

American Presbyterian.

THURSDAY, APRIL 4, 1867.

SUMMARY.—Rev. Dr. Wiswell has signified his acceptance of the call tendered to him by the Green Hill church of this city.

There have been eighty conversions, according to the Pittsburg Banner, in the Third Church Pittsburg, Rev. H. Johnson, pastor. The great ingathering into the Allen street Church, N. Y., Rev. Dr. Newell, pastor, is most encouraging to the friends of Jesus in our great cities. Over one hundred and fifty were admitted at the last communion season. Surely the times of refreshing are at hand. The total of accessions and hopeful conversions which have come to our knowledge this week in the bounds of our Church is over three hundred.

Rev. Justus Doolittle, author of "The Social Life of the Chinese" and missionary of the American Board, arrived at Tientsin, to resume his labours in that field, August 30.

The Church of the Covenant, N. Y., Dr. Prentiss, has contributed \$1111.18, to the Education Cause.

A new Church edifice is projected at Auburn, N. Y., for the First Church, Dr. Hawley's, to cost \$80,000.

Our Old School brethren expect trouble in the further development of Southern and pro slavery sympathies among some of their Eastern Churches.

The Presbyterian Banner of Pittsburg, joins the Presbyterian of this city, in decided expressions of unwillingness to recognize what is termed New School doctrine, as entitled to equal rights with that taught at Princeton, &c.

The Presbyterian of this city wishes us to define "New School" theology. This we are trying to do. Now, what the Presbyterian reciprocate and tell us what is Old School theology,—for example on the doctrine of imputation?

THE FUTURE OF THE OLD SCHOOL CHURCH IN NEW YORK.—Dr. Montfort lately wrote to the Presbyterian from New York city:—

"After some examination of the state of things in our Church in this city and Brooklyn, I feel free to repeat an opinion which I expressed a year ago, and for which Dr. Van Dyke took me to task. I think that there will be a Presbyterian formed here in connection with the Church South. Dr. Scott's Church in this city and Dr. Van Dyke's in Brooklyn, are drawing in the Southern sympathizers and they are no more in sympathy with us than the Declaration and Testimony men. It is probable that their exodus will bear nearly the same date. . . . Dr. Rice is not in sympathy with the action of our General Assembly in regard to the Church South, and yet he has not been demonstrative in opposition to it. He still holds that abolitionism is a great heresy, and that slavery, though it had great evils connected with it, was not sinful. His church is large, and abounds in wealth. . . . I could refer to some facts showing how certain middle men are encouraging them to remain with us, in the hope that our deliverances will be changed and that the South and North will again be one. I find here a middle party, though unwilling to be so called, who a year ago were opposed to re-affirming our deliverances, or carrying out what has been done. They desire all that has been said by the advocates of the dead letter theory to pass without any notice by the next Assembly. They are quite willing not only, but anxious, that men in the border States may persuade Southern sympathizers to stay with us, in the expectation that all our deliverances on loyalty and freedom will be treated as null and void. This class failed in our last Assembly to secure the action which they prepared, and so it will be again. It is a remarkable fact that reactionists are confined mainly to the border States and to the Eastern cities. As to the Eastern cities nothing will cure the evil but the formation of Presbyteries and churches in connection with the South. When this occurs, middle men will soon cease to oppose or misrepresent our action."

MUCH CRY AND LITTLE WOOL.—The Congregational church, Moira, N. Y., Rev. H. Lanchashire, pastor, heretofore connected with Champlain Presbytery, has withdrawn from that body, and associated with the St. Lawrence Consociation. The Independent says:—

"We are glad to see that substantial churches, heretofore professedly Congregational, while submitting to the rule of presbytery, are tiring of their anomalous position, and becoming so far sensible of the reality of church principles as to resolve on being one thing or the other."

This throws light on the question as to what our proselytizing Congregationalist brethren regard as "substantial churches." The Moira church is reported as contributing \$11 for Foreign Missions and \$349 for congregational purposes, and as numbering 59 members, or less than half the average of Champlain Presbytery.

DAVIS OR THE STARVING POOR.—We see that the Legislature of Mississippi has appropriated \$18,000, not to feed the famine stricken people of its own and the neighboring States, but for the legal defence of Jefferson Davis. We would like to learn what proportion of this will go in the pocket of a certain lawyer of this city by way of keeping up the financial balance which would otherwise be disturbed by Philadelphia remittances to feed those whom that legislature are ignoring.

We also observe that while Gov. Worth speaks of the great want among the people of North Carolina, Mrs. J. D. was handed a handsome roll of greenbacks at a railway station, while on her way through that State.

FROM OUR ROCHESTER CORRESPONDENT.

DR. CURTIS AT ELMIRA.

We are gratified to learn that this esteemed pastor of one of our largest and most important churches, has yielded to the urgent solicitations of his people, to withdraw his resignation and remain with them. Dr. Curtis has now been in Elmira six years, and his ministry has manifestly been blessed. He took the church soon after the Second had been formed, by which its members were considerably reduced; but it has been growing rapidly ever since. Indeed, 155 were added to its membership in the past year; 121 on profession of faith. The whole number now in its communion is 412, and within the last four years the Society has virtually built two church edifices, at an expense of about \$50,000. To cancel their debt, and to make further improvements, they have raised about \$25,000 in the last year; and they now have a noble sanctuary, admirably adapted to church purposes, and an able, earnest, and faithful minister.

PULPITS.

We were particularly pleased with the pulpit in Dr. Curtis' church, especially because there is so little of it. It is a charming model, and we wish that all church societies preparing to build, would take pattern after it. There is an awkwardness in many, that is more than an inconvenience; it is a positive wrong, both to speaker and hearer.

The evil to which we refer is the almost universal custom of making the desk so high from the floor of the pulpit, that every minister who does not chance to measure six feet or more in height, must be posted upon a platform, in order to get at his audience. This often subjects the clergyman to great constraint and unnaturalness in the delivery of his discourse. How can it be otherwise? If the breastwork in front of him is so high that he can scarcely see over it, or, if he is confined to a little narrow platform, scarcely bigger than his two feet, how can he lose himself in the inspiration of his theme, or how wax warm and eloquent, supposing such a thing possible in any circumstances? Many a congregation has been cheated of half the impressiveness and usefulness of a discourse by the awkward arrangement of the pulpit.

The true remedy for this inconvenience is to have the desk low enough, so that the shortest man, not a dwarf, may stand comfortably upon the broad pulpit floor, and have his Bible and his manuscript at a proper distance from his eyes; and then for a taller man, let the desk be so constructed that that portion upon which the Bible rests may be elevated, to suit the height of the speaker. In that way all are accommodated.

Let builders be careful not to build the desk more than thirty-three inches from the floor of the platform, with arrangements to elevate it eight inches above this point, and it will suit all.

DEATH OF REV. DR. CURTIS.

The death of Rev. Arthur Curtis, D. D., who has been "long identified with the religious and educational movements of Buffalo, and was a man universally beloved," is announced in the papers of that city. He died at Oxford, Ohio, on the 23d instant, where he was engaged as a professor in the Miami University. Very handsome resolutions of respect and condolence were passed at the weekly meeting of the clergymen of Buffalo, last Monday evening. "Kind, affectionate, learned, exemplary and devoted to the cause of God," they say, "he has left us for the enjoyment of a nobler life, and we here record our profound respect for his many virtues as a Christian minister and a man." He was connected with the other branch, but was thus esteemed by all.

A NEW CHURCH EDIFICE AT AUBURN.

The congregation of the First church at Auburn, (Rev. Dr. Hawley's,) are moving for a new house of worship. This has, indeed, been in contemplation for some time, and would, doubtless, have been accomplished before this, but for the troubles in the country. But in a meeting of the Society held last week, we learn that it was fully resolved to enter at once upon the work. It is intended to erect an edifice to cost about \$80,000. The congregation, which is one of the ablest and most intelligent in Western New York, can well do it. Thirty-four thousand dollars were pledged at once for the object. Knowing, as we do, some of the leading men of this congregation, we doubt not the project will be carried triumphantly through, and that the sanctuary will be one of the best when it is finished.

AN HONEST MAN IN CONGRESS.

We see that Hon. C. T. Hulburd is getting some hard knocks for exposing the corruptions of the Custom House in New York. Those who know Mr. Hulburd, as we have known him in his own home, in the church of which he is an honored Elder, and among his his own neighbors and constituents, will think none the less of him for this abuse. He is regarded in St. Lawrence County, which he represents, as one of the most faithful and upright men ever sent to Washington. And he will not be deterred from doing his whole duty by all the threats or all the bribes with which corrupt officials can possibly assail him. He may be deceived by others, he may err in judgment—for who that is human may not?—but no one who knows him can doubt the integrity of his purpose, or his ability to do good service in any matter requiring intelligence, courage and discretion of no common order.

IMPROVEMENTS AT CLAYVILLE.

The Presbyterian church of this place, under the pastoral care of Rev. A. C. Shaw, are giving special evidences of harmony and prosperity just now, by moving to build a parsonage for their esteemed minister, and get an organ for their beloved sanctuary. GENESEE. ROCHESTER, March 30, 1867.

News of Our Churches.

FIRST CHURCH KENSINGTON.—This Church is still blessed, with tokens of the Divine favor. Last Sabbath was communion day, and a blessed season it was. The attendance, morning, afternoon, and evening was unusually full, even for that crowded sanctuary. Twenty-two persons were received into the fellowship of the Church—two by certificate, twenty on profession. We do hope the members of that congregation, in accordance with the repeated recommendations of Presbytery, will take measures for the establishment of a colony. It is a movement greatly needed, and we are persuaded there would be found a blessing in it, both to the community and the Church. We know that the pastor is ready and anxious for such an enterprise.

MINISTERIAL CHANGES.—Our Chicago Correspondent sends the following:—Dr. King has resigned his charge at Quincy, Ill. Dr. Torrey is about to leave Ann Arbor, Mich., on account of the health of his family, and Rev. Job Pierson has closed his pastorate at Kalamazoo. Rev. W. W. Atterbury has a unanimous call with liberal salary to our Church at Battle-creek, Mich. Rev. G. R. Robertson has been called from Sandwich to Springfield, Ill.

NEW YORK.—Revival in Allen St. Church.—March 24th was a communion Sabbath long to be remembered by the people of Dr. Newell's charge, when one hundred and fifty-four persons witnessed a good confession in Christ and were admitted into the Church.

The first to receive the sacrament of initiation was the widow of one who had been an Elder in that Church for twenty-eight years, and who honored that office, there and elsewhere, for full fifty years. It had been his prayer that he might not die until his wife had become a Christian, and though he was stricken down with paralysis on Sunday evening, March 10th, after having attended church as usual on that day, he had been spared to sit in his accustomed place in the church session when she was examined and approved for membership. Of the 154 received, about 45 were from the Sabbath School; as regards the sexes, they were about equally divided, and, while several were of full middle age, and more a little under, the larger number were young men and women, just reaching maturity. After prayer by Dr. Coe, a former pastor of the church, the long list of names was read, by the pastor, each person taking position as called,—the one-third not baptized, near the communion-table, and the remainder filling up all the space on either side to the galleries, and also the middle aisle quite back to its centre. The baptisms accomplished, all witnessed a good Confession, so far as a form of sound words can make it such.—We believe, being well emphasized at the commencement of each sentence. Next came the solemn Covenant, and at the end the rising of the great congregation, pledging to these new brethren and sisters, their watchfulness and care. These introductory services occupied so much time that it was not until the shades of evening were drawing on within the church, that they dispersed to their pews to partake of their first Communion.

This work of grace has been in progress for about three months, and the interest and success attending it, were never greater than during the last week. The work seems to go on in directions all its own. Indeed, it is a notable feature of this revival that one half of its subjects had no previous connection with the church, even as occasional attendants. One whose heart had been touched, would speak to another, perhaps a young man employed in the same establishment, even though he might be a stranger, and ask him to come to the meetings, and so the work spread in the most unlikely quarters. The only preaching services, in addition to those on the Sabbath, have been on Monday evening.—Evangelist.

CRAWFORDSVILLE, IND.—A correspondent of the Evangelist writes of the revival under date of March 25:—"As the fruits of this revival 475 persons have been received by the different churches of this place, and this in a town of less than 4000 inhabitants. Of this number the M. E. church, the interest in which commenced a little previous to the Week of Prayer, has received 250; the Christian church, 99; the N. S. Presbyterian, 96; the O. S. church, 20; the Episcopal church, 7; and the Baptist church, 3. And still the work is going on. Christians having determined to keep laboring and praying for the conversion of sinners notwithstanding the preaching was not to continue as before.

"There are 150 students in Wabash College, and there have been 45 hopeful conversions during this revival, making the number of professing Christians 108. A good number of these new converts are intending to enter the Gospel ministry."

WABASH, IND.—Last Sabbath March 10th, was a day long to be remembered in the First Church of this city. At the communion season on that day thirty-nine persons united with the Church. About half of them were young men. Fourteen of them were soldiers in the war for the Union. Rev. Mr. Essick, in behalf of the Church, gave them a most hearty welcome to a fellowship in the joys and trials as well as the happiness and hopes of the Christian life. The interest, we believe, still continues and others are ready to follow Christ.—Plain Dealer, March 16.

PLYMOUTH, ILL.—The Churches in this place have enjoyed times of refreshing during four weeks of Union meetings. The result is that more than one hundred solicited prayers, and not far from eighty have expressed hope in Christ, among them one infidel and one Roman Catho-

lic. About fifty are in connection with the Sabbath-schools.

REVIVALS.—A work of grace has been steadily progressing in the churches of Winchester and Mt. Leigh, O., during the past three months, and sixty-six have been added to these churches—fifty-eight on examination, and eight by letter.—At the last communion in March, 11 were received into the church in Troy, O., by profession. The Lord has blessed this church with a very pleasant religious interest, which has continued for some time past. Others have been interested since the communion.—In the church in Circleville, O., a special religious interest has been enjoyed. Twenty-one have united with the church, and others are expecting to do so at the next communion.—Several of the churches in Chicago have received large accessions—one of them nearly one hundred in number—at their recent periods of communion.

PASTORS AND CHURCHES.—Rev. John C. Downer has removed from Carlinville, Ill., to De Soto, Jefferson county, Missouri, to take charge of our Church recently formed in the latter place.—The Church of Rockaway, N. J., have extended a call to the Rev. O. H. P. Deyo, of the Presbytery of North River. The Church edifice has been remodelled, and much improved, and was re-dedicated, March 14th.—The Church in Massillon, O., by a unanimous vote of the congregation, March 3d, have asked Rev. Geo. A. Little to stay another year. He says, "If expressions of good will should keep one, I must stay. But my health has not been good, and I do not think the climate agrees with me. It is not improbable that I shall stop preaching for a time, or go where, to me, it is more healthy."—Rev. Albert True, formerly of Cedar Falls, Iowa, has accepted a unanimous call from the First Congregational church of Elbridge, N. Y., which is in the Presbytery of Cayuga. His labors are to commence the first of May.—Rev. Dr. Curtis of Elmira has at the earnest request of his congregation withdrawn his resignation, and much to the gratification of his brethren in the ministry will remain the pastor of the First Presbyterian church of Elmira.—The First Church held a meeting, at which it was voted, unanimously, to release the pastor, Rev. Z. M. Humphrey, for a six months' vacation, continuing his salary and providing a supply for his pulpit, that he might cross the ocean during this summer of exodus.—The Church in Springfield, Ill., recently vacated by Rev. Mr. Hall, has called Rev. G. H. Robertson, of Sandwich, who has accepted the call. He will remove to Springfield early in April. Our Church there is large and influential. Mr. Robertson has much experience, though still a comparatively young man. The Church at Sandwich has shown a laudable desire to retain him, proposing to advance his salary, etc., but he yields to his convictions of duty.—Rev. D. K. Steele has accepted a call to the First Church of Willoughby, Ohio, and enters upon his labors there the 1st of April. His correspondents will please observe the change of Post-office.—The contribution for the Education Cause from the Church of the Covenant in New York city, (Dr. Prentiss pastor,) was \$1111.18. The subject was presented by Prof. Smith of Union Seminary.

The Church in La Prairie, Ill., was organized in November last, and has doubled its numbers as the result of a series of Union meetings.—A new Church has been organized in Brooklyn by a colony from Rev. T. L. Cuyler's Church. It is called the "Memorial Presbyterian church," in commemoration of the great revival of last year in the mother Church. The Church is located near the new "Prospect Park."—On the first Sabbath in March, thirteen were received to the Church in Wilkesville, O., on profession of faith; five being heads of families. Eleven were hopefully converted during a brief effort of two weeks, of ages ranging from twelve to sixty years, four of them heads of families, nearly all giving remarkably good evidence, and nearly all having something of peculiar interest both in their circumstances and their experience.

INSTALLATION AT BOONEVILLE.—This place is a large and flourishing village at the present terminus of the Utica and Blackriver railroad, being in a town of the same name, thirty-five miles north of Utica, and the last one in Oneida county. The Presbytery of Utica met there on the evening of the 13th, to install the Rev. John R. Lewis as pastor of the Presbyterian church and congregation. In constituting the relation, Dr. Fisher of Westminster church, Utica, took the lead in a masterly discourse on Galatians iv. 4. The constitutional questions were addressed to the pastor-elect and the people by Rev. W. S. Franklin of Camden, and Rev. Mr. Corliss made the installing prayer, after which Rev. Albert Erdman of Clinton gave an impressive charge to the newly constituted pastor, urging, with kindly force, his duty as a man, a preacher, and a minister. Rev. E. N. Manley gave the appropriate charge to the congregation, which his former relation to them abundantly qualified him to do.—Evangelist.

MINISTERIAL.—Rev. Dr. Shedd having gone to Europe, where he intends to remain until fall, Rev. Dr. Hitchcock occupies the pulpit at the Broadway Tabernacle both morning and evening.—Rev. John C. Downer has removed from Carlinville, Ill., to De Soto, Jefferson county, Missouri, to take charge of our Church recently formed in the latter place.

THE PRESBYTERY OF KEOKUK met in Keokuk, March 12, 1867. Had a full and interesting meeting. Yellow Springs church, at Kosuth, is enjoying a glorious revival. Keokuk church has been refreshed; some twenty to thirty conversions. Rev. D. Norton Crittenden, minister, and Luther Deane, elder, were appointed commissioners to the General Assembly; Rev. A. S. Wells, minister, and George B. Smyth, elder, alternates.

LANE SEMINARY expended about \$2,500 in refitting the room of its students, last Fall. With the exception of one or two individual subscriptions, the money was collected from seventeen of the churches in Ohio. The Second Church of Cincinnati giving much the largest sum, \$910. If all the churches appealed to had responded in the liberal spirit of those above referred to, The Herald says there would have been money enough to paint the building on the outside, make a new portico and steps, and do some other things which ought to be done. Towards this the Treasurer has a balance—a small pullet's egg of \$7 57.

Our Italian correspondent, Mr. Hammond's fifth letter from Palestine and Rev. S. Sawyer's letter from Providence, on our second page; Two Admirable Lectures before the Y. M. C. A., on the third page; Book Notices, and the Death of Dr. Livingstone on the seventh page.

SERMON BY REV. DR. NELSON, OF ST. LOUIS.

PAST EXPERIENCES RELATED TO PRESENT OBLIGATIONS. [A discourse delivered to the Presbyterian congregation of Webster Groves, Mo., at the Dedication of their house of Worship, on 10th, 1867.] BY REV. HENRY A. NELSON.

Heb. x. 32—33.—"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, while ye were made a laughing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so afflicted."

All true life is historic. Present experiences are ever vitally related to those which are past. Today, as a measure of time, simply succeeds yesterday; as a part of life, to-day springs out of yesterday, grows from it; is born of it; succeeds it, not as one carriage follows another in a procession, but as fruit succeeds blossoms, as offspring succeeds parents. This is true with experience to individual life, and equally with reference to that of communities. It is true of families. It is true of nations. It is true of Churches.

History is a profitable study. Its lessons are not merely curious and interesting; they are practical. "History," says one, "is philosophy teaching by example." "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun," saith the inspired preacher. A careful study of the past is certainly a valuable means of guiding and regulating our expectations and endeavors.

There is something more than this. Rightly studying history, we shall not only find in its examples and patterns of things to come, but sources, seeds, originating powers. "History," says another, "is prophecy looking backward." The past and the future are one. The stream behind us, and the stream before us, is one stream. The lantern of experience is on the stern of the vessel. In its light we see clearly the track over which she has passed. Forward we see into the darkness, only as prophetic light from heaven, now and then flashing on us. This is not ordinarily vouchsafed. Yet we may expect that the future will be as the past. Not indeed always the same, as the past has been, but always that which the past has made it. Effort and forethought and plan and prayer can modify these historic forces, but cannot nullify them. Sailings in history from drifting, or mere floating. Our boat can be guided in the stream—kept off from shoals and snags—kept in the current. We cannot turn it up stream, nor lift it out of the stream. It is never wise to attempt an unhistoric life. We may take what the past has brought us, and improve upon it; but we cannot have a future discovered from the past or uninfluenced by it.

In order that our voluntary actions may be wisely conformed to these principles, it behooves us often, and especially upon important occasions, to do simply and directly what the Apostle bids us in the text, "call to remembrance the former days."

I know not how I can, more suitably to this occasion, or more profitably, occupy your minds, this hour, than in calling to remembrance the antecedent history, out of which this occasion has, naturally grown, together with all which it represents and symbolizes. My first visit to this spot was in April, 1856. Scarcely should I say to this spot, about which the forest was then almost unbroken, and near which were very few human dwellings. My visit was to "the College," and coming to it from St. Louis, by the carriage road, I think I did not come down to the railroad station. At the College, I was introduced to Rev. David Dimond and Rev. James A. Darrah, there giving instruction to a goodly number of lads, some of whom, grown to mature manhood, may probably be now present. This was the farthest to which I had ever then penetrated into the indefinite West, and to find a college planted, where so little of the native timber was yet cut, was to me a matter of no little curious interest. It was not the only sign which I found, of the foreseeing enterprise and wakeful energy of that eminent man, then recently departed; into whose labors I had been invited to enter. So near to the principal city of the great valley, directly upon the predestined route of travel and transportation between that great central city of the continent and the great metropolis of the Pacific coast, founded and nourished by a Synod which then had growing Churches, and an educated ministry in every part of this State, and which needs such an institution to train its future ministry, as well as to diffuse the benefits of liberal education among the people—it did not seem visionary to believe that that modest but solid and comely edifice, with its two or three professors, might be the germ of an institution whose future would even add honor to the illustrious name of Webster; and which would be to another generation what Yale or Amherst, or Hamilton is to this.

A few months later, I had taken the position, in which, through the goodness of God, I have continued until this time, and my next visit was at the annual examination and exhibition of Webster College, in the summer of 1857. After that, as a trustee of that institution, I was often in consultation with my associates, in behalf of its interests; and there are not many square rods, I think, on the 150 acres intended for its endowment, over which I have not walked with some of them, observing its beauty, and planning for its availability, and indulging in pleasing anticipations of the village which should be built upon it; willing, I believe, to make some sacrifice, to expend some money and some of our own vital energy, to secure for the population of that village the best moral, educational and religious safeguards and influences, and to make it a centre of beneficent educational and Christian influence for the whole region round about it. Our hopes in respect to the College have not been fulfilled. It now seems certain that they will not be. A large debt, incurred by its property. A financial crisis of great severity soon followed the tragical death of him who had been its financial manager as well as the intrepid leader of the whole movement. A political crisis followed, developing into a civil war of unexampled horrors. The enhancement of value of its lands, not unreasonably anticipated, in the expected continuance of prosperous peace, and so now rapidly fulfilling since peace is restored, was long postponed that the heavy debt, with its accumulating interest, consumed all our resources and made the enterprise, financially, a complete failure. We entered the pain of seeing it become so, while the distressing condition of national affairs, and the altered those energies which had originated it, and in ordinary circumstances, would have sustained it. Webster College is now only a chartered Board, without land or funds. I am still the guardian of its seal, which I keep as I do the manuscripts of Dr. Bullard and Mr. Starr, or the toys of my own dead boy. Yet we thank God, that though suffering that great sorrow to come upon us, He has most graciously mitigated it, by accepting the labor which his servants had thus consecrated, and making it the foundation for a beautiful and noble charity. If yonder edifice could not be the place in which the sons of our Church should be educated for her ministry,