

The American Presbyterian.

John A. Weir 16 July 68

New Series, Vol. V, No. 1.

Genesee Evangelist, No. 1128.

\$3 00 By Mail. \$5 50 By Carrier.
50cts Additional after three Months.

PHILADELPHIA, THURSDAY, JANUARY 2, 1868

Ministers \$2.50 H. Miss \$2.00
Address—1324 Chestnut Street.

American Presbyterian.

THURSDAY, JANUARY 2, 1868.

OUTLOOK FOR 1868.

It is a provision which could have been made only by a wisdom higher than human, to fall in a world of comparatively similar, and regularly returning seasons, but lights in the firmament of heaven, and let us be for signs and for seasons, and for days and for years. Each new day, and each new year, is a gracious renewal and beginning of our life. Each is a perfectly fresh, untried, untried opportunity to repair the neglects of the past. Each brightening morning, each new day, is a readjustment of our circumstances, eminently favorable to our forgetting the things which are behind, and reaching forward to the things which are before, so that with the energy we may press toward the mark for the prize of the high calling of God in Christ Jesus. Only perfect beings, one is apt to think, can live upon the sun; while beings of various degrees of imperfection and capacity for holiness, dwell upon the various planets of our solar system, from rapid Mercury, with its year of less than three months, to majestic Jupiter, with whom one of our years is but one month, and to far off Neptune, on the verge of the system, whose inhabitants, if he has any, must live more than a century and a half, for their year.

Thus, with perhaps a higher degree of imperfection than the possible inhabitants of these star-moving worlds, another sidereal revolution completed, and we stand, to-day, upon the threshold of our New Year. We must confess, our outlook is scarcely so inspiring or encouraging to those who are contending with evil, as that of a year ago. To the inquiry: What is the night? the watchman must again answer: Morning cometh, and also the night. Last year we were in the midst of great revivals and great conquests—now we hear of them but faintly. Last year, the friends of the Sabbath in our city and State, were rejoicing in the protection afforded by judicious and legislative enactments; now, our Sabbath laws are robbed of their effective support, and are openly defied by an immense traffic in all our streets. On every hand, the resistance of ungodly and licentious men to restraints which a Christian government may impose upon the public and demoralizing conduct of their conduct, is becoming more vigorous, especially in our large cities; and the Sunday Exercise Law of New York, as well as the new and unenforced Sunday Temperance Law of our State, are in imminent danger of being swept away. Last year, by an immense majority, the country had endorsed the sound Reconstruction policy of the Thirty-ninth Congress, and sent the same men, of men representing the same principles, to constitute the Sixteenth Congress. This year, a large part of the popular majority has strangely disappeared; and prejudice is lifting its head; democracy, its treasonous taint, is creeping back into life and influence; the President, whom God gave us in anger, and who is the great hope of the subdued rebels of the South, is encouraged; a peril to all the great interests purchased by the incalculable sacrifices of the war, broods a shadow over the heart of many a patriot last year, knew no feeling but exultation and triumph. 1866 witnessed such an extraordinary magnificent advance of the Great Protestant Republic of Central Europe as to overwhelm all relation, and to settle beyond question what previously been in doubt since the defeat of Götterwald, the political independence of the Reformed Protestant Republic of Europe. This year closes upon us, and we are to wrench the Eternal City from the hands of the Papal Pontiff, and to spread the dominion of free Italy every part of the Peninsula.

It is the view, is not absolutely so inspiring year ago, it comprises some of the most substantial elements of hope. If we have not as yet, we have no loss of expectancy of that good; we have a wonderful reason of our faith in organizing and building churches; in applying missions to the remotest parts of our country, and to the masses of our great cities, and more active sympathy is uniting our people. The forces are marshaling; the tent divisions of the army are wheeling into place; there is a stir of preparation, and when the Spirit lifts up the standard and sounds the trumpet, it looks as if the conflict would be more moral, more simultaneous, and more vast in its extent than any before. The successful opposition of bad men to moral restraints and good laws in our cities, in turning the friends of

order to the seriousness of the problem they have to deal with, and to the necessity of promoting in every way, by sermons, meetings, and literature, a sound public sentiment. If the masses of the North are wavering in their attachment to the great principles of justice and equal rights, the enfranchisement of the South are coming to the rescue, in a movement which we do not believe God will suffer mobs or cabinets to thwart. If the principle of Protestantism pauses on the continent, it is only a pause; while Prussia gathers up and consolidates and even peacefully enlarges the fruits of her wonderful campaign of '66; and all Italy crowds to the borders of the Papal territory, which like some old Indian reservation, lies in the track of progress, and is actually up at auction for the party that can bid the biggest price, the longest sword, and the deepest purse. That party just now happens to be France. But a higher bid than hers is likely soon to be heard. The sale is still in progress. France is only a speculator. Real settlers are required.

Beyond question, the great work set before the American Church for this and the next five years, is the evangelization of our rapidly settling interior and Pacific coasts. It is to keep pace, in religious influences and ordinances, with the vast strides of commerce and population beyond the Mississippi River. It is to meet and solve the grave problem—so manfully met and so nearly solved in regard to the nearer West—whether this vast mining and agricultural region, with its magnificent energy and enterprise, and its new development of an American character, shall be yielded to the materialistic influences of a goddess civilization, or shall be permeated and dominated by true religion, and become a field for the illustration of the noblest type of Christian manhood.

We cannot begin the New Year, with a wiser or better purpose than to do our part in winning this vast, widening, whitening field for Christ.

A CHRISTMAS DINNER IN CINCINNATI.

CINCINNATI, Dec. 25, 1867.
DEAR EDITOR.—You have lately treated with deserved severity, the intrusions made by the Sabbath school into the sphere of the church. I trust that as you were sitting only at the altar of the institution and not the institution itself, you will be pleased to hear something from a Sabbath-school which is working in its legitimate sphere—not drawing the children of the church away from its divinely appointed services, not dividing the families of the church by wearily out, some of them, with the length of its services, but doing in our true and legitimate work that the Sabbath-school is called upon to do—the work of City Missions. I hope to see, speedily, the day when every Sabbath-school in the land will be what this one is—a Mission Sabbath-school; when the instruction of the children of the church will be again remanded to its proper sphere—to God's first Church—the family; and His second Church—the Christian congregation. I was, therefore, rejoiced at the stand taken in your recent article on "The Relation of the Sabbath-school to the Church," and trust that you will follow it up with another on its relation to the family, and let us know how long this properly missionary agency is to serve as a school to the consciences of Christian parents for their wide-spread neglect of Christian Nurture. For the same reason, I am rejoiced at a spectacle which I witnessed to-day, though far away from the quiet delights of a Philadelphia Christmas in this Queen City of the West.

It was about half past one o'clock in the afternoon when I entered the gallery of the spacious hall of the Cincinnati Chamber of Commerce, a room nearly as large as Musical Fund Hall. As I looked down upon the spacious floor below I found it empty of the busy, busy crowd of business men that had thronged it the day previous, and would be back again on the morrow. Its usual movable belongings were hustled into the ends, and along the side. A long table was perched among the unused desks that lined the wall, while from side to side of the broad room ran some three dozen of hastily extemporized tables, covered with white cloths, and laden, rather than spread with an abundance of good things, plate almost touching plate along the entire length of the many tables, and each bearing a Benjamin's portion of such temporal mercies as a hungry child would welcome for a good Christmas dinner. A few bright, pleasant ladies were busied on the scene of action, some putting the last touch to the banquet, others busy filling up paper-bags with the toothsome things that make part of a child's merry Christmas.

We were not long seated in our perch of observation, when just as all things were now ready below, the tramp of many little feet on the outer stairs announced that the guests were as ready as the banquet. When the side-door opened, the Hall received its unusual, but not unwelcome guests. Children of all ages and styles, from the babe in arms to the boy who will soon be boasting his "mustaches," poured in in long unceasing line—not silently, for they were children, yet not noisily, and marching in single file round almost the whole circuit of the room, passing the heads of "goodies" without violation of the eighth

commandment (though I am not so sure of the tenth) and taking their places quietly face to face along the tables set for them, some three score to a table. Arrangements had been made to accommodate 2,200 guests, and as the long line poured through the open door, row after row was filled up with wonderful quickness, until about three quarters of an hour after the first entered, when every table was full and the cry was "Still they come."

During the lapse of that time I was joined by Rev. B. W. Chidlaw who had been addressing this large flock at their usual place of meeting, and who gave me some interesting particulars in regard to it. The thousands of children who flooded the hall below us all belong to a single Bethel Union Mission Sabbath-school, conducted mainly by Presbyterians, Methodists and Quakers. They belong in the main to one class; and that one of the most neglected in the city, the poor who cluster around the wharves of the river and are contemptuously called by some of the more refined people "wharf rats." But as Mr. Chidlaw expressed it, there are wide possibilities before even these. "These boys will fill this room yet maybe; and sign the black checks hanging yonder, or they may fill our prisons and our gallows." He said that they had given him answers that morning to Scripture questions which abundantly evinced that their teachers had not been neglecting the foot for their souls, and there was evidence in the seats which lay below us that these faithful workers had feared the other side of the Christian Commission's secret—Gospel for the body.

The effects of the training that they had received was abundantly evinced by their deportment in the mean time. An hour's talk, a long hurried walk, (for no mass of children will take their time) and nearly an hour's idle waiting on their feet until all were arranged, was enough to make them sharp-set, and few of them had been trained to have the fear of "Mrs. Grundy" before their eyes, but they no more doubted the tempting dainties before them than if they themselves had been statues or their plates laden with paving-stones. The last comers were remanded to one of the galleries and a special committee was organized for their relief. The school was then called to order by the superintendent, "Mr. Franklin," and Mr. Chidlaw who had taken his place below, pronounced a mercifully short grace. He knows child nature. But ere the signal to fall to was given, several hymns were sung, including one beautiful Christmas carol with the song of the angels as a chorus; such singing too poured forth from thousands of young throats with an energy which indicated that the primary disease of the children in Cincinnati.

When at length permission was given, the execution was speedy enough to show what self control had been exercised. And withal, the order preserved was wonderful. I doubt if the same number of the children of the Church would have shown one tithe of the amount of discipline manifested by these poor churchless—many of them homeless—children. I was glad to see that they seemed to be comfortably clothed, the result, I suspect, of the exertions of the same kind friends who had spread their Christmas board for them.

Dinner over, singing was resumed with a will, and the way they gave several popular hymns showed that they were coming to know something of music, that earthly witness to the harmony of heaven. They ended with "My country, 'tis of thee," and sang that magnificent hymn much better than I deserved. When the vote of thanks was put there was such an "Aye" as when "All the people said Amen."

What especially struck me as a Philadelphian was the connection which Quakers sustain to the institution. The superintendent and several teachers are members of the Society of Friends, in good standing, though exhibiting none of the external peculiarities of the sect, and several others of the teachers were formerly in that connection. Mr. Franklin, though recognized as a preacher by his own body, has also been ordained by a Congregationalist Council, and dispenses the Christian sacraments to his own people when called upon.

In the East he would be read out of meeting in an instant, but the comers here are too numerous to be "sloshed off" as they would be in the Quaker City. Almost every prominent member of the sect is in some point found watching when weighed in the balances of George Fox's orthodoxy, as for instance Levi C. Fin, who is the firmest in every good work without regard to the color of any man's coat.

Some, however, are falling off from the Society, not as with us because it prohibits safety, but because it is deficient rather than abundant in the good works which should accompany and flow from Christian discipleship. One such, a quiet-looking but busy lady, was always at hand where anything was to be done and always as clear in action as gentle in movement. She, I said, "my informant," "belongs to one of the wealthiest families in the place, but she would work herself to death if need were." She left the Quakers because of their indifference as a body to just such labors as these, and joined the Second Presbyterian Church, reserving her right to hold to the principles which she inherited as her birthright, especially in regard to war. But she says "when 'war came' my Quaker notions left me so quick that I don't know where they went to."

Such is another trace of the great acclimatization process by which the multifarious sects of the present are being prepared to become the living stones of the American Church of the Future. Let Quakers come, bringing all the positive comprehensive truth they have to bring, and leaving behind all the negative exclusive

traditions inherited from their fathers, and who shall say they are not welcome? Show me the progressive efforts of the day, and I shall, though I may claim to be blinded with the long teaching of the past, see in the light of the day.

FROM OUR ROCHESTER CORRESPONDENT.

THE CHURCHES OF AUBURN.
We have already made mention that Rev. Henry Fowler preached an admirable historical discourse, in the First Presbyterian Church of Auburn, on Thanksgiving day. The sermon is published, and makes a valuable pamphlet of thirty-eight pages. The first settlement of Auburn was in 1793. The earliest attempt at religious organization was in 1801, but nothing remains of that movement. The First Presbyterian Church was organized in 1811, with nine members; it now has nearly 600. It has had five pastors: T. N. Woodruff, D. C. Lansing, D. D., Josiah Hopkins, H. A. Nelson, D. D., and Charles Hawley, D. D.

The Second Presbyterian Church was organized in 1830, with 66 members; it now has 333. Its pastors have been D. G. Axtell, L. E. Leitch, D. D., E. D. Morris, D. D., Henry Fowler, and Samuel W. Boardman. The Central Presbyterian Church was organized in 1852, with 60 members. It now numbers 275. It has had but one pastor, the present incumbent, Rev. Henry Fowler, from whose excellent discourse we are gathering these statistics.

Besides the account of the churches, thus given, including the Episcopal, the Baptist, the Methodist, and even the Roman Catholic and Universalist organizations, the sermon contains a very interesting, condensed history of the founding, struggle, and growth of the Theological Seminary, with admirable pen portraits of some of its best patrons and professors, to which we may have occasion to refer again.

Auburn, like Rochester, has been blessed with powerful revivals of religion. It has not been afraid to welcome all judicious aid, such works of grace. Here, Mr. Finney's labors were greatly blessed at an early day, and here also, Rev. J. O. Avery, Rev. Samuel G.orton, and Rev. E. P. Hammond have wrought successfully as Evangelists. And yet more sound, more intelligent, more stable churches than those of Auburn, are not to be found in the land.

Mr. Fowler has done good service in thus gathering up and summarizing into convenient form, so much of their history.

THANKSGIVING IN PRATTSBURGH.

Rev. D. H. Palmer has now been about one year pastor of the Presbyterian Church of Prattsburgh, under whom we learn the church has been steadily improving in peace and unity, as well as spirit, enterprise and attendance upon the means of grace. His people have recently manifested their high appreciation of the services of this young brother, first by publishing his Thanksgiving sermon, which is excellent; and secondly by a "donation" visit, the substantial value of which is over \$200.

FESTIVAL IN VICTOR.

The good people of the Presbyterian Church in Victor, held a festival on Christmas Eve, by which they realized a very pleasant social time, and \$130 in money, the latter to be appropriated, we believe, to the purchase of a cabinet organ for the "Sunday-school," which they greatly need.

On the afternoon of the same day, a few persons waited upon the esteemed pastor, Rev. G. P. Nichols, at his study, and through one of their young men, Mr. O. S. Bacon, presented him a purse of \$100. At the same time the church in Victor are moving for the erection of a new parsonage. They have given to the American Missionary Association about \$250, to support a teacher among the Freedmen, and are also remembering other causes of benevolence. This speaks well for a church of 117 members.

A CANNING.—R. T. Huntington, Esq., of this city, received a canning on Christmas, at which we are not greatly surprised, for he richly deserved it. The cane was gold-headed, properly inscribed, accompanied with a shell inkstand, gold lined, and a gold pen and pencil case, all as some slight token of affection, and esteem from his Bible class, of some 30 or 40 adults, in connection with the Brick Church Sabbath-school. The toil of the faithful laborer is always rewarded.

A CALL.—Rev. S. S. Mitchell, of Harrisburg, Pa., has received and accepted a call to St. Peter's Church, of this city, and is expected soon to enter on his labors here.

CHRISTMAS.—Our book stores never looked more attractive, and we judge by the way they are thronged, were never better patronized than at present. DARROW'S is one of the oldest and best supplied.

LE ROY.—Rev. J. W. Hubbard, recently of New Jersey, has become settled supply of the Presbyterian Church of Le Roy.

CORRECTION.—It was on grapes (not grapes, as we were printed in our last), that Dr. Dewey was the highest authority in this country, though we doubt not he was a good judge of grapes also.

Rochester, Dec. 28th, 1867.

REV. E. P. HAMMOND.—On the 12th of November, between three and four hundred persons assembled to tea in the Green House, Willow Park, Dublin, at Mr. Bwley's, invitation, to meet the Rev. E. P. Hammond, from America.

HOW IT HAPPENS THAT THE PRESBYTERIAN CHURCH IS NOT A SECT.—Our Presbyterian Church is indebted to His Grace, the Archbishop of Armagh, for the entirely original suggestion of our narrow escape from the odious catalogue of sects. It appears that His Grace was reported as saying in his Archbishop's Charge, that "the numerous sects were at once the weakness and the disgrace of the Reformation." Rev. Mr. McAlister, of the Irish Presbyterian Church, Armagh, thereupon wrote to him, requesting to be informed whether he included the Presbyterian Church in these "numerous sects." The Archbishop, in a courteous reply, stated first that one of the terms used in the Charge was not correctly reported. He had said that the numerous sects were "at once the weakness and reproach (not disgrace) of the Reformation." He then added, "You wished to know if I included the Presbyterian Church among these sects. The Presbyterian Church is established by law as the Church of Scotland; and in this country, (Ireland), though not the established Church, it is recognized and partially endowed by the state. A Church in this position is very far from my idea of a sect. We are yet in doubt whether our non-established and non-endowed Presbyterian Church in the United States, comes by virtue of its organic relation to the Scotch establishment, within this peculiarly opportune saving provision, or whether, as the other horn of the dilemma, the Protestant Episcopal Church of this country, for the want of a State recognition, must degrade itself to the sectarian rank. We suppose the blood tells alike upon both cases, and so also on the other hand; the separation from State alliance, it would be curious to hear from the Archbishop whether we are both Churches, or both sects."

LINCOLN, DEL.—NEW CHURCH.—On the 19th of December, there was organized a Presbyterian Church in Lincoln, Del., to be connected with the Presbytery of Wilmington. The new Church begins its existence under favorable auspices with sixteen members, and two Elders, all emigrants from the North, and part of a colony which have laid the foundations for a very attractive town in Sussex county, Del. A large and well located lot has been secured upon which the Church hope to erect a place of worship in the Spring.

A FAIR EXCHANGE IS NO ROBBERY.—The Presbyterian Church in St. Paul, Minn., (the "House of Hope") who lose their pastor by the first of the year, as he goes to take Dr. Herriek Johnson's place in Pittsburgh, have invited Dr. Johnson to become their pastor. They have never heard him preach, but he is to visit them during the winter. They hope the advantage which St. Paul possesses for Mrs. Johnson, as compared with Philadelphia, will induce him to prefer the former.

CHESAPEAKE CITY CHURCH.—At the communion season held on the 22d of December of this Church, 14 members were added; 8 of an examination, 6 by certificate. The people feel much encouraged in their efforts to build up their Church, so long without a minister settled among them, but now under the faithful care of Rev. I. O. Sloan.

CHICAGO.—Our correspondent says: On Sunday Dec. 14th, Rev. James T. Matthews, of the 8th Ch. Chicago, announced to his people the fact, alike painful to him and them, that the state of his health had compelled him to ask for the immediate dissolution of the relation between them. This result was not altogether unlooked for, the state of brother Matthews' health having for several months been such as to give rise to great anxiety on his account. Among the youngest of our city pastors, scholarly, devout, genial, and of fine pulpit abilities, he will be regretted not alone by the congregation he has so acceptably served since the beginning of its existence, but by all his brethren. His physicians give encouragement to the belief that a few months of perfect rest will witness his entire restoration. So may it prove.

The Rev. Mr. Hanning, of the Presbyterian church of Sandwich, goes to the Congregational church at Marseilles, Ill., at the close of the current year. He is altogether too valuable a man to be willingly given over to another connection; and I am happy to know that while for reasons of temporary pressure he leaves us, it is with the full and fixed purpose of returning again, at no late day, to the Church of his affections.

MANY COMMUNICATIONS have been crowded out; among others, the account of the Anniversary of Central Church Sabbath-school, Wilmington.