

American Presbyterian.

THURSDAY, SEPTEMBER 17, 1868.

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NEWSPAPER DECISIONS.

- 1. Any person who takes a paper regularly from the post-office... 2. If a person orders his paper discontinued... 3. The courts have decided that refusing to take newspapers...

Letters from a Garret, by Z. M. H. (the last of the series); Letter from the Mississippi Valley by G. W. M.; Rev. A. M. Stewart's Letters XV; Shall We Preach in English; Page 2d. Editor's Table; Literary Intelligence; Scientific-Nitrous Oxide or "Laughing Gas"; and The Influence of Weather upon the Public Health; Page 3d. Family Circle, Sabbath Musings, a Poem by Dr. Stryker; The Doctor's Apple, &c.; What the Lichens were saying, &c. Page 6th. Dr. Pusey's Career; Rural Economy.—Autumn Work on the Farm. Butter Making, Little Things in Farming; Page 7th.

DELAWARE BIBLE SOCIETY. The annual meeting of this, among the most ancient of Bible Societies, some fifty-five years old, was held in St. George's Presbyterian Church last Thursday the tenth. Mr. A. M. Higgins was elected President pro tem. The income of the year was about \$750. Resolutions of sympathy with the aged and honored President, Judge Willard Hall of Wilmington were passed...

GOOD NEWS FROM BOSTON.

Misa. House, Boston. Sept. 12, 1868.

EDITOR OF THE AMERICAN PRESBYTERIAN:—Many of our friends are inquiring anxiously in regard to the close of our financial year. I am happy to say that the Treasurer will not be required to report any indebtedness to the next Annual Meeting...

Very truly yours, S. B. TREAT, Home Secretary, A. B. C. F. M.

[The large sum of \$140,000 was raised in August.]

NEW CITY POSTAL ARRANGEMENT.

As a result of recent explanatory legislation upon the Post Office laws in Congress, procured by the personal efforts and correspondence of a few persons connected with the religious press in this city, we are now able to use the Post Office for the City distribution of our papers, thus lessening the expense to a large class of our subscribers...

LOMBARD ST. (CENTRAL) CHURCH.—In accordance with the announcement made last week, this church was re-opened last Sunday. Dr. Allen preached in the afternoon, a quartette from Old Pine St. church conducting the musical part of the services. As a number of his members were present, the contributions from that quarter were not merely of a musical character, and were very liberal in amount...

THE MUSICAL DEPARTMENT of Tuscarora Female Seminary is under the exclusive care of Prof. Carl F. Kolbe, a German gentleman of rare musical talents, who has had upwards of sixteen years' experience in teaching music. He undoubtedly stands at the head of his profession. Prof. Kolbe also teaches French and German. Experienced and competent teachers are in all the departments of this Institution. See advertisement, p. 13-14. Sep. 13-14.

THADDEUS STEVENS.

Since the great Pennsylvania Statesman breathed his last at his residence on Capitol Hill, a thousand pens and ten thousand tongues on both sides of the Atlantic, have been busy with his character as a private citizen, and his conduct as a publicist. Few of them have dealt justly with the career of the fearless old man. Some of them have suffered the bitter hate which his bold and aggressive spirit aroused while he lived, to pursue him with relentless fury, beyond the grave. Possibly no eminent man of this generation, certainly none in our country, has given, by his exit from the stage of action, a more forcible illustration of the aphorism applied by the great English poet to Cæsar...

"The evil that men do, lives after them. The good is oft interred with their bones."

Very few of his numerous critics really understood Thaddeus Stevens. The popular notion of him was that he was a harsh man; a man of strong likes and dislikes, of firm purpose and unbending will, wanting in all the better and higher qualities of mind and heart, and devoid of that mysterious "touch of nature which makes all the world kin"—a new and an aggravated embodiment of Oliver Cromwell. Some of his contemporaries, those who labored side by side with him for years, were scarcely more fortunate in forming a correct estimate of the man. The spirit of rivalry and jealousy, so common among our public men, had, no doubt, something to do with this. Not a few of the fairest and ablest men in Congress regarded Mr. Stevens as a sort of compound of Richelieu and Cromwell. They thought he possessed all the thirst for supreme rule, and all the unscrupulousness for attaining and holding it which characterized the former, with all the iron will and arbitrary use of power of the latter. Those who knew him best, those whose privilege it was to mingle with him on terms of intimacy (and they were comparatively few) in moments of relaxation, when the cares of public affairs were laid aside, measured him quite differently. To the masses of men, he was not socially attractive. He had a curious way of putting every new aspirant for his acquaintance, through a rigid examination. His keen, grey eye would survey them from head to foot, as if at one glance he would take in the whole character of the man. Few supposed that beneath that rough, knotty and guarded exterior, there dwelt a heart ever open to the appeals of suffering humanity, come from whatever quarter, and a soul whose one great ambition was to lift the race out of the misery and degradation in which he found it, and to place it upon a higher plane. No public man that I have met or heard of, possessed more of that quality which the mysterious author of "Ecco Homo" calls the "Enthusiasm of Humanity," than Thaddeus Stevens. He loved the human race. While he labored for all, his best efforts were directed in behalf of "the poor and such as have no help of man." His theory was, that the rich, favored and powerful, could help themselves, while the weak, poor and unfortunate of God's creatures were in constant danger of being crushed amid the contending interests, passions, and selfishness of depraved human nature. This he assigned as a reason for his prominent advocacy of the rights and interests of the negro.

"I have no partiality for the negro above any other branch of the human family," he said to me a few weeks before his death, "but," he continued, "I find him poor, weak and oppressed, with an undisguised effort on the part of the rich and powerful to keep him down, and I deem it my duty to take his part." The much vaunted Anglo-Saxon idea of "fair play," dinned into the ears of the whole world by our British ancestry for hundreds of years, so seldom practiced either by them or their descendants, was a cardinal principle in the creed of the American Commoner, which he not only brought into constant practice himself, but which he forced others to recognize and respect. I have known numerous instances where a poor soldier of a helpless widow (made so by the war) after knocking in vain week after week, and month after month at the doors of the Committee on Claims, or the Committee on Pensions, until hope deferred made their hearts sick, find a willing and an efficient friend in Mr. Stevens, who, however, was not a member of either Committee. None such were ever turned away from the door of his dwelling or the door of his Committee room in the Capitol, without an effort, prompt and nearly always effectual, to relieve their distress. On the other hand, few had the temerity to approach him for aid in the accomplishment of schemes for personal aggrandizement. If they did so once, the operation was never repeated. "I have no time for such things," he would say, "there are too many poor people who need my aid, and you rich men can get plenty of friends without me."

Outside of and beyond his labors for the helpless, performed in the ordinary routine of his duties as a member of the House, his charities were large and entirely free from ostentation. One of his executors informed me at Lancaster, while his remains were awaiting interment, that during his lifetime, Mr. Stevens had given away a handsome fortune, and that scarcely any record was made of it, beyond that which is written indelibly on the grateful hearts of the thousands who regarded him as their benefactor. He was not of the nature to inquire too closely whether all who appealed to his sympathies were properly deserving, and, of course, has occasionally been victimized. With regard to such he would say, "Well, perhaps it wouldn't have done me much good, and it will do them less."

Thaddeus Stevens was not connected with any religious denomination. The supposition that he had a strong leaning toward the Roman Catholic church, which I have seen stated in some quarters, because some unmeaning rites of that church were performed at his death-bed by a couple of so-called Sisters of Charity, is erroneous. It is proper to state that this was not done with his consent, but at the suggestion of a friend. While the ceremony was being performed, the old man was unconscious of everything around him. His fiery spirit had already commenced to feel the cold waters of death, and his soul was callous to forms, ceremonies and all else earthly. He was by no means an infidel. His views of religion were far from being Orthodox, but he had a firm belief in the over-ruling and special providence of God, and a profound respect

for the Bible, with which he was very familiar, through the teachings of a pious mother. In the early days of the anti-slavery agitation, when a large portion of the Christian Church took sides with the oppressor, in defiance of the plainest teachings of the Bible, Mr. Stevens was among those whose faith in religion as represented by those assumed to be its champions, was considerably shaken. Still he never was an active opponent of the Church, frequently gave liberally to sustain her institutions. In his will he bequeathed money to erect a Baptist church—"out of respect" as he touchingly says "to the memory of my mother, to whom I owe what little of prosperity I had, and which, small as it is, I desire emphatically to acknowledge." Up to the very last, he never failed to speak in the most affectionate and respectful manner about his mother, who seems to have been a woman of more than ordinary force of character, and of earnest piety. "If it hadn't been for her," he said to me on one occasion "I don't think I should ever have amounted to anything." The country and the world know Thaddeus Stevens as the Statesman, the champion of liberty, the advocate of equal and exact justice to all, the persistent enemy of every form of oppression. Who will give us a full length portrait of Thaddeus Stevens as the MAN? J. M. Washington, Sept. 6, 1868.

FROM OUR ROCHESTER CORRESPONDENT.

SYNOD OF GENESSEE.

The annual meeting of this Synod was held this week at Hornellsville. Rev. Dr. Campbell, of Rochester, was chosen Moderator. The opening sermon was preached, on Tuesday evening, by Rev. A. L. Benton, of Lima. Almost the whole of Wednesday was devoted to hearing the representatives of the various causes of benevolence. The Synod seems to recognize the importance of these operations, and willing to give all needed time to their consideration. Indeed, each one has its place, and some member or members of Synod are appointed to speak for it, whether Agent or Secretary appears or not; but Agents and Secretaries are not wanting.

Rev. Mr. Couch and Frederick Starr, Esq., were heard for the Tract cause; Stewart for the American and Foreign Christian Union; Dulles and Hubbard for Publication; Doggett for Ministerial Relief; Folsom, Boing, and Calkins for Church Erection; Stowe and Wright for Home Missions; Campbell, Atterbury and Cowles for Education; Bush and Jessup for Foreign Missions, and Loomis for the Sailors.

It must be confessed that the last paragraph indicates considerable talking. And we had it, morning, afternoon and evening; but it was good talking; earnest, practical and inspiring. Something was done, we are sure, to help forward all the causes thus represented.

We were particularly interested in the speech of Rev. E. L. Boing, who represented Church Erection. It was earnest, hopeful and resolute. We think the Committee fortunate in securing his services for that cause, and we desire most heartily to commend him to the confidence and co-operation of pastors, elders and churches in Western New York, where he is to labor.

Dr. Atterbury was also a new man among us, and worthily represented the interests of Education for the Ministry. Dr. Campbell read a keen, pungent, admirable paper on the same subject, which is worthy of being printed and widely circulated.

But we are quite sure that no one will feel slighted if we say that Dr. Jessup, the Missionary, made the speech of the occasion. The Synod had kindly arranged to give him ample time, the whole of Wednesday evening being devoted to Foreign Missions. He has been in this country about ten months to rest; has travelled nearly ten thousand miles, and has spoken, on an average, four or five times each week. He would advise a worn-out Missionary, that needs rest, not to come to America, but to get away somewhere among a people of an unknown tongue, so that he would be obliged to be silent. Beautifully he described his field of labor, Syria; virtually the centre of operations for 120,000,000 of Artbig speaking people. More touching than tales of romance were the stories of conversions as related by him; that of Roofk (Rebecca) and that of Kleyas. The former was a poor orphan girl, picked up by a Missionary in the streets of Jerusalem. By the Missionary she was educated, and for five years she was one of the principal teachers in the Female Seminary at Beyroot. Last year she went to Cairo, in Egypt, for her health; there she found the Saviour, and is now prepared, as never before for usefulness. The story of Kleyas, once Dr. Jessup's teacher in Arabic, was still more touching, and drew tears from many eyes—once proud and scornful; once a mocker and blasphemer; and afterwards such a humble, earnest, Christian, so ready to do or suffer for Christ, asking to know only how he could do the most good possible in the name of his Master. "But the most touching part of all was the fact, as Dr. Jessup told us, that while the Missionaries are few and feeble in Syria, while more laborers are greatly needed, and he has been visiting the Theological Seminaries, trying to find some young pastors also, ready to go abroad, he has obtained only one new Missionary to go back with him. He ought to have three or four. The field needs them, and the Church would soon furnish them if her piety were what it should be."

He is to sail on the 10th of October, to return to his field of labor. The Synod of Genessee will never forget him, however far he may go from us.

CHANGES.

At a meeting of the Presbytery of Ontario, held at Hornellsville, the pastoral relation between Rev. Geo. P. Folsom and the 2d Presbyterian church of Genessee was dissolved. He accepts the appointment as District Secretary of Church Erection, and removes at once to Chicago.

At the same meeting Willis Clark Gaylord, a licentiate of the Presbytery of Rochester, and graduate of the last class in Union Theological Seminary, was received under care of the Presbytery of Ontario, and arrangements were made for his settlement, on the 6th of October, over the church of Union Corners, to which he has a call.

Dr. Campbell is to preach the ordination sermon. Rev. E. R. Davis, formerly of Avon Springs, was dismissed by the same Presbytery, to unite with the Presbytery of Chicago, within whose bounds he is now laboring.

Rev. L. W. Billington is transferred from the Presbytery of Niagara to the Presbytery of Rochester, as he is now preaching at North Bergen, in the bounds of the latter.

Elmira Female College opens finely this Fall, having already a larger number in attendance than usual so early in the term. There are about eighty boarders, and more coming. Its admirable corps of teachers, including Dr. Cowles, Miss Bronson, Miss Stanwood, who are among the best in their profession; are also in their places, and everything promises well for the year.

Asa D. Lord, M. D. (a licentiate, but not a D. D., we believe; as some of the papers have it), who has come to take charge of the new Asylum for the Blind at Batavia, is an admirable Christian man, attends the Presbyterian Church, and will identify himself at once with the cause of piety and morality in the community. He is a real acquisition to the religious strength of the place. ROCHESTER, Sept. 12, 1868.

REUNION ITEMS.

Just now the two great bodies of Presbyterians in the North are greatly agitated, from the highest reviewer down to the humblest Church-member, on the subject of organic Church-union. The devil is busy at work in this matter. It must be a fine field for his Satanic powers, insinuating themselves between brethren and chief counsellors, and saying to each, "You had better not unite; you will lose your dignity, you will compromise old principles, you will humble yourselves, and the proud world will laugh at you all for not seeing long ago that there was no real cause for separation." If there is no union, the devil will be in the way of it. We observe that those on both sides, who get into a good religious mood, favor union.—The Banner of Peace, (Cumberland Presbyterian.)

My aim is, to urge that there are irreconcilable differences of doctrinal belief between the Old School and the New, which forbid organic Union; in particular, that many of the New School hold and teach, and the whole body consents to allow heresies—"which make not only a different theology, but a different religion." This was the testimony borne against them in the last Assembly by Dr. Hodge. I am not aware that any person attempted to disprove it. You [Dr. Allison] will hardly dispute it—holding as you do not doubt do with the Old School, that the New Haven, Theology, otherwise called Taylorism, or the New Divinity, is another Gospel. But this you will know is widely held and not disallowed, but fostered among the New School. I venture to say that you have never heard of a man disciplined or disowned by that body for holding it, and you will not deny that some of them hold and teach it—how many I know not. I also insist that the notion of "Reunion on the Standards, pure and simple" is a mere delusion—in no way removing the difficulties, but increasing them. For nothing is plainer, as a matter of fact, than the different sense of the Standards in the two bodies. The pure and simple of the New School is a very different thing, as to many of them, from the pure and simple of the Old School, and the liberty and the righteousness of this difference on their part, the whole New School Church agrees to acknowledge, and will have no Union which does not recognize the same. You know that their last Assembly understood the Basis now pending differently from ours. I accepted it on their own understanding of it. All this makes it worse than idle to propose to unite in this way, on the plea of mutual confidence, when all men know that such confidence is wanting. It could not be otherwise, because both sides perfectly understand that they do not hold the Standards alike, and there is no reasonable hope that they will do so in the future any more than the past. It appears that some favor this plan of Union, as securing to us the means of discipline on the errors of the New School. It proposes to let them come in, that we may turn them out. The absurdity of the scheme seems to me as palpable as its bad faith. I cannot imagine that a truly sensible man, in his sound sense, would attempt to carry out such a method, or that a truly upright man could bring himself to turn upon others, on pretense of love of truth, who were just the same as when he agreed to unite with them in close Church relations. I should think the New School would be disgusted at it. I sincerely wish they may be.—Dr. W. L. Breckinridge in The Presbyterian Banner.

Rev. Dr. Woods, the late venerable and distinguished Professor in Andover Theological Seminary, once made a visit to Dr. Ashbel Green, the President of Princeton College, and the most extreme of Old School Presbyterian divines. The two great teachers, one the representative of New England Theology, and the other of Scotch Presbyterian Divinity, compared views on theological subjects, and while they differed a little in the explaining of some points, they radically agreed.

"Would to God," said Dr. Green, after Dr. Woods had gone, "that all our ministers and churches held the sentiments of my brother Woods."

This was the sentiment of one of the most orthodox men the Presbyterian Church ever held. It is in striking contrast with the intolerance of some men now on the stage, who are not worthy to unloose the latchet of Dr. Green's shoes. These modern leaders teach us in their speeches and their essays, that there is one mode of explaining and defending the doctrines of the church, and whoever does not state and understand them in this "obvious and accepted sense," is not orthodox. They sneer at a man who claims to be Old School, and rejects their mode of interpreting divine truth. Dr. Green was not of that way of thinking. Woods was not the man to put his thoughts into Dr. Green's words, but his views, as explained by himself, were such that Dr. Green wished all Presbyterians held Dr. Woods' sentiments.—The N. Y. Observer.

Take the latitude of Southern Connecticut, crossing New York, Northern Pennsylvania, and Ohio, and thence to the Pacific, and you find that New England has extended itself mainly to the north of this line. There are varieties. In

dividuals, and some times in large numbers, have gone southward. The "universal Yankee," and his "wooden nutmeg" system of morals, are found almost everywhere; but as a preponderating influence he is north of the line indicated. And take this same New England, with its early great colony, Western New York and it is the birth-place and seat of culture, as far as America is concerned, of nearly all the religious heresies. Unitarianism, Universalism, Eamonnism, Taylorism, Shakerism, Finneyism, Mormonism, Oneida Communism, have there had their origin, or their early American home and culture and converts. If these are the "outside religious world" with which it is alleged that our "cloistered" professors have but little connection, their seclusion is not to be regretted. It would be well if all our ministers, and our people, too, could be guarded against a connection with such religions; against the influence which produces such religions; against that Congregationalism in whose dwelling place such perversions have sprung up and flourished.—The North Western Presbyterian.

COLLEGE RECORD.

UNIVERSITY OF PENNSYLVANIA.—The Collegiate Department recommenced its labors on Tuesday, Sept. 15th. The renewed interest which has been generally felt of late in college education, the reorganization of the Faculty of the University, and the choice of a new Provost, together with the great advantages offered to young men by the "elective system" of studies, have attracted within its walls the largest Freshman class known in its history. It numbers about seventy young men, and we trust may be regarded as evidence that the day has come when our citizens are becoming more sensible to the value of a liberal culture, and desirous of availing themselves of the opportunities provided here for attaining it.—The Public Ledger.

LAFAYETTE COLLEGE.—The fall term opened on September 10th; with seventy-one applicants for admission, twenty-eight of whom elected to pursue the studies of the Pardee Scientific Course. Messrs. Charles McIntire, Bachelor of Science, and Abram Paschal Garber, have been appointed assistants to the Professors in the departments of chemistry and botany.

News of Our Churches.

CHURCHES.—New York.—The Seventh church enjoyed the presence of their pastor, Rev. T. M. Dawson last Sabbath, he having returned from a vacation trip.—The Fourth Avenue church has been open and supplied by its pastor for three Sabbaths.—Dr. Jessup of Beirut addressed the children (young and old) at Dr. Adams' (Fifth Avenue) church last Sabbath, being about to return to his field of labor. (Dr. Lansing of the U. P. Mission to Egypt does not like Dr. Jessup's Harrisburg description of their success in Presbyterianizing Copts, as appear from the last Missionary Trumpet.)—The Mercer St. church resumed its services last Sabbath, Rev. George Thacher preaching in Dr. Booth's absence.—Dr. Cuyler has returned to the pulpit in Lafayette Avenue, in the Brooklyn suburb.

Cincinnati.—The Central church has lost a prominent member in the death of Elder Chas. Cist at his residence on College Hill, in the 77th year of his age. He was a native of Philadelphia, but made Cincinnati his home more than forty years ago. He was one of the original members and an elder of the Central church. He published a weekly newspaper, called Cist's Advertiser, from 1845 to 1862; also a succession of volumes of statistics, entitled "Cincinnati in 1841," "Cincinnati in 1851," and "Cincinnati in 1859." He had a remarkable memory for facts and dates, and was a man of great energy and decision of character.

Toledo, O.—The Westminster church have resolved to commence the erection of a new church at once, on their lot, corner of Superior and Locust streets, and have adopted a most admirable design of the Italian Gothic style of architecture. The material used for the walls will be Sandusky blue lime-stone with cut-stone dressings. The foundation of the main structure is 80 x 114 feet 8 inches. The audience-room is 60 x 34 feet, and will comfortably seat 740 persons. The cellar is seven feet high in the clear. The main walls, from the floor are 36 1/2 feet, while the audience room has a height of 50 feet from floor to ceiling. The vestibule is 13 1/2 x 31 feet. The principal tower has a base 21 feet square and an elevation of 140 feet from the ground line. It has what is called a part open timbered roof. Work will be commenced on the building immediately, with a view to its completion next season. Its cost is estimated at \$60,000, and it will be one of the most imposing structures in the city.—Toledo Commercial, September 3, 1868.

Montclair, N. J.—The congregation of Montclair church have extended a call to the Rev. C. H. Marshall of Indianapolis, Ind.

Elizabeth, N. J.—The farewell sermon of the Rev. Mr. Aikman, lately pastor of this church, was preached by him on Sunday morning before last. It was a touching occasion, and many tears were shed when the actual parting came.

Cedar Rapids, Iowa.—The Independent says "a beautiful New School Presbyterian church has just been completed at Cedar Rapids, Iowa. It is surmounted by a cross." Perhaps the day is coming when our Protestant churches will not be so afraid of symbolism as to make it necessary to state that a cross stands over a new church."

Pittsburgh.—The magnificent house of worship for the Third church of this city, is rapidly approaching completion. The entire cost will be about \$250,000. The organ has been placed in position, has already been tested, and performs admirably. It is from the manufactory of Mr. Hook of Boston, cost \$10,000, and is one of the finest in the country. It is placed in the recess back of the pulpit, and in this respect differs from the location of most other organs. The choir will occupy a raised gallery, immediately in front of the instrument, and back of the minister's desk—the choir and organ being in full view of the congregation. The gallery will accommodate about three hundred persons. It is semi-circular in form, and the centre extends back over the vestibule. There are no side galleries, and the arrangement is such as to cover but a small portion of the main audience room.