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John A Weir

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THURSDAY, NOVEMBER 28, 1867.

THANKSGIVING—1867.

The daily thanksgivings we offer in our closets and at the family altar are generally in view of the daily minor mercies of life. The periodical thanksgivings in which the population of whole States, and even of entire nations, are expected to join, naturally enough lead to the contemplation of public, national, and universal benefits, to consideration of the progress of truth and righteousness in our land and world. We can, most of us, remember when a year seemed too brief a period in which to make observations, with any appreciable results, upon these great movements in history. It required powers and instruments of measurement too delicate and the deductions were too uncertain to allow us to say with confidence, after a twelvemonth, the world does move. But within the last ten years we have needed no micrometers to assure us of the fact, or to acquaint us with the amount of movement from year to year. In fact, only a brief outlook upon the awakened and struggling populations of the whole civilized world, upon slavery and prejudice falling, upon Popery, Cesarism, and even monarchy tottering, upon Churches reviving and Protestant Christendom uniting its broken ranks, and heathenism penetrated and undetermined everywhere by the Gospel, without feeling quite overwhelmed with suitable topics for national thanksgiving. We shall choose one or two for our meditations at this time.

Take, for example, the wonderful progress which is being made in the restoration of the revolted States of the South to their normal relations to the Union. Behold now better and more truly republican principles than ever before prevailed, are guiding and controlling this restoration! It is a great work which is going forward at the South. Out of the ruins and havoc of rebellion and war is rising a purer and more truly republican nationality than the North itself enjoys. It is a fact that, only in the region once accursed with slavery is the genuine political equality of man recognized as the basis of all political action. Every Southern State which went into the rebellion is now being successfully reorganized on the basis of justice to all. There is now sitting in Montgomery, Alabama, where, only six years ago last February, the rebel congress first convened, a State convention, armed with the highest legislative power, nearly a score of whose members belong to the colored race. The congress of '61 regarded them as only fit for slavery! Now the slaves themselves sit in the very chairs of those revolted Congressmen, and the former occupants are scattered to the winds and are covered with infamy. It is seldom indeed in the world's history that the plots of wicked men and oppressors are so speedily and thoroughly reversed, that retribution is so exact and so swift. "He made a pit and digged it and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." It is, indeed, one of the marvels of Providence, how the Southern slaveholders by their very oppressions have themselves prepared the instruments of their own punishment; how, by gathering and retaining a people under the bitter restraints of slavery, they have been unwittingly training the agencies for converting the South into the home of the largest political liberty enjoyed on earth.

And it is a matter of deeper rejoicing still, that this race, which is rising so rapidly in power, is also straining every nerve to fit itself, by thorough education, for its new responsibilities. There never was a record of equal zeal and equal triumphs in the pursuit of knowledge to that of the Freedmen of the South during and since the war. Already, it will no doubt be found that they are much in advance of the poor whites of the South in fitness for the exercise of all a freeman's rights, while there are multitudes of both newly-naturalized and long resident foreigners in the North unhesitatingly trusted with the ballot, who are lacking in the sense and sound political instincts of the negro, incapable of being roused to enthusiasm for knowledge and not to be compared with

the Protestant American negro of to-day as a safe repository of political power.

Giving thanks for political re-union on such a basis of justice which we believe no plots of men in power and no such reaction as we have just seen in the North can undo, we turn to another instance of re-union, which has made rapid strides towards completion in quite another sphere—that of the Church. The tendency to re-union among the different branches of our own denomination has become more marked and operative than ever. We cannot but thank God for every movement which tends to do away with the scandal of needless division. We cannot but rejoice, when representative men of half-a-dozen different branches of the Church, meet face to face and give ocular evidence to the world that they are one in spirit after all. As the Church advances in a genuine, spiritual catholicity, it advances in witnessing and converting power. This enthusiastic movement, this irrepressible flowing together of hearts, this rupture and surprise of fellowship with another and with God, must not be coldly rated as a shallow fit of enthusiasm. It is a sign of the times. Old-fashioned Psalm-singing Conventions, of the most rigid cast, United Presbyterians whose single act of union had seemed utterly to exhaust all their liberal capability, pillars of the most azure-hued Old School orthodoxy, met and conferred and labored for days with liberal-minded New School men, sincerely desiring to find a platform of organic union for all. It may be, unwonted perils and trials are close before us in the path of the Church. The editor of the newspaper, organ of one of the denominations, there represented, recalling the advice given to the separate American colonies, says his branch must "join, or die." Perhaps the whole Church should feel herself admonished in the same peremptory language. Perhaps it is a half-conscious prophetic sense of coming perils which is the real secret of this yearning for re-union in the bosom of the Churches. But we do not ourselves see the matter in that aspect. Not under the compulsion of a sense of danger, but by the sweet impulse of raised Christian affection, the fruit of recent glorious revivals in which all of God's people have labored side by side, are we drawn together. We are associating under spiritual laws like those of light, each branch contributing its own refracted ray, and all blending together in one broad arch of glory and beauty, uniting heaven and earth in its embrace and signalling the departure of the last tempests of sin, of vice, of unbelief, of error, and of heathenism that precede the millennial day.

As with political, so with ecclesiastical re-union, there would be little ground of rejoicing, if it were not proceeding on right and safe principles. We give thanks for a union-movement in the Church, which, as in the State, appears to be thoroughly under the control of the friends of a genuine though safe liberty of thought and action—we could give thanks for no other. We believe the Re-union movement in the Presbyterian branches is the grandest rebuke which the intolerance and bigotry so persistent in some parts of our Church, have ever received. And High Churchmen, in practice and in doctrine, not only in our own, but in all other denominations, Episcopalian, Lutheran, German Reformed and Dutch Reformed, are conscious of the significance and sweep of the movement and see the handwriting on the walls of their own peculiar tabernacles.

Organic Union may not, indeed, be the result reached, or designed by the Head of the Church to be reached, by his people. But thanks, a thousand thanks for that better, nobler, manlier spirit which is pervading Protestant Christendom, in which worldly rivalry and jealousy and exaggeration of minor peculiarities and the bitterness of controversy which hindered the practical re-union of the Churches is passing away with accelerated speed. Blessed day! Well advanced on the high road to these great objects of political and religious longing! Pearl of thanksgiving days! Our RE-UNION THANKSGIVING—the first of the kind in seven years possible to be held! Well may we "mark it with a white stone," and call it one of the days of the Son of man which many have longed to see and have died without the sight. Blessed are our eyes for we see. Blessed are our ears for we hear.

ROMAN CATHOLICS AND THE SABBATH.

We, last week, in a passing word included our Romanist population, without exception among the foes of our Philadelphia Sabbath. We are glad now to record an exception, so far as their newspaper press is concerned. The Bishop's paper, *The Standard*, it is true, occupies the position of hostility to the institutions which we, alas, had reason to expect. That high official leads his numerous followers in their dangerous crusade against institutions, which are the only sure defence of religion, and of morals in any community, and his declarations, taken by themselves, would justify our saddest and gloomiest apprehensions, as to the malignant influence which that large class of our fellow-citizens are likely to continue to exert upon our republican institutions, as founded upon the piety of the people. *The Standard* says:

We are glad to join ours to the congratulations so freely offered to the citizens of Philadelphia on the result from our act of Puritan oppression, afforded them by the recent decision of the Supreme Court of Pennsylvania, &c.

But what was our surprise, on opening *The Universe*, the Fenian and rather proscribed organ of the Romanists of our city, lately become a semi-weekly, to find the following well-conceived and wholesome piece of irony on the whole subject:

The Sunday car question was decided in the affirmative by the Supreme Court sitting at Pittsburgh on Thursday last. This is a just decision. For what right have people who can pay for a ride to walk on Sunday? Walking is a service-work—it is a violation of the Sabbath. But riding any length does not at all interfere with that day. In the second place, the horses that draw the cars have no right to rest on Sunday. All they have a right to is a good set of shoes, a safe set of harness, plenty of eat, and an excellent whip. Thirdly, the drivers have no right to rest on Sunday. They are Christians to be sure; but of a low, low grade. They were born to drive for their betters on the cars on Sunday. The wicked wretches take the opposite; but the opposite should be scourged out of them. They have no Sunday rights, which even a negro is bound to respect. Fourthly, the conductors have no right to rest on Sunday. They are the lowest of the low, and are below the common par of the Christians who go to church, and visit their friends, and go pleasuring to the Park and other places on Sundays. Their wives and children may entertain different views; but the wives and little ones of conductors have no right whatever to even desire to have the husband and father with them on Sunday. If there are any such wives and children in Philadelphia, they should be taken to prison lest they should influence the conductors to neglect their Sunday duty. Fifthly, the poor hostlers have no right to rest on Sunday. The noxious effluvia of the stable penetrates their clothes, gets into their very flesh, fatally injures their eyes, and makes them excessively offensive to all respectable, well-educated, genteel, polite, noses; but they have no right whatever, to rid themselves of this vapor by a Sunday bath. No; they are hostlers by supernatural ties of duty on Sunday as well as on Monday. Finally, the car companies have a holy right to make as much money as ever they can on Sunday. For these reasons it is evident that the Supreme Court has made a most just, Christian and human decree.

And why should the Bishop, in the main a good and upright man, take the responsibility of encouraging the people of his diocese in opposition to the American Sabbath? Is he aware of the very different action taken at the Catholic Congress at Malines, where 2000 members, some of the most illustrious in his church, and representing twenty-one countries, deliberated most earnestly on this subject? We commend to the notice of the Editor of *The Standard*, the following account of their proceedings taken from the correspondence of the *London Christian Work*, and we respectfully ask him to reconsider in the light of his conscience and of the highest Christian expediency, the course he has chosen to take on this grave matter. Why should American Catholics be behind their Continental brethren in zeal for such important moral and religious interests?

At Malines [the question of the Sabbath] also engaged the serious attention of the Congress. It was advocated in connection with the education of the working classes by Father Hyacinthe with all his masterly eloquence, and with a just recognition of the example set both in England and the United States. "In London," said he, "the gigantic engine which the day before set all in motion stops; everywhere reigns silence and repose. Alone the church bells, Protestant I know, but which re-member so well having once been Catholic, until they shall become so again, send up to heaven their sweet melodies. It seems as if the mists of the Thames and of the ocean had all at once cleared away of themselves." In the First Section a resolution was adapted in favor of the formation of societies to promote, by every possible means, the observance of Sunday; and there was no lack of practical suggestions. It was recommended that manufacturers should refuse to receive goods on Sunday. That application be made to the directors of the rail-ways, in order to obtain such arrangements as will enable all the railway servants to attend Mass on Sunday. That charitable societies should endeavor to place under Catholic masters such workmen as are now compelled to withdraw their custom from all tradesmen who do not close on Sundays. That Catholic newspapers should no longer appear on Sundays provided such a measure does not injure the cause they defend. It was stated that, in order

to keep their ground against the liberal press, the Catholic journals are specially dispensed by ecclesiastical authority from the observance of Sunday; but it was not explained why Catholic butchers and grocers should not enjoy the same privilege.

A RESPONSE TO "A LAYMAN'S CALL."

In your number of October 17, I see an article entitled, "A Layman's Call," for the extension of our Church, the writer of which was desirous of having the now dormant and drowsy energies of our Laity aroused to action, in showing that love for souls which we as Christians profess to feel. In reviewing this article these questions arose in my mind: Is it necessary that our Church be extended? Is it necessary that any Church be extended? To these questions there seems to be but one answer, namely: by all means extend the Church of Christ, by all means spread the gospel in every lane, street, and by-way of our city. And if there is a slumbering energy, if there is a spark of ability in our laity, that is not at work (and who doubts it?) by all means bring this power into action. Then, if it is necessary to extend our Church, it is evidently the duty of every member thereof to lend a hand, and what we want is, that this exertion be made in the way that will most likely lead to success. "B" evidently has a plan for establishing a Layman's Association, which may be brought to exert a powerful influence for good in our city. If so, we would like to hear from him again.

FROM OUR ROCHESTER CORRESPONDENT.

DEATH'S WORK.

The "last enemy" has been met and conquered more than once in our city since last week. Three persons who had long been well-known and much esteemed members of the First Presbyterian church of this city, died in three successive days of this week, Monday, Tuesday, and Wednesday. Before the first was buried, the last had passed to the "country of the angels" and the remains of three immortal spirits were lying at the same time in separate houses of that congregation, surrounded by separate and numerous circles of friends. It was an unusual and somewhat striking circumstance, especially as it is a time of general health among us.

Gen. Jacob Gould was one of the early citizens of this place; was the second mayor of the city; re-elected to the same position the next year, has held many offices of public trust, was universally regarded as a most upright and worthy citizen, and with a competence earned by industry and enterprise, was living quite at leisure, the picture of good health and a serene old age. He was at church, as usual, on Sunday morning, to all appearance perfectly well. He went home at noon and ate his dinner as usual. About 3 o'clock in the afternoon he went to his barn, apparently to see that all was right with his horses, where he was found near an hour later lying on the floor in an unconscious state, evidently smitten down by apoplexy. Consciousness never returned. He died before morning at 73 years of age. His funeral was largely attended on Wednesday afternoon from the First church, the services being conducted by Rev. Mr. Wines, the pastor, assisted by Rev. Dr. Hall of the Third church, and President Anderson of the University, of which Gen. Gould was a Trustee and an earnest friend.

Next day, Mrs. Mary S. Bush, wife of John F. Bush, Esq., after years of suffering from acute bronchitis, went in Christian triumph to be forever with the Lord. She was the first female child born in this place; born in 1813, when "Rochester" consisted of a little clump of houses, the mere beginning of a "settlement" in the wilderness; and in this place she had resided to this time, much esteemed and beloved by a large circle of friends.

And on Wednesday, Mrs. Adams, wife of John W. Adams, one of the elders of the First church, after a long and painful illness, passed to her eternal rest. These all died in faith. If all the great throng who attended their funerals are well prepared to go, there would be less cause of sorrow on such occasions.

ELDERS' MEETING.

In accordance with the suggestion of the General Assembly, an elders' meeting was held last week in Genesee. Six churches were represented, and the meeting continued through two days. Ephraim Cone, Esq., of Genesee was chosen Chairman, and E. H. Wygans, Esq., of Perry, Secretary. The chief subject of discussion was the relation of the eldership to the pastorate—how they may help and sustain the pastor—this

awakened so much interest that another meeting was resolved upon, to be held in Lima some time next month in connection with the meeting of the Presbytery.

The meeting is to be opened with a sermon on Wednesday evening, after the services of the Presbytery are over, and to continue in session through Thursday, day and evening. It is hoped that the meeting will be largely attended by the elders of the Presbytery of Ontario, that they will come to the Presbytery prepared to stay through this meeting and take part in its deliberations. Let the elders in other Presbyteries follow this good example. There is great good in such meetings.

CRYSTAL WEDDING.

Rev. Geo. P. Folsom and wife celebrated their crystal wedding on the 28th of October, on which occasion their people gathered in large and cheerful numbers at the parsonage, where they passed a pleasant and social evening, and which they enriched by many very tasteful and useful presents. The glass dishes were not only valuable for various uses, but still more so for the greenbacks which they contained; a handsome token of a grateful people's regard for an able and faithful minister of the word. Pastor and people were made happier and better by the pleasant occasion.

AMEN! HALLELUJAH!

So we felt like shouting when we read the account of that Union meeting in Philadelphia. That is glorious. That is better than the union of the Old School and the New, and perhaps the greater can be more easily accomplished than the less. If so, we will only give the more praise. All we want is a true union without distrust, without suspicion, and it certainly looks as though that was what God was intending to accomplish, whoever may oppose. Tendencies are stronger than men. Tides are big things to resist. We understand that Dr. Hodge remarked to a friend in the meeting, The tide is up and it is no use to oppose it. We are truly glad if he so sees it, and we shall only be more glad if we find assuredly that this is the meaning and intent of a beneficent Providence. We have never desired anything else.

We see that Dr. Fisher on his return to Utica, from that glorious gathering at Philadelphia, had a union meeting also on Sunday evening in his own church, the First and the Reformed Dutch uniting, at which with glowing words and a full heart, he reported the doings in Philadelphia. Dr. Fowler of the First church and Dr. Vermilye of the Dutch church took part in the devotional services. The house was crowded, and all were apparently enthusiastic for union. So the tide seems to be rising and gathering volume and strength all the time.

ROCHESTER, NOV. 23, 1867.

RE-UNION.—We are requested to give notice of an intention to propose for adoption, by the Third Presbytery of Philadelphia, at its adjourned meeting in the Presbyterian House, on the first Monday in December, a resolution to the following purport:—

That the Presbytery is satisfied with the terms of re-union proposed for consideration by the General Assemblies of the New and Old School branches of the Presbyterian Church, and stands ready to respond to any general and cordial action of the last-named body to give them practical effect; it being understood that this resolution involves no pledge respecting the final vote of the Presbytery on the subject, but leaves it free to be governed by the further revelations of feeling and expediency.

BISHOP WHITE PRAYER BOOK SOCIETY.

This is a somewhat venerable charity of the Episcopalians of Philadelphia, having for its object the gratuitous supply of the destitute with the Prayer Book of that Church. At its Anniversary, held on the 27th ult., in the Church of the Epiphany, the developments of its fiscal condition were such as ought to awaken an energetic effort for its relief. I. e. on the supposition that there is any such need of the Prayer Book as to justify the existence of a distinct enterprise for its circulation. The treasury of the Society is empty and \$400 worse. But thirteen of the sixty-four Episcopal Churches have given to it any aid during the past year. The managers were unable to respond for books from Minnesota, Africa, Thudmer's Station and other places. As an example of their inability to supply destitutions, it was stated that Admiral Farragut, previous to the sailing of the *Franklin* on her present cruise, had solicited a supply for the seamen of that vessel, but the society, from sheer want of means, had been compelled to let it sail without fulfilling the request. Whether the men succeed in offering prayer without it, is not said.