

American Presbyterian.

THURSDAY, MARCH 28, 1867.

WANTED.—Copies of the paper of the following dates of the year 1866:— January 4, 11, 18. February 8, 15, 22. March 15, 29. May 3, 17. June 7, 28. July 5. August 2, 23. September 27. Ten cents apiece will be paid for one or two copies of each or any of these papers.

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CITY CHURCHES.

REV. F. L. ROBBINS has resigned the charge of Green Hill Church and has accepted a unanimous call to the Oxford Church, recently organized in this city.

REV. GEO. F. WISWELL, D.D., of the Central Church, Wilmington, was unanimously chosen pastor of the Green Hill Church, March 25.

REV. R. H. ALLEN, pastor elect of Pine Street Church, preached to crowded audiences in that church last Sabbath. The hearts of the people were carried away by the burning words of the preacher, who brings to the work all the ardor of a Southern nature with all the sympathies of a tried patriot and friend of human rights. We rejoice to believe that the pulpit of the lamented Brainerd will be worthily filled by his successor.

SUMMARY.—The receipts of the American Board for February were \$34,124.73. Total for six months \$175,608.15. The First Church of this city is the banner church of the month, having contributed \$2,423.86. Buttonwood street Church gave \$500, and Olivet \$188. The Herald for April gives a complete list of the missionaries of the American Board, the date of their departure, and the scene of their labors.

Half a dozen churches report revivals in our columns this week with probably two hundred hopeful cases of conversion.

Rev. F. L. Robbins will cease supplying Green Hill pulpit after next Sabbath, and take entire charge of Oxford church, to which he was called March 18th.

Rev. George F. Wiswell, D.D., of Wilmington, was unanimously elected pastor of Green Hill church, on Monday, March 25.

Over 400 Home Missionaries are employed by the Committee of our Church. Their policy is never to refuse a deserving application, but to rely on God and Churches for support in liberal measures. They require \$20,000 to close the year out of debt.

The Sunday car bill was defeated in the State Senate on Wednesday the 20th. The enemies of the Sabbath in this city are much distressed at the failure of this "Christian" measure.

The bill securing to colored persons equal rights in our passenger cars and railroad conveyances in the State has become a law.

Ritualism is getting hard knocks on all sides in England. See "Religious World Abroad."

A sermon from Dr. Nelson, a letter from our Italian correspondent, an article from Dr. Adams, Dr. March on the character of Dr. Brainerd and other valuable matters are on hand for early publication.

RESOLUTIONS.

PHILADELPHIA, March 18, 1867.

At a meeting of the congregation of Green Hill church, held in the Lecture Room this evening, a committee of three were appointed to prepare resolutions expressive of the sense of this meeting upon the occasion, upon which they reported the following, which were unanimously adopted:

Whereas, our respected pastor, the Rev. Frank L. Robbins, between whom and ourselves the most happy and cordial relations have been maintained for a period of seven years, has felt called upon to resign his ministerial charge over us, in order to fill another sphere of usefulness, therefore,

Resolved, That while we sincerely regret the separation, we yield our assent thereto, trusting that he may be greatly blessed in his new field of labor.

Resolved, That in parting with our pastor, we cannot withhold the expression of our gratitude for his uniform kindness to all, and his faithfulness in the discharge of his various duties as pastor.

Resolved, That we are deeply interested in the success of the new enterprise, of which he has assumed the head, and that we pledge him our prayerful sympathy.

Resolved, That the Secretary be requested to furnish Mr. Robbins with a copy of these resolutions and that they be published in the American Presbyterian. D. B. WOODBURY, Secretary.

We call attention to the advertisement of a Female College for sale in the Northwest. From acquaintance with the advertiser we can fully endorse his representations.

FROM OUR ROCHESTER CORRESPONDENT.

NOTES OF TRAVEL.

Passing a Sabbath in Brooklyn recently, we were much interested in looking into Dr. Cuyler's church. It was refreshing to look upon his vast congregation, to see how they hung upon the preacher's lips, and seemed deeply interested from first to last in his fervid discourse. We thought we could see what constituted the preacher's strength. It is not in vast learning, or profound thought, or striking originality; but in his great simplicity, earnestness, and practicalness. He preaches directly at his hearers, and all about their own interests. He evidently believes that men are "by nature children of wrath;" and that "he that believeth not shall be damned," and so he warns the wicked, and entreats the wayward, as though he really felt their danger and desired their salvation.

Mr. Cuyler also makes the impression that he is thoroughly alive even to the temporal wants of men. We were struck with this as we followed him in the prayer before sermon, so comprehensive, for the poor and the rich, the high and the low, the blind, the deaf, the sailor, the soldier, for rulers, for slaves, for their late masters, for the country, for missions and missionaries, for all tribes and tongues and peoples; and all with such beauty and delicacy of expression, and yet with such sweet simplicity and fervor, that the whole congregation seemed to be bowed and melted by it. It was a blessed preparation for the pungent and faithful discourse which followed.

One thing, however, was not just as we should have expected, where all else was so excellent. The reading of the Scriptures, which came immediately after the invocation, was attended with much confusion, because so many who were late were thronging in all the aisles to their seats. That part of the service must have been almost lost to a larger part of the congregation. If so many must come in at that time, we should think it would be a great improvement to delay the reading a little, and let the choir, which was very fine, occupy a few moments in some appropriate chant or song, until the house is quiet; then all hear when God speaks.

DR. C. S. ROBINSON'S TRAVELS.

In the afternoon of the same Sabbath, we heard one of Dr. Robinson's Lectures on his foreign travels, that upon the Pyramids of Egypt. As a lecture, this was excellent, clear, graphic, entertaining and instructive. The pastor of the First Presbyterian Church in Brooklyn is accustomed to see things clearly, and has a very happy faculty of telling his congregation just what he saw. He talks like an artist. He presents complete pictures. We could see the dirty, sluggish Nile lazily slipping along towards the sea, together with its narrow fringe of verdure, and the clean, white sand of the desert stretching boundless away on each side, and the hoary old Pyramid of Cheops covering sixteen acres of ground, and the mysterious sphinx lifting its head for fifty feet out of the sand—all this was as plain to our vision as though it had been spread out on canvass.

The degraded, miserable condition of the people, the oppressions and extortions of the government, were portrayed with equal vividness before our minds. All this was suggestive and instructive; it showed us a land that needs the Gospel. Other lectures of the course doubtless refer more particularly to this great want.

We notice that both Dr. Cuyler and Dr. Robinson wear the gown. We believe, indeed, that this is quite a Brooklyn fashion, as we have formerly seen both Dr. Storrs and Dr. Budington disfigured in the same way. We have some ministers out here in Western New York, that we think preach quite as well without. We may be victims of a narrow prejudice on this subject, but to our mind the plain, simple citizen's dress is much more becoming to any public speaker, besides being more truly American.

We noticed, also, that Drs. Cuyler and Robinson generally gave out their hymns without reading the whole. And why not? What need of reading four or five verses of a familiar hymn when every hearer has a book in his hand—ought to have—and can read for himself? Omitting the reading saves considerable time for other parts of the service.

ANOTHER SUCCESS.

To speak again of matters nearer home. Mr. Charles Keeler, the indefatigable Secretary for Sunday-schools in this county, having succeeded so well in his Institutes recently held in Brockport and Pittsford, arranged for another to be held this week, Tuesday and Wednesday, in this city. It was conducted on the same general plan with the others, and was regarded as a great success.

One of the most noticeable features of this meeting was the holding of a real Sunday-school. On the morning of the second day the teachers in attendance resolved themselves into classes. A. G. Mudge, Esq., was appointed Superintendent, and George W. Parsons, Esq., assistant Superintendent. Some of the most experienced teachers present were selected to instruct the classes. The school was opened in the usual form, with prayer and singing. The lesson was given out Matt. xx: 1-16, and each teacher gave himself to the instruction of his class.

The school was closed in the usual manner; after which the teachers were called upon to re-

port upon their different modes of unfolding the lesson, with remarks and criticisms all round. Inexperienced teachers are thus permitted to learn from those who had been longer in the service.

Miss Lucy Mead won golden opinions by a lesson on the Geography of Palestine from the Map; Miss Laura Nobles charmed all by a black-board exercise, from the words, "There is a river, the streams whereof shall make glad the city of God;" and Miss L. Grant did exceedingly well by a class lesson, on the subject of fruit bearing, from John xv: 1-8. The first and the last just named are teachers in the Normal School at Brockport; and Miss Nobles is a teacher at Ogden. They all evidently know how to teach.

The closing exercises were on Wednesday evening in the brick Church—the other exercises were in the First Methodist) and the house was filled with an appreciative, enthusiastic audience, most of them bring earnest workers in the Sunday-school cause. Addresses were made by Revs. D. K. Bartlett, J. E. Latimer, S. M. Campbell, D.D., and J. B. Shaw, D.D. It was a meeting of great interest.

Resolutions were adopted by the Institute cordially endorsing this sort of effort, also thanking Charles Keeler, County Secretary, "for his untiring zeal and energy in the Sunday-school cause." The next Institute is to be held in Spencerport. GENESEE. ROCHESTER, March 22, 1867.

OUR CHICAGO CORRESPONDENT.

THE WEST AND FOREIGN MISSIONS.

It has always been a favorite argument in urging the importance of Western Colleges and Theological Seminaries, that the churches of this rapidly growing section of the country can be supplied with ministers only by taking them from our homes and educating them here. The argument is valid; but one effect of it has been to increase the feeling, very naturally indulged, that ministers educated in the West must be employed here and here only. The obligations of our churches and seminaries of learning to Foreign Missions have been, by general consent, held secondary to their obligations to Home Missions. This sentiment has prevailed so widely that we have been quite taken by surprise, of late, to learn that at present the West takes the lead of the East in the number of candidates for the Foreign field—relatively if not absolutely. Our Colleges and Theological Seminaries are comparatively small, but they contain many earnest and able young men to whom the Macedonian cry is louder than any other appeal. The A. B. C. F. M. could find, last year, in all the institutions of the land but one missionary. There are at present in the Senior Class of the Chicago Theological Seminary alone, six young men who have consecrated themselves to the Foreign Missionary work. One of them is at present disabled by ill health and may be obliged to abandon his cherished purpose, but the other five will be prepared in May to offer their services to the Board. In the lower classes there are five more who are fitting themselves for the same work. The whole number of students in the Seminary is but little over forty.

In Knox College are sixteen who propose to enter the Foreign field. Most of these are in the preparatory department, but among them are some whose birth and talents fit them remarkably for the purpose they have in view. One of them is the son of a missionary in India. Another is an Armenian who came to this country that he might prepare himself to preach the Gospel to his countrymen. Still another is from Sherbro, in Africa, taken directly from "the bush," an African of Africans, one who might, perhaps, in other circumstances, have tried the horrors of the middle passage, and be now working under the overseer's lash on a Southern plantation. It is a significant commentary upon the intellectual character of the unfortunate captives, who have been brought in such numbers to this country, that he is one of the most prominent students in the whole institution to which he belongs. We have been told so often that negroes from Africa are of such low natural organization, not human, in fact, and only fitted for menial labor, that some good men, though intolerant of slavery, have half-believed the assertion. But here is one who, without the "blessing" of Southern civilization, with no more intellect than he brought with him from under the very shadow of the baracoons, proves himself to be more than the peer of the vast majority of his white fellow-students. We may well thank God that the sophisms of American slavery are disappearing with the system itself. May we not take courage, also, if we have been faint-hearted respecting the ability of the blacks now in the South, properly to exercise the functions of the elective franchise?

The Valetudinarian and Salutatorian of the last class in Beloit College have both consecrated themselves to Foreign Missions; and three of the present Senior Class, one of whom is admitted to be the strongest man in his class, are anticipating the same life-work. Rev. S. J. Humphrey, the District Secretary of the Board for the Northwest, informs me that he has the names of twenty-five now in seven Western Colleges, who have the Foreign Missionary work in view.

It shows how consistent love of country may be with the love of the world for the sake of Christ, that one of the candidates in the Senior

Class of the Chicago Theological Seminary carries the empty sleeve—a badge of patriotism, which he received while bearing the standard of his company up the breastworks of Vicksburg on the day it fell.

In connection with this, it should also be mentioned, that the contributions of Western Churches to the A. B. C. F. M. have steadily increased during the past few years. Not a little of this increase of interest is due to the efforts of Mr. Humphrey, who uses the press as well as the pulpit most wisely and efficiently. Indeed, he reaches the pulpits in which he never appears, by a system of effort which is not often so well worked by men in similar positions. His health at present does not permit him to preach at all, but he is unwearied in disseminating information and in furnishing other preachers with ideas. I have before me one of his "Missionary Papers"—a pamphlet containing, 1. A Plea for Foreign Missions, by Prof. S. C. Bartlett, D.D., one of the most condensed and forcible papers of the kind the country has ever produced; 2. An Annual Letter, by Mr. Humphrey himself, designed expressly for the West, and containing many a quickening thought most admirably expressed, together with tables showing the contributions of the five States of Illinois, Michigan, Wisconsin, Iowa, and Minnesota for the years 1864, 1865, and 1866. 3. A brief article by Rev. H. L. Hammond, headed, "Was Harriet Newell's Life Wasted?" in which he states the remarkable fact that although this beloved young missionary perished on an island in the Indian Ocean at the age of nineteen years, the memoir of her life making its way to a township in Western New York, which had at that time neither church, minister, nor Sunday-school, was the occasion of a revival out of which two churches grew in that township, together with another, now large and prosperous, in a Western State; while the large family of the father and mother into whose hands the little book first fell were all converted; "one of whom, converted in that first revival, is a layman widely known and honored in both Church and State; others are pillars in the churches to which they belong; and one—the writer of the article—whose privilege it is to preach the Gospel, gratefully pens this article to the memory of the young missionary." A striking illustration of the reflex influence of Foreign upon Home Missions.

The next article is Rev. Mr. Warren's telling speech before the General Conference of Maine; and the last is a statement of what is proposed for the contribution of the Board to the Universal Exposition at Paris next month. A pamphlet so full of materials for missionary sermons and for addresses in monthly concerts is seldom issued. Besides this, which is No. 3 of the series, Mr. Humphrey annually prints lists of previous contributions of co-operating churches in Chicago, for distribution in the churches on the day of their annual collection. By these means and, by a wide correspondence he is arousing an interest in his work which cannot fail to be fruitful. His method is worthy of study by those who hold similar posts of duty. The smallness of the pecuniary expenditure by which he accomplishes results is one of the excellencies of his system. He has no paid agencies for collecting in the whole field. He depends upon pastors and churches to gather the contributions. His modesty might be disturbed by this exhibit; but he will bear it, I hope, in view of the general good.

REVIVAL ITEMS.

Quite a large and valuable accession to our churches has been and will be made this spring. Revivals are reported from several of our Western towns. The noon-day prayer-meeting in this city still continues to be hallowed by the presence of the Holy Spirit. It is very largely attended and some striking instances of conversion have taken place—though many of these have a history in which meetings in our churches bear an honored part.

CHICAGO, March 13, 1867. WABASH.

REVIVAL AT DELAWARE WATER GAP.

We have had a great awakening here—over sixty persons have arisen for the prayers of the Church. We commenced holding prayer-meetings in private houses during the week of Prayer, and continued for three or four weeks;—then commenced preaching every evening. The result has been as God has promised. "Ask and it shall be given." We asked that He would visit every house, and touch every heart. It seemed a very unlikely thing to happen in human estimation, there was so much indifference and coldness even on the part of God's people. God nevertheless heard the prayers of two or three, and it is now actually the fact, there is scarcely a house where the slain are not to be found.

Brother Wood of Allentown aided very much in the commencement of the meeting. He came endowed with power from on high, and almost every word seemed to tell. His first sermon on text "Come and let us reason together" really made the impression as if God had come down, and was conversing with his sinful creatures. Most of those who have come forward are young. Yours truly, E. J. PIERCE.

On page second, a letter on Millenarianism, Mr. Hammond's fourth letter from Palestine, and a continuation of Mr. Wilder's Missionary Tour. Gov. Geary and Senator Yates' Temperance Speeches, and parts of Senator Lowrey's Speech on the Sunday car bill, are on the 3d page.

Religious World Abroad.

ENGLAND.

A Decision on Ritualism,—such as it is—has been arrived at, both Houses of Convocation (the Bishops unanimously) having adopted the following declaration:—

"Having taken into consideration the report made to this House, by the Lower House concerning certain ritual observances, we have concluded that, having regard to the dangers, first, of favoring errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; second, of offending even in things indifferent, devout worshippers in our churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; third, of unnecessarily departing from uniformity; fourth, of increasing the difficulties which prevent the return of separatists to our communion—convey to the Lower House our unanimous decision, that, having respect to the considerations here recorded, and to the rubric concerning the service of the Church in our Book of Common Prayer, our judgment is that no alterations from long-sanctioned and usual ritual ought to be made in our churches until the sanction of the bishop of the diocese has been obtained thereto." The Bishops are already acting upon this ordinance or "judgment," by the withdrawing of licenses, &c., in the case of Ritualistic churches. The London Standard is informed that St. Mary's Church, Kilburn, has been closed by order of the Bishop of London. Extreme Ritualistic practices having been lately carried out by the Rev. Mr. Kirkpatrick, the clergyman in charge, the Bishop wrote to the gentleman, demanding explanations. These not being satisfactory, his lordship has ordered the church to be shut up. Convocation also adopted after much debate, a resolution, praying the archbishop to convene an assembly of all the bishops in communion with the Church of England. The bishops decided to address the Crown to revoke Dr. Colenso's letters patent, on the ground that he has deposed the Liturgy in denying the duty of prayer to our Blessed Lord.

Another Declaration.—The Protestant Dissenting ministers of "the three denominations," the Presbyterians, Independents and Baptists, have passed resolutions relative to the present condition of the Church of England, asserting their right as Englishmen to see to the utmost of their power that the National Church shall exist for "such ends only as have been determined by public law." They regret that in her, men have found shelter for their efforts to maintain the doctrines of Rome on the one side, and of a latitudinarian skepticism upon the other, and assert that "these distractions in that church would not have arisen, had the wisdom of our Puritan and Nonconformist forefathers been heeded, who, knowing it to be in the nature of seed that it should bear fruit after its kind, never failed to protest against the latent Romanism allowed to remain in the services of the Established Church." After drawing inferences in favor of voluntarism, they conclude by asserting the satisfactory condition, alike as to the numbers, doctrine and religious vitality of the Nonconformist bodies, and congratulate the churches that the "inevitable" changes of the future will be changes in the direction of their principles. The address bears the signature of Dr. Robert Vaughan, its Chairman of the united body, and of the Rev. W. Brock, as Secretary. Doubtless it was high time that some decisive action was taken as facts like the following on the status and progress of ritualism abundantly show:—

Status and Progress of Ritualism.—The eucharistic vestments are used in twelve out of the 558 churches included in the area embraced in twelve miles round the General Post Office; incense is used in six churches; and colored-stoles are worn by the clergy in three churches where the eucharist vestments have not yet been adopted. At 94 churches the services are fully choral, at 66 partly so, thus proving that the psalms are chanted at nearly one-fourth of our London and suburban churches. Of the choirs 84 are said to be surpliced, nearly one-sixth of the whole; and Gregorian music is exclusively used at 39. Services are held on Saints' days at 169 churches, nearly one-third; while at 90 of these, or in the proportion of one-sixth, there is also daily service. One of their leading publishers, (says a Romanist organ) announces a new manual, containing the offices of prime and compline, and the vigils for the dead, the forms of blessing and sprinkling holy water; the peculiar ceremonies for certain seasons; the Missa in Nocte Nativitatis Domini; the Lenten Litanies; the blessing of the ashes and the palm branches; the washing of the altars and the Maudry; the benediction of the Ant. &c., on Holy Saturday; and the like; translated from the Latin, with an introduction and explanatory notes, and illustrated with extracts from the Constitutary of the Church of Sarum, and the plain song of the Mechlin office-books.

English Items.—Three colonial bishops were consecrated at Canterbury Cathedral recently: Rev. Dr. Milman to the bishopric of Calcutta; Rev. Dr. Alford (not the Dean) to Victoria (Hong Kong); and Rev. Dr. Sawyer to the newly-constituted diocese of Grafton and Armidale (New South Wales).—A doctor of Bath, declares the doctrine of the real [material] presence. Conitribution. "Never before," declares a high church paper, "has a Bath parish church, been defiled with such revolting expressions."

There are 2,168 Baptist clergymen in Great Britain, of whom 391 are without pastoral charge, and 2,382 churches, the smallest of which numbers 4 members, and the largest, Mr. Spurgeon's, 3,326. The oldest church appears to be that of Hilditch, Cheshire, which bears the date of 1523; the text is that at George street, Plymouth, 1540.

IRELAND.

Irish Presbyterians and National Education.—The battle for the principle of united or non-sectarian education is fought with great persistence, by the Presbyterians chiefly, though other bodies of less importance join them. Influential public meetings are held in all the principal towns of the North; the Presbyteries and congregations are petitioning against the threatened change; deputations have waited on the Lord-Lieutenant and the Premier; and it is said that Lord Derby has affirmed that the adoption of Mr. Fortescue's obnoxious proposals would overthrow the present system. Derby, when Irish Secretary, originated the system now in practice, and the Pope's brigade (as the Irish Catholic members are called) after coming to terms, with Bright and the Liberals, are now trying to get a higher price for themselves and their masters—the priests, out of the Tory party. These members desire, mainly, political advantages; but the Priests demand sectarian education, and the abolition of the establishment.

Agencies at Work in Ireland.—The Presbyterian Sabbath School Society reports 749 schools, 6,286 teachers, and 46,550 scholars, an increase of 51 schools, 448 teachers, and 1,882 scholars. 32,563 class-books, including 10,564 Bibles and Testaments, have been sent out, almost half of them free. While more than £200 worth of books have been supplied to school libraries. The Bible and Colportage Society reported 36 colporters in Ulster, 6 in Leinster, 6 in Munster, and 15 in Connaught, or 50 in all; while there are still seven counties without a single colporteur. One agent in Ulster reports, "The lower class of Protestants do not attend any place of worship—I should say fifteen out of every twenty. Some Catholics do not attend mass." The Presbyterian Orphan Society reported at its first Annual