American Presbyterian.

THURSDAY, APRIL 29, 1869.

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

Rev. Z. M. Humphrey, D.D., Pastor of Calvary Rev. Herrick Johnson, D.D., Pastor of the First

Rev. Danl. March, D.D., Pastor of Clinton St. Church.

Rev. Peter Stryker, D.D., Pastor of N. Bros St. Church Rev. George F. Wiswell, D.D., Pastor of Green

Rev. E. E. Adams, D. D., Prof.] in Lincoln University. Rev. Samuel W. Duffield, Special Cor

respondent. 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 news from their respective fields.

How we went to Switzerland, II, by G. W. M., Our Secular Press and Murder, Temperance Items, News of our Churches, page 2nd; Editor's Table, Literary Intelligence, Musical Mention, page 3rd; I am waiting (Poetry), Tales for the family circle, Lessons on Paul, XIV., Lightning (2 articles), Color Blindness, The Aurora Borealis, page 6th; Religious World Abroad, page 7th.

In the advertisement of Hours at Home last week, the types made the proprietors offer for one new subscriber and renewal for one year (\$5) a certain premium. It should have read (\$6).

Out of fifty eight Presbyteries thus far reported, three vote for the Basis of 1868, unamended; three others do the same, but express a willingness to unite on the standards, if threefourths of the Presbyterians in both branches are agreed. One, without expressing its own preference, requests the Assembly to cease negotiations if the present plan fails; two vote for Reunion on the Standards, and seem desirous of its accomplishment at once.

The remaining forty-nine vote for the proposed amendments of our Reunion Committee. Of these, thirty-four vote for the amendments, with little or no comment; two emphasise the Committee's preamble: "It must be understood," &c.; five are willing to take "the Standards pure and simple" as an alternative; two others express a preference for "the Standards;" three will unite on any plan which the Assembly may approve as an alternative; one prefers "the Standards," re serving the right to deal with Congregational churches on the roll; another, adhering to the favors; if they should hear such conversation as Committee's amendments, agrees with the last I heard last Summer in the corridor of a hotel, Presbytery in regard to Congregational churches: another, adhering to the amendments, gives its Commissioners discretionary power.

We observe by our O. S. exchanges that the following Presbyteries of that church vote for Reunion on the Basis of our common Standards:

Central Philadelphia, Philadelphia, Chicago, Cincinnati, Huntingdon, (Pa.), Donegal (Pa.), Burlington, (N. J.), Miami, (O.), Chillicothe, (O.), Indianapolis, (Ind.), Muncie, (Ind.), New Albany, (Ind.), Ottawa, (Ill.), Palmyra, (Mo.), Upper Missouri, and S. W. Missouri; 16 in all

The following vote for Reunion on the Basis of the Assemblies as amended by our branch of the Joint Committee:

Chicago, Nashville, Cincinnati, and Allegheny City; four in all.

The following (in addition to, or instead of other action) demand that the Basis of Reunion approved by the Assemblies at their next meeting be submitted in overture to the vote of the Presbyteries:

Philadelphia Central, Philadelphia, N. Brunswick, Potomac, (D. C.,) Huntingdon, W. Lexington, Donegal, Burlington, Transylvania, Louisville and Upper Missouri; 10 in all.

In the Presbytery of New Brunswick, Ex. Chancellor Green voted with the majority in demanding resubmission by overture to the Pres. byteries. The following resolution of the Pres. bytery of Huntingdon illustrates the sort of mu. tual confidence which underlies the "Standards pure and simple " movement:

"Resolved, That the right of examination, in all cases, is inherent in the Presbyteries, and that it shall be left to their own judgment when to exercise that right. Resolved, That whilst we earnestly hope and pray that organic union may be brought about, whenever God shall open the way, yet such have been the recent develop. ments upon the subject, that we have very grave doubts whether that time has yet come.'

Utica, N. Y.—The recent revival in Dr. Fisher's church began in the Sabbath-school. More than twenty scholars arose for prayers at the first opportunity offered, and it was then thought best to inaugurate a series of children's meetings. More | is a very grave one, and the Senate ought to inthan forty children and youth of the Sabbath- quire into it, before confirming the nomination. school and Bible classes have, during this time given their hearts to Christ. Nor has this interest been confined wholly to the Sabbath-school. Commencing here, and seconded by the earnest ministrations of the pulpit, it seems gradually to have spread through the church, until the entire congregation were brought, under the influence of the Holy Spirit, and very many among the young and old were found inquiring the way of eternal life.

Aur Exchanges.

The Catholic Telegraph of Cincinnati is trying to bolster up the good repute of the convent system, and in that connection takes occasion to speak of us as follows:

"It is but this week that we read in the American Presbyterion, of Philadelphia, a most shamelessly untruthful and slanderous article on convents and convent life, the writer of which was very criminally ignorant or malicious-or

Since the days of Daniel O'Connell, no Celtic Irishman has known the difference between logic and abuse, or has taken time to consider whether his blows will not come back on his own or his party's head. The substance of the article so recklessly referred to above, is testimony given by "good Catholics," in regard to the working of their own convent system, at the late trial in England. If the Telegraph does not like it, the fault is not ours.

One of our Methodist cotemporaries summarizes the articles in the last number of the Methodist Quarterly. It says:

"Article fifth, by Jesse T. Peck, D.D., on Methodism; its Method and Mission, asks attentention to the fact that the religious faith of mankind is not, first and chiefly, a logical conviction, and that the method of Methodism accepts this fact."

The writer's conclusion is that "the method of Methodism is inspiration in distinction from logic." If our brethren mean by inspiration enthusiasm," we suppose there are few that will differ from them. But "inspiration" in theology is a technical and an important word, which should not be put to general uses.

The London correspondent of a New York secular paper gives the following account of Spurgeon, which may be considered the last word on this preacher, so much written of:

"His piety is both deep and fervent. His words take hold upon and cling to you and cannot be shaken off. He preaches only Christ, and as much as Wilberforce did or John Bunyan would. He made no middle work or compromises, but insisted on the rugged faith and pious life of the Reformers, and was as strict and exacting as John Wesley, denouncing with tremendous sareasm amusements, and especially the theatre. There can be no doubt of either his heart or his head. He is large-hearted, catholic and true, free from the bigotry which cramps many of the divisions of his school, and his influence on London, England, and the world, cannot fail to be both great and good."

The Congregationalist and Recorder got off the following on dancing some weeks ago:

"If young ladies knew what is thought of their dancing by the men who solicit their among young men preparing to participate in the dancing which was going on in the parlors; I am sure no virtuous lady would consent to dance in public, at least until the present styles are abandoned."

This, and much more which we cannot repeat, gentleman said to us some time since. He was a man who knows the world well, and has no squeamishness or prudery about these matters, in them. but takes wide and cheerful views of popular attention has been called to it by finding, in an again on his own account. He never tires of its unexpected quarter, a statement which we sup-pose to be that of an expert, and which is more many times blist the fair author for putting such pose to be that of an expert, and which is more amusement, than anything we have heard from professed moralists.

The Universalist of April 17th discusses a published sermon of Dr. Bellows on "the Unpardonable sin."

"It shows, by apt and fair quotation from this discourse, that Dr. Bellows, in three different places in the sermon, decidedly expresses the view that there is a sin against the Holy Ghost - a sin which cannot be forgiven; that in four different places, he as decidedly, lays down the opposite view-that 'In the end all may accept the conditions of salvation; that he finally plants himself on the neutral ground of saying: I do not believe the Scriptures give us decisive and direct information on this class of subects;' and that 'once more, finally, and to conclude,' he winds up by the opinion that Jesus could not have meant in the case under consideration, to devote one class to endless misery.' It says of this: 'it is such a series of affirmations and retractions, of vibrations between Universalism and Orthodoxy, as can be found nowhere in all the world, outside Unitarian literature.''

The Congregationalist, in noticing the above, says it is high time something was done, if Universalism even is getting anxious about the spiritual status of Unitarians.

The Episcopalian has gone a little into politics. Its New York correspondent writes as

"The Roman Catholic brethren we are sorry to see, are betraying much unnecessary emotion with reference to the supersedure of General Rosecrans, as our minister to Mexico, by a Mr. Nelson, of Indiana. They tell us that proceeding is the result of a puritanical intrigue, and that the new minister is of a very pronounced type of Presbyterianism. The allegation, certainly, Here in New York, the good people who believe in the Pope are so accustomed to having things. their own way that when a poor Presbyterian chances to be in favor, he is looked upon as a poacher on their domain. It is fortunate for the rest of us, however, that New York city is not the whole country, and that the City Hall in

the Park is not the Capitol at Washington." The Morning Star has a leader on "Fill up your Church." We give a few sentences:

"The injunction to fill up the church, is not designed for the minister alone. Too much is expected of him, especially in this direction. Societies stand back and look on to see whether the minister is going to fill the church. If he does, all right; if he does not, why, he is not the man for the place. 'We want a man to fill the church, and then it will be easy supporting the meeting.' To be sure, the church ought to be filled, not because it will relieve burdens, but because it will bring more under the influence of the gospel, and more good may be accomplished. But the question is, how is it to be done. Suppose the minister does it by his talents, his eccentricities or some other attraction which he may possess, will it be a healthy growth which will | from three to five dollars a week. Other expenreally increase the strength and efficiency of the church, or will it be the minister's hangers on, beauty and healthfulness of the place, the reliwho will leave the moment he dies? This is not the right way to fill the church, and it will the splendid library and observatory, the high fail of the highest utility. Christiaus, when standing of the President and Professors among called into the service of Christ, were called as successful scholars and teachers—all combine to laborers, each one bidden to work, and of course each one having something to do. They are all bound by the most solemn obligations to use all their influence in accomplishing this work, whether it be the influence of wealth, learning, position or what not, all should be consecrated to God and His cause. All these should be brought to bear so as to bring the stranger to the house of God and to retain him there.

FROM OUR ROCHESTER CORRESPONDENT. THE GROWTH OF OUR CITY.

It was never more striking than at the present time. Large and substantial business blocks are going up. New manufacturing establishments are springing into existence, furnishing employment for a rapidly increasing population. Every thing indicates the highest prosperity.

But it is pretty much the same thing all over Western New York. Syracuse, Auburn, and lengthening their cords and strengthening their stakes. More foom for business, more dwellings for the people, is the cry in all these towns. All perous. Wealth is pouring in upon our people like a flood.

Whither does it tend? Are we to be swamped by a sensuous materialism? Are we to be of March, and a Sabbath school immediately or-content with five houses here, and let go the ganized—the first thing of the kind ever known mansions" above? Are we to make haste to pe rich, and neglect the greater work given us by our Master?

We fear the pirit of benevolence is not keepng pace with the prosperity of the Church. While some Christians are nobly advancing, others whose wealth has advanced a hundred fold are giving but Ittle if any more than they gave rob their own ouls of that greater blessedness of giving than receiving. We do not fear this ma-terial presperity, if the spirit of benevolence in the church will only enlarge with it.

OUR COMMITTEE'S BOOKS.

Last week we gave the testimony of two of our pastors as to the value of the books of our Publication Committee. It was testimony voluntarily and cordially given. We should like to call another witness. We know a small boy, now seven years of age. For the last three years, by others' help, he has been a great reader. He has devoured most of the smaller publications of our Committee, and has manifested a deep interest

But his faverite is "Dutch Tiles." This has recreations. It is not to record his judgment, been read all through to him three times; and however, that we introduce this subject, but our having learned to read he has now commenced it damaging to the votaries of this most fascinating | interesting truths in such sweet words, so beautifully adapted to his capacity. He would like to commend the book most earnestly to other little boys, who want to be instructed and entertained.

HONTHLY CONCERT.

It used to be held on Monday evening, but it came to be thought more advantageous in many congregations to have it on Sunday evening. This worked well for the time. But as churches changed the afternoon preaching to Sunday evening, in many cases the monthly concert has been relinquished. Pastors have said, "We have no place or it."

And yet sone still devote one Sabbath even ng of the month to this service. The pastor and others prepare for it. It takes the place of the preaching and is made interesting and profitable. It is ofe of the best of all the meetings. If pastors and people will do this, it is well. It emergency of the work. is one of the lest forms into which to put the At this date the tree

monthly concert. But many think they can not do this. The pastor is afraid, perhaps, to trust himself to make it interesting for it is thought that the general interests of the church require the preaching. Where, then, shall we put the monthly concert? Answer-Let it take the place of the first Weekly Lecture or first weekly Prayer-Meeting of the month. This plan is adopted in many of the churches of this region with great success. It

works well, and gives satisfaction. Grant that it does not secure perfect concert in prayer. That is impossible any way. They always began this monthly concert an hour earlier in Boston than they did in Chicago, and four hours earlier in London, that being the difference in time. A good missionary meeting, as often as once a month, with stirring intelligence of missionary operations and fervent prayer for Gol's blessing on these labors, is the main thing. And no church can afford to be without these for the sake of its own spiritual prosperity. A church without a monthly concert is not in its best estate.

HAMILTON COLLEGE.

for some time but somehow escaped our special notice. It indicates nearly the usual number of students, 171-not quite so many as last year. It shows two new professorships, not yet filled. speak at once. And none need apply who are not perfectly qualified.

is offered to those who are preparing for the as a church - Congregationalist.

ministry, and who need assistance. There are fifteen scholarships, of \$1,000 each, beside a special fund of \$10,000, to be used for this purpose. What with the education societies, and these funds, no young man of high promise, who feels that Christ calls him to preach the Gospel, need despair of getting an education for such service. He need not want for friends. The college is his friend. It is also constantly add ing to these funds, and invites the best young men to use them.

Beside this, there are no less than ten prize funds, for which the best students may compete, and from which something beside honor is often realized. Board may be had in Clinton, costing ses are as reasonable as at any college. The gious and high literary character of the college, GENESEE.

Rochester, April 25, 1869.

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE SABBATH SCHOOL WORK promises to

become one of the strong agencies employed by Chilian mission speak of the prosperity of Mr. Merwin's congregation in Valparaiso, and especially of the active condition of two Sabbath more than one hundred and forty scholars. The schools are also becoming a feature of the work in Santiago, and the more recently established congregation in Talca. In Greece, Mr. Constantine, who has for several years been in the field, has, from the first, devoted himself largely to Lockport, especially, are as busy as they can be this form of effort, and now reckons hundreds of children, thoroughly taught by Divine truth the necessity of "the Spirit and the Life" as a preparation for heaven. But nowhere, at the present moment, is the interest more exciting than sorts of enterprises seem to be almost alike pros- in Spain. In Seville, where, at the latest accounts, Mr. Alouzo is nightly preaching to audiences averaging one thousand, a chapel for the use of the Union was dedicated on the seventh of March, and a Sabbath school immediately orin that nation, where so lately it would have been an offence, exposing one to the dungeon, to open the Bible to a child. Seventy scholars attended the first Sabbath, and though the next was stormy, a still greater number was present. The scholars were delighted with the instruction, and learned with facility the hymns of our American schools, such as "Happy Day" and "Come to where they had so much less. They do not give Jesus." They afterwards sung them in procession along the street, singing, as Mr. Hall writes, "as Spanish children never before sang on Spanish soil, and delighting all who saw or heard them." It may be mentioned as a circumstance of peculiar interest that Spaniards from cities hundreds of miles distant have visited this school in Seville to learn its plan and modes, and ask for instruction and singing books, to enable them to start Sabbath schools at home. Mr. Hall writes to the Union, "The enduring strength of Christ's work in Spain depends largely on the proper instruction of this generation of children. If we had a supply of books, we could organize twenty more Sabbath schools in as many days. This opening of the first Sabbath school in Spain, under the auspices of your Society, more than satisfies my anticipations." We expect this work of training the chil

of these countries to become the bearers of gospel influence among people where the glorious light has so long been purposely hidden, will form an interesting bond of sympathy between the Union and the Sabbath schools of this land. Quite recently a donation of fifty dollars was forwarded by a Philadelphia school—that of Mantua First Presbyterian church.

PERMANENT COMMITTEE ON EDUCATION. A large number of churches to which the Education Committee look for support, have not vet made, or have not sent forward their collections. But a very short time now remains before the accounts of the year must be closed for the General Assembly.

There has been a decided advance thus far in the present year, both in the amount of contributions and in the number of contributing churches. But the enlargement reached is not equal to the

At this date the treasury is only recovered from the payment of the third quarterly appropriation. The final appropriation is immediately impending, being due the 1st of May. The means for this are yet to be provided. We are entirely dependent on the offerings of the friends | the utmost zeal. of our precious cause.

We trust that some one, whose eye this notice shall meet, will promptly render aid to the Committee in meeting their engagements with the more than two hundred candidates for the sacred ministry, who are looking to them for their most urgent wants. They are worthy for whom we make the appeal. As a class they are, perhaps, as noble a body of youth as can be found in the land. They are preparing to do Christ's work, and we think, with a good measure of His Spirit. They need all the aid promised them, and they deserve it. "Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

JOHN ATTERBURY, General Sec'y. Rooms, 30 Vesey St., N. Y.

The Central Congregational church, Mr. Hawes' received fourteen additions in March. The catalogue of this institution has been out A vigorous and hopeful effort is on foot to put up their main building this summer. Plymouth church had nine additions in March. It is the youngest Congregational enterprise here, and has a total membership of less than sixty; but Where are the best men for them? Do not all its Sabbath-school has grown to 350 members. It is just inaugurating temperance meetings, to be shall live whither the river cometh." In accor-

Aches of our Churches.

Presbyteries.

Presbytery of the District of Columbia .-- A ministerial member of this Presbytery informs us that the third resolution reported as adopted by this Presbytery in regard to Reunion was really rejected. Presbytery votes for the Basis as amended by our branch of the Committee, and rejects a resolution for Union on the Basis of the Standards Newark Presbytery met in Orange, April 20th.

At the opening session a sermon of unusual excellence on the subject of Christian Union was delivered by the retiring Moderator, Rev. Eldridge Mix, pastor of the First church of Orange. After a delightful season at the Lord's Table, the organization was effected by the election of Rev. Edward G. Read, pastor of the Third church, Elizabeth, as Moderator, and of Rev. Alex. A. make it one of the finest educational institutions M'Connell and Rev. Clarence Eddy as Temporary Clerks. A meeting was held on the evening of the first day in the interest of Sundayschools, with special reference to the training of teachers, at which addresses were made by Elder J. B. Pinneo, Revs. De Veuve, Aikman and Maxwell. A Foreign Missionary meeting on Wednesday evening was addressed by Dr. Treat, Dr. C. A. Smith, and Rev. J. C. Bliss. Among the most important Presbyterial acts were the the Union for enlightening and evangelizing following: The dissolution of the pastoral rela-Romish countries. The latest reports from its tions between Rev. J. J. F. Brunow and the Second German church, Newark, between Rev. Sandford H. Smith and the church at Mendham, and between Rev. Albert Mandel and the church at Madison. Two brethren, Rev. E. J. Adams, schools connected therewith, numbering together pastor of the (colored) church at Charleston, S. C., and J. D. Robertson were dismissed to join a new Presbytery about to be formed-that of South Carolina. Rev. Albert Erdman was received and arrangements made for his installation as pastor of the South St. church, of Morristown, on the 10th of May. Similar action was had in the case of Rev. Chas. T. Berry to become pastor at Caldwell on the 5th of May.

The Presbytery by a unanimous vote approved of the Basis of Reunion overtured by the Assembly of 1868, and consented to the amending of the Basis by the omission, 1st, of that part of the First Article that begins with the words, "It being understood," &c., and ends with the words "in the separate churches." And 2nd, Of the whole of the Tenth Article of the Basis.

Presbytery adjourned at a late hour on Thursday evening, after the exercises connected with the installation of Rev. Dr. Henry F. Hickok as pastor of the church (Second) in which Presbytery had for three days been holding its sessions. Rev. Mr. Mix presided, the sermon was preached by Rev. J. P. Wilson, D.D., the pastor was charged by Rev. D. W. Poor, and the people by Rev. Robert Aikman. Newark Presbytery holds an adjourned meeting in the High St. church, Newark, on the 4th of May at 9 o'clock, A. M., for the transaction of very important business, and the members are expected to be generally present.

J. ALLEN MAXWELL, S. C. The Presbytery of Pittsburg on Reunion Resolved, That while we adhere to our former action in approving the basis of Reunion overtured to us from our General Assembly, and hereby reaffirm our willingness to unite on that basis, we are not prepared to accede to the recommendation of our branch of the Joint Committee to change the basis by striking out the explaining clause known as the Smith and Gurley amendment. Resolved, That any action taken by our body heretofore inconsistent with the foregoing resolution be repealed. Resolved, That we utter our protest against any union of the two branches until the basis has been sent down and approved by the Presbyteries of the two Churches. Resolved, That our delegate to the General Assembly be instructed to carry out the spirit of these resolutions.

It was also Resolved, That the Bome Mission Committee at New York be requested to take into the most serious consideration the question of appointing a special Secretary to attend to the Chinese on the Pacific slope. Resolved, That the condition of the Chinese in California claims the attention of the Christian Church in the most remarkable manner—and especially of our branch of the Church. Resolved, That our Commissioner to the General Assembly use his utmost efforts to bring this class of our population distinctly before the Assembly, with special reference to the conversion of China.

On the Freedmen, it was Resolved, That the Presbytery of Pittsburg recognize with gratitude the earnest spirit with which the Freedmen's branch of the Home Mission Committee has entered on its work, and hail with joy the information that within the few months of their organization some seventy-five teachers have been placed on the field. Resolved, That this effort of the Committee should be met by the members of our Church throughout the land with such liberal contributions as shall unmistakably mark their approbation of the course of the Committee and encourage them to go forward in their work with

Commissioners to the General Assembly.-Rev. W. T. Wylie; alternate, J. S. Travelli, elder, W. C. Aughenbaugh, alternate, George Albree.

The Presbytery of Wellsboro, Pa., met recently at Farmington. It adopted the recommendation of our Re-union committee as to the amendment of the Basis; elected as Commissioners to the General Assembly, primaries: J. D. Mitchell, D.D., and Elder H. W. Williams; alternates, Rev. Frederick Graves, and Elder John B. Van Name; had three sermons preached and united with the church in Farmington in the celebration of the Lord's Supper; received and accepted an invitation to visit Sugarbush and partake of hot maple sugar; found the sugar in accordance with the 'standards', and adjourned to meet at Raymond's Corners the second Tuesday in September next, at 2 o'clock, P. M. J. F. C. Stated Clerk.

Presbytery of Erie met at Corry, Pa., April 13. Rev. George W. Cleaveland and Elder A. M. Carson were elected Commissioners to the General Assembly. In the evening Presbytery listened to a discourse from Rev. Chas. C. Kimball of Erie, on Ezekiel 47: 9, "Everything held every two weeks-which it proposes to dance with the suggestion of the Committee on But we are specially interested to see what aid make a prominent and regular part of its work Re-union, Presbytery voted to amend the basis of re-union by omitting the explanatory part of the