

American Presbyterian.

THURSDAY, NOVEMBER 7, 1867.

PREMIUMS FOR ONE NEW SUBSCRIBER.

For one new name and payment in advance we will send; post paid:

Kathrina; the celebrated poem by Dr. Holland; or,

The Beggars of Holland and Grandees of Spain, by Rev. John W. Mears, D.D.

A cash premium of One Dollar each, may be retained by the agent, if preferred.

PROSPECTIVE WANTS OF THE AMERICAN BOARD.

Missionary House, Boston, Nov. 2, 1867.

The Prudential Committee, at their last meeting, appropriated \$625,000 for the expenditure of 1868. There were strong arguments for the disbursement of a larger sum; but in view of all the facts bearing upon the question, they deemed it unwise to go further. They were fully persuaded, however, that a smaller sum would inflict serious injury upon the missions. Adding the balance against the treasury, Sept. 1, 1867, we have \$529,432.34 to provide for. Will the friends of the Board furnish the useful aid?

The income of last year was as follows: from donations, \$350,672.08; from legacies, \$74,428.44; from miscellaneous sources, \$12,784.25; making a total of \$437,884.77. The avails of legacies are always uncertain; hence it is not safe to assume that they will, in any one year, exceed \$65,000. (During the year ending, Sept. 1, 1866, they were \$58,021.79.) Supposing the income from miscellaneous sources to equal \$12,000, this year, more than \$450,000 will need to be realized from DONATIONS, involving an advance of nearly 30 per cent. on those of last year. This advance the Committee are constrained to ask.

The amount proposed may appear large. But the donations of 1864-5 were \$440,066.86; and so long ago as 1857-8, in the midst of great financial disasters, they were, \$365,827.29 in gold, or \$375,000 in our present currency. Surely, it ought not to be accounted a difficult achievement to add \$75,000 to this sum, at the end of ten years, in more prosperous times, with the four hundred millions of China brought almost to our doors!

S. B. TREAR, Secretary.

DELAWARE WATER-GAP.

We have received from the author, L. W. Brodhead, Esq., a volume of peculiar interest and of unique character, with the above title. It is devoted to the scenery, early history and legends of that romantic portion of our State, and takes the reader carefully over every locality with which, as a lover of natural scenery, he would wish to be acquainted. The beautiful photographs accompanying these descriptions, add greatly to their value, among which we would like to have seen the Mountain Church represented, as it would in every respect have been an addition to the collection. There is, however, a very good account of the Church, and a kindly, sympathizing notice of the sad death, at Gettysburg, of Rev. H. S. Howell, first pastor of the Church, and an extract from the Dedication Sermon, by Rev. F. F. Ellenwood. And a correspondent has supplied the deficiency alluded to, by sending us very recently a separate photograph of the Church itself. Mr. Brodhead's book will be welcomed by every one who knows, or who wishes to know, about the very remarkable beauties of the scenery of Delaware Water Gap; and the curiosity of many will be roused to a nearer acquaintance with what is here so appétizingly treated.

RIGHT.—We see it stated that Senator Sumner has started on a Western lecturing tour, with thirty pledged engagements, and that the subject of the lecture is the Supreme Authority of the General Government as contradistinguished from the "States Rights" doctrine, and also the abolition of the color qualification for suffrage. We do not regard the Senator as fighting in a forlorn hope; for though saddened for the time by the recent political demonstrations, we accept them only as a stage in the conflict which has been portioned to the friends of government and humanity. It is true we did at one time flatter ourselves that victory had at last crowned the struggles of more than a quarter of a century, but we were soon taught to accept the more immediate results of the war as only an advance, an installment of the great moral triumph which must be achieved before, in any complete sense,

"Truth, crushed to earth, shall rise again." The friends of the right have been slow in coming to this conclusion, and reluctant to admit the fact that only a short furlough was given them, and their term of ex-

ment is not over. Something like the shock of this month and perhaps another like it in the month to come, was needed to awaken them to the actual position. They understand the whole thing now, and if another quarter of a century of great moral toil and conflict is necessary to carry out the programme of freedom, they will take what God has done for them as the token of what He will yet do. The record of all moral effort, throughout the world's long history, is that there is no dark prospect in the discharge of duty.

THANKSGIVING PROCLAMATION OF GOVERNOR GEARY.

From the creation of the world, in all ages and climes, it has been customary to set apart certain days for special religious observance. This has not always been influenced by the light of Christian knowledge, nor by an "improper conception" of the character of that "Great Being" who ruleth the earth in righteousness, and "who daily loadeth us with His benefits," but by an innate sense of the existence of an overruling Power, by which the world and all it contains are governed and controlled. Aided by the dictates of cultivated reason and the teachings of divine revelation, we, however, are taught to recognize in "that Supreme Ruler a Heavenly Father, to whom we are indebted for existence and all the blessings we enjoy, and to whom we owe constant and fervent thanksgiving and praise. It is He who "visiteth the earth and watereth it," who "sitteth the furrows and blesseth the springing thereof;" who "croweth the year with His goodness, and whose paths drop fatness;" who "closeth the pastures with flocks, and covereth the valleys with corn;" who "maketh the outgoings of the morning and of the evening to rejoice;" who "is our refuge and strength;" who "maketh wars to cease;" and "saveth us from our enemies;" whose "throne is for ever, and ever," and who "blesseth the nations whose God is the Lord."

On all sides we have increased assurances of the "loving kindness" of an All-wise Parent of Good, who has conducted our nation through a long and terrible war, and permitted our people to repose, once more in safety, without any "to molest them or to make them afraid." The monstrous sentiment of disunion is no longer tolerated. The Flag, the Union, and the Constitution, are esteemed as the safeguards of the rights and liberties of the people, and are revered and defended as the ark of their political safety.

A kind Providence has not grown weary of supplying our continuous wants. A bounteous harvest has rewarded the labors of the husbandman. Flocks and herds are scattered in countless numbers over our valleys and hills. Commerce is uninterrupted, and vessels laden with the products of nature and of art, speed unmolested over the trackless deeps. Neither pestilence, famine, political or social evils, financial embarrassments or commercial distress have been permitted to stay the progress and happiness of the people of this great Commonwealth; but peace, health, education, morality, religion, social improvement and refinement, with their attendant blessings, have filled the cup of comfort and enjoyment to overflowing.

Recognizing the responsibility to Him who controls the destinies of the nation as well as of individuals, and "from whom cometh down every good and perfect gift," and to whom we are deeply indebted for all these and the richer blessings of our common Christianity, let us unitedly give our devout gratitude and hearty thanksgiving.

I, therefore, do hereby recommend that Thursday, the 28th day of November next, be set apart as a day of praise and thanksgiving, and all secular and worldly business be suspended, and the people assemble in their various places of worship to acknowledge their gratitude and offer up prayers for a continuance of Divine favor.

Given under my hand and the great seal of the State, at Harrisburg, this thirty-first day of October in the year of our Lord one thousand eight hundred and sixty-seven, and of the Commonwealth the ninety-second.

JOHN W. GEARY, By the Governor.

FROM OUR ROCHESTER CORRESPONDENT.

DEATH OF DR. LOUNSBURY.

Rev. Thomas Lounsbury, D. D., formerly, for twenty-six years, pastor of the Presbyterian church of Ovid, and for forty-four years a member of Geneva Presbytery, was stricken down with paralysis in Friday, 25th ult, and lingered in a state of unconsciousness, until the next Tuesday, when he died. He was born in Florida, New York, Oct. 1789, and was, consequently, 78 years of age.

He graduated from Union College in 1817; studied Theology under Drs. Miller and Alexander, at Princeton; was licensed by the Presbytery of Hudson; endured "hardness," as a Home Missionary and pioneer minister almost half a century ago; was ordained and installed by the Presbytery of Geneva, at Ovid, in 1823; and through a long and laborious pastorate, testified both by his pulpit ministrations and by a blameless life, his interest in the gospel. He leaves a widow and three children—one a minister of the gospel—to mourn their loss and rejoice in his gain.

Dr. Lounsbury was a strong man, and lived to a good old age. He was cotemporary with Hon. William H. Seward in College, and Rev. Albert Barnes in the Seminary. He received the Doctorate from his Alma Mater in 1844. The end came suddenly. Only ten days before, he presided and made the installing prayer, as we mentioned in our last, at the settlement of Rev. C. E. Stebbins, over his former charge. He went, as so many seem now to be going, without a moment's warning. How many voices are saying, "Be ye also ready."

DEATH OF SAMUEL H. WELLES, ESQ.

Few men are better known or more highly esteemed in the Empire State than HON. HENRY WELLES, one of the Judges of our Supreme Court. He was also an honored elder in the Presbyterian church of Penn Yan, where he has resided for the last forty years, and has always been one of the foremost of its Christian citizens.

His only son, Samuel H. Welles, Esq., a man some forty years of age, his law-partner and con-

stant associate, was recently prostrated with typhoid fever and died. It is only a few weeks since we saw him in perfect health, and could not but anticipate for him a long and useful life. He, too, was a member of the Presbyterian Church, but suddenly called to join the church above. He had previously buried a wife and two children, and was now passing much of his time at his father's house, where we know, in a circle peculiarly domestic and charming, he will be greatly missed. The father and family have the deepest sympathy of troops of friends, and of the public generally. They do not mourn alone.

GROWTH.

Our beautiful city was never growing more rapidly, we think, than at the present time; certainly not for many years. Buildings are going up in all directions. On one street, in a walk of two or three blocks, we recently counted more than twenty stores and dwellings. New manufacturing establishments are springing into existence. Buildings are being enlarged and improved, so as quite to change the aspect of some streets. Everything indicates enterprise and prosperity. In 1811, there was, but one house where this city now stands; now there are 60,000 inhabitants. This, of course, does not compute with the growth of some Western cities, but it does very well for this region.

But, have our churches kept pace with the growth of the city? In 1830, with a population of 10,000, we had three Presbyterian churches, with about 600 members; now we have two in our own connection, with nearly 1,800 members; and four Old School churches, with about 1200 communicants, making three thousand in all, five times as many as in 1830, with six times the population. Is it not time that some of these churches colonized? or is there not some waste ground that should be reduced to cultivation?

DR. SHAW ON RE-UNION.

Dr. Shaw, in one of his recent sermons, alluded, in pretty plain language, to the subject of re-union. He has been anxious for such a consummation. He is on the Committee of Conference, and rejoiced exceedingly in the results to which they came. It seemed to indicate that the day of re-union was near at hand. But since the report of that Committee has been virtually repudiated by the Old School Presbyteries, and spurned and spit upon by such leading men as Drs. Breckinridge and Hodge, he thinks we are far better off in our separate organizations than we should be united with those who do not want us, and who distrust our orthodoxy.

The Doctor believes in liberty of difference in minor matters. If this is not to be secured in re-union, we do not want re-union. He loves his liberty too well, willingly to put himself in bondage to any man; to be put under surveillance; to be distrusted, suspected, and be put upon his own defence! He does not purpose any such thing; and we suspect there are a good many others in these parts like-minded with him. They would be glad of re-union, if it could be equal, honorable, genuine and permanent; not without.

IN A NEW CHARACTER.

It is announced that Rev. Dr. Hawley, of Auburn, has been sent abroad by Secretary Seward, on some secret service for the Government. It is said he is to go first to Rome, to be absent some four months. On what mission he goes is a profound secret. We understand he left Auburn suddenly; that few even of his own people knew what was going on. Prof. Condit, of the Seminary, is engaged to supply his pulpit during his absence.

It is doubtless some important mission upon which he is sent, and courteously and manfully will he discharge it. He has for years been a great favorite with Mr. Seward, as a friend and fellow-townsmen, and we do not wonder the great Secretary turned to him for this service. Those who know him best, however, do not need to be told that this does not imply similarity of views with the Secretary in political matters. Mr. Hawley has quite other thoughts and other sympathies at present. But when we may, we shall be glad to know what the important errand of State, in which takes him from his affectionate people so long.

A CALL.

Rev. Geo. D. Baker, of the Stone St. Church, Watertown, has received and accepted a call to the Presbyterian Church of Oneida, (O. S.) of which Rev. Chas. E. Robinson was the recent pastor. He will be much missed from Watertown, where he has labored very successfully, and we shall be sorry to lose him from our connection.

Correction.—It was not the Presbytery of Geneva, as we are made to say in our last, but the Presbytery of Geneva, which installed Mr. Stebbins at Ovid. GENEESE. ROCHESTER, Nov. 2, 1867.

MINISTERS.—Rev. G. H. Fullerton, of Sandusky, O., has received a unanimous call to the pastorate of the Lane Seminary Church on Walnut Hills, which he will probably accept. Rev. Raphael Kessler has commenced preaching for the Church at Webster Groves, (near St. Louis), and will soon be installed, in accordance with the unanimous call of that people.—Rev. John M. Bishop, late of Bloomington, has accepted a call to the pastorate of the Presbyterian church in Rockville, Ind.—Rev. N. Elmer has become pastor of the Church in Oakfield, Genesee county, N. Y.

FROM OUR CHICAGO CORRESPONDENT.

CHICAGO, Nov. 1st, 1868.

DEAR AMERICAN:—The Young Men's Christian Association having declined to admit to a participation in the control of its affairs any persons not members of Evangelical churches, the "Liberal Christians" of our city, finding their liberality thereby straitened and hindered, did assemble in Crosby's Opera House, on Sabbath evening, for the organization of a new Association of like aims and purposes with the other. As many as 3500 persons are reported to have been present. Speeches were made by the Unitarian and Universalist pastors of the city, and others, condemning the narrowness and bigotry of every body but themselves, and lauding their own superior catholicity. It was not surprising, that by dint of closing all their own places of worship, and much previous trumpeting, a large concourse was gathered. As the object they aim at is chiefly that of ministering to the bodily necessities of the poor; much good may come of the new society in this particular. A large Fair is soon to come off, for the benefit of widows and orphans of soldiers; so that among all these agencies the poor of Chicago ought to be abundantly provided for during the coming season. Indeed, it is said that a large immigration of this class from other places is already setting in upon us, in view of the ample provision making for the indigent classes. Truly, we are a wonderful people, and bound to grow by all means.

STATE CHRISTIAN ASSOCIATION.

The State Christian Association, called by the pastors of Springfield and Peoria, assembled at the N. S. Presbyterian Church of the latter place, on Tuesday morning, and continued in session for two days. It has been in all points a most successful gathering of Christians. Three hundred delegates are estimated to have been present from abroad. In no similar meeting in the State has the religious interest exceeded that of this gathering.

D. L. Moody, of Chicago, was chosen permanent President, and on taking the chair, said there had never been a time when the inquiry was so general, "How to carry the Gospel to every creature?" He spoke of the conventions in Vermont, Massachusetts, Pennsylvania, and while we are assembled the Christians of Connecticut are in like convention in Hartford. Next week, Kansas has a convention; and the week following the Christian Convention of the Empire State convenes in New York City. From all portions of the country the glad tidings come to us of the awakening of God's people to duty and to work. He has resided in Chicago eleven years, and had never seen the religious interest more deep and general.

The time was spent in discussions of the various questions advertised beforehand, interspersed with devotional exercises. On many of the topics introduced, the discussions were exceedingly able and interesting; and all were of a highly practical character. Methods for drawing out the unemployed power of the lay element in the direct labors for Christ and for souls, occupied a large share of the time and attention of the convention. Mr. Moody spoke in this connection of the magnificent work being done in Europe by distinguished laymen. On the question, "How can the unity of Christ's followers be better manifested to the world?" Rev. Geo. Duffield, of Galesburg, read a very effective paper, which was received with great satisfaction.

The convention adjourned to meet next year at Bloomington.

ITEMS.

The pulpit of the Presbyterian Church of Clinton, Iowa, having become vacant by the removal of Rev. J. B. Morse to the Female Seminary at Lyons, that church has extended a call to Rev. Mr. Cowden, late of the U. P. Church, Iowa City. Mr. C. is a young man of high position in the body from which he comes to us, and will prove a valuable accession to our ranks. It is understood he will accept the call. A new Presbyterian Church (N. S.) was last week organized at the young and thriving city of Ackley, Hardin Co., Iowa. Rev. G. H. Chaterton, late of Janesville, has taken charge of the new organization.

The Presbyterian Church of Will, Will Co., Ill., dedicated on the 20th ult., a new and handsome house of worship. Rev. Glen Wood, of Chicago, preached the dedicatory sermon, after which a sufficient sum was collected to pay off all indebtedness, and complete the furnishing of the building. Under their esteemed pastor, Rev. E. J. Hill, they have now an excellent prospect for growth and usefulness. Here is another marked instance of the value of our Church Erection Fund.

The neat and very commodious edifice of the William street Mission, of this city, an enterprise of the Third Church, was on the same day dedicated to religious uses. It is hoped that a church will ere long be formed at this point.

NORTH WEST.

PRESBYTERIES.—Genesee.—At the late meeting three new Churches were received—ne at Watena, one at Wyandotte, and another at Shawnee. H. Mather, a licentiate was dismissed to the Presbytery of Kaskaskia, (O. S.) Illinois. The Presbytery also, Resolved, That our Home Mission Committee at New York be requested not to re-commission any Home Missionary in Kansas, who shall not, during one year's residence within our bounds, become a member of our body, unless providentially prevented. Rev. J. Blackford was deposed from the ministry. ADELPHOS.

OUR LONDON LETTER.

LONDON, October 12, 1867.

An accident to your "own" correspondent—a close friend of mine—in the shape of a thumb strain, brings me once more face to face with my older friends, your readers. It is with a somewhat dreamy recognition that I approach them again, after years of absence. I must not try to take up any old links, but at once commence a new chain.

I write you from a noble London Club, where legislators and peers and gentlemen pass and pass, regarding each other no more than if they met as strangers in the street, unless they are specially acquainted. It is rare to extend one's acquaintance by entering a club in London. With you—a more facile and cosmopolitan people—this is not so much the case. You could hardly sit near each other for hours every day without speaking, or dine at the same table with another gentleman and address all your conversation to the waiter. It is the idiosyncrasy of Englishmen, however, and if it is not so genial, it at least affords you an opportunity of choosing your acquaintance. But I was going to complain of the weather—to say that thus early in October I can hardly see because of the fog. They say the swallows crossed the Rhine in September, and that this is a certain indication of a hard winter. Many a consumptive man in England shivers and trembles when he hears this. If we are to be starved with cold, other prospects are not more promising. The iron trade is in a bad condition—palsy has fallen on many of our manufactures—and this winter must see an immense number of persons out of work. Just at this era such a prospect is unfortunate, for we never wanted more careful and unimpetuous counsels than at the present time. We are entering upon an era of social and political revolution more rapid, more extensive, and more lasting in its effects, than any which have preceded. "The settlement of the Reform question," as it is termed, is a myth. The newly enfranchised classes do not accept it as a settlement at all. They feel their strength—and they intend to use it for a basis to the fulcrum of their lever. The general feeling is that we must begin with two questions—Education and the Irish Church. The higher classes wish to educate the people, because it will make them better and safer voters—the lower wish to be educated to increase their power. The difficulty of grasping the subject in England, lies in this fact, that our educational system is complicated and obstructed by our church question. The establishment sits like a great ecclesiastical incubus upon us. We actually cannot accept any decent scheme of education, because it is inconsistent with Anglican pretensions. In America, your system is made on the principle that it is the best—here we are obliged to make it on the principle that it satisfies the Church and the dissenters. Result—it satisfies neither. I am convinced, however, spite of the loud outcry of church partisans that the national, as opposed to a denominational scheme—that is to say, secular as opposed to religious education, is making its way in England. It certainly is in Ireland—and there the battle will be first fought. At the Social Science Congress at Belfast recently, I heard speaker after speaker get up and support the national system of education. The Roman Catholics, however, oppose it, because they prefer teaching their own dogmas to instructing their youth in the wisdom of this world. A commission has been appointed for Ireland, to investigate this question.

The Church and State question has become more prominently brought before the public recently, by the great Pan-Anglican Synod. I don't know whether those Bishops of the Episcopal Church in America, who consented to attend this Synod, know how ridiculous they appeared—with no acknowledged status in the English Church, and uttering advice which was without weight. I believe some churchmen are not a little indignant at the introduction of these and the colonial bishops into such a gathering. But there is much more indignation at what the Synod did. The proposal to create a central, and subordinate, Synods, to which matters of doctrine and discipline should be referred, is resented as opposed to the notion of a State Church, and to the free spirit of the age. So, no doubt it is. Yet, as ministers of Christ, perhaps, the bishops are not wrong in desiring some such spiritual organization. To a man of devotion it is a horrible absurdity to have his creed defined and adjudicated on by lay lawyers. How shall they define that they know not of? You may see in the manner in which the propositions of the Synod have been received, the foreshadowing of that fight between religious and political thought in the Church, which in old letters I anticipated as at hand. It is at hand. The Irish Church question will open the whole subject. Those men who have shunk from touching it, because they saw that it must logically lead to a consideration of the English Church establishment, will be obliged to face it. The Roman Catholic bishops have contributed to simplify the struggle by deciding that they will not accept any endowment. I think, therefore, the English dissenters, in spite of the Presbyterians of Ireland who cling to the Regium Donum to their shame—and the shrieking Irish establishment, will insist on its disestablishment, and probable the money will be applied to education. Here my time is up, and I must postpone to a future letter, discussions so pregnant with interest to every man of Anglo-Saxon name. ADELPHOS.