

Correspondence.

A PRESBYTERIAN SERMON A CENTURY AGO.

BY DR. GILLET.

Among the most gifted Presbyterian ministers of the last century, and foremost among them, we must class the Rev. Dr. Buell, for nearly half a century the pastor of the church at Easthampton, L. I. It was here, as his successor, that Dr. Lyman Beecher, nearly twenty years ago, commenced his ministry, and in some important respects he was certainly no more than the peer of Dr. Buell.

Dr. Buell was a theological pupil and admirer of Edwards, and a warm friend of Dr. Samuel Hopkins. Commencing his ministry in the times of the Great Revival, he was to the close of his days a revival preacher. The New Side, after the division, had not a more decided sympathizer than Buell, although Gilbert Tennent may have been more active and prominent.

Buell sympathized strongly with the friends of the revival in reference especially to the importance of filling the pulpits with converted men, and excluding from them that class which had been denounced by Tennent, Blair and Finley. Nor did he fail to lift his voice and make it heard in no equivocal tones.

He preached the sermon at the ordination of Samson Oocum, the celebrated Indian preacher, and this sermon, making a pamphlet of 38 octavo pages, is devoted to an exhibition of the qualifications of an evangelical ministry. It is pervaded with an intense earnestness, betraying the author's sense of the danger to which the churches were exposed, and some of its paragraphs are characterized by a forcible and impressive eloquence.

The sermon was preached in 1759, and printed two years later. But few sermons of the present century are more worthy of perusal than this vigorous discourse, which saw the light more than a hundred years ago. Let us listen to some of this bold, and at that time striking language.

"Does it not," he asks, "appear inconsistent in its own nature to beseech others to become reconciled to God, and at the same time to be irreconciled to God, and an enemy to the exalted King of Zion? A preacher going forth to evangelize others; and yet a stranger to real Gospel holiness, and incapable of performing any one set of duty evangelically? A preacher of that Word which is pure and holy, of that Gospel which is glorious in its light, life and power; himself unholy and impure, in darkness, legally and spiritually dead? As a minister, the servant of Jesus Christ by legation, and yet seeking himself with a supreme affection; the chariot and horseman of Israel; yet unable to promote the protection of God's people by zeal and fervent prayer, unskillful in wielding the sword of the Spirit by which the Devil is not invulnerable? The glory of Christ, and yet himself in darkness; and under the black banner of wrath divine? The salt of the earth, and yet unsavory? The light of the world instrumentally; yet never truly illuminated by transforming beams from the Sun of Righteousness? I say, is there not an incongruity, and unfitness in these things, in their own nature and relation considered?"

In his description of the audience with whose souls the preacher has to deal, Dr. Buell breaks forth in a strain worthy of the most impassioned eloquence of President Davies. He pictures the dying man, whom the minister is to counsel on "the very verge of time," while "the eternal judgment is at the door," and "unmeasurable eternity opens with a growing view." Some "are full of anxiety, as perceiving themselves tottering, not only upon the verge of life, but on the very brink of hell. Alas for them! What a dying paleness invades their cheeks! What agonies of fear rend the heart! What tumultuous throbbings seize the breast! Millions, millions of gold were too cheap a purchase for health to be restored, for the day of grace to be prolonged. The voice of pardoning mercy would now sound in sweeter accents than the music of the seraphic choir; the weight of worlds eternal is suspended upon the event of one momentous decisive hour.

Now although all real sanctification and preparation for eternal glory depends upon the Holy Spirit's agency, yet as means are the appointment of heaven, without an undue dependence upon them, the presence, spiritual conversation, counsel and prayers of "the man of God," at such times, and in such cases, must surely be of no small importance, and ought to be much desired and prayed. And O how sad the calamity, when the minister is unfit to deal with persons undergoing in such cases, especially at such a time; and whatever attempt he may make, is not able to offer up one petition to God, in a right manner for them; having no special interest in the Redeemer, nor access to the throne of grace."

These glowing words were not uncalled for. There were, at the time they were uttered, not a few who were as ready to admit unconverted candidates to the ministry, as Solomon Stoddard had been to admit unconverted men to the Church. There can be no question that this was one of the most threatening aspects of the times. In New England the degeneracy was widespread, and among the old side of the Presbyterian Church the largest clarity must admit that there had been a dangerous departure from evangelical views. But there were men found who were prepared to meet the crisis, and lift aloft the voice of warning. Among these Dr. Buell was not the least conspicuous, or the least effective. The tone of his sermon shows that he felt that he was dealing with no fanciful danger or imaginary evil, and in the preface he betrays his apprehension of the odium which he might perhaps incur, but from which he would not shrink. We must place his name on the honored list of Presbyterian ministers, who, in degenerate times, stood faithfully at his post of duty, and uttered his warnings with a noble fearlessness.

DECORUM IN CHURCHES.

A few Sabbaths ago we stepped into "Old Pine Street Church," for the double purpose of hearing the new pastor, Rev. Richard Howe Allen preach, and of viewing the interior, which has been recently ornamented and improved. We were quite charmed by the goodly appearance presented by the "walls and bulwarks," and felt our heart gladdened by the "glory of the gospel proclaimed in the midst thereof."

Before closing the services, attention was called to a neatly printed triple-folded circular, containing the names of the present office-bearers, the succession of pastors, a brief historic sketch with a list of services and meetings of the church, etc. To one section Mr. Allen invited special consideration: "A proper reverence for the house of God will induce the worshippers to rise and stand during prayer and when the benediction is pronounced; and to defer putting on or adjusting their garments until the congregation is dismissed." We are not aware that Old Pine street congregation stands in any unfavorable attitude as regards this subject. Ever since the Revolution, when the "ritualists" of the English Church disturbed its worship to make room for British horses, we believe that good order has been maintained. But it may be feared, there are some churches, here or elsewhere, whose decorum in worship needs some such lesson as is afforded by the section put within the inverted commas; and which the earliest pastor of the Third Presbyterian church thought could do the people of his charge no harm.

Yesterday we strayed into "Horticultural Hall," that we might mark the "walls and bulwarks" which surround the Rev. Dr. Beadle, since the Seventh street building passed into the service of the devil. The Doctor discoursed eloquently on the last sands of the year as they drew to a close. His retrospect cannot easily be forgotten. Has the year become as a tale that is told? O no! said the divine. The tale may be reiterated over and over again! Who can recall a year gone? Or eke its vanished measurement to the life to come?

Few would have sought amongst Old School Presbyterians for an audience in want of directions such as the triple-folded print tenders. Yet, almost on a line with the bench on which it was our fortune to sit, were two polished-looking gentlemen, engaged, during the singing of the final and most solemn hymn of praise and before the benediction was pronounced, in a sort of gymnastic exercise;—one endeavoring to "adjust" himself into an apparently tight-fitting overcoat; the other endeavoring to lend his neighbor, in the hour of his extremity, a helping hand; younger gentlemen, in other parts of the Hall, were "doing likewise." The day, under and above, shone bright and fair. We did not look further around to see whether any "adjusted" over their delicate moroccoes the graceful gum elastic; we felt, however, that an extra edition of the section, quoted from the Pine street circular, for general circulation, might not be inappropriate by way of encouraging "A PROPER REVERENCE FOR THE HOUSE OF GOD."

A BRILLIANT ANNIVERSARY.

A charming occasion was the twelfth anniversary of the Sunday-schools connected with the Central Presbyterian Church at Wilmington, Del., occurring on Sunday, Dec. 22d. The morning, as well as afternoon of the day was devoted to the exercises. At half past ten o'clock the children gathered in the audience room and occupied the accustomed places of the older people. The infant class numbering near a hundred, were ranged on a platform built for the purpose at the right of the pulpit. The usual services of the sanctuary followed, except that the singing was entirely by the children and that the sermon was one expressly prepared for them by the pastor, Rev. Mr. Shaw. Then came the distribution of prizes gained during the year by memorizing the Shorter Catechism, or certain portions of Scripture, as one of the Gospels or an Epistle. These consisted of beautiful copies of the Bible or splendidly bound Church Psalms, Social Hymn and Tune Books, Pilgrim's Progress, &c. About seventy of these volumes were awarded, all of them having been supplied by the generous kindness of Mrs. J. R. Latimer, of Philadelphia, according to a yearly custom begun by her during her connection with the Central Church and still continued notwithstanding her change of residence.

At half past two o'clock the delightful exercises were resumed. Although the day was misty and unpleasant, every part of the house was filled by the children and their parents. The great feature of the time was the missionary offerings. The pulpit had been removed after the morning service, and in its place stood a splendid cross, about eight feet high, in imitation of white marble and most gracefully tinged with ivy. It rose from the midst of a mound of evergreens and flowers. As the name of each class was called, a scholar came forward with the contribution and a bouquet. These flowers were placed upon the upright of the cross, being secured by little rings provided for the purpose. Nine of the classes bear missionary names, and each of them sent up a letter of cardboard covered with ivy leaves. These letters in succession were placed upon the arm of the cross, and when the last offering had been made, the word SALVATION appeared amid the bright green leaves and delicate flowers. The infant class sent up a large heart bordered with ivy and bearing this inscription: "LATIMER; endeared to our hearts by precious memories of loving words and kindly deeds." This was laid at the foot of the cross. A little child also brought forward a wreath of immortelles, encircling the word "Allie," the name of a dear little daughter of G. W. Bush, Esq., who was taken from the lambs of the flock here, to the bosom of the Good Shepherd on high, during the last spring. This also was laid with tender care beneath the symbol of salvation. A note from Allie's mother, enclosing a missionary offering on behalf of her angel child, was read and heard with deep emotion.

When all the offerings had been received the children who had brought them gathered round the

cross, and with the rest of the school sang, "Jesus shall reign where'er the sun," with the chorus, "Glory to God in the highest." The scene was one almost of enchantment. The brilliant lights, (for the darkness of the day had made them necessary), the happy faces and graceful forms, with the cross and its sublime message towering above them, made a picture never excelled in significance and beauty, while the clear young voices trilling the song of Zion, filled the air with sweet and sacred melody.

This exquisite design was due to the refined taste of the Superintendent, Mr. E. T. Taylor, whose poetic and artistic nature finds ample scope in the service of the loving and holy Lord Jesus.

A report of unusual excellence and interest by Mr. Taylor, and a good address from Rev. Wm. Aikman of Hanover street Church, were also among the noteworthy incidents. But one verdict was given by all who were present, and that was, that never had the Central Sunday-school had so brilliant and delightful an anniversary. May it be but a harbinger of many brighter ones to come.

"FAS EST ET AB HOSTE DOCERI."

I am not by any means sure that the friends of the individual to whom I am about to refer, will justify my reference to him as an enemy; the use that I purpose to make of the above quotation will show, that I only recommend his example of patient effort, in preparing himself for his work, as worthy of imitation in the ministers of Christ. Mr. Dickens tells us, that before he allows himself to appear before his audience, (having no other object in the world, than to entertain, amuse and please,) he reads his selections over and over, endeavors to place them before himself in his imagination that he may form a distinct and correct idea of the manner in which every sentence should be read, the proper inflections of voice, the countenance; in short, everything that can assist in giving point and efficacy to his undertaking. He tells us, that in respect to some of his selections he bears them in his mind for months; rebuts to them, reviews them, reads them over, not to make alterations in them so much as to catch the spirit with which they should be presented,—in order to secure the desired effect.

Have we not here a valuable hint to the ministers of Christ? Is not the lack of this, or of something like it, the legitimate cause of that weariness, that want of interest, which so often manifests itself in the hearer? We feel somewhat inclined to admit it, notwithstanding its implications of a sad defect in respect to duty with those who are stationed as watchmen in Israel.

Mr. Dickens also informs us, that when composing his works, he was in the habit of dwelling upon the different characters which he proposed to introduce, endeavoring to imagine just how each would act or appear or express himself; and how others would look upon him or treat him; frequently, for weeks at a time, before he attempted to delineate that character or introduce it into his plot: that often he became excited, quite as much he thought as any who afterwards read what he had written, however much they might enjoy it.

All these examples are well worthy of consideration to those "who watch for souls" with a view to win them to Christ. And we are happy to know, that this course has been virtually adopted by many; especially those whose labors have been followed by the Divine approbation in the conversion of souls. Old Dr. Beecher informs us, that was essentially his course. One who pursued his Theological studies with him, while the old man was in the midst of his strength, assures us, that he would often drop his pen, throw himself down upon the floor, roll over and groan as if in agony; every few minutes uttering apparently to himself, "there! that will do." And it did do. When those sermons, over which the Dr. had groaned, were presented, they made the hearer tremble: Unitarianism went down before them; the dull and sleepy hearer, accustomed to those discourses which had never cost a thought, was stirred to the depths of his soul. Dr. Chalmers is said to have preached twelve years before he either made or delivered a gospel sermon. And he assigns as the cause of this, that he had never fully entered into the belief of man's lost condition by nature; it had been his highest aim to please or dazzle his hearer with exhibitions of brilliant thought. Mr. Haines, "the colored preacher," after having written his sermon with the utmost care, looked it over and made all the corrections he supposed necessary, would take it to his closet and pray over it till his soul glowed with holy fire.

But time would fail us to speak of Edwards, and Whitefield, and the Tennents; and of some who are not yet gathered home to God. There are those, (thank Heaven!) still among us, who do not depend for effect so much upon the spreading of the hands "secundum artem,"—or the lifting up of the eyes heavenward,—or upon being choked with so-called emotion, as upon the intrinsic weight and awful importance of the subject, sent home by the Spirit of God.

EDUCATION IN CHICAGO.

SCHOOLS.

Among the handsome books of the season deserves to be placed the "Nineteenth Annual Report of the Board of Education" of this city. It is a volume of 264 octavo pages, alike creditable in its typographical appearance, and in its array of facts touching this most vital interest. The examination of the Report will fully bear out its opening sentence: "A careful comparison of our schools with those of other cities can but occasion considerable, and surely a pardonable satisfaction." Justly may its authors claim for this city a place "in the front line of progress in all that pertains to public instruction." The "Graded Course of Study," the "City Normal School," the "Training Department," and the "monthly Teachers' Institute," are among the marked excellencies of the system. Its school houses,—especially those of recent construction, are models of arrangement, and many of them rank high in architectural beauty. Only in Boston and St. Louis is the average salary of teach-

ers so high as in Chicago; but even here it should be higher.

According to this Report the population of this city in October, 1866 was 200, 418. The number of school-age—from 6 to 21—53,100. 319 teachers, of whom 292 were females, gave instruction to 26,851 pupils, besides 409 in the High School. It appears from this statement that nearly fifty per cent. of the children of school age were not in the public schools. On the other hand, some 12,000 were taught in private schools, and of the remainder a large proportion are the physically disabled, or such as are put to business by their parents. The entire expenses of the year, including six per cent. interest on the school property, has been \$482,027.63, or \$21.15 per scholar. Accommodations are, however, entirely inadequate to the wants of the population. 2000 children have been awaiting vacant seats, and additional seats for 10,000 would be filled as soon as finished. Statistics like these show that Chicago is not wholly devoted to material interests and pursuits.

WHAT BECOMES OF THE CIRCULARS?

They have doubtless a varied fate according to the spirit of those who receive them.

From a Western pastor we received, some time since, the following account of the matter.

"Do you know what becomes of the great mass of the circulars which are sent? I will tell you. They go to the basket for waste paper! We never read them! Yours very truly, &c."

From another Western pastor, we received about the same time, the following:

"My dear brother:—I have just received your late circular appeals headed, 'Churches for the West,' and 'The Best Monument.' I regard them as the best documents yet put forth in behalf of the Great Church Erection Cause. They have gone to my heart. I would to God I were the pastor of a Presbyterian, instead of a Congregational Church. Then would I bring this matter before my people with a will. But I cannot do it, situated as I am."

Personally I am utterly poor in this world's goods. But I cannot send you this note without affixing a seal to its expression of my feelings. So, here you have, enclosed, my contribution to the supplementary fund.

God bless your efforts for this holy cause. Sincerely and fraternally yours.

A leading layman of the North-west writes as follows:

St. Paul, Nov. 2, 1867. F. F. Ellinwood, D. D.:—My Dear Sir:—I have your circular, and have read it with much pleasure. I think it is calculated to do good. I feel that it has deepened my own interest in the Cause of Church Erection.

Yours, most truly,

Still another prominent layman says: "I have received your circular entitled, 'The Best Monument.' If I understand you, five hundred dollars is the average appropriation of the Board of Church Erection, toward each Church, and any man who contributes that amount virtually secures the erection of a permanent house of God in some new settlement. I like that idea. It is definite, and it is something of lasting utility."

"I will take a Church at \$500, and perhaps I will do more."

So far as can be judged, this man's example has led to similar arrangements for three other feeble churches—making an aggregate of \$2,000 as the known fruit of one circular.

"In the morning sow thy seed, and in the evening withhold not thine: hand for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecc. xi. 6.)

REFORMED PRESBYTERIAN MISSIONARIES IN INDIA.

[In connection with the Foreign Board of the other branch, the Reformed Presbyterian Church (General Synod) has several devoted Missionaries in India. An interesting letter has lately been received from one of these missionaries, Rev. J. S. Woodside, at Dehra Doon, from which we make large extracts. It is dated in October last.]

I am happy to say we are all in good health. Cholera visited us in May, and some two or three hundred were removed from the community around us. We lost two in our own compound; one an old servant of ours and the other a Christian boy in the school. We have had two married from the girls school during the summer. The last was the daughter of the Rev. Gilbert McMaster, aged 18. She was married to a Convert from Hindooism, a well educated young man who holds Government employ. The bride carried away with her the best wishes of all our little community. She is the best educated girl that has yet left the school. She has been for some three years an assistant teacher. Her father gave us all a dinner on the occasion, at which about 130 sat down, nearly all native Christians! How different from the time when Gilbert entered the Doon with me, fourteen years ago—the solitary representative of Christ among his countrymen.

At our August communion seven candidates for admission to the Church presented themselves. All are likely to be admitted in November. Tomorrow a young man is to be baptized, who is a writer in Government employ. He is a youth of promise, respectably connected, and of the Brahminical or highest caste:—He has had a great struggle with his relatives, and even now at the eleventh hour I tremble lest he should give way to either their allurements or their threats. We shall see—and I feel inclined to keep back this letter, (though at the risk of being too late) to let you know the result. Some of these converts have very hard trials to go through in professing Christ. How easy it is to make a profession at home, where public sentiment rather applauds the act than otherwise; but to cling to Jesus amidst scorn, railing, cursing, threatenings, beatings, allurement, enticements, false promises and deceit of every description is a far different thing.

Bye and bye it will not be so difficult in India. Every year adds to the strength of each little Christian community, and the aggregate number of the followers of Christ in India will

soon be far from contemptible. To us, it is especially gratifying to see these converts over and over again, their lot to ours. The young man here referred to, may yet become a valuable acquisition to our ranks. He received his education at a Government school in Calcutta, and was after leaving school led to study the evidences of Christianity which has resulted in his conversion.

I am at present engaged in an effort to purchase the school property at Landner. Some fifteen years ago I raised about \$3000 to start the school. It has ever since been paying a ruinous rental of over \$800 a year. I have now bought the property for 16,000 rupees, or \$8000, and am engaged in raising funds for the purpose of paying for it. If you should feel inclined to help and could procure me help from others, I should feel very grateful. The ground on which I make this request is, that in this school, many of the children of our Missionaries have been and will be educated on reduced terms. My Carrie does not cost me three fourths of the usual expense. When the school is cleared of the incubus of a heavy yearly rental, it will do more for the missionaries than it ever did before. The lady in charge is a warm-hearted Irish Christian. The school is conducted on thoroughly Christian principles.

With warmest Christian love to all your circle, I remain affectionately yours.

J. S. WOODSIDE.

P. S.—October 7th.—I have kept the letter open that I might be able to tell you of the baptism of the young man referred to on Saturday. It took place yesterday evening in the presence of a large audience, among whom were six or seven former friends of the convert, all educated Bengalees. It would have gladdened your heart to have heard his replies to the general questions. Not content with a simple affirmation he replied once or twice, "Yes I do," and when asked if he believed in the Lord Jesus Christ, and trusted in him alone for his salvation,—he answered with much emphasis, "Yes, I do with all my heart!" The ceremony evidently made a deep impression upon all, and I trust ere long others will imitate his example. "Not unto us, not unto us, but to God be all the glory."

PUBLICATIONS OF THE PRESBYTERIAN PUBLICATION COMMITTEE, 1334 Chestnut Street, Philadelphia. Just Issued.

- FOR SABBATH SCHOOLS.
- Beggars of Holland and Grandees of Spain. By Rev. John W. Mears, D.D. 477 pp., 16mo. Eight Illustrations and a Map. \$1.60
- A history of the Reformation in the Netherlands, illustrating the heroic constancy of the witnesses for the truth in Holland, and the cruelty of their Spanish persecutors. The efforts of Philip of Spain and the Duke of Alva to crush out liberty, civil and religious, from the Netherlands, and the resistance of the people, led by William of Orange, form one of the most deeply interesting chapters in history. It is one that our young people should understand. Flora Morris' Choice.
- By the author of "Bessie Lane's Mistake," "George Lee," &c. 320 pp., 16mo. Four Illustrations. 1.25
- In this tale the author contrasts simple, Christian life with the conformity to the world so prevalent and so debasing to society. It is designed for young ladies and their parents.
- Shoe-binders of New York. By Mrs. J. McFar Wright. 237 pp., 16mo. Three Illustrations. 1.00
- A thrilling picture of low life in New York City, illuminated by the loving labors of a Christian woman. It is shown that there is a power in the love of Christ, borne to the degraded, to raise them out of the depths of sin into a higher, holier walk.
- Weakness and Strength; or, Out of the Deep. By the Author of "Peep at Eaton Parsonage," &c. &c. 296 pp., 16mo. Four Illustrations. 1.25
- This is a narrative that will chain attention. The thought is made real that human strength is unequal to the reform of the life, that it is weakness, and that God's strength is equal to the work.
- Ancient Cities and Empires; Their Prospects Doom. See description below. A book that should have a place in every library for Bible classes and older pupils of the Sabbath-school.

STANDARD AND MISCELLANEOUS.

- Ancient Cities and Empires; Their Prospects Doom. By E. H. Gillet, D.D., Author of "Life and Times of John Huss," &c. "History of the Presbyterian Church," &c. "England Two Hundred Years Ago," "Life Lessons," &c. Twenty-two Illustrations. 802 pp., 12mo. 1.75
- Keith on the Prophecies did a good work for the truth, but modern research has opened rich stores of information then unknown, and a new book on the fulfillment of prophecy is called for. Such a book is this, enriched from many modern books of travel, and fully illustrated by wood cuts.
- Future Punishment. By the late Moses Stuart. 225 pp., 16mo. 99
- An examination of all the passages in the New Testament in which terms relating to Future Punishment occur, including the kindred Hebrew words of the Old Testament. This work is one of great value, and being entirely out of print has been reproduced. It will be found valuable by the popular reader as well as by the scholar.
- Life Lessons in the School of Christian Duty. By E. H. Gillet, D.D., author of "Ancient Cities and Empires," "Life and Times of John Huss," &c. 407 pp., 12mo. 1.50
- A new edition of an already popular book, now first issued by the Presbyterian Publication Committee.
- Parental Training. By Rev. William Bacon. 209 pp., 16mo. 60 cts.
- This book was announced on our April list; but an unavoidable delay occurred in the issuing of it. It is now in press.
- What Then? or, The Soul's To-morrow. 128 pp., large 32mo. Flexible muslin. 1.25
- By the same author as "Life Lessons," and, like that book, now issued in a second edition.

The Solartype Ventilating Coal Stove.

The Solartype Hot Air Furnace.

FOR HARD OR SOFT COALS, COCHRAN'S PATENTS. For Durability, Economy and Health, these celebrated Stoves and Furnaces are unrivalled. All Sizes manufactured and sold by E. E. SILL, Rochester. STRONG & McNEA, Buffalo. CHAMBERLAIN & CO., Cincinnati. A. McPHERSON, 233 Water St., N. Y. E. L. & O. S. CHAMBERLAIN, Chicago. ROOT & CO., Indianapolis. LYTHGOW & CO., Louisville. For information, write to J. C. COCHRAN, Rochester, N. Y.