

American Presbyterian.

THURSDAY, JANUARY 7, 1869.

REV. JOHN W. NEARS, D. D., Editor. No. 1334 Chestnut Street, Philadelphia.

THE EDITORIAL COMMITTEE.

- Rev. Z. M. Humphrey, D. D., Pastor of Calvary Church. Rev. Herrick Johnson, D. D., Pastor of the First Church. Rev. Daniel March, D. D., Pastor of Clinton St. Church. Rev. Peter Stryker, D. D., Pastor of N. Broad St. Church. Rev. George F. Wiswell, D. D., Pastor of Green Hill Church. Rev. E. E. Adams, D. D., Prof. in Lincoln University.

Rev. Samuel W. Duffield, Special Correspondent. Mr. Robert E. Thompson will continue to act as Editor of the News Department.

Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

Letter from W. Africa, A. M. Stewart's Letter, XXVII, Inspiration, Two Parlor, Romanist Intelligence, page 2d; Editor's Table, Hydraulic Power, page 3d; Thoughts on the last Evening of 1868, (Poetry) by Jessie Glenn, The Oiled Feather, Prayer-Meeting, Chicago, Aze in the Bundle of Rods, Responsibility of Parents, The Dearest Name, Gettysburg National Monument, page 6th; Religious Intelligence, page 7th.

SUMMARY.

The Presbytery of Steuben, after approving the Assembly's Plan of Re-union, indefinitely postponed by a unanimous vote, the Wheeling O. S. Synod's proposal of Re-union on the "Standards Pure and Simple." The Presbytery of Ontario votes in favour of Re-union on the Standards, provided the Tenth Article be stricken out, as well as the Explanatory clause in the First. Niagara approves the basis and votes to authorize the Assembly next May to unite on "the Standards."

De Plessence does not hesitate to attribute the great advance in public sentiment on religious liberty in Spain to the martyr-sufferings of Matamoros and other Evangelical Christians in recent times. Mexico is open in every direction to Evangelical effort.

Recent explorations in the interior of China reveal numerous Roman Catholic missions and hundreds of thousands of converts to that faith.

The Southern pro-rebel students at Princeton are already in open conflict with President McCosh in regard to admitting colored students to the privileges of the College.

The Mission Presbyterian church at Kolapoor, India, Rev. B. G. Wilder, pastor, has twenty members. The field is large and open, and there is great need of help.

Hopewell church, Tennessee, the edifice of which was recently destroyed by an incendiary, is asking for help in rebuilding.

The Jews are again agitating the question of observing the first day of the week as the Sabbath.

The Jansenists, who still abide to the number of six thousand, intend to carry their appeal announced 150 years ago, to the coming Ecumenical Council at Rome.

Twenty-four persons were received by the First church, Philadelphia, Dec. 20.

The Supreme Court of Illinois, in the case of a majority transferring an O. S. Church to the N. S., has decided, in conformity with the decision of the Circuit Court, which had been appealed from by the O. S. minority, that the transfer was legal, on the ground that it was not perverting the church property to the teaching of new doctrine, but connecting itself with another branch of substantially the same Church.

The Maconochie case of England, a prosecution for Ritualist practices in the Church, now near a year in court, has been decided adversely to the Ritualists.

Sixty persons—half by profession and half by letter—have been added to the S. W. Church, Rev. John McLeod pastor, during the year.

Rev. Wm. H. Smith alone, of two ministers reported in our columns as exchanging our own for the Southern P. Church, is named in our minutes.

The church in E. St. Louis has a building nearly completed, valued at ten or twelve thousand dollars. The church at Howell, Mich., have completed a very fine parsonage.

In Chicago, a Church Extension League is said to be forming among our churches.

Forty-three persons were received by the Fourth U. P. church, Pittsburgh, Dec. 20th.

There is a cry of poor receipts from the Mission Boards. The O. S. receipts in seven months, fall off \$40,000 as compared with 1867. The U. P.'s have received in six months but \$13,000, and require three times the amount. The American Board have received at the rate of less than one-half of their expenditures in the last three months.

Eighteen missionaries have recently left for the fields of the American Board. 5 calls accepted, 3 installations, 4 resignations, one U. P. minister received, J. S. MacConnell; 2 churches organized in Minnesota; four revivals, one at Cedron, O., with 52 accessions, one at Sumner, Mich., with 18, one at Mulford, Del.

ACKNOWLEDGEMENT. We have received from Miss Rachel Wetherill, for Kolapoor Mission, \$125.

DR. MARCH'S NEW BOOK, "Night Scenes," in cloth, is sold at \$3.75 and not at \$3.50.

We have received the first number of the Chronicle and Advertiser, issued in Manayunk, and edited by James Milligan. It is a handsome sheet and promise well for the future. We wish it all success.

Mayor Fox's inaugural address on New Year's morning, has much of the "new broom" in it. He promises unwearied diligence, strict economy and retrenchment, judicious expenditure of taxes, clean streets, and peaceful co-operation with the Republican Councils. He says: Strict obedience to orders, rigid sobriety, a

polite and courteous deportment, and unremitting vigilance in the discharge of duty, shall be required by me from every one holding police appointment. If any officer fail in either of these requirements he will immediately give place to a better man. The peace of the city shall be preserved; and, as far as in me lies, every citizen shall be made to feel that he is living in a community where life and property are secure.

The appointments so far made by the Mayor justify the high expectations raised by this speech. Competent Republicans are retained in two offices, and the Democrats chosen for others are notably not party hacks. This line of policy is said to have produced the deepest dissatisfaction in the ranks of the professional partisans. We are sure that it will rally to his support all right-thinking men, and, if persisted in, will insure his re-election by the united efforts of reformers of all parties by a majority of which there can be no question.

THE FIRST R. P. CHURCH of this city had a quiet congregational meeting on Monday evening. The only break in the usual routine of business was on the presentation of a letter from the pastor—Dr. Wylie—in which, after thanking his people for their many kindnesses, and assuring them that he like Paul had "sought not yours but you," he expressed his perfect willingness to acquiesce in any reduction of his salary (\$3,500) that might be thought necessary in consequence of the reduction of their numbers by the secession of a part of the membership. The letter was read in the midst of a profound silence, but it was with no ordinary expressions of feeling that a resolution was unanimously passed declaring that no such reduction was called for. We give these facts publicity and ask our New York exchanges to do the same, because unworthy reports have been widely circulated in both cities, by some who ought to have known better, to the effect that the recent present of \$1,500 to Dr. Wylie was only a method taken to cke out the salary justly due him, but which the congregation (it was falsely said) were unable to pay him without some special effort of that kind.

ANOTHER MINISTER CHAIRMEN.—The custom seems likely to become epidemic. The last case heard of is that of the Marple pastor, Rev. B. B. Hotchkiss. The thing was gotten up at a Fair under the auspices of the Methodist Episcopal Church in Media, and brought as a surprise upon Mr. H. in the midst of a gathering at his parsonage for a general donation visit, on the evening of the 23d ult. The chair (valued at \$30.) was accompanied by the pastor and certain members of the Media M. E. congregation, bearing a note of cordial greeting from Dr. Joseph Parrish, Chairman of the Managers of the Fair. The visit of the evening paid by Mr. H.'s own people, was numerically, socially and financially good, delightful to himself and family, and a time of general pleasure to all present.

AN INSIDE VIEW OF ROMANISM.—Among those who left the Church of England with Dr. (now Archbishop) Manning in 1845, was Rev. Edmund S. Foulkes. He has recently published a letter addressed to Dr. Manning, in which he gives the result of his observation and study since joining the Roman communion, and criticises freely the Roman position. He says that people who have become Roman Catholics in England of late years have deteriorated as a body, and have notoriously descended to a lower level of Christianity. He infers from this that sacramental grace is equally derivable from the same ordinances in both communions. His perfect ideal of the Christian family is still an English parsonage and its surroundings. He describes the apathy he found in Spain, and alludes plainly to the immorality of the priesthood there. He says he feels he could die equally well in the one Church or the other, and that as he was ordained "priest" in the Church of England, he believes himself to be a priest still. He would have no profession of faith required from any seeking to be admitted to communion in any Church, but the Nicene creed.

THE WATER STREET MOVEMENT.—We are glad to learn from a New York correspondent of an exchange that the fire that was lit in John Allens dance-house has not died out. He says: Divested of every sensational element, the Water street movement is very encouraging. Daily meetings are held at the hour of noon, which are very well attended, and an evening meeting is held, which is very crowded. But, better than all, there is a very quiet religious movement in this locality. It is no uncommon thing for four or five persons to rise daily for prayers. Men and women from the lowest walks in life, from the most abandoned classes, who were generally regarded as hopeless, are found earnestly seeking the Saviour. The building occupied by the mission is used as a temporary refuge for such as have no home, or who desire a new life. It is under the charge of a very efficient Christian woman, who, with her husband, is doing a great work among the lost. There are more signs of a revival in Water Street than there are in Fifth Avenue.

The Methodist of New York is rapidly winning a foremost rank among our national religious newspapers. We have had the pleasure recently of making large drafts in its columns, and especially from its valuable German correspondence, and think it justly due to it to say that few papers are more readable, original and spirited. It has "fought a good fight" on the lay delegation issue, but although on the point of a glorious triumph, we trust that it is far from having "finished its course."

ORANGEISM.—Our time-serving politicians pat Fenianism on the back for the sake of political support, and thereby help to keep a sister nation in turmoil. How will they like it if John Bull invests a few hundred thousand dollars in rousing and organizing the Orange sentiment among our Irish Protestant population, and thereby converts our own cities into scenes of such disorder as characterized Philadelphia in 1845? The following item from The Presbyterian Witness of Halifax, N. S., shows that, without any English influence, it is not unlikely:

Orangeism is extending in the United States as the natural result of the grasping policy of the Church of Rome there. The N. Y. Observer recently referred with approbation to the efforts made by the brotherhood. Irish Protestants are generally the leaders in the movement. Harry Caldwell, Esq., "Provincial Grand Master," visited the Central Association of Orangemen of New York this Autumn, and was very kindly received by them. They presented him with an Address expressive of their feelings of good will and brotherhood, to which he made a suitable reply.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society, now in the occupancy of some of the most important missionary fields in the world, comes before the people of our denomination with this cordial and emphatic endorsement by our General Assembly of 1868:

"WHEREAS, The effort to extend the knowledge of the pure Gospel in Roman Catholic countries, is justly to be regarded as a vitally important branch of the cause of Foreign Missions; therefore,

"Resolved, 1. That this Assembly earnestly commends to its Presbyteries the work of the AMERICAN AND FOREIGN CHRISTIAN UNION, and urges that effort be made to secure for this agency its appropriate share in the contributions of the churches.

"Resolved, 2. That the collections for this object be included in the Sessional Reports to Presbyteries, in combination with the amount contributed to the American Board of Foreign Missions."

This action sets the UNION before us as one of the distinct and regular objects of our church benevolence. Provision is made that all the contributions of our Churches toward it shall be credited on our Sessional Reports, and so represented in the sum total of our collections for Foreign Missions. It was evidently the interest of the Assembly that a place should be assigned to it in our schedules for systematic benevolence, along with the other causes there represented— all noble and of immeasurable importance in the great work for the world's salvation committed to the Church. There are reasons for this action of the Assembly.

1. It completes the wholeness of the enterprise. It fills a gap which the late political changes in the world have made a wide and fearful one. We had, along with other Churches of the evangelical faith, accepted the charge of the heathen world, and from us the word of the Lord was sounding out where men had for generations bowed only to stocks and stones. In our Home Missions, we had consecrated ourselves to the work of seeking and saving the lost of our own land. But in all the wide territories where, under the falsely assumed name of Christianity the Man of Sin held men, by millions, back from direct access to Christ for pardon; we, as a Church, were doing nothing. Contributions from our people, few and sporadic, fell into the treasury of the UNION, but as a Church we lost knowledge of the fact that there is an Italy, a Hungary, an Austria, a Tyrol, a Romish Germany, a France, a Spain, a Portugal, and a Spanish America. It was time, and more than time, that these great blanks in our map of the land to be possessed, should be filled. Adding to our other enterprises, a participation in the work of the UNION, we practically accept the world as our field.

2. The Assembly has, by this action, laid before us a Foreign work which bears a most vital relation to the religion of the countries of the evangelical faith, especially our own. In sending the Gospel to idolaters in India or Africa, the chief thought and hope of our heart is that it may save their souls. They are all dark now, and going into the eternal darkness; and we justly feel that no sympathy for them can be too deep, and no sacrifice for their redemption too great. But there is no immediate impending of the alternative between the triumph of Christianity over paganism, or that of paganism over Christianity. The Buddhist or the Hindu does not come at us with fingers outstretched to grasp our own throat, so that we must, in self-defence, aim at his conversion. But in the spiritual strife with Romanism, and especially with the Jesuitical arm of the system, the alternative is little short of victory or death. The countries of the evangelical faith, such as our own and Great Britain, became its mission fields long before Romish Europe or America became ours. The inroads which it is making on the purity of the Christianity of both the countries named, are the boast of its papers and palps, and not all empty boasts, either. We must meet missions with missions, money with money, perversions with conversions; the Dreviary with the Bible, and the altar with the prayer to God to save those who would destroy us.

Other reasons in support of the action of the Assembly await a subsequent article.

Rev. H. H. Jessup, D. D., and his wife have gone back to Beirut, Syria, taking two unmarried ladies (Misses Carruth and Everett), to that station.

FROM OUR ROCHESTER CORRESPONDENT. MINISTERS' MEETING, BUFFALO.

Being in Buffalo on a recent Monday evening, we were highly gratified in attending the Ministers' meeting. It is held every week, commencing on Monday afternoon at five o'clock, and closing at eight. The programme includes tea at six o'clock, and so the meeting is not stowed away in some dingy Lecture Room, or Secretary's office, but is convened in the parlors at the houses of the brethren in rotation.

It is not "confined and confined" to any one denomination, but embraces Baptists, Methodists, Presbyterians of all sorts, and others, for aught we know; and yet we are assured that the meetings are delightful and harmonious, and have been so for years past. The Baptists are surprised to see how much like themselves the Presbyterians are, after all; and the Methodists have failed to find the hoofs and horns they had supposed to belong to Calvinism. All questions are freely and kindly discussed, especially those of a practical bearing; views are harmonized; plans devised for moving animatedly against the wickedness of this world. The ministers thus act more efficiently, acting together, to maintain the sanctity of the Sabbath, to promote the cause of temperance and general morality. They counsel and fortify each other in their plans for greatest usefulness.

Among the exercises of the meeting is the occasional reading of a sermon by one of the number for general criticism. We heard such a sermon read by Rev. Mr. Calkins, of the North church, which evinced great originality and beauty in plan and illustration, together with faithfulness and practicalness in the presentation of Evangelical truth. The sermon was also admirably read by the writer, and was received with marked approbation by those who heard it.

MISSIONARY SOCIETY.

In connection with the Sunday-school of the First church of Buffalo, a vigorous Missionary Society is now in the fourth year of its efficient operations. Its object is quite comprehensive, in the missionary line, covering home missions, city missions, and foreign missions. It was pleasant to see how much interest even the young children manifested in its operations, how regularly they were bringing their contributions, and how large a sum they were thus easily raising every year, sending light and life to the lowly in their own city, to the destitute in the wide west, and to the more dark and desolate heathen lands of the distant east. Their sympathies and their efforts are not narrowed down to any one object, but go forth to all lands, expansive as the benevolence which tasted death for every man. Why is not this the true policy in the spiritual education of the children from Sabbath schools?

DR. SQUIER'S LAST BOOK.

We have read it, by easy stages, and worked hard at it, if we may indulge the contradiction. It is not easy reading; although written by a very good man, all in the interests of truth and religion. In the reading we were reminded of our early lessons in geometry. We had to study each proposition by itself. Some we did not understand; some we doubted; and others, when we did get hold of them, were clear great nuggets of golden truth. Dr. Squier's style is peculiar, sometimes obscure, always abstruse. But he was a great thinker, and a devout lover of the truth. No one can doubt the general soundness of his views, and the goodness of his heart. The book is his farewell legacy to the truth. It is published by his dying request, well edited by Prof. James R. Boyd, and handsomely published by E. Darrow, of this city. The friends and admirers of the late Dr. Squier, who was so long identified with the interests of the church and of education in Western New York, will all wish to have it.

BY WHAT AUTHORITY?

We hear that a man calling himself Rev. Arthur Bogdan is getting access to pulpits, collecting money "for the suffering and persecuted Christians of Turkey." We have been asked who he is, and by what authority he is acting. We have made inquiry in various directions, and do not ourselves get information which is entirely satisfactory. We understand he calls himself, by a singular confusion of Geography, a "Nestorian from European Turkey."

We have had other messengers from the East collecting money, which did not always reach its destination. Due caution is necessary in such cases; and even the quasi endorsement of respectable names is not always satisfactory, when it is remembered how easily such endorsements are sometimes obtained, and how little they are intended to mean.

PERSONAL.

We learn from the Utica Herald that Rev. B. F. Willoughby, of Augusta, has received a call to the Presbyterian church of Sauquoit. He has tendered his resignation of the pastorate of the Presbyterian church of Augusta, with a view to accepting the call, and so one church in Utica presbytery is deprived of an able and valuable pastor to supply another.

The Thanksgiving sermon of Rev. H. P. V. Bogus, of Potsdam, is published in full in the Courier and Freeman of the place, filling four and a half columns of that large sheet. The sermon is a rapid and well-written review of the prominent events of the past year, at home and abroad, in which the writer finds much cause for thanksgiving, especially in the remarkable progress made by civil and religious liberty in England, Austria, Italy and Spain, and in the auspicious results of our autumn elections. The sermon is sketchy, racy, radical, and readable. It presents a very hopeful view of the future of our race, and must, we judge, have given great satisfaction to those who read it.

"The Hand of God in American History," is the title of a sermon preached on Thanksgiving by Rev. Geo. D. Baker, of Oneida, and neatly published in pamphlet form by his admiring people. The text suggests the drift of the discourse. "This people have I formed for myself; they shall show forth my praise." Three good points are made, and well illustrated by varied historical references; God prepared this land for this people; He also prepared the people for the land; and the same hand is still on the helm, guiding the ship of state whither He will. The discourse does not fear to call things by their right names. It speaks well for the young preacher and for his attached people, that such sentiments should be requested for publication. Rochester, January 2, 1869. GENESSEE.

News of Our Churches.

Ministerial.

Rev. Jas. S. Dennis has gone to his field of labor in Syria. (The A. B. C. F. M. have also sent out since the meeting at Norwich, Rev. H. M. Bridgman and family to South Africa; Rev. Messrs. Page and Pond with their wives, and Misses Clark and Bliss to Turkey; Dr. H. K. Polman and wife and Miss Hartley to Madura; Rev. W. G. De Reimer and wife and Miss Webster to Ceylon, Miss Payson to China, and Miss Bingham to the Sandwich Islands.)

Rev. Chester Holcombe and his wife sail for China this month.

Rev. James A. Little, of New York city, has declined a call to the church of Bath, Steuben county; as also an urgent call to return to his first pastoral charge, the Reformed church of Canastota, N. Y.

Rev. Jas. D. Wilson bade a cheerful farewell to his old flock, the Spring St. church of New York, Dec. 27, and Dr. Hatfield preached in the afternoon, giving an interesting history of this honored and oldest of churches in our connection, and declaring its pulpit vacant.

Mr. D. K. Hindman has been licensed by the North Missouri Presbytery, and is laboring in the vicinity of Benbow, Mo.

Rev. Luman A. Aldrich, late pastor of the Sixth Presbyterian church in Cincinnati, was installed pastor of the Olivet Presbyterian church in Indianapolis, on the evening of Dec. 29th, by the Presbytery of Indianapolis. The exercises were as follows: Reading of the Scriptures by Rev. J. B. Brandt, the former minister. Sermon by Rev. E. P. Ingersoll, of the Plymouth Congregational Church, Indianapolis, from John xviii. 38, "What is truth?" Constitutional questions by the Moderator, Rev. H. Bushall, Jr.; Charge to the pastor by Rev. Robert Sloss, of the Third (O. S.) Presbyterian church, Indianapolis; Charge to the people by Rev. H. A. Edson, of the Second Presbyterian church, Indianapolis; Benediction by the pastor.

The services were interesting to a large congregation, and were well sustained to the end. The Olivet church is a new enterprise in the Southern part of the city, begun under the auspices of the Second church. This is the first installation over the church, and Mr. Aldrich begins his pastorate under flattering prospects.

Rev. B. B. Willoughby, for some years pastor of the congregation at Augusta, N. Y., has accepted a call to the Presbyterian church in Sauquoit, subject to the decision of Presbytery. Our informant says Mr. W. has tendered his resignation, much to the regret of his congregation, who have come to appreciate him as one of the ablest and most earnest preachers in the Presbytery of Utica, and a pastor conscientiously faithful in all the duties of his office.

H. N. M. Rev. J. C. Ewing, of Winterset, one of our oldest ministers in Iowa, and one whose name has been long identified with the proceedings of our Church in this part of the State, has recently gone to his rest. Rev. Thompson Bird, whose name has been identified with Presbyterianism ever since we had a church in Iowa, has been laid aside from his work by paralysis for two years past. He yet survives, although gradually failing. He lies very low at his residence in this city, and his departure to the better land may be expected very soon. Thus God is thinning the ranks of the ministry, and our prayer is "Lord send forth laborers into the harvest. A more particular account of Bro. Ewing's life and death will, doubtless, be prepared for the press soon. H. H. K.

Des Moines, Jan. 2d, 1869.

Churches.

Milford, Del.—The pastor, Rev. R. A. Malley writes: At our communion, Jan. 3d, 1869, we received twenty-seven on profession and three by letter—eight were baptized. From one family four (all the children) were standing side by side to confess Christ, the parents being members of long standing. Among those baptized were a mother, son, and daughter—the husband came last communion, and so now the family is complete. From another family three came together—all the others having years ago taken Christ as their Saviour. From a number of families came one, in which before there was not a single Christian. Great rejoicing is there in our little church, and we hope the end is not yet.

West Dresden, N. Y.—This little church have been for the past four months rebuilding their house of worship, and it was dedicated Dec. 24th, with a sermon by Dr. Wood of Genewa. The remnant of the debt, \$1,200, was raised on the day of dedication.

Stephentown, N. Y.—This little church, which has been self-sustaining for two years past, had its house of worship burnt to the ground on the morning of Dec. 24. They had recently been expending money in the purchase of an organ and new church furniture, papering, frescoing, &c., and were hoping that the recent increase of their numbers would continue, as the town was growing and likely to keep so. This misfortune is a sore trial to them.

Cleveland.—The Euclid St. church, which was recently repaired and completed, supports a large cross on the top of its stately steeple.

Cincinnati.—Poplar St. church, having been refloored, repainted, recarpeted, re-seated, and cushioned, was reopened Jan. 3d. The seats have always been free and will continue to be so.

Church Courts.

From Washington, D. C.—At a special meeting of the Presbytery of the District of Columbia, held in the Assembly's church, Washington city, on the 22d ult., the Rev. William Hart was received from the Presbytery of Catskill, N. Y., and a committee appointed for his installation as pastor of the above church. Also Rev. J. Sella Martin was received from the Third Presbytery of New York; and on Sabbath evening, Dec. 27th, was regularly installed pastor of the Fifteenth street church of this city. Rev. Dr. Sunderland preached the sermon, and, in the absence of the Moderator, presided, and proposed the Constitutional Questions. Rev. J. N. Coombs delivered the charge to the pastor, Rev. William Hart the charge to the people. This church sets their brethren an example that some of them need not blush to follow! Mr. Martin is called on a salary of \$2,000 per annum. G. H. Swan, Stated Clerk. At a late meeting of the Presbytery of Niagara,