

American Presbyterian.

THURSDAY, MAY 13, 1869.

REV. JOHN W. MEARS, D. D., Editor.

No. 1334 Chestnut Street, Philadelphia.

THE EDITORIAL COMMITTEE.

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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.

How we beat the Minister, American Chapel in Paris, Minute on Rev. Halsey Dunning, India, Value of a Religious Newspaper, Temperance Items, Page 2d; Editor's Table, Musical Mention, Page 3d; Christ All in All (Poetry), Origin of Soot, by Daisy Meadows, A Batch of Stories, Facts Concerning Romanism, Effect of Pardons, Page 6th; Missionary Items, Religious Intelligence, Page 7th.

COMMISSIONERS TO GENERAL ASSEMBLY.

The Committee of Arrangements request Commissioners and Delegates to forward their names and places of address, as soon as practicable, to John P. Crosby, Esq., Box 3699, P. O. New York, in order that places of entertainment may be assigned them.

To the testimony so widely and cordially yielded from other sources to the firmness of Governor Geary in recently executing the full penalty of the law in notorious cases of crime, we add that of the Grand Jury for the April term of our city courts, presented Friday April 30, by their foreman, Robert J. Mercer, Esq. The closing sentence of their presentment is as follows:

The Grand Inquest, in common with the Honorable Court, are profoundly sensible of the importance and need of a great and healthful change in public opinion on the subject of criminal jurisprudence; and they hail the recent decisions of the court and the firm and immovable attitude of the Executive in withholding pardons, as good omen that the returning tidal wave is approaching, with its judicial terrors to every violator of the laws, and its protection and encouragement to all who love and value our institutions.

Archbishop Spalding, Roman Catholic, of Baltimore, has issued a Pastoral, in which he calls the attention of the faithful to the immense losses suffered by that Church in America from the want of distinctively denominational schools. He says:

"While we are gratified at witnessing so many intelligent persons throughout the country embracing the true faith, we are obliged to confess with sorrow that a greater number are lost to the Church. There is no exaggeration in saying now that Bishop England felt it his sacred duty to state many years ago, that hundreds, nay thousands of souls annually stray away from the fold in this country on account of their early religious education."

He calls upon his people "to make ample provision for the moral and religious training of our youth."

Upon certain important moral questions of the day, the Archbishop gives admirable advice. He warns against the indecent theatrical performances now so common. He also says:

"We deem it particularly our solemn duty to renew our warning against the modern fashionable dances, commonly called 'German,' or round dances, which are becoming more and more the occasions of sins. These practices are so much the more dangerous, as most persons seem to look upon them as harmless, and indulge in them without any apparent remorse of conscience."

The bishop presses upon the attention of the people the work among the freedmen. But he has no idea of aiding in the truly Christian and philanthropic work of breaking down the caste distinctions which still remain to burden the negro. He says:

"We, therefore, desire that separate schools and churches be established for the blacks, wherever they may be deemed practicable and expedient. Where special schools are not erected for them, every facility should be afforded for their religious and moral training as far as circumstances will permit."

Ninety-five teachers and ten ministers are laboring in the South under the direction of the N. S. Freedmen's Committee.

AN APPEAL.

The forthcoming Annual Report of the Ministerial Relief Fund will show an encouraging advance in the amount received for the last year, especially in the line of the permanent Fund. But as a healthful condition of things may sometimes be attended with a temporary pressure, so is it in the present case. There is more than two thousand dollars in the treasury, but, owing to the increased number of applicants for aid, eighteen hundred dollars more are needed to meet the June liabilities. Therefore, to prevent disappointment and grief among those who are dependent on the Fund for the necessities of life, we earnestly desire that churches and individuals in sympathy with the cause, will send us immediate assistance.

OUR EXCHANGES.

It is interesting to notice the opening of the eyes of such, as have been long blind to facts quite patent to others. The name Observer implies a claim to sharpness of vision, which it must be confessed is not always justified. Only last week's issue of the New York journal of that name shows the beginning of a true appreciation of the facts about Presbyterian Reunion, a subject on which the Observer has written as a straggler in the dark, yet with amazing confidence hitherto. We quoted some very positive language from its columns last month. It now says:

The indications of immediate reunion are not as distinct as they were a few weeks ago. It is now clearly to be seen that two powerful causes are at work to prevent the reunion of the Old and New School bodies. There is more opposition in the Old School; there is more indifference in the New School. While there are hundreds of thousands in both churches praying, longing, laboring for union, there are also, on both sides, many that are opposed to it, and many that do not care much about it.

The causes for the opposition on the part of the Old School are sympathy with the South and hyper-orthodoxy. The Observer continues: The effect of this hostility to reunion upon the New School is natural and obvious. They say, and justly say: "You Old School men started this movement for reunion; you invited us to be one with you; at your suggestion, not of our seeking, we consented to negotiate; the terms have been approved by your Committee, endorsed by your Assembly, and modified again and again to suit your wishes, and now you are more hostile to reunion than ever; your newspapers and your quarterly review have charged us with unsoundness in the faith, and resisted the measures that look to peace and reunion, and we are not willing to continue the negotiations any longer; if you are ready, we are; if you are not, let us dismiss the subject, and go on our ways, as we have for thirty years; we of the New School have large plans for the extension of the Church at home and abroad, and now for three important years we have been waiting upon this question of reunion; and we cannot afford to wait any longer; we will go with you if you will go with us; if not, we must go on without you and at once."

This is the line of remark taken up by the New School, and men among them who were leaders of reunion a year ago are now lukewarm, indifferent, or opposed to any conference on the subject with the Old School. They are offended by the criticisms of the Old School press. They regard them as eminently unjust. They naturally decline reunion with men who impeach their veracity or orthodoxy. It has therefore come to this, that the opposition to reunion which the minority in the Old School has waged with such ability and zeal has not diminished the majority in favor of it in the Old School, but it has so disgusted gentlemen of the New School that they are quite willing to give the whole thing up, and move on with their own church organization in their own way.

Therefore, we say, the prospect of immediate reunion is not so favorable as it was a few months ago.

It admits that the facts were different, first: weeks ago; and finally, months ago. Yet, only three weeks before, it wrote as if the Reunion was just on the point of accomplishment, on the platform of Dr. Hodge's speech in the Philadelphia Convention. Whether any kind of Reunion which we could frame with our Old School brethren would be as promotive of our denominational prosperity and evangelical efficiency as the Observer thinks, may be questioned, but certain it is, there would be more vigor in our own working policy as a Church, if the question were settled and out of the way.

The National Baptist of this city is permitted to publish a letter from Rev. S. R. Brown, the son of Mrs. Phoebe Brown, in which among other things are some interesting facts about the well known hymn, of which Mrs. Brown was the authoress, beginning, "I love to steal awhile away." Mr. Brown says:

"This production was never intended for a hymn, nor even for publication. The world is indebted for it to the attempt of a person to mortify and insult my beloved mother, by rudely referring to her habit of retiring in the twilight of summer evenings to a secluded spot in the country, for the purpose of meditation, praise and prayer. It is one of the many instances in which the 'wicked one' has overshot his mark, and done good by attempting to do evil. Returning to her home sorely grieved by the manner, in which she had been assailed without making any reply to her assailant, she took her babe upon her knees at night, and taking up her pen, wrote the answer, commencing, as first written,

"I love to steal awhile away, From children and from care, And spend the hour of setting day, In humble, grateful prayer."

"This lay among my mother's papers until 1824. The Rev. Asahel Nettleton, D. D., having applied to her for hymns to put into the volume called 'Village Hymns,' which he was then compiling, procured this and several others from her, which are found in that useful collection. Dr. Nettleton altered it, (the second line) wisely, to make it of more general use, and omitted two or three stanzas which were more personal in their character. The hymn is descriptive of the religious life of my mother. She loved nature, and delighted in being alone with God, in such retired nooks as the country furnishes. For thirty years, or more, she lived in Milson, Mass., on the border of a little mountain stream, just outside of the village, and there was a well-worn foot-path, leading from her cottage-door down, among the trees and alders that skirted the babbling, stony brook, and there, beneath a shelving rock, I once found the Bible she kept for use when she withdrew to the shelter and concealment of that lonely spot, where none but God could hear."

She was an ardent friend of foreign missions, and used to send her money to missionary to-

ties abroad through a Christian merchant in Philadelphia, before there were any societies in this country. She gave her only son, the writer of the above letter, to be a missionary, first to China and then to Japan. She died October 10th, 1861, in Illinois.

FROM OUR ROCHESTER CORRESPONDENT. ORDINATION OF MISSIONARIES.

The unusual event of the ordination of three missionaries at one time and for one field, occurred last Sabbath evening, 2d inst., at Auburn; those young men whose names we gave last week as destined to China. The ordination sermon was preached by Rev. Dr. Clark, Secretary of the A. B. C. F. M.; a discourse of rare beauty and power. His subject was the Signs of the Times, of which several were named and illustrated with great force—the world is wonderfully prepared now to receive the gospel; the English race and the English language are wonderfully prepared to give the gospel; the awakened missionary spirit of the present day shows that the Church is beginning to appreciate her opportunity and her obligation; and successes already achieved in the missionary work indicate the intention of Providence in regard to the world's salvation.

Under these heads most important facts were brought out, deeply interesting the large and appreciative audience. Eighty-one years ago Carey felt called to be a missionary. That was the beginning of the modern missionary movement. Now there are 42 Societies, with 1,800 missionaries, engaged giving the gospel to the heathen. Sixty years ago the American Board was not in existence; now it has 200 churches, and has, reckoned in all, 70,000 converts. Sixty years ago, nothing had been done in the South Seas; now there are 800 native preachers and 200,000 communicants. There are 100 preachers in Madagascar; 600 missionaries in India; 20,000 communicants in South Africa; 15,000 on the West Coast of Africa; 100 native churches in Turkey and Persia; 40,000 people taught to read in the past twelve years from a single station of the American Board in Eastern Turkey.

The King of Burmah, instead of holding poor Dr. Judson in a filthy dungeon, now welcomes missionaries to his capital. He is building a school house to accommodate a thousand scholars, so that his subjects may be educated. He has commanded the translation of the British Encyclopedia into the Burmese language, so that his people may have access to those immense stores of varied knowledge. The Queen of Madagascar, instead of persecuting her Christian subjects, is crowned under a canopy inscribed, "Glory to God in the Highest, and on earth peace, good will to men."

In money matters the change is equally striking. In 1788 there was nothing given for the evangelization of the heathen; in 1808, \$100,000; in 1828, \$1,000,000; in 1842, \$2,000,000; and in 1868, \$5,000,000.

These, and like facts, were presented in such a manner as to hold the rapt attention of the congregation for near an hour, and go to show that there is abundant reason to hope that the whole world is soon to be evangelized. There is cheering encouragement, at least, for just such work as that contemplated by the young men just to be set apart for missionaries to China.

The ordaining prayer was made by Rev. Albert True, Moderator of Presbytery, and the charge to the missionaries was given by Rev. Prof. Huntington of the Theological Seminary. It was a service of rare interest, and will leave, we doubt not, the savor of a sweet and lasting influence on the highly favored institution which thus gives four of its best sons to the Foreign Missionary work.

ANNIVERSARY AT AUBURN.

One of the chief attractions of Anniversary week this year at Auburn was the address before the Society of Christian Research by Rev. Dr. McCosh. The number of clergymen in attendance was larger than usual, for the reason that many had special curiosity and desire to hear him. He spoke on Tuesday evening. His subject, as announced was, "The truth of God in respect to the nature and destiny of man; and what is to be done for the benefit of man"; a subject as broad as the universe itself.

He first showed what does not exalt man or nations; no material gifts alone; not intellectual advantages and endowments alone; not mere desire to be moral alone; though all these have their value; but all may fail and will fail unless there be morality also, sustained by the living principle of righteousness, which alone exalts a nation or an individual. All systems of morality are ineffectual which do not include the doctrines of grace. Morality in a nation, or an individual needs religion to sustain it. These principles were announced with great emphasis.

He then said, there are schools which teach other things; and this led to the discussion of the Positive Philosophy of Comte, which was thoroughly analyzed and handsomely ridiculed. It is the philosophy of the senses alone; the philosophy of sensibility; man knows nothing and can know nothing, except his own sensations. It doubts or denies the existence of the outer world; it is bald atheism; virtually the same thing which Hobbes taught in the 17th century, and Hume in the 18th; nothing new, except its forms and phraseology; he old infidelity revamped by Comte, Mill, Spencer and Huxley, to suit this progressive age.

The only worship of this new religion—for it pretends to be a religion—is the worship of abstract humanity; or, if one prefers not to worship the abstract, he may take humanity in the person of woman—his mother, his wife or his daughter. If he has not the last two, he may supply their place from history.

These doctrines were shown to tend to materialism and sensuality. They are to be met by showing that man has an intellectual and moral nature also, far superior to the material; that he has consciousness, an internal source of knowledge; that he is made necessarily to reason from effect to cause; that he is made to know; and that even his senses give positive evidence of an external world—'tis not all a dream.

and thoughts, some valuable, but much crude, undigested and erroneous.

With some of the eminent author, but on the whole it gave great satisfaction.

The sermon before the Alumni on Wednesday evening was preached by Rev. Wm. Waith, of Lancaster. Mr. Waith's manner is easy and natural, both in the style of his writing and speaking, and quietly held the attention of the audience from beginning to end. His subject was: "The glorious liberty of the Children of God."

Next year is to be the Semi Centennial of Auburn Seminary, and measures were taken properly to celebrate the event. Rev. Dr. Gridley, of Waterloo, was appointed to preach a Historical Discourse; Rev. Prof. Hopkins, alternate.

The exercises of the graduating class occurred on Thursday evening. The class numbered fourteen; seven of whom, by election of the class, were appointed to speak.

The orations were good; not one of an inferior order, while one or two of them possessed peculiar merit. The farewell address to the class was written by Dr. Hall, but beautifully and impressively read by Dr. Condit, in Dr. Hall's unexpected absence; after which Rev. Dr. McCosh, by invitation, made a few remarks to the graduates. He spoke to them very kindly, tenderly and hopefully of their great responsibilities and duties, affectionately commending them to God and the word of his grace.

He said he had just attended another Anniversary, that of the Theological Seminary at Princeton; and he could not see any difference between the teachings and doctrines there and here. They were essentially one. He had also mingled freely with ministers called New School, and ministers called Old School, and he could not see any difference. He did not see why they should not be one body. He hoped sincerely that they were soon to be one.

So ended one of the most pleasant and satisfactory Anniversaries we have ever attended at this highly favored institution; of which we should be glad to speak much more fully if space would allow. Many things of real interest are necessarily omitted.

ITEMS.

As a part of the fruit of the great revival in Buffalo, 30 were received last Sabbath to the 1st Presbyterian Church; 70 to the Lafayette St. Church; and on the previous Sabbath 60 to the North Church. In Lockport, 130 have united with the 1st Church; about the same number to the Co-gregational Church; and 47 to the Second Presbyterian. Mr. Hammond labored three weeks in that city. The First Church of Rochester came near being spared the trouble of tearing down the old edifice, which they are now moving to replace with a better. About 8 o'clock last Sunday evening, while Dr. Condit was preaching, as usual, in the Lecture Room adjoining, there was an alarm of fire, which stopped the sermon without any ceremony right in the middle of it. The steeple of the Church building was on fire, and all the wooden spire was soon demolished by the flames, the bell falling amid the ruins. It does not, however, interrupt worship in the Lecture Room, where it has been held for a year; and Dr. Condit continues to supply the desk, most acceptably, as he has for four months past. The Central Church of Auburn have sold their Church property for \$9000, have bought lots on a new site, near by, and are preparing at once to put up a first class church edifice; the building to be of stone, ground floor 96 x 58 feet, with Lecture Room and Sabbath School Room in front, like the Central Church of this city.

Rochester, May 8th, 1869. GENESEE.

City Bulletin.

BETHESDA CHURCH.

Last Sabbath was a glad day for the people of this new church with their faithful and energetic pastor, Rev. Wm. T. Eva. After a month of toil, mingled with doubts, fears, and heart-sinkings, but sustained by the divine presence and their own consecrated purposes, they were permitted to assemble for the first time in the beautiful lecture-room of their new building, corner of Frankford Road and Norris street. The walls of the entire building are up and the roof is on, only the spire being needed to complete the exterior. This is exclusively of brown stone, and presents a very handsome appearance, the style being Romanesque, with some elements of Gothic. The house is of generous dimensions, the audience chamber with galleries around the four sides; will seat 1100 persons. The lecture-room is one of the pleasantest to be anywhere met with. It is entirely above ground, well-lighted and cheerful, and will accommodate 500 persons. The seats are arranged to accommodate Sabbath-school classes. Bible-class, and Infant-school rooms are in the rear.

At the opening in the morning services, the pastor was assisted by Mr. Barnes and Dr. Mears. Mr. Eva, however, had the laboring oar, his part being the raising of funds. From his statements, we learn that the congregation has already contributed \$20,000, and now needs \$6,000 to meet outstanding claims. Of the amount \$1800 was raised in the morning, the list being headed by Mr. Wm. Binim with \$500. \$20,000 will be required to complete the building.

The sermon was then preached, with all his wonted clearness, ins-tractiveness, and felicity of illustration by Mr. Barnes, on Eph. 3: 10. "To the intent that now, unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God. Mr. Barnes had walked the entire distance from his own home, at forty-first and Walnut street, to the church, having declined the use of the carriage which had been sent for him. He had stopped at the House of Refuge, of which has recently been made an officer, and where he is successfully laboring in the establishment of a complete form of Sabbath-school instruction. In response to his calls, Dr. Wiswell was present that morning at the Refuge with twenty of his people as volunteers for the work. Mr. Barnes expected to walk-home in the same manner.

The services were continued in the afternoon and evening, Drs. Stryker, Humphrey, and Adams, participating, and in words of instruction and encouragement addressing the people; and were closed by the Pastor in the service of formal dedication. The amount of contributions and collections during the day were nearly four thousand dollars. It may be proper to add, that through the liberality of John A. Brown, Esq., and others, this enterprise has lately been aided to the amount of more than four thousand dollars, the first fruits of the fund lately raised among the churches of our city for Home Church Extension. They will need immediately some ten or twelve thousand dollars more.

Nine persons united with the Walnut street Pres. church last Sabbath (May 9). Forty-four have united during the past year, under the ministry of the present pastor, Rev. S. W. Dana.

The Presbytery of —Phila. O. S., April 19th, adopted the following overture to the General Assembly: "That this Presbytery views with regret the continued separation between our Church and those churches of the South, with whom we once stood in the closest relations of union, and requests the Assembly to institute measures for a correspondence between us and the Southern Presbyterian Church, in the hope this movement may lead to a union of the divided portions of our communion, on the basis of the ancient and unaltered Standards of the Presbyterian Church."

CONVERTS.—Something of a sensation has been made by the departure of some young men from the Episcopal Mission House, in West Philadelphia, for the purpose of attaching themselves to the sect known in England as Plymouth Brethren, though, we believe, they do not acknowledge that as their title in this country. The Protestant Churchman of last week alludes to this defection, but in very kind terms. The young men, two from the Mission House, and one from the Theological Seminary—have joined, as we have been informed, the company of disciples to whom the Rev. C. Campbell ministers in this city. We have heard, within a few days, that another young man who had been preparing for the Episcopal ministry in West Philadelphia has passed over to the Church of Rome.—Presbyterian.

It is proposed to remove the site of the old St. James' church of Philadelphia, now at the corner of Seventh and Commerce streets. For this purpose, a suitable lot has been secured at the northwest corner of Walnut and Twenty-second streets. The old house has been sold, but possession of it will be retained until late in the fall, when it will be taken down at once.

The Rev. Dr. Boardman, of the Tenth church, has so far regained his health as to preach with considerable frequency. Several of the churches in St. Paul have enjoyed the privilege of hearing the precious gospel presented with great power by this honored minister of Christ.—Presbyterian.

Rev. Dr. Edwards, President of Washington and Jefferson College, it is announced, has accepted the call to the pastorate of the Second Presbyterian church of Baltimore.

Rev. A. A. Willett, D. D., has resigned the pastorate of the West Arch St. church. The effort to relieve the congregation of its liabilities having failed, a union with the 10th and Arch St. church is talked of.

The Occident of San Francisco, April 27th, quotes The Presbyterian's statement of April 10th, to the effect that Dr. Wadsworth had accepted a call to the First Reformed church of this city, and adds: "We have the best authority for stating that Dr. Wadsworth has not received a call from the church named. Of course he has not accepted it." We have "the best authority," for saying that Dr. W.'s dispatch, accepting the call, was received, and the financial arrangements in regard to his passage Eastward made, sometime ago, as stated in our columns: The late earthquakes in San Francisco, helped to bring him to the conclusion on which he is acting.

St. Andrew's church (Lutheran, Rev. Dr. Stork, pastor), having purchased the lot at the S. W. corner of Broad and Arch, and commenced to build a large edifice, have been interrupted by an injunction based on the wording of the deed of the ground, which forbids the erection of anything but dwelling-houses on the spot. The suit is brought by a neighboring property-owner, named Oliver, and the case will be argued in June. Meanwhile, the granting of a temporary injunction has stopped the work.

Since the end of October only one extra meeting has been held in the Second Baptist church, Rev. Mr. Cathcart's, but one hundred and three have been added to the membership, seventy-two being immersed.

Rev. A. R. Thompson, D. D., of New York, declines the call to the Second Reformed church.

Rev. Henry F. Lee is called to Thompsonville, Conn.

News of Our Churches.

Presbyteries.

Osego Presbytery has adopted the Basis unanimously, and the Committee's Amendments, and further, consented to a union on the common Standards pure and simple; or on any other Basis upon which the two Assemblies may agree; and that the union be effected without further overture to the Presbyteries.

Athens Presbytery met at Pomeroy, O., April 20th. The Basis of re-union having been already approved, the amendments of the Committee on Reunion were also endorsed, and the Assembly authorized to consummate Reunion without further reference. Rev. H. W. Ballantine and Elder Marcus Bosworth were appointed Commissioners. Horatio H. Wells and Chas. H. Taylor were licensed. A student in Marietta College was taken under care. Two new churches, New England and Nelsonville, were added to the roll. One church (Newport) has been disbanded and its house of worship sold. Rev. Warren Taylor was dismissed to the Presbytery of Cincinnati.

The Presbytery of Grand River, O., overture to the General Assembly, first, to reduce the assessment for Commissioners' Fund for the ensuing year, to the rate of six cents a member; secondly, to omit the appointment of delegates to all corresponding bodies, with the exception of the Reformed Church, the Reformed Presbyterian Church, and the Other Branch (commonly called Old School) of the Presbyterian Church. In regard to reunion the Committee's Amendments were adopted with the following additional resolution, viz.: "This Presbytery believe, that the whole matter has been so thoroughly discuss-