THE AMERICAN PRESBYTERIAN, THURSDAY, APRIL 15, 1869.

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THURSDAY, APRIL 15, 1869.

American Presbyterian.

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

THE EDITORIAL COMMITTEE.

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Church.

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Rev. Peter Stryker, D.D., Pastor of N. Broad St. Church.

Rev. George F. Wiswell, D.D., Pastor of Green Hill Church.

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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.

tor Florida and the Floridians, 111., Li-braries for Mining Toions, Our Theatrical Amusements, Editor's Table, page 2nd; Literary Intelligence, American and Foreign, page 3d; Dies Iræ, (poetry,) by Samuel W. Duffield, The Bar or the Pulpit, Woman's Mission to India, Little Goosey, (poetry,) Never in Sunday School, Measuring Earthquakes, Supposed Traces of Man, Items, page 6th; Religious In-telligence; Reformed, Congregational, Episco-pal, Baptist, Methodist, Lutheran, Romanist, page 7th.

A transposition of numerals by your types, in your issue of April 8th, does the faithful ladies of Camden, N. J., an injustice. Under " Churches," " The Church at Camden, N. Y.," sentence, "The ladies have furnished the house, &c.," "\$367" should read \$637. Please correct next week. Yours, &c., E. N. MANLEY, Pastor.

BOOKS RECENTLY PUBLISHED.

Littell's Living Age, 4th series. Jan .- Mar., 1869

Fishing in American Waters. G. C. Smith. Harpers. Illustrated.

Hotchkin's Upward. Pres. Pub. Committee. A Tennessean in Persia. Illustrated. Pub. Committee.

W. H. H. Murray's Life in the Wilderness. Illustrated. Fields & Osgood.

Cassell, Petter & Galpin, N.Y.

Sunday Magazine for April. Routledge, New York.

American Presbyterian Review, April. Scribner & Co.

Princeton Review, April. Scribner & Co.

-The amended Excise Law has been recommitted in the New York Legislature. The pressure of the aroused public opinion of the State will probably prevent any serious modification such as contemplated in the free lager beer clause.

- A spirited Church Temperance meeting in the Lecture Room of N. Broad church on Thursday evening last. A number of brief, stirring addresses were made, and one of the "run" the meeting at his own expense, and provide speakers for a year.-The meeting in the Western Church has greatly increased in interest and numbers, the lecture-room being well filled. Thirty signers to the pledge were obtained in a single evening.

Zion's Herald, the Boston M. E. paper, and one of the ablest that reaches us from any quarter, has a leader last week on "Rome's Testimony to Rome's downfall." These words, it says, were employed on placards, etc., 15 years ago, in the capital of Ireland, by Orangemen exulting over the announcement made by a returned Catholic agent from America, that at least a million Irish Catholics were lost to "the Church" in this country. Having quoted similar testimony from other high sources, the Herald

continues : "Within the past few weeks, still more of this testimony is forthcoming. An article in The Universe, which claims to be the oldest Catholic

paper in the United States, written in the most startling and eloquent language, tries to wake up this recreant Church to a just view of her sinking condition. The writer of this article declares, that 'the Church in America has in truth a sad history;' he calls her 'a section torn from the bleeding side of Ireland;' asserts that her annual increase does not amount to twenty thousand; that this increase is wholly by immigration. 'Nothing but immigrants,' while the children of those immigrants, two hundred thousand, the best Catholic blood in the world, are, every year, lost to the Church. That to boast of the erection of grand cathedrals under such circumstances, is almost sacrilegious. ' To save the youthful flock from the ravages of the wolves, would be more acceptable to God than the building of splendid Gothic or Corinthian temples. For these architectural piles the blood of Calvary was not shed, but for souls, and the souls most tenderly loved were the orphans the Church so cruelly neglected.'... Father Hecker has figured it all out, and declares that it is just as inevitable as the laws of mathematics, we shall all be Roman Catholics by the year 1890. Will the Reverend Father try his hand again at arithmetic, and have the goodness to tell us how

hundred thousand shildren are every year transferred to the Protestant Church?" The Western Christian Advocate, Cincinnati, closes an article on the Scriptural argument for the Separate Existence of the Soul after Death, in the following terms, which, we think, well represent the general sentiment of Christendom

long it will take to wipe Romanism from these

United States, when immigration ceases, and two

"To be 'present with the Lord' is something more than to lose connection with earth. Paul looked upon it as desirable; yea, as far better than to live in the flesh; 'For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.' It can mean nothing less than conscious communion with Christ. Whether when the self-hood departs from Illustrated Travels. Quarto. Richly Illustrated the body that finds prepared for it a special vehicle in which to live, or whether the soul itself forms a spiritual vestment for the conscious self and divine life that reside within it, or whether for the time being the soul, including all the qualities and characteristics of the spi ritual nature, remains 'unclothed' till the period of the resurrection of the dead, we may not posi tively affirm; but that the departed saint lives with Christ, where Christ is, and in joyful fellowship with Him is the plain teaching of this passage, and of the whole tenor of the apostolic writings: 'Wherefore we labor, that, whether present or absent, we may be accepted of Him.""

> Great injustice, we think, is done to the Baptist denomination, by one of their own leading speaking of it as no threat, but as organs, the Examiner and Chronicle. It says:

in the last number of the American Presbyterian, is a fair presentation of the feelings and views of the New School churches of this part of the and female, have gone out as Foreign Mission-Pittsburg Circular is well nigh infinitesimal."

A correspondent of the New York Observer, called by the editor "our old friend," argues against the prevailing passion for Visible Union as a phase of Ritualism. He says :

"The notion that visible organic union is either essential to the Church militant, or is perfectly obtainable or possible in this world, is the proton pseudos of the ritualism of the great apostacy. To assume that separate organizations, occasioned by diversities of opinions, not involving apostacy, are schisms, and therefore sinful. is to yield to Rome the entire argument. And yet this is the fippant assumption of some of our brethren. Division is schism, schism is sin; therefore all division should cease. For the very reverse of this is true. Unity may prove schism, if it is attained at the sacrifice of essential truth; for it cuts off the whole body, thus united, from Christ, the living Head. Union in the truth is unity, union in essential error is schism.

"The idea that Church unity depends upon visible organic union to one man at Rome, or to three hundred at New York, or St. Louis, and not upon union with the living Head in heaven, is the monster error of the Roman Antichrist.

"It is not the Protestant doctrine. It is the error that stands at the very head of that vast system of RITUALISM, against which the Observer so ably and constantly protests. VISI-BILITY-VISIBILITY-the OUTWARD and the FORMAL. For this the spirit of the times clamors. Give us a visible organic Church unity -visible forms. Let us have something palpable-something that appeals to the senses! For, getting that 'the kingdom of God cometh not with observation, as its King hath said, we seem to think that all that the Church needs is visible unity, and the world will be convinced and converted."

The N. W. Physbyterian thinks the declaration of our Reunion Committee upon doctrinal liberty, is about as serious a matter outside as if it were inside the actual Basis. It says :

"The real question therefore now put before the Church by the New School committee is, whether the principle of the rejected Gurley clause shall rule in the united Church, and whether we are to have a union vitiated from the first, in its germ and its development by all the fatal defects and ambiguities of that article, leading to endless discords if we attempt to conform to it, and to endless criminations and recriminations if we do not."

The Presbyterium of this eity, having announced that it had no fear for the peace of the United Church, iassmuch as it did not credit the statements on which those fears rest, we called | change which has made this desert bud and blosup its own "fair warning" that if the Tenth article is repealed, many in its own branch would "immediately demand" an acknowledgment of the right of examination, and were prepared for a regular Ecclesiastical campaign through all the courts of the Church, to attain their end. Last week, in response to our inquiries, it boldly reprinted its belligerent declaration.

"A candid utterance of what we believe will inevitably follow a union inswhich this right is placed in peril." country bourbach We marvel that the Presbyterian after this can say it has no fears of strife and debate in population, we should now be rejoicing over the Reunited Church, especially because it does " not accept many of the statements on which of this Presbytery followed Mr. Finney in his these fears rest." One or the other of these speculations on sinless perfection. Churches declarations so much at variance, it must needs repudiate. A second as a second

(Old and New School) of the Church gathers in | twenty-two have died while members; one hunforce and warmth, as continued discussion reveals | dred and forty two have been dismissed; four the real unity of belief and modes of activity in stricken off the roll; one deposed, and one susthe Churches. Dr. Herrick Johnson's article, pended; and one hundred and seven of the whole number are supposed to be now living. From this Presbytery, twenty-two persons, male

State. The difference between it and the late aries; and the churches have given \$500,000 to the causes of benevolence.

THE POEM.

As part of the morning service, we also had a poem, from Rev. Charles E. Furman, one of the older members of the Presbytery; but the poem had all the vivacity and sparkle of youth. It was an admirable production, and gave, perhaps, the greater pleasure from the fact that it took most of the audience by surprise. We doubt if one in twenty of those present knew that the author ever wrote a line of poetry; but they knew it before he sat down.

The subject was The Pastor, taking the young minister from his first introduction to his flock, along through the varied experience of the pas tor's life and labors. One of the most enjoyable passages was the Donation visit, of which we give our readers a taste :---

> " The night before the time was set, The parson, in his slippers, met The tailor, tapping at his door, With what he seldom saw before, A suit, well fitted and well made 'All right,' was all the tailor said ; For some had wished the pastor 'drest,' When they should come to be his guest, And so they sent, the night before, The tailor tapping at his door. * * * * * * * * *

The ladies were preparing supper, The lower sash slipped by the upper, And in was thrown upon the floor A pig that weighed at least ten score A start, a scream, and then a laughter, That shook the house from sill to rafter;

Who did it no one seemed to care, The main thing was, the pig was there. * * * * * * * * The parson's wife would also share In the good people's kindly care. The mill'her brought a good large bonnet, No stingy pattern was there on it. There was a yard or two, or more— Old ladies know what then they wore-'Twould cover head, and face, and all; For modesty was counted small, If pretty faces could be seen, Nor veil nor bonnet for a screen. That one you might have whittled down, Both edges, trimming, and the crown, For forty years, I do avow, 'Twould be as large as bonnets now.'

These playful passages were much relished and others of a more-serious character gave equal, but more quiet, pleasure. It was a poem Another thought was the value of a single time-that would suit well at Lyceum or Lecture ly suggestion. Mrs. Cornell had no known incourses.

HISTORICAL DISCOURSE.

This was preached in the afternoon, by "Gensee." It was necessarily a pretty long document, very interesting-to the speaker, and very patiently heard, for an hour and ten minutes, by the audience. It first described something of the wilderness, as it was before this Presbytery was formed ; traced, in few words, the surprising som as the rose; and then spoke more particularly of some of the faithful laborers in this field, such as Drs. Penney, the Elder Wisner, Josiah Bissell, and many others.

But one of the most important portions of the discourse, was that relating to the glorious revivals by which this region has been so greatly blest.

The labors of Mr. Finney were particularly referred to, and highly commended. The great the Mission-school of the First Church, with the revival of 1830-31, which occurred under his preaching here at that time, embraced eight ment of a complete church organization. Mrs. hundred souls. The place then had 10,000 inhabitants; now 70,000. If the revival of this spring had equalled that, in proportion to our 5,000 recent converts, instead of five hundred. And yet, comparatively few in all the churches any part of the country. It is expected that the Statistical History, Poem and Historical Discourse will soon be published in pamphlet form. The Presbytery appointed a committee for the purpose. In the business meetings of the Presbytery, Rev. Samuel A. Freeman was received, (without examination!) from the Presbytery of Monmouth, O. S. He is supplying the church of Honeoye Falls. The Presbytery had previously adopted the Assembly's overture on Reunion. They now also express their willingness to unite on the number of members when formed; the names of "Standards pure and simple," if that be thought all the ministers, the time of their connection with the Presbytery, dismission, death, &c. It by our committee, that all proper liberty is still guaranteed to us.

extensive repairs in their house of worship the coming season. Last year they gave to every one of the causes of our church-they filled all the blanks; setting a good example to some churches larger and stronger.

PERSONAL.

The papers report that Dr. McIlvaine has accepted the call of the First church of this city. We believe this is premature, as his final answer is not yet received. It is hoped it may be favorable.

Rev. Dr. Crowell preached for St. Peter's last Sunday, and made a very favorable impression. It is pretty confidently hoped that he may accept this call.

President Brown, of Hamilton College, is to supply the pulpit of the Central church, in Dr. Campbell's absence, to morrow (11th), and the Sabbath following. Prof. Upson is then to preach for one Sabbath, the last of this month; after which the pastor is expected in his place again. GENESEE.

Rochester, April 10, 1869.

Eity Bulletin.

THE MEMORIAL TABLET TO MRS. CORNELL.

On Thursday evening, April 8th, a special service was held in Wharton St. church, upon erecting a tablet in the vestibule wall of the church, in memory of Mrs. Mary Cornell, through whose liberality the means for erecting the church-building were provided. The tablet is a thick and very handsome block of marble, about three by four feet, inserted in the partition wall of the vestibule, above the first landing.

The services commenced with singing by the admirable choir of Clinton St. church, who with the organist, Mr. Mitchell, had kindly volunteered for the occasion. The Scriptures were read by the pastor, Rev. J. Garland Hamner, and prayer was offered by Rev. A. J. Snyder of Wilmington. After a few introductory remarks by the pastor, Rev. Albert Barnes of the First Church, with which Mrs. Cornell was connected, made an address. He commenced by referring to and illustrating the difference between occasional acts of beneficence, and the establishment of permanent sources of good which were like fountains or streams of water, like medicinal springs that flow on, and for aught we know, will continue to flow without exhaustion. ly suggestion. Mrs. Cornell had no known intention as long as she lived, to employ her property in this way; she was favorably struck with the suggestion of her chosen advisers, to make this disposition of it. Mr. Barnes then proceeded to give a history of Mrs. Cornell, who was born in Germany. Her husband was a seafaring man, who died soon after the marriage, leaving her a small property with no children. For forty years a widow, by pains taking and economy, carried to great length, she gradually increased her property; investing it from time to time in real estate. She had an adopted daughter, who married, against her wishes, a medical student, and going South, died there. Whether she leftany child or not, was not clearly known, and Mrs. Cornell concluded to bequeath her whole property, which at her death consisted of five or six pretty good houses, to the purpose of building a church, primarily to accommodate the Mission-school of the First Church, with the Cornell although at different times mak

- Rev. R. H. Allen of Pine street church. preached a sormon in March, on "Heavenly Recognition," a subject of the tenderest interest to multitudes. By request, the sermon was repeated to a densely crowded house on Sunday evening, April 4th, and the Inquirer of Thursday gives the sermon entire. It is compact, well reasoned, and strongly fortified by arguments from ancient literature, from the inherent probabilities of the case, and from the Scriptures.

- A similar subject formed the theme of one of Dr. Herrick Johnson's most acceptable discourses, on the same Sabbath evening, at the First younger members have transferred to the Good Church, the subject being "The Better Country." The impression made by the discourse was most delightful, and was deepened by the great appropriateness and beauty of the services of the choir. There was a full house.

-Clinton St. Church received five persons on profession, and two by examination on Sabbath, April 4th. In the evening, Dr. March commenced his series of sermons on "Bible Lessons from the Book of Nature." Subject: God's Treasures of the Winds. The discourse was marked by the descriptive power and wise adap. tation of nature to spiritual ends, which distinguish this class of the preacher's efforts. The subject last Sabbath evening, was "God's Bow in the Cloud."

- The free pew system is in operation in the P. E. church of the Intercessor, on Spring Garden St., near Broad, but with some restrictions as we suppose from the following advertisement : "Families desiring free pews may have them assigned from those not already occupied." The rector was to preach, last Sabbath morning, on the Scriptural Method of Supporting the Gospel.

Wilmington, Del.-The new [West Presbyterian] church in this city displayed their cour-, age and intimated what kind of man they want age and intimated what kind of man they want for their enterprise by calling Rev. Geo. F. Wis-well, D.D., of Green Hill church in this city to the world not bury them alive in this Christian the pulpit. We are "right sorry" there are not two Dr. Wiswells, as we think they need just the all good people remember the brother in his sore man thas he is; but Green Hill church is in precisely the same situation, and Dr. Wiswell has declined, the call. We sincerely hope the West church will soon be supplied and the important enterprize move vigorously forward.

"If we mistake not, the Baptists have a lesson to learn from the other branches of the most acceptable speakers, Mr. Briggs, showed the practical character of his zeal, by offering to ance of a frank and manly avoid of our denominational belief on all suitable occasions."

It is the opinion of many that our immersionist brethren, like other exclusives, have never suffered from modesty in this respect, and are tolerably good teachers of the lesson they are here urged to learn. All, however, will agree with the following sentences, in the same article:

"The young people in our churches will find or make a place where they may develop their social natures, if we do not anticipate them by providing for this want. If they find scope for all the legitimate promptings of their minds and hearts in connection with the Church, they will be grappled to the Church with hooks of steel. If they go elsewhere for intellectual culture, or innocent recreation, their affection will be fixed elsewhere. We have in mind, as we write, a Church which is suffering because scores of its Templars the interest which they should feel in the Church. Is it because they feel any very special interest in the cause of temperance ? No. This is a mere pretext for their coming together to develop their intellectual and social natures; and the Church suffers justly, to our mind, for not having made such provision for the wants of its young people as should have precluded the depletion of its prayer-meetings and missionschools to swell the ranks of an organization which it is compelled to regard as a dangerous rival."

The following, from the Christian Herald's correspondence, is "a good thing." The writer is speaking of a great revival in Jackson, Michiof the churches. He says:

"In the other churches in Jackson the young converts say they are just beginning to live. But in the Baptist Church they all die as fast as converted. I have not had time to go and witness this strange result, but have information, from a source which cannot be doubted. The pastor of the church, a very excellent brother, full of love and good works, who must be almost crushed under this appalling affliction, told me a land, when their help is so much needed. Let affliction.

A Harrisburg correspondent, "R," writes to the Pittsburg Banner, as follows:

FROM OUR ROCHESTER COBRESPONDENT. THE SEMI-CENTENNIAL.

According to notice previously given, we had our semi-centennial celebration of the Presbytery of Rochester, on Wednesday of this week. In the morning Louis Chapin, Esq., of this city, gave the Statistical History of the body.

It gives the organization of each church, its number of members when formed; the names of cost much hard work to get these statistics together, and they make a paper of inestimable value for future reference. We know very few men who have the patience or the ability to prepare such a document, and Mr. Chapin is one of that select few. He deserves the thanks of the entire church for such a service.

The Presbytery, when organized, embraced nine churches, and six of them are still connected

with it. In all, forty churches have belonged to it, the present number being eighteen. It is probable that the nine churches, at the time of the organization of the Presbytery, contained gan, and finds a fatal effect of the work in one about four hundred members, while the present eighteen churches embrace nearly four thousand. It is believed that the total number added to these churches is more than eleven thousand.

At its organization the Presbytery embraced six ministers and one licentiate. But two of those original members are now known to be living, Rev. Ebenezer Everett, now eighty years of age, residing at Hopewell; and Rev. John F. Baptist. He is now residing at Churchville. Another most estimable brother, who joined

the Presbytery at its first meeting, Rev. Herman Halsey, of East Wilson, is still living, and was with us in this semi-centennial, a living link between the transactions of that day and this. In all, one hundred and ninety-eight ministers and ship of the church has doubled. The congrega-"The spirit of Union between the two branches bave been the two branches bave been the spirit of Union between the two branches bave been the two branches been the two branches bave been the two branches been the two branches bave been the two branches been

The following were appointed Commissioners to the General Assembly: J. B. Shaw, D.D., Frederick Starr.

Resolutions on Temperance were also passed, deprecating, on the part of our Legislature, any modification or repeal of the Excise Law. whereby rum and ruin should flow more freely. We have quite enough of them now. They are as tollows :

Resolved 1. That we, the Presbytery of Rochester are deeply concerned in regard to the movement in our State Legislature towards impairing or paralyzing our Temperance laws. Resolved 2 That we feel bound in conscience to remonstrate against it. Resolved 3, That our action shall be sent to some member of the Legislature who will faithfully present our memorial.

AMBOY.

Our Church at Amboy, under the faithful and judicious labors of Rev. John S. Bacon, has of age, residing at Hopewell; and Rev. John F. been greatly blest. Thirty seven were added to Bliss, who preached the opening sermon, but its membership last Sabbath, as the first fruits who afterward left the Presbytery, joined the of, a powerful revival, which commenced some-Congregationalists, and subsequently became a where in mid-winter. Others are expected to come forward at the next communion,

The church has been highly prospered during all the seven years of Mr. Bacon's pastorate. They have built a good parsonage; have re-cently added \$200 to the pastor's salary; sustain a flourishing Sabbath-school, and the member-

tributions to benevolent causes, sometimes in considerable amounts, was not what would be called a liberal person, and the providence which through the instrumentality of a suggestion directed the fruits of her long life of economy to this happy result was not overlooked.

Dr. Mears congratulated the people upon the happy and very unusual occurrence that had drawn them together. They had come to show the world what estimate they put upon such acts as that of Mrs. Cornell. It was an excellent use to make of a fortune. It was not wasted or squandered in dissipation, as are so many fortunes when left to individuals, but was here in these walls and these accommodations for worship. The two hundred souls already converted in this church testified to its vast usefulness. He earnestly hoped the example would prove contagious. But if we could not build churches, this people could maintain the spiritual, imperishable temple, could themselves be witnessing tablets and living epis-tles known and read of all men. He concluded by wishing the Lord might be with them henceforth as hitherto.

After the singing of Dr. March's version of Your Mission" as a Solo, with fine effect by Mrs. Tudor, REv. HEBRICK JOHNSON, D. D. pleasantly remarked that he supposed he was on Rev. A. McA. Thorburn; Louis Chapin and the programme merely to make the family gathering complete. He referred to Ruskin's beautiful lesson from the fading leaf, that man should be known not by his resting-place when dead. but by the effects he had left where he lived. With many earnest, apt and stirring illustrations, he endeavored to quicken and encourage the people in their work, and closed with an appeal for liberal contributions in the collection about to be taken up, to meet a deficiency of \$500 in the finances.

After the collection the congregation and shoir joined in singing Mr. Duffield's noble hymn: Stand up ! Stand up for Jesus ! and the benediction was pronounced by Dr. Johnson.

Green Hill Church.

Seventy-one persons were received into the membership of this church (Rev. Geo. F. Wiswell, D.D. pastor) on last Sunday morning, fiftyone by profession and twenty by letter. This is the largest number ever received by Green Hill church, and the occasion was one of the deepest interest to the crowded assembly. The ages of those received ranged from thirteen to over sixty years, the greater number being from twenty to thirty five years and coming out of the Sabbathschool. Eighteen heads of families were in the number, which is one sixth of the entire previous membership of the church. This great in-