from St. Louis. It will comfortably seat about one hundred and seventy-five persons. At communion season on the 3d inst., nine additional members were received by letter.

The Home Missionary Committee have sent Rev. C. W. Seaman, (lately of Paterson, N. J.,) to labor among the Germans in the north part of St. Louis an important and needed work.——Rev. J. A. Whitaker, of Jefferson City, has lately been requested by a large number of citizens to organize a Church in Tipton, some thirty miles west of him, on the Pacific R. R.——Rev. S. G. Clark and Rev. J. M. Brown find many places West and South-west Missouri needing more labor than they can perform.—*Corr. Herald.*

TIONESTA, PA.—Our Church was organized here December, 1853, with sixteen members—seven male, and nine female. Rev. Wm. Hampson was Moderator. The Church was voted New School, with one in the negative. The whole number of church members, first and last, is about one hundred. Only six members remain on the ground. Some have died. Oil and oil territory have made some too rich to remain longer.—*Corr. Herald.*

THE NATIONAL BANK OF THE REPUBLIC is about increasing its capital stock to $1,000,000. Stockholders and others desiring to become such will notice the advertisement in another column.

OUR next issue will be on a better quality of paper.

## FROM OUR ROCHESTER CORRESPONDENT.

SEMI-CENTENNIAL OF ONTARIO PRESBYTERY.

This was celebrated, according to arrangement, at Mt. Morris on Tuesday last. The Presbytery was organized out of the Presbytery of Geneva, at Livonia, on the second Tuesday of March, 1817, consisting of five members, of whom Rev. Ebenezer Fitch, D.D., the first President of Williams' College, was one. He preached the opening sermon, and was the first Moderator.

The first meeting of the Presbytery, after its organization, was held in Mt. Morris, two months later, for the purpose of ordaining and installing Silas Pratt as pastor of the church in this place. The meeting was held in a barn, on the very spot where the substantial and commodious church edifice in which the semi-centennial celebration was held now stands. It was on this account, in part, that the present gathering was in this place, rather than in Livonia when the Presbytery was organized.

Of course, the good people of Mt. Morris with the esteemed pastor, Rev. Levi Parsons at their head, had made all needful preparation. The church was handsomely decorated. A most ample and inviting collation was prepared in a public hall, where all dined together. If any one went away from that place hungry we did not hear of it.

At its formation this Presbytery covered much of the territory now occupied by the Presbytery of Rochester. The first church in this city, the churches in Pittsford, Ogden and Penfield then belonged to it. Rev. Comfort Williams the first pastor of the First Church of Rochester, then called the Presbyterian church of Gates, was a member and was its first stated clerk. Dr. Oliver Gibbs was the lay-delegate at that time from this city.

The Presbytery of Ontario now embraces thirteen churches and eighteen ministers. Nine of its churches have settled pastors; a larger proportion than in any other Presbytery which we have noticed. All but two or three of the members of the Presbytery were present at this celebration; and one of those absent is a Missionary in Turkey.

The semi-centennial services occupied the entire day, and were attended throughout by a large congregation. The historical sermon was preached in the morning by Rev. Joseph R. Page, of Perry, and was well worthy of the man and the occasion. He first described the wilderness, as it was before this Presbytery was formed, gave some account of the early laborers, and well contrasted its feeble beginnings with its present prosperous condition.

Dr. Fitch, to whom we have already alluded was a native of Connecticut, a graduate of Yale College, eight years a tutor in that institution, twenty-two years President of Williams' College, and twelve years pastor of the church at West Bloomfield, now congregational in its polity. He was over sixty years of age and had done what would ordinarily be called a life-work before he came west to aid in laying foundations in the wilderness. He died in 1833, at 77 years of age, and was buried among his loving parishioners at West Bloomfield; but his remains have recently been removed, with much reverence to the College burial ground at Williamstown, Mass., to repose with the other Presidents of that venerable institution. He was President of Williams at the time that Judson and Hall and Nott gave shape to the rising interest of the Church in the work of foreign missions. A worthy representative of this honored man is a member of this Presbytery, and was present and participated in this delightful celebration in the person of Rev. Geo. P. Folsom, pastor of the Presbyterian church of our branch at Geneseo, he being the son of the only daughter of President Fitch.

The sermon also made honorable mention of Rev. Warren Day of Richmond, who died in 1864, and whose son, Rev. S. M. Day, now preaches in the same pulpit where the father labored many years, and who is a member of this body; and of Norris Bull, D.D., long pastor of the church in Geneseo, afterward at Clarkson, a strong man.

The preacher also paid a very handsome compliment to Rev. John Barnard, D.D., thirty-eight years pastor of the church at Lima. He united with the Presbytery only two and a half years after its formation; was elected its second stated clerk in 1820, and has held the office ever since, a model of Christian courtesy and ecclesiastical wisdom. From his long connection with the body and the true veneration in which he is held by all, he was first selected, by unanimous consent, to preach the semi-centennial sermon, but felt compelled, by the infirmities of age and feeble health peremptorily to decline the honor intended. He was present, however, during all the services, and occupied the chair, as "President of the day," with his usual dignity and grace.

The first meeting-house erected in the "Genesee Country," was at Bristol, built of unhewn logs, with a gallery in it. After its formation, this Presbytery grew rapidly. Only two years after its organization, a part of it was set off to form the Presbytery of Rochester, and another part for the Presbytery of Genesee. Upon the separation between the Old School and the New, a part of its churches went also with the other branch, and some that once belonged to it, are now Congregational, and yet the body remains as we have seen, strong and prosperous.

The Presbytery has been an ardent friend of true revivals; and at the same time cautious of mere excitement and fanaticism. At an early day it expressed confidence in Mr. Finney, and cordially invited him to labor within its bounds; and near the same time entered upon its minutes its solemn disapprobation of Mr. Littlejohn and his wild proceedings. More sound and stable churches than those of this body are not to be found anywhere; as is indicated by the permanency of its pastoral relations. It was stated that the longest now existing covers a period of twenty-seven years, and the shortest eight, making the average twelve years. If this be so, we doubt if any other Presbytery can present a parallel to it.

On the subject of reunion, the sermon took good ground. If it can be cordial and real we are ready for it. The preacher, referring to the other branch said, in substance; "We know what you are; you know what we are. If you have confidence in us, and can unite with us on fair, equal, open terms, we are ready for it; if not, if we are still to be suspected and watched with lurking distrust, we prefer to remain as we are."

Two foreign missionaries, Messrs. Allen and Burnum, now in Turkey, went out from this Presbytery, and were ordained to the service in this very church, where the semi-centennial is celebrated. The wife of the pastor of this church was also born of missionary parents.

At the reunion, in the afternoon, Dr. Gridley was expected to represent the Presbytery of Geneva, which he did by letter, as he was not able to be present in person. Drs. Hencock and Lord, of Buffalo, also failed to appear. Addresses were made, however, by Drs. Barnard, Wakeman, Wisner and Hopkins, and by Dr. Malcom McLaren, of the other branch, in place of Dr. Lord. In the evening we had addresses by Drs. Campbell, Kendall, and Rev. E. B. Walsworth, of California, beside five minute speeches from about a dozen others. The singing was excellent, and commanded, with the hospitality, a hearty vote of thanks. Altogether, this semi-centennial was a delightful and profitable occasion, full of pleasant reminiscences and true Christian inspiration. We should be glad to speak more particularly of some of these speeches, but other things must claim the rest of our space.

GENESEE.

ROCHESTER, March 16, 1867.

## News of Our Churches.

SOUTH STREET (Cedar street,) church in this city, Rev. R. A. Mallery, pastor, is enjoying a season of marked religious interest. Over forty have manifested an interest for their souls, a goodly proportion of whom are rejoicing in the Saviour.

CHESTER CITY PRESBYTERIAN CHURCH.—Eighteen persons were admitted to the membership of the Chester City Presbyterian Church upon last Sabbath—fifteen by profession of faith, and three by certificate. The inclemency of the day did not interfere with the enjoyment of the feast. New cases of awakening are occurring and the religious tone of the church seems to have been permanently elevated. At the last four communions forty-seven persons have been added, and the church has more than doubled its membership, in the fifteen months which have elapsed since its formation.

UNION MILLS, PA.—Seven were received into the Presbyterian church, in this place, on Sabbath, the 10th inst., making sixteen on profession of faith, and seven by letter, added to that little church, which numbered only sixty members when their present pastor, Rev. S. Warren, entered upon his labors there, a few months since. The people have recently given him a donation, amounting to $175.

YORK, PA.—There is a considerable religious interest in the Church in this place, which has occasioned regular evening services for about four weeks. It is regarded by elders and others the most deep and thorough work of grace ever enjoyed there. At first, it was mostly confined to the Church, and the members were aroused, some to feel that they had never before been truly converted, and others to seek greater nearness to God, and to feel a new sense of responsibility for the promotion of His cause; afterwards the interest showed itself among the impenitent. Twenty-two persons united with the Church, Sunday, March 3d, mostly by profession, and varying in age from 16 years to 60 or 65. Side by side the oldest a father, and his son, a young man of about 23, stood up to acknowledge Christ, and together were baptized in presence of the whole congregation.

The meetings have since been continued. At the inquiry meeting, March 10, some 40 or 45 were in attendance, most of whom think they are just beginning the service of Christ.

The spiritual blessing seems significantly to have followed a series of enlarged benefactions on the part of the people, e. g., in November last, $325 for Ministerial Relief; in December, $240, for Church Erection Fund; in January a $4000, Life Insurance Policy, (on the ten years' plan) for their pastor, and in February, $550, for Home Missions. Besides an additional subscription of some $5000 for the new Chapel and Sabbath-school room, soon to be commenced.

REVIVALS.—On Sabbath, the 3d of March, fourteen united with the little church of Highland, N. Y., making thirty in all that have been received within a year. All but two joined on profession of faith. Seven of the members were heads of families. There is still a deep religious interest in the community.——There has been a season of revival interest in the churches in *Cuba, N. Y.*, ever since the Week of Prayer. Union Meetings have been held, and there are about fifty converts.——A most interesting revival is going on in the Second church of Belvidere, N. J.; evening meetings have now been held for eight weeks. Over eighty have asked an interest in the prayers of Christian people, and there are about fifty hopeful conversions. Some of the most abandoned persons in the place have been reached, and some who have not been to church for months, if not years, are now rejoicing in a Saviour found. The work has been carried on by the united efforts of pastor and people.——In *Vinton, Iowa*, the week of prayer was observed with union meetings, which were continued about six weeks by the O. S., N. S., and the Baptist churches. Twenty-three have united with our Church and others are expected to. The interest continues.——In Bellona, Yates county, N. Y., the Presbyterian and Methodist churches have united their meetings, and seventy already profess conversion.——In Dresden, O., a spring-tide of gracious awakening seemed to pervade the entire town, resulting in the conversion of many. Each of the other churches had large accessions, and our own Church has already received fifteen on examination—chiefly from the scholars of our Sabbath-school. Several others are interested, and seem not far from the kingdom.——The Church in Columbus, Wis., is in the midst of a precious revival. The Baptist, Congregational, Methodist and Presbyterian churches have been holding union meetings, beginning with the Week of Prayer. The meetings are still continued. How many have been hopefully converted we are not told but they are counted by scores, and are of all ages from ten to three score.——The Church in Newton Falls, O., observed the week of prayer and extended it into weeks of prayer. Twenty-two persons were received into the Church, by profession and six by letter. Others were detained who will come forward at another time. Others are interested. Some are anxiously inquiring.——In Crawfordsville, Ind., over eighty were received in Centre church at the recent communion, and only twenty-five students in Wabash College remain unconverted. A very decided religious interest exists in the Centre church of Rochester, N. Y. Some extra meetings have been held since the Week of Prayer. The young people's meeting is largely attended. Several persons united on profession at their last communion, and more will follow in April.——The Church in Cottonwood Grove, Bond county, Ill., has been blessed with the gracious outpouring of the Holy Spirit. The work commenced with the Week of Prayer. Between twenty and thirty persons expressed publicly their purpose to consecrate themselves to God. The majority of these were young men in the prime of life, and some heads of families. Nine of the number have been received into the Church, and about as many more are prepared to take the same step.——The church at St. Louis Crossing, Ill., has recently enjoyed a season of refreshing from the presence of the Lord. Eight persons were received to the fellowship of the Church.

## JESUS CHRIST THE ONLY SAVIOUR FOR MAN.

A Sermon preached at the First Presbyterian Church, Washington Square, Feb. 10th, 1867, by the

**Rev. Albert Barnes,**

Phonographically reported for the AMERICAN PRESBYTERIAN by M. L. SIMON.

"They that be whole need not a physician, but they that are sick."—Matthew ix. 12.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."—2 Timothy, i. 12.

From the first of these passages, as occasion arises, I proposed to deliver five discourses in our Sabbath morning services on the Need of a Saviour, respectively on these points:—

The feelings of men on the subject, or the reasons why they do not feel their need of a Saviour; the fact that men need a Saviour; the ground of that necessity; what a Saviour is to do; and the question whether Christ, as revealed in the New Testament, is such a Saviour as is shown by these considerations that man actually needs.

I have considered four of these subjects, and the remaining one will occupy our attention this morning. In illustrating the feelings of men in regard to the need of a Saviour, in the first discourse I observed that they did not feel their need of a Saviour because they believed there is no such sinfulness in their nature, or in the world, that it cannot be rectified or modified by their own efforts; that there is no such danger impending over men that it cannot be removed without the aid of a Saviour; that in accordance with the universal law under which men act in other things, they can work out a salvation even, and merit eternal life. With a certain class this feeling takes another form; they depend on no other person as being the best way of developing man's powers, and elevating the human race, generally.

In the second of these discourses I considered these points at length, and endeavored to show why they are not well founded. On the third of these subjects, the ground of a need of a Saviour, we had a negative view of the matter. We saw that the object and work of a Saviour is not in any sense to change God, to make Him a different being from what He was before; that it is not to modify the character of God that He might be a merciful being, as if He was not inclined to be before, and had been made merciful by the intervention of a mediator; that it was not to abolish the law of God, or to let down the claims of the law, so that men might merit salvation and save themselves by their own works; that it was not to abolish the penalty of law, or to take away this penalty in reference to men, on the supposition that it was unjust in itself; that it was not in any respect designed to take part with the sinner against God, on the idea that the sinner was right and God was wrong. We saw that these views did not enter at all into the work of the Saviour.

In the last discourse, I endeavored to show what the object was before the Saviour, as revealed in the New Testament. He was to render it consistent for God to pardon men; to overcome the difficulties which stand always in the way of pardon. It was to maintain the law of God even though men were pardoned. It was to uphold the great principles of the moral administration of God, while great numbers of His sinning creatures should be pardoned, and restored to Divine favor. It was to make an arrangement by which men might be regarded and treated as righteous, as if they were not sinners—an arrangement for justification.

I proceed now to endeavor to illustrate the remaining point, whether Christ, as revealed in the New Testament, is such a Saviour as—with these views before our minds—we need.

The argument will be in view of the passages I have read.

1. The first is that the whole do not need a physician, but the sick. 2. The second is the expression of the Apostle Paul, he had found such a physician as he needed. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

1. The illustration to each of these passages is this:—

A man lying on a bed of sickness will have reflections like these, probably, passing through his mind: "I am a sick man; disease has taken hold upon me, perhaps very strongly. I have no power to recover myself; I do not know what remedies will be suitable for my condition; I have no skill in applying remedies—if there are such remedies for me—to interpose between me and death. I will therefore call in the aid of another."

And the conditions which he requires, are that the other shall be a skilful, educated man; one whose character may be confided in, perhaps very largely; also, the point whether he has been a successful man in his practice. Then, calling upon him, he commits the case to him, submits himself to the rules of the profession, with confidence according to the reliance he may have, to the end that thus he may be restored to health.

The application to our condition is this: I am a sinner. I have violated the law of God; I have done things which I ought not to have done, and have left undone things which I ought to have done, and in my flesh there is no goodness. I have sinned very often against the right. I have acted against my own conscience. I cannot myself answer for these transgressions. My conscience is greatly troubled with the remembrance of the past, and the more so the more I reflect upon it. When I think of death and the judgment of the future world, I am troubled and disturbed, and anxious in regard to what will be my condition. Is there no one that can improve this condition; that can calm down the anxiety of a troubled mind; that can restore peace to my troubled soul? O, give me peace correspondent to that joy I would have, if I had never sinned!

2. Now the other passage from Timothy relates to the feelings which a man has to Him who is able to save: "I know whom I have believed?"—I have no doubts on that subject—"and am persuaded"—assured, of firm belief—"that He is able to keep that which I have committed unto Him against that day." Religion is in itself trust in God, reliance in God's mercy. The necessities of religion, the necessities of the world are, in fact, trustfulness, in a great measure. Practically, the great institutions of our age—the orphan's asylums, banking institutions, insurance companies, in a great measure rely or rest upon confidence in the character, in the ability of those in whom the trust is reposed. We believe in these institutions, but the very moment our confidence begins to shake in regard to them, then our agitation is in proportion to the want of confidence.

Now the highest trust of the universe, so far as we know, is when a man commits his soul, his everlasting interests into the hands of a divine physician, with the feeling that the whole question turns on his fidelity and ability to protect that soul, to keep it from going down to everlasting death.

Now, is Jesus, as revealed, such a Saviour as we need? This inquiry takes two directions:

First. Has He the necessary qualifications for a Saviour?

Secondly. Will faith in Him calm the anxious and troubled mind; will He give peace to one disturbed by the remembrance of past transgressions?

I ask your attention as briefly as possible to each of these points:

*First.* In regard to the qualifications of Christ as revealed, to do the work which we have seen a Saviour must do for men.

1. I observe that Christ, as to us revealed, has alike the nature of the two parties at issue, united and combined in His own person—God and man—the Divine and the human. And if it should appear, as it may be made to appear, perhaps, that such a qualification is necessary in one who would undertake the office of mediator, then the conclusion would follow at once that Christ is the only Saviour that can be proposed for man. For it will not be pretended that any other being unites in himself the Divine and the human nature.

There must be something of this kind when one undertakes the work of mediation to reconcile parties that are at issue. There must be some propriety in the rank and character of one that undertakes this that shall make it proper for him to engage in it.

You would not say that a person in very humble life—a peasant—could properly undertake a mediation between noblemen where there was an alienation between them, or between sovereigns, monarchs, nations or countries. You would say that if one is to undertake a mediation between governments that have quarreled, the one who undertakes it must be on a level with those governments, and be authorized from the position which he occupies to engage in such a work of mediation between the parties at issue.

Now, in human salvation the parties whose reconciliation is to be effected, on the one hand, is the Infinite and eternal Being, and on the other hand, man. You cannot see how a creature, how a man certainly, nor can you see how an angel could be qualified to undertake the work of reconciliation and mediation between the Eternal God and the alienated creatures, men, that have revolted from their Creator. Certainly, man could not have any such authority, and we cannot conceive how an angel of the highest rank could be qualified in any manner to undertake such a work of mediation. But when you take into view the idea that the One who presents himself for this work is Divine equally with the Father, having the same nature as God, and at the same time professes in its perfection the character of the other man, in the highest form in which it ever existed in the world, you perceive here is a qualification for the great work which lies entirely beyond what man or any other creature can do.

2. Christ as here revealed in the Scriptures is the friend, firm, fast friend of both parties, God and man. You cannot conceive one who could well undertake the work of reconciliation or meditation who is not the friend of both parties at issue; who is not impartial; disinterested, and who would not manage, so to speak, the affairs of both parties intrusted to him, with entire impartiality.

You can never commit a cause where there is alienation between individual parties, into the hands of one who is partial to one of the parties, or who has any self-interest, or who could be bribed, or supposed to be bribed. The very first step in such an arrangement is to take the friend of both parties, of justice, of truth, of righteousness, who would see that the right would be done.

Now, Christ, holds that relation, to the parties at issue. No one can doubt from the Gospels, the records of His life, that Christ was the firm friend of God. He never expressed a doubt in regard to the wisdom or justice of the plans of the Divine Being. He was God's great ambassador to the world to accomplish His work, as He expressly said; and always defended His character, His claims, and the justice of His laws, without the slightest variation,