

American Presbyterian.

THURSDAY, FEBRUARY 27, 1868.

The first part of "A Lay Sermon," Mutual Braggings Association, Religious Intelligence, page 2nd; Editor's Table, Penna. Hospital for Insane and the Pennsylvania Germans, page 3d; Original Poetry by "M. E. M.," Sabbath Keeping in Kansas, Choosing a Wife, &c., page 6th; Water Supply and Sewage from one of the most experienced engineers in the country, page 7th.

Many communications, including an account of the Union Convention at New Castle Pa., are unavoidably delayed.

THE MONTHLIES FOR MARCH.—Harper's New Monthly, Hours at Home, Our Young Folks, Student and Schoolmate, Lippincott's Magazine, Arthur's Home Magazine, and Lady's Friend, are all promptly on our table.

A correspondent in the ministry writes: "Do you remember a hit you published some weeks or months ago from a correspondent about a high pulpit which the people would not have lowered for fear of spoiling the proportions? That article did not exactly bring down the house but it did my pulpit, though it is made of walnut not of pine. The hammer and saw were set to work, 7 inches taken off from the base, the proportions much improved, and I have preached with much greater comfort. Much obliged for the hit."

OBSCENE PUBLICATIONS.—It is stated that our Grand Jury has thrown out the proposed bill of indictment against the venders of the notorious and vile sheets which have been flooding our principal cities. A correspondent of the N. Y. Tribune, complaining of the same abuse in that city, says:—

"Even Paris, with all its licentiousness, has never reached so low a depth in newspaper depravity. Such abominable publications would be seized there on the instant, and their originators and venders punished."

Is there no remedy?

CHRISTIANA PRESBYTERIAN CHURCH, DEL.

RESOLUTIONS OF THE CONGREGATION.

WHEREAS, The Rev. J. Hervey Beale, Pastor of the Christiana Presbyterian Church is about to remove to a larger field of labor, the congregation of said church, gratefully remembering his faithful ministry while with them, do resolve—

1st. That while we regret the necessary dissolution of his connection with this church, we bear testimony to his ability as a preacher, his zeal for the welfare of the church, and add our high regard for his personal character.

2d. That upon his assuming this—his first charge—he never failed to seek out the unfortunate, the sick and afflicted, ministering unto them the bread of life, and that during his connection with us the membership of the church has increased nearly five fold, and the congregation, which had fallen off to very few hearers largely increased, all due to his faithful labor and devotion, his singleness of heart and purity of purpose in the service of his Master.

3d. That he carries with him to his new charge the abiding confidence and affection of this congregation, and our prayers that the Great Head of the church may follow and bless his services.

4th. That a copy of these Resolutions be transmitted to the Pastor, and that they be published in the AMERICAN PRESBYTERIAN.

MONTREAL.—A travelling correspondent of the Portland, Me., Christian Mirror, (Cong.) writes of our church in the metropolis of the Dominion:

"The American Presbyterians of Montreal are an earnest, energetic, and useful body of disciples. The expansion of the city and the progress of mercantile enterprise in its most crowded parts, have compelled them recently to sell the church in which they have worshipped for upwards of thirty years, and to erect another very spacious sanctuary on the acclivity of the mountain. It is a noble structure, simple yet most tasteful in its architecture, and, in its internal arrangements, absolutely perfect. Every thing is in keeping. The pulpit is pitched on the best acoustic principles. The pews are semi-circular or rather elliptical, and every foot of room is "utilized." Speaking and hearing are as easy as in any parlour, and considerably more so than many parlors, for provision is made for securing an adequate supply of oxygen, the want of which has been fatal to the reputation of many a preacher and has brought unmerited reproach on a worshipping assembly. One little accommodation was amusing and suggestive, viz.—a large watch or small clock sunk into the pulpit near the book-stand, and visible only to the minister. There are some noble workers in this American Presbyterian Church. By one of these, a merchant of large trade and high standing in the community, a Sabbath school was commenced less than two years ago, in a destitute part of the city—Sabbath evening preaching followed—and now there is a mission church organized and in very active operation. It was the privilege of the writer to accompany this Christian nobleman to his field of successful enterprise and to witness his fatherly and tender care of a people gathered together by his instrumentality and provided with the means of grace by his munificent generosity. It was a treat to see this merchant prince familiarly accosting and conversing with the poorest of the people, handing round the hymn books, and diligently attending to the comfort of the audience. It was a valuable chapter in the history of home evangelization.

For the American Presbyterian. REV. DR. ANDERSON AT ANDOVER.

In the AMERICAN PRESBYTERIAN of the 6th inst., in a notice of the lectures of Dr. Anderson, late Foreign Secretary of the American Board, delivered at Andover, Auburn, and New York, this remark occurs:—"We wonder whether Dr. A. will be as outspoken in New York, as in the first place (Andover), in maintaining that Congregationalism is the constitution for a native Christian church."

Dr. Anderson has but just seen this statement; and he assures me that he neither used the language attributed to him, nor any other form of words expressing the same sentiment.

The nearest approach to a foundation for this representation he believes to be the following sentences, which he permits me to quote from his lecture repeated in this city last evening just as he gave it at Andover, viz.:—"Prominent, then, among the visible agencies in foreign missions, if we would follow the great Apostle, are local churches. I call them by no denominational name. They may be churches governed by the majority of their own votes, or by elders whom they have themselves chosen for the purpose. They are local associated bodies of Christians."

New York, Feb. 12, 1868.

Editorial Comments. THE AMERICAN PRESBYTERIAN of May 2, 1867, under head of "Congregationalist," in the Religious Intelligence, says:

"Rev. Dr. Anderson will deliver his lectures on Missions to the students of the Bangor Theological Seminary, the last week in April. An Andover student says, that he told the students in that Seminary that Congregationalism was the constitution for a mission church."

The passage in brackets was led to attract attention. We made the statement on the authority of a theological student, who now says more fully:

"Dr. Anderson did not say in so many words that Congregationalism was the constitution of a mission church; but his description of the missionary church was of such a character that a Congregationalist would not fail to recognize it, while a Presbyterian would have found the fewest possible points of resemblance. He elicited remark and discussion among some of the Presbyterian students who had heard the lecture, one of whom if I remember rightly, made the remark, that he would not say that a Union. It is due to the Rev. gentleman to say that in another part of the same lecture Presbyterianism and Congregationalism were in a general way put side by side and opposed to Episcopacy."

Another Andover student writes:

"My chum and I are pretty clear as to what was the drift of Dr. Anderson's lectures. When speaking of Apostolic Missions, in one of his early lectures, he brought out, as a leading fact, that the churches established by the apostles were independent, having control of their own affairs, and subject to the advice of the apostles—in other words, that the apostles founded Congregational churches, though I do not sure that he used that exact word. Upon that in the course he laid down a principle, that missionaries should not be pastors but rather organizers of effort, church-formers, just as the apostles were, and the impression left on my mind and on my chum's is, that he had no doubt that the congregational form of government is the best working one for missionary purposes. I cannot remember his using such language expressly, but I think the drift of his lectures generally was decidedly in that direction; and I am strongly inclined to think that he said that Congregationalism was the constitution for a mission church. If he didn't expressly say so, he said what made the same impression on me."

From a Special Correspondent. CHURCH COURTESY.

DEAR EDITOR:—We had in our last union meeting in this city an exhibition of ecclesiastical courtesy, which was too rich and rare to be confined to our pent up Union. The whole bounded continent ought to know it. Young clergymen may be glad to study it, as a model of church politeness; and we will, therefore, give you the material facts of the case.

It had been understood that a well-known Episcopal clergyman of our city desired to speak on the occasion. It was supposed that he wished only to express a generous sympathy with us in our efforts at reunion. On this supposition, he was courteously invited to say a few words. But, to our great surprise, he appeared with an written address, and occupied about half an hour, mostly in glorifying and vindicating the Episcopal Church.

We had one or two other speakers, good Presbyterians, whom we wished to hear, but they were crowded out. And this new friend was careful not to call any Presbyterian minister a "clergyman." He denies that they are such; and yet he is talking in a Presbyterian Union Meeting! He alluded to the "denominations," his own, of course, being "the Church." He kindly avoided the more offensive term, "the sects," but plainly meant the same thing.

He said, "the Episcopal Church is charged with being exclusive; but he gloried in its exclusiveness. Truth is essentially exclusive, and jealously exclusive. God's throne is exclusively exclusive."

What had that to do with our union meeting? But to finish the climax, he told us that the primitive order, and the primitive creeds of the Church, "are essential to unity." Of course the primitive order with him is Episcopacy, which denies the validity of Presbyterian ordination, or

Presbyterian Church existence. Of course, also, the speaker has a right to his own views of these matters; but was it courteous to advance such sentiments in a Presbyterian Union Meeting?

But once more—"The search for a bond of union must overlap the centuries of strife, born in corruption, bred by prosperity; and it must question the ages of the martyrs, the first four centuries." Who does not know that that is where the Episcopalians pretend to find their strongest arguments for prelacy? Let them go there, and make the most of it; but was it courteous to fling that in our faces in a Presbyterian Meeting?

Not content with this, the gentleman procures the publication of his speech, in one of our daily papers. He sends copies far and near, to his Episcopal friends, and gets back their letters of commendation, from bishops and others, which are also published in the same paper—as though our union meeting was gotten up chiefly for the purpose of giving this Episcopal clergyman an opportunity to glorify his own "Exclusive" Church!

One of his friends writes: "I have read your talk with great interest, and thank you for sending it. [The italics are ours.] I think you bore your testimony loyally to the Church; and represented her thoroughly [What you say in reference to articles I like. I must be a new thought to Presbyterians. The sticking point, all the while is the primitive order! We cannot offer anything else; or rather we cannot suggest anything else."

What would our Episcopal friends think, if they were having a meeting by themselves, to talk over their own matters, and one of our clergymen should manage to get himself an invitation to speak, and then advocate sentiments which he knows to be offensive to those whom he is addressing; and then get others to endorse his impertinence and glory in his cunning? We must still believe, in spite of letters from bishops and others, that there are Episcopalians who would not approve of that way of doing things; and we well know that this clergyman would not have been invited to address our meeting, if it had been supposed that he only sought occasion to advance his own High Church notions.

AMPERMANS. Rochester, Feb. 12, 1868.

FROM OUR ROCHESTER CORRESPONDENT.

DEDICATION.—The new church edifice erected by the Congregational Society of Henrietta, at a cost of about \$3,000, was dedicated on Thursday of this week. Sermon by Rev. D. K. Bartlett of Rochester; historical address by Rev. George R. Merrill the pastor. The building was dedicated free from debt.

REUNION.—The Presbytery of Chemung, at its recent annual meeting, unanimously adopted a full and explicit mantle on the subject of reunion, the substance of which is as follows:— Resolved, that we cordially approve of the proposed reunion of the two branches of the Presbyterian Church, on the basis of the Report of the Joint Committee of the two General Assemblies.

At the same meeting Rev. Isaac Clark of Elmira, was appointed a Commissioner to Auburn Seminary.

ELDERS' CONVENTION.—A meeting of this sort was recently held in Utica, with Dr. J. C. Gallup of Clinton, Chairman, and Timothy Parker, Esq. of Utica, Secretary. The questions discussed embraced the object and office of an elder; in what way elders can be most useful; how best assist the pastor in his work; to what extent they should visit the people; how far act as lay preachers; how sustain the prayer meetings. On these points satisfactory and harmonious conclusions were reached; and the Convention adjourned to meet again on the first Monday of May in the village of Whitesboro.

AUBURN SEMINARY.—The annual Catalogue of Auburn Seminary is at hand. It has fifty one students; fourteen in both the Senior and Middle classes, and twenty-three in the Junior. The annual examination begins on Monday, 5th of May, and continues until Wednesday evening. On Tuesday evening there is to be an address before the Rhetorical Society; Wednesday evening a sermon before the Alumni, by Rev. A. De Witt of Troy, or his alternate Rev. N. G. Clark, D.D. of Boston. The Board of Commissioners and the Trustees meet on Thursday, May 6th, 9 A. M.; and commencement exercises occur on Thursday evening. The fall term opens on the 3d of September.

THE UNION OF THE TWO TRACT SOCIETIES.—This event will be hailed with great satisfaction by pastors and churches of Western New York. Although there was, at one time, quite as much dissatisfaction felt in this region toward the course of the New York Society, as in any other part of the land, yet as circumstances compelled a change, it was time to forget the past and look to the future. It was very trying also, to have two sets of agents pulling and hauling at the two churches for the same thing; trying also to one part of a congregation if the New York Society got access for the collection, and trying to the other part if the Boston Society succeeded. It is better that the Tract cause should come as one before the people.

REVIVALS.—We hear of revivals in vari ous directions, and some are sweeping and searching in their power. In Seneca sixty-nine were received to the church (O. S.) by profession on the first Sabbath of this month; twenty-eight being heads of families, and forty-nine being males.

Twenty-six were gathered into the Presbyterian Church (N. S.) of Victor, under the faithful labors of Rev. G. P. Nichols, the pastor elect, and as many more are expected to unite with the church at a later day. The work has taken special hold of the young men, and young heads of families, bringing in a class that must add much to the strength and efficiency of that interesting church. In Bergen also, under the pastoral labors of

Rev. E. B. Van Auken, some twenty or thirty have recently been converted; and this new life is stirring up the people to repair their church edifice, which greatly needs some attention of that sort.

DEATH OF PROF. J. F. RICHARDSON.—This gentleman had served in the Rochester University, as Professor of the Latin language, ever since 1850—had previously held the same position in Madison University. He was considered a fine scholar, and a successful teacher. He has been in failing health for a year past, and finally died in Christian peace at sixty years of age.

CALL ACCEPTED.—Rev. B. F. Allen has accepted the call to the Congregational Church of Canandaigua, and is expected soon to enter upon his labors in that place.

DONATIONS.—Rev. Darwin Chichester, of Burdett, received a donation of about \$200 last week, from his people and friends. The congregation also had a good time socially in a large hall. Rev. T. S. Dewing, of Pike, was similarly remembered last week by his people, in the same amount.

HENRY IVESON, the well-known New York publisher, has given \$500 toward the founding of a public library in Auburn.

REV. R. S. VAN CLEVE was last week installed pastor of the Presbyterian Church of Westfield. Rochester, Feb. 22d, 1868. GENESSEE.

News of Our Churches.

STILL BETTER FROM HARRISBURG.—In our last we stated that the collection for Home Missions, in the Harrisburg church, would probably exceed \$1,000. We are now informed that it is likely to surpass \$1,600.

NESHAMINY CHURCH, HARTSVILLE, PA.—The people of this congregation, on the 3d of February, at a surprise-visit, presented their pastor, Rev. D. K. Turner, a purse of over \$200 in Greenbacks, with oats and corn for his horse; and a riding bridle to remind him to "take exercise," making in all about \$225. Last Sabbath, Feb. 16, five persons united with this church on profession of their faith.

CHURCHES.—A new and encouraging impetus has recently been given to the Westminster church, Buffalo, N. Y., by an accession to its numbers, of upwards of twenty families, residing in the vicinity, who have hitherto been connected with sister churches "down-town." At the last communion there were thirty additions, twenty-six by letter, and four on profession of faith. West Utica church was organized in the W. Utica chapel, Feb. 10. Sermon by Dr. Fisher. The church was formed of thirty-one persons, with letters from the first church.

REVIVALS.—The Herald reports revivals in Vandalia, Ill., where over forty inquirers are reported, and about half the converts are men over twenty years of age—earnest, influential business men, who have the ability and the willingness to work for Jesus.—In Mitchell, Ind., twenty-three added on profession; at Richland, Mich., a score or two of conversions;—Palmyra, Mich., nineteen added on examination, Feb. 16.—The Evangelist reports interest in Troy, N. Y.; in Olean, N. Y., 35, hopeful conversions; a genuine and thorough work.

MINISTERS.—Rev. Linus W. Billington has accepted an invitation to resume his former charge at North Bergen, Genesee county, N. Y., where he will be accordingly his post-office address, instead of Barre Centre, N. Y.—Mr. S. A. Whitcomb was ordained as an evangelist, at Reedsburg, Wis., on the 15th ult., by a commission from the Presbytery of Columbus.—The Rev. David R. Frazer was duly installed as the pastor of the First Presbyterian church, of the city of Hudson, on Wednesday evening, February 6th. Rev. W. S. Leavitt, former pastor of the church, delivered the installation sermon, from Timothy ii. 2.—Rev. T. C. Easton, pastor of the Union church, Berlin, Wis., has been presented with a valuable watch; by the young men of the city, as a token of their esteem. A precious work of grace is in progress, and the labors of Mr. Easton are greatly blessed.—Mr. L. D. Wells, licentiate, was ordained by the Presbytery of Monroe, Feb. 12.

SOUTHERN ILLINOIS.—A correspondent of the Herald writes: "Since Rev. O. H. Foote commenced his ministry in Cairo, April, 1867, a large addition—costing \$2,400—has been made to the parsonage, rendering the whole building very commodious and complete; the congregation has tripled in number; and become, in a good degree, stable; twenty-three persons have been added to the church; the Sabbath School has been maintained with growing interest; a Mission school established; the attendance upon the weekly prayer-meeting has largely increased; an organ, to cost \$2,000, has been ordered; and \$500 expended on church repairs.—Our church at Anna is quite a new one. Its organization was completed November 11, 1866. The number of members in the church is now 22. The families to which these members belong are among the most influential families in the county. The congregation meets, at present, in a temporary building; but they have a substantial house of worship in process of erection. This building is on a very fine site, and is 60x36 feet, and will cost \$3,300. They have applied for aid to the Church Election Committee.—Rev. David Dimond, well and favorably known for his labors in Southern Illinois and Missouri, ministers to them."

HOWARD.—A correspondent of the Herald writes: "We are growing steadily as a Synod. Ministers from the United Presbyterian and Old School ranks are being added to our numbers, so that our vacant fields are now being supplied, and yet; new and promising fields have been lost to us during the last six months for the want of men. Other fields are still opening.—Rev. J. G. Cowder, at Clinton, is from the U. P. Church, and considers our branch sufficiently orthodox. Two weeks ago there were the kindlings of a religious interest among this people. Rev. A. K. Baird, licentiate, returned at the earnest solicitation of his former charge, to Clarence and London, which he had temporarily given up. At Cedar Rapids the new church edifice is now roofed, and promises to be a beautiful building. When finished it will cost about \$30,000. The

churches at Cedar Rapids have united in a solemn fast, and there appears the promise of an extensive work of grace. The "Parsons Institute," under the care of our Synod, has fifty or sixty pupils, and is growing in numbers."

Religious World Abroad.

GREAT BRITAIN.

Presbyterian Union is making no progress, in Scotland at least. Its Free Church opponents are holding secret caucuses, and issuing heavy pamphlets very much in the style of the correspondence page of our esteemed contemporary the Presbyterian, the N. W. Presbyterian, and the Western Presbyterian. They are certainly historically consistent, but not wise to know the signs of the times. In the United Church, the ultra-voluntaries have been roused by a fire-brand of Dr. Berg's casting, and demand that the Free Church shall cast off the Irish Presbyterian Church, unless the latter will give up the Regium Donum. Some Free Churchmen, for the sake of peace at home, second the last demand, forgetting that Dr. Chalmers, in the Moderator's chair of the first Assembly after the Disruption, eulogized the relation between the Irish Church and the State, as just what ought to exist in all cases. The Irish Presbyterians retort with Irish temper, that they are going to mind their own business, and that even in the event of the government's endorsing the Irish Church, they intend to be guided by their own sense of what is right and proper without taking any dictation from their Scotch neighbors. English Presbyterians are growing tired of waiting till all these squabbles are adjusted, and are moving for an English United Church.

Presbyterian Progress in England.—The success which has attended the effort to plant a church in Norwich has induced Presbyterians to turn their eyes to Ipswich, also in the east, and arrangements have been made for opening a mission-station there in the beginning of next month. They are also in hopes that the mission-station will be equally successful, commencing as very anxious for the setting up of additional churches in London proper, but the difficulty is in regard to funds. An appeal is to be made to the weather friends of the body and to the congregations, and what may be done in church extension in the metropolis will depend on the response made. New churches have been planted at Croydon, and Camberwell, over which, as at Norwich also, pastors have been settled within the past few months. The United Presbyterians have had their attention turned to Hammersmith, one of those densely-peopled suburbs of London where ranges of streets rise up as if by magic. The population is said to number upwards of 50,000, and the whole church accommodation is only 7,000. There is no Presbyterian congregation in the district, although there are a number of Presbyterian residents. The district was to be surveyed this week by a committee of the London Presbyterians and one of the Presbyterians inhabitants. Favorable reports have of late been received from several of the new congregations in other parts of England. The English Presbyterians are actively pushing off their new mission congregations in the Presbytery of Lancashire, where there is a large representation of the Scotch element. The fluctuating nature of the population in the hives of industry in the manufacturing districts, and the anxiety manifested by the well-to-do classes to take up their abodes as far as possible from their places of business, imperatively require the erection of new places of worship, if the Presbyterians are to retain their members and adherents, not to speak of the extension of their cause. The Presbyterians of Lancashire are fully alive to this, and hence the steps they have recently taken in originating fresh congregations. This is, however, felt to tell upon existing congregations, and the difficulty of harmonizing these somewhat conflicting elements is not slight. In some instances stations have been opened in various parts of England, where there was no proper field to work upon, and the consequence has been that the energies of the parties have been frittered away. It is also felt that in the altered circumstances of England, it were well to some modification were made in the manner of working Presbyterianism; and accordingly we find that, at a late meeting of one of the Lancashire Presbyteries, there was a departure from the ordinary mode of procedure in carrying out calls to ministers in Scotland to settle in England.—London Christian World.

Ritualism.—The St. Albans Case.—The low church party are prosecuting Mr. Macnochie, rector of this church, for Ritualistic practices. The case occupied twelve days in the Court of Arches, and at last accounts the Dean had rendered no decision. These preliminary proceedings (say some) will be of use only in clearing up the case in all its elements, as the party against whom it is decided will certainly carry it up to the final Court of Appeal. The Dean has made up his mind to decide against Mr. Macnochie, who will at once resign and go over to Rome. As a High churchman an appeal to the Privy Council would be very distasteful to him. The parishioners of the rector of St. Ethelburga, London, refuse to a man to attend his Ritualistic performances. It is asserted that he receives \$250 a year for services attended by but a single person, and he is paid for his attendance.

Diocesan Synods.—Among the reports received "not adopted" by the Pan-Anglican Synod, was one proposing a hierarchy of Synods—diocesan, provincial and Pan-Anglican—to be composed of bishops, Episcopally recognized clergy and lay delegates. The highest of these it was conceded could only have advisory powers at present. These are to secure to themselves a judicial authority, through the bishop requiring each clergyman to pledge himself to obedience, thus setting aside the Royal Supremacy. Above all that, a final court of appeal of bishops—including two Scottish and five American—is to be set up; whose decisions are to be based not only on the Standards of the Church but the decisions of Pan-Anglican Councils. The new Bishop of Etchfield has set himself to carry out the plan in his own diocese, the clergy giving their ready compliance and all details being readily adjusted.

The Wesleyans Invited Back.—A correspondence is being carried on in the Guardian as to the possibility of bringing back Wesleyans to the Established Church. It has been proposed to take in the Wesleyan system bodily—Chapels, preachers, class-meetings, and all; and one correspondent points out the great advantage for evangelizing purposes which would result. The Wesleyans themselves ignore altogether such a movement, which they regard as insulting. The Watchman says that there are now stronger reasons than ever for keeping apart from the Establishment; and that, when such a union was mooted, a quarter century ago, it was at once repudiated, on account of the "in soundness of the doctrine propagated by the Established clergy. At the meeting of the Convocation of the Province of York on Thursday, February the 6th, Archbishop Hamilton moved that an attempt should be made to effect brotherly reconciliation and reunion between the Wesleyans and the Church of England; and that a Committee should be appointed to inquire the President of the Wesleyan Conference to procure the nomination of a committee of that body with that view. The Archbishop of Carlisle seconded the motion. Chancellor Thurlow, the Bishop of Ripon, and Archbishop Pollock spoke against the motion, and Archbishop Churton, Rev. C. Carter, and Canon Hornby in its favor. Archbishop