

American Presbyterian.

THURSDAY, OCTOBER 21, 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.

Letters from the Hills, Relation of the Sabbath School to the Church, Trouble in the Mission to the Coles, The Parables, Games, Races and Fights, Page 2d; Things to Remember, The Ministry Honorable, The Ark of the Covenant, Rainy Sundays, Literary Items, National Thanksgivings, Talk about the Holy Spirit, Boys, Do not Smoke, Page 3d; God knows it all, (Poetry); The Missing Ruby, Johnny the Newsboy, Scolding in the Pulpit, Budget of Anecdotes, Temperance Items, Page 6th; Religious Intelligence, City Bulletin, Page 7th.

We acknowledge moneys by changing the date on the address of the paper. All moneys received by Monday noon are thus acknowledged in the succeeding paper.

REV. AMBROSE N. HOLLIFIELD was ordained and installed pastor of the Church of West Naticum (Wallace) by the Third Presbytery, on Monday evening last. Rev. Dr. Mears presided and proposed the constitutional questions; the sermon was preached by Rev. Dr. Stryker; the ordaining prayer was offered by Rev. Mr. Hotchkiss. The charge to the pastor delivered (on invitation) by Rev. Dr. Shepherd, and the charge to the people by Rev. Dr. Adams. The attendance was very large, so that the people could not nearly be accommodated within the church limits. And this is but an illustration of the interest and esteem manifested by the people towards their new pastor since he first came among them. There is every reason to hope that a prosperous career is opening to this church in its newly formed relation.

St. John's Free church, a Mission enterprise, in the Twenty-fifth Ward, has secured the services as rector, of Rev. J. P. Fuggett, of Yardleyville, Pa. He has been a very successful pastor.

The London Midnight Mission has rescued upwards of one thousand girls from a life of shame, either restoring them to their friends, or securing them work at home or in the colonies. Upwards of fourteen thousand have attended meetings held. One hundred and seventy-four were reclaimed in the year ending last March 1st, of whom but fifty six were natives of London, while fifty-eight were orphans.

An English chaplain, resident at Montevideo, in the Republic of Uruguay, by name Rev. H. F. S. Pendleton,—in 1858 secured the settlement of a colony of Waldensians from Italy, in the neighborhood of that city. They have secured a firm foothold and have made considerable material progress, and are now anxious to erect a church and parsonage. As they are still too poor to do this unassisted, Mr. Pendleton appeals in their behalf to British Protestants.

There is some talk of selling the house of worship of St. Luke's church (Thirteenth street, below Spruce) to the church of the Ascension, now on Lombard street, near Thirteenth, and building a new house of worship for the former (Dr. Howe's parish) West of Broad street. The Ascension church property would be sold to St. Thomas' African church, now located among stores and places of business on Fifth street, below Walnut. The Ascension church would gladly leave its present site, because the district is mainly occupied by colored people, and St. Luke's parishioners have mostly moved westward. From the way that The Episcopalian states the matter, the pecuniary terms seem to be only obstacle to the agreement.

In the Free Church Presbytery of Orkney there has been a curious discussion in reference to female preachers. A Miss Smiley, of Baltimore, who seems to be a Quakeress, was allowed to preach a short time ago in the Free church, at Harry and Sanday. At the Orkney Free Church Presbytery, a few weeks ago, attention was called to this fact, and Mr. Roy moved a resolution, declaring female preaching to be inconsistent with the practice of the Church, and opposed to Scripture, and enjoining the brethren within the bounds of the Presbytery to discourage such preaching by refusing to use their churches for it. The two ministers who had allowed Miss Smiley to preach—Mr. White and Mr. Armour—defended themselves vigorously, and there was a long discussion. Mr. White moved the previous question, but, on a division, Mr. Roy's question was carried by seven votes to two.

—Of Rev. J. Oswald Dykes, who has been called to Regent's Square church, in London, The (New York) Observer's Irish correspondent says:

“He is still very young, but I suppose nobody would think of contradicting me if I were to say that he is the greatest of the rising preachers of Scotland.”

To judge from his recent articles in English periodicals, we should say, that he belongs to that wing of Young Scotland, who are in more or less cordial sympathy with the moderate Broad Churchmen of the English Establishment. He is certainly not afraid of speaking his mind on theological questions.

Our brethren of the Protestant Episcopal Church have organized a Lincoln Institute, on Eleventh street, near Spruce, for the education of the orphans of soldiers, who had belonged to their own Church. The house was bought for \$22,500 (of which \$16,500 has already been raised), and opened April 17th, 1866. The number of inmates has increased to ninety-two, while the accommodation is now for one hundred and twenty. The State pays \$110 per annum, until each boy reaches his sixteenth year. The institution, which sprung out of faith and patriotism, is not to die when its immediate work has been done. On the contrary, it is to be at once expanded into a “Church Home and Orphan Asylum for Boys.” A building to accommodate one or two hundred boys, of from four years of age to twelve, is to be erected in West Philadelphia. When the latter age is reached, they are to be transferred to the Lincoln Institute, to reside there while learning some honest trade, and paying a small sum for board, until they are twenty-one.

Our brethren of this department of the Church have a great responsibility in such matters, seeing that their communion embraces so much of the wealth and social influence of our city. They have already two orphan asylums in this city. The Church Home provides for fifteen boys and forty-five girls; the Blind Asylum for a somewhat larger number of the latter. The need of more extensive accommodation for orphan boys has long been manifest, and we are glad to know that the undertaking is in good hands.

—Dr. Backus does not mean to let the Basis of Union pass without an orthodox interpretation of it. The last Assemblies put this matter into a shape that they thought would secure an unqualified “Yes,” or “No,” on the main question. Dr. Backus, who was absent from the scene through ill health, writes to advise the O. S. Presbytery of Baltimore to say “Yes,” with the following important qualifications:

“First. While we recognize that reasonable liberty is to be allowed in interpreting these standards, as it always has been in our Church, we cannot admit that the toleration claimed (without being called in question) on the floor of the last two General Assemblies of the New School Church can be included in such reasonable liberty, or that it is consistent with a true adoption of those standards.
“Second. While we would manifest the most respectful courtesy to the imperfectly organized churches, that have been connected with the New School body, and would have their representatives cordially welcomed to seats in the Presbyteries where they are located, while they are preparing to become thoroughly Presbyterian, yet we do not regard it as consistent with the constitution of our Church to have them vote, or exercise authority or government in any judicatory of the United Church, unless regularly ordained.
“Third. While we do not insist that every Presbytery shall examine all persons applying for admission from other Presbyteries, we cannot yield the inherent right of Presbyteries to examine such applicants whenever they may see fit.
“Fourth. We desire further to express the expectation that (if the union is accomplished) the sister branch will comply with the ninth ‘concurrent declaration,’ and bring their Theological Seminaries under ecclesiastical supervision. *It not only seems reasonable and just that they should give us the same control over their Seminaries that they exercise over ours, but we hold that the Church ought to have such supervision over the training of its candidates for the ministry. It is only with the above understanding that we approve of the Re-union.”

The Central Presbyterian gives the above document, and says that its adoption was moved by Rev. Dr. Smith, whom it very properly classes among the opponents of Re-union. A “Yes,” with such conditions, would be the most emphatic “No” possible for the Presbytery of Baltimore, or any other Presbytery, to send to Pittsburgh.

—All Saint's church, formerly in charge of Rev. George Bringhurst, now in that of Rev. Mr. Duhring, is prospering. The income for last year was close on five thousand dollars, and no considerable debt rests on their fine property, at Twelfth and Catharine streets.

—Rev. Dr. Harbaugh, whose resignation of the pastorate of the Sixth church (O. S.), on Spruce street, near Fifth, Philadelphia, was recently noticed, administered the communion in connection with preaching his farewell sermon. In order to give to the administration the impressiveness of a sacred parting gift, he took the course, unusual in the denomination, of presenting the elements with his own hand to each individual communicant. The effect is said to have been peculiarly impressive.

—Father Hyacinthe's conviction of the radical pravity of the Church of Rome seems like Luther's, to have dated from his visit to Rome

itself. Some years ago, Bishop Dupanloup of Orleans, an ardent Liberal and Gallican was summoned to the presence of the Pope, as Hyacinthe was, and came back to France a bigoted Ultramontane. He continued, however, to be a sincere friend of Father Hyacinthe's, and on hearing of his defiance of the Pope, wrote to him as follows:

My Dear Brother:—As soon as learned from Paris what you were about to do, I endeavored, as you know, to spare you, at all cost, what would be on your part so great a fault and misfortune, and at the same time a cause of profound sorrow to the Church. I sent at the moment, and at night, your former co-disciple and friend to stop you, if it was possible. But it was too late; the scandal was consummated, and now you can measure from the grief of your friends in the Church, and the joy of all her enemies, the harm you have done. To-day I can do no more than pray to God, and conjure you to arrest yourself on the declivity you are on, and which leads to abysses that the troubled eye of your soul has never seen. You have suffered, I know; but let me say to you that Father Lacordaire and De Ravington, I also know, suffered more than you and raised themselves the more in patience and in strength by their love of the Church and of Jesus Christ. How you have failed to feel the injury you do to the Church, your mother, by these accusatory anticipations, and the injury you do to Jesus Christ in placing yourself alone before him, in contempt of his Church! But I desire to hope, and hope that it will be nothing but a transient deviation. Come again among us; after causing the Catholic world this sorrow, give her a great consolation and example. Go, throw yourself at the feet of the Holy Father. He will open his arms to you, press you to his paternal heart, and restore your peace of conscience and the honor of your life. Receive from one who was your bishop, and who will never cease to love your soul, this testimony and these counsels from a true and reliable affection.

FELIX, Bishop of Orleans.

Hyacinthe's reply was as pointed as it was brief.

“Monseigneur, I am deeply sensible of the feeling which dictated your letter, and am most grateful for the prayer which you offer up in my behalf, but I can neither accept your reproaches nor your counsels. What you qualify as a great fault committed I call a great duty accomplished,—Signed, BROTHER HYACINTHE.”

—The circulation of “The Priest and the Nun” will hardly be put an end to, by the fact that some zealous Romanist has written to threaten the publishers (Crittenden & M'Kinney) with a speedy death if they do not withdraw it from the market. Protestant readers will now have a new incentive to read this remarkable book of disclosures, since it proves so powerful to excite Romanist wrath.

RESIGNATION OF DR. HELFFENSTEIN.

At a meeting of the Market Square church and congregation, Germantown, convened on the 12th of August, 1869, agreeably to due notice, the Rev. D. Malin, D.D., was invited to preside, and J. H. Tingley was appointed Clerk. The following communication was received from the Rev. Dr. Helffenstein, tendering his resignation as pastor of this church:

GERMANTOWN August 10, 1869.

To the Market Square Presbyterian Church } and Congregation, Germantown.
MY DEAR PEOPLE:—After deliberate and prayerful consideration, a sense of duty compels me to ask for a dissolution of the pastoral relation which has so long and happily existed between us. Impaired health and increasing infirmities render it impossible for me to give that attendance to the duties of a pastor which is desirable. I need a season of relaxation and repose to recruit my wasted energies; and in order that you may be free to obtain a successor, I herewith request that you will unite with me in my application to Presbytery, to dissolve our present relation—to be carried into effect the 1st of October next.

With the sincere prayer that the God of all grace would guide you in your counsels, and abundantly prosper your efforts for the advancement of His kingdom, I remain, Yours, in Christian bonds, J. HELFFENSTEIN.

On motion, the request was unanimously agreed to; after which a Committee, consisting of Messrs. Unruh, Boucher and Tingley, was appointed to draft a minute expressive of the sense of the meeting.

The Committee subsequently reported as follows:—

It is with sincere regret we learn, that owing to continued feeble health, and the necessity of relaxation and entire freedom from the responsibilities and duties of a pastoral charge, our beloved pastor has been constrained, by a sense of duty to make this request. Therefore, Resolved, That while we concur in his request and application to Presbytery to dissolve the pastoral relation between us, it is a duty which is due alike to our Pastor and ourselves, to record with gratitude to God, his long continuance with us, in a period marked by such numerous changes. For nearly twenty-eight years he has been our spiritual guide, during which time he has abounded in spiritual labors for our highest welfare. As a preacher, he has not shunned to declare unto us the whole counsel of God; and as a Pastor, his visits from house to house amid the ever-varying duties of a protracted ministry, has been characterized by unusual fidelity. God has set his seal to his labors; numbers have been prepared for heaven, and sinners have been led to flee for refuge to the only hope set before them.

Having during such a long pastorate proclaimed to us “the unsearchable riches of Christ,” instructed our youth, baptized our children, administered to us the sacred memorials of our crucified Redeemer, solemnized our marriages, and buried our dead, he has embalmed his memory in our hearts beyond the power of time to efface.

Resolved, That on his retirement from us, our Pastor carries with him our best wishes, and our fervent prayers for the speedy restoration of his health, his continued usefulness in the Church of God, and ultimately, an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

Resolved, That these resolutions be published in the AMERICAN PRESBYTERIAN.

On motion, the resolutions were accepted and adopted.

On motion, Elders Unruh and Boucher were appointed Commissioners to attend the Meeting of Presbytery, to be held September 6th, and present the above resolutions of the church and congregation. J. H. TINGLEY. Clerk.

The Fourth Presbytery, at a special meeting, held September 6th, granted the request of Dr. Helffenstein, and appointed Rev. A. V. C. Schenck to declare the pulpit vacant on the 2d Sabbath of October.

THE SYNOD OF MINNESOTA.

The Synod of Minnesota met in the beautiful city of Red Wing, on the evening of September 30th, and was opened with a sermon by the last Moderator present, Rev. John Mattocks, of St Paul, and was then constituted with prayer, and adjourned till next morning.

On October 1st, after a delightful hour of prayer and conference, Rev. J. W. Ray of Hastings, was elected Moderator, and made, during the whole session, a capital presiding officer. Rev. R. McQuester was elected temporary clerk. Synod consist of four Presbyteries, viz.: Minnesota, Mankato, Winona and Dacotah, the latter consisting entirely of Indian churches, under the care of the American Board. In the Synod are about 50 churches, 45 ministers (some laid aside by sickness and old age), and 2,500 members.

There was a discussion concerning a Presbyterian institution of learning within our bounds. The matter was finally referred to a committee, but it seems evident that there is sufficient interest felt in the cause to secure the establishment of a College when the New and Old School Synods come together next year. When we reflect what Minnesota is to be, the necessity of such an institution is seen at once. Ten or twelve new churches have been established during the year at important points, nearly all with fair prospects.

There is a great improvement in benevolent contribution over last year. Five churches filled all their blanks, and there seems to be a growing interest in all the benevolent operations of the Church. The 1st church at Minneapolis has become self-sustaining during the year, and that in a way which calls for emulation. The pastor, Rev. A. H. Carrier, believing that they ought no longer to be dependent on the Home Mission Committee, and believing that free seats and weekly contributions were the better and more Scriptural methods of sustaining a church, with faith in God and in his people, announced to them that in the future that would be their plan of operations. So far it has proved a success, and it is believed it will continue to do so. The church also at Mankato, which has called Rev. Henry Little, of Ohio, has made its seats free, and the tendency in our churches seems to be that way. Although there has been no general work of grace, yet several of our churches have had God's blessing, and report accessions; especially has this been the case in connection with the labors of Rev. Lowry, in the Southern part of the State. Many fervent prayers were offered to God, that during the year to come there might be a gracious outpouring of the Holy Spirit on all our churches. Many of our churches are erecting houses of worship, and are greatly aided by the grants of the Church Erection Committee. The “House of Hope” at St. Paul is building a magnificent stone edifice. Rev. Wm. E. Moore, of our Publication Committee, was present, and set forth that cause in so clear and urgent a light, that greater interest than ever will be felt in it. Rev. Mr. Green, of the Turkish mission, was also present, and gave a graphic account of the prosperity of mission work in Turkey.

Of course, as one our Presbyteries is in reality wholly in the Indian Mission field, much interest is felt in the progress made among the Dacotahs and other tribes of Indians. Two native pastors were present, Rev. John Renneville, and Rev. Solomon Tunkanshaciyee, and their accounts of their labors, missionary journeys, as interpreted by Rev. S. R. Riggs, were listened to attentively; especially did the Sabbath Schools of Red Wing enjoy their touching accounts of the progress of God's cause among the Dacotahs. For aught I see, God blesses the labors put forth among these Indians, even in a greater degree than in the churches in our other Presbyteries. Father Williamson was present, and related matters of interest pertaining to the Indians.

A discussion concerning the better keeping of the Sabbath day in the Mississippi Valley, called forth many earnest protests against its gross violation by Steamboat lines, Railroad companies, and many of our corporations. An endeavor will be made to interest other denominations in the matter, and so secure joint action and protest. The Lord's Supper was administered on the Sabbath, after an earnest and moving sermon on the “Grace of God,” by Rev. A. H. Carrier, of Minneapolis.

In the evening Rev. D. E. Wells was installed pastor of the church at Red Wing, by the Pres-

bytery of Winona. Messrs. Flint, Howell, Ray, Carrier and Hancock took part in these interesting exercises.

After listening to reports on Monday morning, Synod adjourned to meet next year in the House of Hope, St. Paul. Great hospitality was shown the Synod by the people of Red Wing, and I must not neglect to mention a reception given to it by the ladies of the church at the house of Elder Brooks, which was greatly enjoyed by all present.

On the whole, the meeting of Synod was a profitable one, I think, to all its members, and they separated to go to their homes, resolved during the year to come, to do better service than ever, battling for the cause of God and humanity in the spread of our dear Redeemer's kingdom. E. B. W.

GAME FOR SUNDAY-SCHOOL BOOKS.

A Sunday-school was organized in a very poor neighborhood in Missouri by a missionary of the American Sunday-school Union, and supplied with books. These were read so eagerly that soon all were read through. Very desirous to secure another supply, and not being able to raise the money, they finally hit upon the idea of spending Christmas day in hunting, and by selling the game to get the books for their library. So all went hunting, the older people with their guns in chase of deer, turkeys and prairie-fowl, while the younger folks set traps for quails, &c. After the hunt they sent their game thirty miles and sold it for \$30; and so they replenished their library. Since that time several of them have professed faith in Christ.

If any persons take exceptions to this mode of securing Sunday-school libraries perhaps they will show a more excellent way by contributing liberally to the American Sunday-School Union to enable them to give libraries wholly, or in part, to destitute schools.

News of Our Churches.

—The Teachers' Association of the Cedar street Sabbath-school, through Wm. Hopson, Esq., recently offered as a prize the picture of Henry Clay addressing the U. S. Senate to the class that would be most perfect in attendance, lessons and deportment for three months. On Sabbath last the picture was, in behalf of the Association in the presence of a large assembly, presented by Wm. Nicholson to class No. 4. The picture was received by Samuel Johnson, Esq., the Superintendent, in behalf of the class in a feeling speech, and for them presented to the pastor.

GENEROUS AND JUST.—We learn that the Financial Board of the Marble Church improved the occasion of their pastor Rev. B. B. Hotchkiss' entrance upon the eleventh year of his pastorate there, by adding three hundred dollars to his salary.

Ministerial.—Rev. T. McKenna, late of the Tabor Mission, has accepted the call to the church in Hunter, N. Y.

Rev. J. H. Burns has resigned the charge of the church of Granville, Ill. His address is Ravenswood, Ill. Rev. John Rankin, of Ripley, Ohio, it is understood, will succeed Mr. Burns.

—Rev. Chas. M. Whittlesey, formerly of New Berlin, has commenced his labors in connection with the Bathany branch of the Westminster church of Utica, N. Y.

—At the installation of Rev. W. W. Newell, Jr., late of New York State, as pastor of the church of Monroe, Mich., “the city of flowers,” the sermon was delivered by Dr. A. K. Strong, of Syracuse, who was formerly eight years pastor here, and the charge to the pastor was given by Dr. C. N. Mattoon, Mr. Newell's immediate predecessor, who has relinquished his pastoral labors. The congregation are erecting a chapel, likely to prove an agreeable substitute for the low damp basement where their social services were formerly held.

Churches.—The church of Meadville, Pa., Rev. R. Craighead, pastor, was re-dedicated on Sabbath, October 3d. The pastoral relation that has happily existed for more than a quarter of a century has resulted in such continued growth and prosperity as to compel the enlargement of the church. The additions to the edifice and its interior fittings and adornments, at a cost of \$7,000, makes it one of the most attractive places of worship in that part of the State.

—Escanaba, Mich., which possesses an excellent harbor, and is an important outlet from iron mines some sixty-five miles away, is blessed with an enterprising Pres. church, the only church as yet in the place. Since Rev. N. E. Pierson became their pastor the congregation has doubled, and their little sanctuary, having been enlarged and repaired, is already in danger of proving too strait, in view of the happy condition of feeling in the church and congregation, and the steady growth of the population.

—The church of Sidney Plains, N. Y., dedicated their new sanctuary a few weeks ago, the sermon being preached by Rev. George J. Minggins, of New York. The congregation have expended \$6,700 in rebuilding their church edifice; \$2,300 was raised on the day of the dedication. The walls of the church are beautifully frescoed throughout, and the work upon the pulpit and orchestra is elaborate. The pews are all rented, and more are wanted even now.

—The Church at Atwater, which Rev. N. T. Blakeslee has supplied almost a year, has again given him a call to become its pastor.

—On August 18th a pleasant company of relatives and friends assembled at the home of Rev. and Mrs. S. N. Robinson, North Walton, Delaware county, N. Y., to celebrate the twenty-fifth anniversary of their marriage. Not once during the twenty-five years had ill health kept him from the pulpit or from the performance of pastoral duty.