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THURSDAY, DECEMBER 12, 1867.

THE PROVINCE OF IMAGINATION IN RELIGION ... For this are as

inagination in false forms of religion, as well persession of this faculty in other departming at best but secular, if not actually damaging to the inward life of the Christian. Inagination is the power which enables y from the manner in which they actually ageant themselves to our senses or undersandings. It can make vividly present to par inward sense, that which is absent from aroutward sense, and it can recombine the avention; where knowledge of facts is uttermight have been; where facts are partly known and where science faintly opens the way, imagination sometimes leaps forward randest of the facts of science. Imaginaon can do inestimable service by embodyag in concrete form, in parable, fable, alleory, simile, the truth which otherwise weld be a more cold, uninfluential abstrac-.m. The evil and misuse of imagination is carrying us utterly away from the real, nto regions of mere fancy without any remuch poetry, many plays are written omes absorbed in unreality, unmoored m fact; not to say debased and demorniby the kind of images with which it is The true use of imagination is to make

mi more vivid, more, comprehensible, one attractive; to relieve reality of dulsand commonplace, and above all to aid stronneive of something higher, better, lateder than objects of mere sense and un-Standing. Neither sound morals nor true con can dispense with the imagination. latue, holiness, a perfect cháracterbere are they within the range of my mere Techtion or personal knowledge? We day more conceive what the God-man was upon earth, without the aid of al faculty which enlarges, exalts and redidines our personal knowledge, than a man could conceive of the rainbow on his more knowledge of mathematical And no book professing to teach orals and religion, makes more abundant e of the imagination in order to give vivid is of the truth, than the Bible. And the why the Christian system and the a large of Christ are and always will be ippular, is just because they exercise the amution of the reader in conveying to their ideas. The parables of Christ are Monly among the finest specimens of imhalive composition, but they are famous their divine adaptedness to enforce and abstract truth by putting it into con-

Truth, in closest words, shall fail, When truth, embodied in a tale, Shah enter in at lowly doors.'

rabiless the exercise of imagination is inspiration. And we scarcely dare afa that a power of imagination was neces-" to qualify any one to receive inspira-It would seem indeed that only a hy endowed imagination could entertain Splendid visions of Isaiah, Daniel, or But there is no doubt that a meae of sauctified imagination is needed to uninspired men to represent to themvivilly the grand facts of revelation "hereive the being and attributes of God; things; to entertain suitable thoughts losophical theories, &c. haven, holl, and the judgment; to com-

## PHILADELPHIA, THURSDAY, DECEMBER 12, 1867

The masters of Christian meditation were men, who, like Baxter and Hervey, soured to morrow. away on the wings of sacred fancy, using the most glorious and affecting earthly images as stepping stones to reach adequate conceptions of the beauties and glories of divine things and of the better world. And to what The well-known pernicious activity of the and the greatest preachers, Robert Hall, Whitefield, Jonathan Edwards, more indebts, the frequent melancholy instances of the edfor the profound and powerful impressions they made, than to their wise use of imagiments of thought, have disposed Christians nation? What would Jonathan Edwards? generally to regard it with suspidion assoing! fearfully sublime sermon "Sinners in the hands of an angry God" be, what were of every basis of Presbyterian Re-union. Chalmers astronomical discourses without a free, bold, though careful use of the power ga to represent to ourselves things different of imagination? Where were nine tenths of our best Christian lyrics: Rock of Ages, Jesus, Lovertof my Soul, There is a fountain, without a pious imagination in the mind of the writer? set clos ed or unand mall-use

But not only does imagination furnish dements of real existences so as to form line material for devotion; it elevates our every at sol onlively different existences. Out of day work, and it lifts us from the region of he mest hints it can construct marvels of common place. Whilethrough the senses we only see the immediate details of our work, wanting, it can aid us to conceive what imagination aids us to associate it with all the other work done for the Master. Our own poor work borrows light from each of the thousand other doeds and services that are and pinneers the way to the highest and being done for the same cause. It no longer exists by itself, a narrow, local undertaking; but it becomes part of a great whole it moves onward with the great stream of human progress: it becomes part of the History of Redemption In every sinner we may behold a Paradise Lost, in every Christian journeying heavenward, a Pilgrim's Progress. Thus imagination proves an effithe truths of actual life in time and cient ally in the active duties, as well as in y; or in using only this class of the contemplative life of religion; belping a manner which inflames the us at once to grasp the truth in idea; and to realize it in fact. Faith indeed is the substance of things hoped for and the evidence y to afford entertainment or to feed of things not seen; but a sound imagination: estal passion, or to startle and give takes the hints of faith and translates them sensations by engaging the imagin- into vivid ideas, clothes them with the forms The great objection to habitual of reality and of heauty, recommends them reading or to attendance ... upon to the understanding and the will, and gives entrical representations is that the mind them a recognized place of influence in literature and the Fine Arts:

### THE RE-UNION CURRENT.

the discussion in the largest Presbytery of in the morning was preached by Rev. Thomthe Reformed Presbyterian Church, on the as H. Robinson of Harrisburg on Habakkuk recent action of the Philadelphia Conven- 3:2, "O Lord, revive thy work in the midst tion, which was called by the vote of that of the years; in the midst of the years make Church. The action of this large and re- known; in wrath remember mercy"-a disspectable Presbytery of Pittsburgh was to course vigorous in thought, compact in arcordially and unanimously endorse the Basis gument, and pungent in appeal. In the adopted by the Convention. This action is evening, a discourse was preached by Rev. a refreshing proof of the progress of Chris Dr. Mears of Philadelphia, on John 10: 11, tian liberality in one of the Psalm-singing, "I am the Good Shepherd." The audience and close-communion bodies. It is evidence was again large, and the First Church preof a response in that body, to the truly no- sented a hopeful and animated appearance. ble spirit exhibited in the eloquent address Something over six thousand dollars have of Dr. Wylie, who represented the Reformed been expended on these improvements, the Presbyterian Church in the Convention's greater part of which has been secured. Committee on the Basis. We rejoice to find that that able champion of better views is land cities, numbering perhaps thirty-five thus being sustained by his brethren. It is moreover exceedingly appropriate that the ly of iron, are on a great scale. The material Church which called the Convention should on which this paper is printed comes from be among the first to endorse its work

We have not hesitated to express our gratification at the spirit shown by the Convention and at the progress made in the direction of an organic union. We have much many peculiar difficulties to contend with, more confidence that a good quadrangular yet we cannot doubt that a wide door is union can be formed, than one simply between the Old and New Schools. Nevertheless, the greater movement has facilitated the less. Our Old School brethren are not only beginning to repent of their suspicions of our orthodoxy, but are learning to appreciate our grand principle of the Tole-RANCE OF UNESSENTIAL DIFFERENCES 38 COMthing generically and totally distinct patible with orthodoxy. The Presbytery of Alleghany (O. S.) at its last meeting, put itself fairly and squarely on the ground always occupied by this paper, the true American Presbyterian principle. It says:

We desire no other basis of reunion than our Common Standards. They were good enough for our fathers: they are good enough for us. In uniting on this basis, we surrender no doctrine which our fathers held, and no principle of our holy religion. We would, moreover, have it fully understood that some allowance shall be made for have a vivid sonse of the reality of eter-

tion in the United Church, which, if son awakening and hopeful conversion of a goodly by its fervid eloquence, he advocated or number, and give hope that before long a proforced upon either branch of the Church self-unising church will be organized on the ground.

[Advocated or make him say, would rend it to fragments.] I method to fragments. the length and breadth, the depth tion in the United Church, which, if son height of that love that passes know- forced upon either branch of the Church se-

We are ready for union on such terms.

It is also worthy of notice that the proposed negotiations for union between the Church South and the Cumberland Presby terians have come to nothing. Were it not for the extraordinary affection existing beany probability of such a union. The Cumberland Presbyterians are not Calvinists and do not claim to be. The essentials of

#### CHURCH IMPROVEMENTS: AT READING.

The edifice of the First Church, Reading, was re-opened, after a protracted closing for improvements, on Sabbath, Dec. 8th. It was an occasion of great interest. The splendid audience chamber testified in every part to the liberality and good taste of the people. The entire walls and ceiling and all the woodwork have been re-painted. The pows have been re-upholstered, new carpets put down over every part of the floor, the pulpit has been re modelled and the recess newly frescoed. But the most marked improvements are the memorial stained glass windows, furnished by individual liberality. Of these there are eight, each one of which bears two or more emblems consecrated by Christian art, as the cup, the font, the mystic triangle, the Agnus Dei, the descending dove, the symbols of the four evangelists &c.: These emblems are mostly upon the upper half of the windows above the gallery; while below, the initials of the person to be commemorated, appear in ornamental text Among these are names familiar to the whole Church, as Darling, Strong and Bell. Other names equally esteemed in that part of the country are Baird, McKnight, Reese and Milholland, all but one of which, are or have been elders of the Church. This hold. ing up of memorials of the departed to the light of heaven and beautifying them with the sunshine, is far preferable to mural taand shrines of the mouldering dead.

The opening services were attended by a large concourse. The well-trained choir We last week published a full account of the interest of the occasion. The sermon

Reading is one of our most flourishing inthousand souls. Its manufactures, especial. Reading. Besides a large business with Philadelphia, Pottsville, and the coal regions, five trains each way, pass to and from New York and the great West. There are indeed opened to the First Church, if it will only have courage to enter in.

HANOVER ST. CHURCH, Wilmington, Del.—The congregation of Hanover Church (Rev. William Aikman's) Wilmington, have been recently refitting the interior of their church, lecture and infant school-rooms. The ceiling of the church has been refrescoed in an admirable manner, and is very beautiful; the entire floor has been re-carpeted, the seats newly and completely upholstered, and an elegant chandelier hung from the centre of the ceiling, so that the audience-room, always spacious and imposing, presents a peculiarly handsome and attractive appearance. We are glad to know that this, one of our most venerable congregations, now nearly a hundred years old, was never larger or more prosperous than at the pre-

The Mission Chapel connected with the church, is enjoying a season of refreshing. Mr. Snyder, who has been engaged by the church to labor osophical theories, &c. Rev. R. F. Burns, D.D., there, has been holding special religious services, of the Scotch and Canadian Church, made for several weeks, which have resulted in the awakening and hopeful conversion of a goodly an address which charmed all his hearers

CHICAGO CORRESPONDENCE.

DEAR AMERICAN !- The spirit of the recent great convention of Presbyterians in your goodly city has spread far and wide, and is bringing forth fruits everywhere. A large gathering representing six branches of the Presbyterian family, and twenty-five tween impenitent rebels, we should be sur churches of our city, assembled on Wednesprised that there ever was believed to be day evening last in the Second church to ratify in fact, though not in form, the do ings of the above named convention, Rev. Willis Lord, D.D., of the Northwestern Thethe Westminster Confession must form part ological Seminary, (O.S.) presiding. The Rev. Doctor explained that they were assembled in pursuance of a resolution adopted by the ministers of the different churches, some two weeks ago, in grateful rocognition of God's goodness to the Presbyterian Church and of the prospect of a final union between the different divisions of that denomination, and in the hope of doing something to promote that union.

> The opening devotional exercises were followed by the reading of the resolutions adopted at the meeting of ministers above alluded to, which were as follows:

WHEREAS, The National Union Convention, composed of representative men from various branches of the Presbyterian Church of the United States recently, in session in Philadelphia, after a free full and prayerful discussion of the questions on which the various branches have differed, or have been supposed to differ, has indicated that organic union be ween the different branches of the Presbyterian family is not only desirable, but practicable; and,

WHEREAS, Said convention, with a unanimity as grateful as it is surprising, agreed upon a basis of union; therefore,

Resolved, That we recognize in said convention the guiding hand of "Him who gathered the dispersed

of Israel into one," and especially do we recognize His kind Providence and guiding spirit in the Chris tian harmony and brotherly love which character ized the convention during its sessions, and in the unanimity with which its conclusions were reached Resolved, That we hail the conclusions of

said convention as an indication that the day is near at hand when the different branches of the Presbyterian family, so long and so unhappily separated, forgetful of minor differences, and agreeing in the great leading doctrines of the gospel, shall be found working together in visible union in the cause, of our common Lord, and showing an undivided front to the common enemy.

Resolved, That we approve of the statement of doctring adopted by the convention recently assem

bled in Philadelphia, and would cordially accept it blets and funeral urns, over the dark vaults as a basis of union so far as the doctrine and polity are involved. After a few brief remarks, expressive of

his "ardent and intense desire" for a union with admirable voices, contributed much to among those so nearly one in doctrine and polity, Doctor Lord called for

REV. DR. ROBERT PATTERSON, (O. S.,) who dwelt at some length upon the remarkable tendencies to union, in both Church and State, so largely characteristic of this age, and illustrated in recent movements in England, Germany, Italy, and the United States. He hailed this meeting as a happy omen of the approaching realization of the prayer of the Saviour for the unity of his people. REV. Z. M. HU MPHREY, D.D. (N. S.)

believed that God had intended the exist ence of denominational differences and that good had resulted from them. As indicaive of a tenacious holding to what they believed to be God's revealed truth, they were honorable to those who uphold them But it was possible to insist too long and too strongly upon differences not essential or fundamental. This tide of popular sentiment indicated the will of God in this matter, and that tide was now setting strongly toward unions stable of place

He adverted to the platform adopted by the Philadelphia Convention, and believed its provisions were such as we could all accept and adopt.

REV. MR. BRADFORD, (U. P.)

A few years ago such a meeting, he said, could not have been held. He was gratified at the change of feeling which had made it possible. He hoped to see the day when the whole Presbyterian church should be one organic body. Objections would be raised, but they would be obviated. The Lord was conducting the train which would yet carry them all into the great Union Depot. Could he see, that day he should say: Lord, now lettest thou thy servant depart in peace.

HON LINCOLN CLARK, (O.S.), A STA spoke for the laity. They were deeply interested in the present movement and desired its success. He did not believe there were any such differences between the different bodies as ought to keep them apart. All held the same great doctrines, though not all in precisely the same way. Allowances must be made for different turns of mind. He was an Old School man, and presumed he held these minor doctrines as Old School men do; but was not sure, and did not much care. Union has strength, disunion weak ness." Let the Presbyterian family unite and it would be a great power all over the world.

name. Although a young man, he had lived long enough to witness some remarkable unions in Scotland, in Australia, in the British Provinces, and in the United States, and when these bodies had come together the only regret was that they had remained so long apart. In view of these things why could not this proposed union be effected? Although not agreeing in every particular they held in common the theology and poli-

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ty of the Bible and of the primitive Church. A motion having been made that this meeting adopt the resolutions read at the opening of the meeting, Elliott Anthony, Esq. followed in advocacy of the same. The motion passed with but one dissenting voice, and the meeting closed with singing and the benediction. The take what the sader in our in

Although not reaching the height of enthusiasm witnessed at Philadelphia, the meeting was, upon the whole, a decided success, and will help forward the great movement of which it is itself a part. Without giving way to too sanguine anticipations, it is quite certain that since your great gathering, the signs are more auspicious for the coming together of our dissevered hosts. That the laity are ready for this, almost to a man, is beyond a doubt. They are becoming impatient of a delay for which they can see no valid reasons. Yet there are those who will accept of nothing short of an adherence to the Princeton Confession of Faith, and who will insist on the exanination of men passing from one Presbytery to another; and, on the other hand, there are those who can never subscribe to the one, nor submit to the other. Let us hope for the best, meanwhile straining every nerve in urging forward our great evangelistic and

TTRMS.

denominational enterprises.

The pastoral relation between Rev. J. W. LARIMORE, and the Seventh Presbyterian Church, of this city, was yesterday dissolved by the Presbytery of Chicago, at the joint

request of the parties.

The North Star Mission are so enlarging their chapel as to make a very neat and and tasty edifice. They are making accommodations for, and expect to have, a Sunday-school of fifteen hundred. The building will be completed in about two weeks, so that the school can occupy it. Dedicatory exercises will be held after its entire com-

A revival has been in progress at the Illichosen that "better part which shall not be taken from them.". Seven on Tuesday, thirteen on Wednesday, seven on Thursday, and fifteen on Friday evening of week before last rose for prayers.

A Home has been opened for the newsboys and boot-blacks, and on Thanksgiving an abundance of good things were served up to them, which were unceremoniously disposed of. "It's the first square meal I ever had" said one boy, whom the squareness of his meal had made to look rather round and uncomfortable. The Home has in it twenty-one beds and all of them filled by boys who hitherto have slept "nowhere" or "anywhere" or "all around.",

The Presbyterian Church at Liacon, Ill, has called to its pastorate, Rev. E. H. Cur-TIS. Mr. Curtis is a young man, son of the late Rev. Harvey Curtis, D.D., and said to be a man of fine promise. He enters upon a pleasant and hopeful field of labor. Rev. A. M. HEIZER, of Winterset, Iowa,

goes from there to Montana, a new but igorous and highly important point, on the C. & N. U. R. R. Rev. J. M. PEEBLES, late of Montana, goes

to Decatur and vicinity, in Nebraska, on the Missouri river. The church at Janesville has invited Rev.

JAMES AGNEW, recently from the North of Ireland, to supply them for a year.

Rev. B. B. Parsons, D.D., is reported to have resigned his position as pastor of St. Joseph, Mo.

### CHURCH ERECTION FUND.

This is the month in which the General Assembly recommends that collections for this leading, we might almost say susupreme object of Christian beneficence, be taken up. The last Assembly expressed it as their opinion that it is our duty as a Christian denomination to contribute one hundred thousand dollars to this cause during the year. It would be an insult to the ability, liberality, and Christian enterprise of our Church, to question the entire practicability of raising this sum. We trust every church, even the weakest will do its part, and thus ensure the result.

ERRATUM. Our acute "Travelling Correspondent" says, the West needs more Philadelphias, not "Philadelphians," as the types