

American Presbyterian.

THURSDAY, NOVEMBER 4, 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 Church.
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Rev. George F. Wiswell, D. D., Pastor of Green Hill Church.
Rev. E. E. Adams, D. D., Prof. in Lincoln University.
Rev. Samuel W. Duffield, Special Correspondent.

Mr. Robert E. Thompson will continue to act as Editor of the News Department.

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

Letters from the Hills, by "On the Wing," V., Presbyterianism in Boston, II., Mission Schools and the Reform Movement in India, by Rev. R. G. Wilder, Rev. A. M. Stewart's Letters, XLVII., The Glory of Service, Romish Statistics, page 2nd; Editor's Table, Literary Items, Missionary Items, What we Owe to the Arabs, page 3rd; Our Conversation in Heaven. (Poetry) Mr. Hammond's Letter to Little Christians, Apprenticeship in the Penna. R. R., Who Knows Best? Pleasures of the Ministry, Budget of Anecdotes, page 6th; Religious World Abroad, page 7th.

—Another of the welcome letters of "B. B. C."—from Venice—will appear in our next.

—At the communion in the First R. P. church (Rev. Dr. Wylie's) last Sabbath, twenty-six persons were received to membership. Eleven of these were on certificate, and fifteen—mostly young men—on examination.

—The devoted Missionary of Kolapoor, India, R. v. R. G. Wilder, is now in this country, having reached New York city, in the Allemania, on Thursday last. His address is: Care of Rev. A. E. Campbell, D. D., 27 Bible House, N. Y. His purpose is to return to Kolapoor, but not without an earnest effort to put the mission on a permanent footing, and to secure a reinforcement for the better prosecution of the work. We trust that he may be successful in both respects, and that it may not be necessary to yield to the earnest solicitations of Bishop Milman, and hand over the Mission to the High Church Society for the Propagation of the Gospel to insure its vigorous prosecution in years to come.

—Fifty-eight Home Missionary appointments were made by the Presbyterian Committee in September. Receipts \$4,702.22; for the Freedmen: \$1,571.79. Church Erection received in August and September \$1,817.61; Education Committee \$1,575.80. The Church Erection Committee's appropriations are, each month, from two to ten times as great as the receipts.

—The school authorities of Cincinnati decided, on Monday last, by a vote of 22 to 15 to exclude the Bible from the Public Schools. Doubtless this is not the end, but the beginning of a struggle, which we hope the friends of a Biblical element in the Free School system in Cincinnati, will carry on with courage and earnestness, before the bar of public opinion. Or does Cincinnati, like New York, cease to reckon itself an American city, and with this action, surrender itself to the rule of Popish Celts, and infidel Teutons?

—The new Board of Directors of the Philadelphia Tract and Mission Society met on Tuesday Evening, October 26th, at 8 o'clock.

Samuel H. Perkins, President, in the chair. Thomas A. Robinson, Secretary. The following gentlemen were elected the Executive Committee for one year:—William R. Scott, Winthrop Cunningham, Isaac S. Williams, William Purves, Alexander V. Murphy, Robert B. Davidson, Hymen L. Lipman.

—We notice, with great satisfaction, the action of that respectable Temperance organization, the Good Templars, which was taken at its Quarterly Convention in this city, last week. It calls for united efforts, on the part of all Temperance men, to procure from the State Legislature the passage of a law calling upon each election district to vote upon and decide for themselves, the question of license or prohibition within their boundaries. Such a law, it seems, was reported by the Committee on Vice and Immorality of the House of Representatives, last February, so that, in all probability, it would not require a very protracted effort to carry it through. Politicians will doubtless be very willing to get rid of a matter so threatening to their plans, on terms so easy.

WILSON, FEMALE COLLEGE.—The following was the unanimous action of the Synod of Baltimore at its Session in Chambersburg, Pa., Oct. 29, in reference to Wilson Female College.

WHEREAS, it is understood that on the Reunion of the two branches of the Presbyterian Church, a general thank offering will be made by all the churches of this Synod, and whereas the Synod heartily approves such a measure, therefore

Resolved, That we earnestly recommend that the contributions thus made be devoted to the Endowment Fund of the Wilson Female College.

MINISTERIAL RELIEF.

MR. EDITOR:—In the proceedings of the Synod of Pennsylvania as reported in your last number, it is stated, that the collections for the Ministerial Relief Fund, "outside of the Presbytery of Harrisburg there had been almost no gain." This is true, but it is also true that there is less room for gain here than in some other Synods. So far as contributions from the churches are concerned, those in this Synod are in the habit of giving about one fourth of the amount which is contributed by the whole denomination. Oct. 29, 1869. C. B.

RECENT PUBLICATIONS.

Besides those noticed under the usual headings, we have received: JUDAIC BAPTISM, by Dr. J. W. Dale; LORD BACON'S THOUGHTS ON SCRIPTURE, from the N. Y. American Tract Society; JOHN PLOUGHMAN'S TALK, by Spurgeon (Sheldon and Co.); Abbott's Aistory of JOSEPH BONAPARTE, (Harpers); LOSSY LEE (SKELLY & Co.); NORA'S LIFE AT DERNCLEUGH, (Am. S. S. Union); LOTTIE LANE (N. Y. Am. Tract Society.)

PERIODICALS.

The November number of the SUNDAY MAGAZINE, issued by Lippincott & Co., is out. The same enterprising firm announce they have also commenced publishing GOOD WORDS FOR THE YOUNG, commencing with November, under the editorship of Geo. MacDonald; also that in January they will commence the issue of GOOD WORDS itself, the well known magazine of Dr. Norman Macleod.

A NEW CHARITY.

We have just paid a visit to the "Industrial Home for Blind women," at 3921 Locust St., the youngest, we believe of the varied charities of our goodly city. We are glad they call it a Home instead of a Retreat, or an Asylum; and gladder still that it has a genuine, home-like air. Its location is in one of the most attractive portions of that beautiful new city, rising so rapidly on the western banks of the Schuylkill. We found the superintendent sympathetic and earnest, deeply interested in her charge, and ready to introduce us to the varied interests of the institution. We went to the work-room, and watched the process of basket making and cane-seating. We went to their pleasant chambers, so bright and sunny that we longed for the tenants to see and know how beautiful is the home the ladies have obtained for them.

We saw them at the tea table, cheerful over their evening meal; a touching group it was,—those ten blind women, between the ages of 25 and 55, so dependent, yet so tenderly cared for. There was thrilling melody in their evening song, and as we bowed around that family altar, and listened to the earnest prayer, we thanked our Heavenly Father that the darkened life-path had, by his merciful guidance, led them to such a "Home."

Shall we let the truthful shadow fall upon the picture? The Home is almost entirely destitute of furniture. A debt of over \$10,000 weighs heavily upon the few ladies, whose piety for poor, dependent blind women, led them to found the institution; and whose faith in a sympathetic, generous community, prompted them to purchase this beautiful Home, when their treasury was well nigh empty.

Why, it seems to me, if twenty of the rich, benevolent men and women of Philadelphia, whom I could name, would just go into that Home, and see and hear what I heard and saw, each, as he hurried to lay his offering of \$500 upon this altar of afflicted humanity, would feel that no "stocks" or "bonds" could equal this investment. We know that their hearts would be moved with pity, and as a thank-offering for the glorious visions of beauty that greet them, every conspicuous hour from earth and sky, they would lift the burden that now oppresses the Home. A VISITOR.

SYNOD OF TENNESSEE.—MARYVILLE COLLEGE.

The Synod of Tennessee met in the church of Maryville, on the 30th day of September, and was opened with a sermon by the Moderator, Rev. Nathan Bachman, of Knoxville. Sixteen ministers and nineteen elders were present. Rev. David M. Wilson, of Athens, was chosen Moderator, and Elder J. M. Mathes, of Jonesboro, Temporary Clerk. Looking back over the records of Synod, we find that it met here, fifty years ago, in the Old Stone church, standing then where the new church now stands; a structure venerable and antique in its appearance, almost as wide as long, entered by four large doors, having six blocks of pews, three immense galleries, and with a very high pulpit, which was occupied for a time by the eloquent Dr. Gideon Blackburn, and after him for forty-five years, by the Rev. Isaac Anderson, D. D. At that time the Synod was only two years old; and there were present nine ministers and six elders. And it embraced in its geographical limits, Tennessee, Alabama, Mississippi, Missouri, and parts of Georgia and North Carolina.

It was at that meeting, fifty years ago, that the plan and constitution of the Southern and Western Theological Seminary, now Maryville College, were adopted. In founding this seminary, the grand object was to educate and train

a native ministry for this destitute and extensive field. Our Presbyterian fathers were deeply anxious in relation to the spiritual wants of the field allotted to them. How to supply it with an adequate number of ministers, was to them a grave and perplexing question. Like sensible men, they went to work, and did the very best they could. Their school of the prophets, though humble, poor, and secluded, sent forth into the field many living ministers, adapted by their habits and education to their work.

At the late meeting of Synod, we felt it due to the past, to pause and allot a portion of our time to the celebration of the Semi-Centennial of Maryville College. Fortunately, the venerable Thomas Brown was present, and, in a speech of thirty minutes, recalled readily and accurately, and narrated with thrilling interest, the history of his ALMA MATER, for which no other man, living or dead, except Dr. Anderson, has done so much,—than which no other object on earth is now dearer to his heart. Would that he might, even yet, before the brittle thread of his feeble life parts asunder, see it on an enduring basis.

During the session of Synod, several sermons were preached to large and attentive congregations.

From the report of the Committee on Home Missions we learn that, in East Tennessee there are thirty-two counties, and of them, not more than nine have a Presbyterian Minister of either Branch in them; and of the whole number of both branches combined, making about twenty-one, as many as fourteen labor in four counties. The report urges upon both ministers and churches the duty of annual collections for the cause of Home Missions; and also urges and recommends an annual collection in behalf of the Freedmen, to whom we are debtors; and we cannot, without guilt, excuse ourselves from all interest and work in their behalf. From the report of the Committee on Education, it appears that under the care of our three Presbyteries are fourteen candidates, two in the Theological, five in the Collegiate, and seven in the preparatory course. Three of them are colored young men. From the Statistical report of the Presbyteries, it appears that we have eighteen ministers and thirty-seven churches. Four of our ministers are without charge.

Since the meeting of Synod last year, the Rev. F. A. McCorkle, of Greenville, has passed away from earth, a brother beloved and in high esteem in all the churches.

We have not had, for many years, a more pleasant and harmonious meeting of Synod. The proceedings, generally, were characterized with great unanimity.

The Synod adjourned to meet in the Second church of Rogersville, on the last Thursday of September, 1870, at 7 o'clock, P. M.

T. J. LAMAR, S. C.

FROM OUR ROCHESTER CORRESPONDENT.

FREE CHURCHES.

We see that quite a stir is being made in some quarters in regard to the revival of the Free Church system. It seems as though some persons ought to remember that this experiment has already been tried and found wanting. There was once a free church in this city, indeed two of them, we believe; but they have long been extinct. The experiment was even more fully tried in New York, originated in Dey street in 1828, or 9, under the ministry of Rev. Joel Parker. If we remember rightly, the Free churches of that city once numbered six or seven. But where are they now? We believe it was found that the experiment of depending on voluntary Sabbath contributions for the necessary expenses of a congregation was utterly unreliable. It may do for a little time, while the novelty lasts; but after a while the contributions run low. It then needs the steady estimate of pew rents to keep the income and the expenses of a church enterprise at an equilibrium.

SYNOD OF ONONDAGA AGAIN.

At the recent meeting of the Synod of Onondaga, it was reported that not one of all its churches had taken collections in the past year for all the causes recommended by the General Assembly—not one had filled all the blanks. We presume it will not be so next year. A word of admonition, such as was contained in the report on the state of religion, will be likely, at least, to secure a better result.

The average membership of the Synod of Onondaga is one hundred and seventy-six; the additions of the past year hardly more than their losses. In the five counties covered by the Synod, it is estimated that there are 175,000 errorists or neglectors of all religion. Fourteen per cent. of the whole population are reckoned as Evangelical; two and a half per cent. Presbyterian. We should think that only fourteen per cent. for the Evangelicals is too low an estimate.

Of all the contributions of the churches of this Synod to benevolent causes, only one twentieth part goes to send the Gospel to the heathen. But there are six hundred millions of heathen, and only thirty-six millions of people in this land, with forty thousand Evangelical clergy to look after our own. Are we doing enough for the heathen?

WHICH FORM?

"How can two walk together, except they be agreed?" This is well put by the wisest of men.

We have often thought of it, as we have heard persons trying to repeat the Lord's prayer in concert. How can they say a prayer together, except they be agreed? Shall we follow Christ, or the Prayer Book? Some say, "who art in Heaven," but Matthew says, "which art." Some say "thy will be done on earth;" Matthew says, "in earth." Some say "on earth as it is done in heaven," Matthew omits the word done—it is superfluous. But greater still is the discrepancy and confusion when some loud voices are repeating, "forgive us our trespasses as we forgive those who trespass against us," while others with equal volume of sound are saying, after the divine example, "forgive us our debts as we forgive our debtors."

Why should we not follow the very words of the Evangelist? How else can we secure uniformity? How else repeat the prayer in real concert?

We have named only a part of the discrepancies. Often persons are stopped, and become silent in the midst of the service because they cannot follow the leader. The word "trespasses" is well enough, if we could be agreed upon it. But it is easier, we think, to agree upon "debts," as in the very pattern.

WHICH TO BELIEVE?

Years ago, a capital story was told of Dr. Lyman Beecher preaching to one hearer. It was characteristic, just like the man, and no one doubted its truth. The particulars were given: It was when he was settled in Connecticut. He was to exchange with a brother minister in the dead of winter. But Sunday morning was ushered in with a terrific snow-storm. By dint of almost superhuman exertion, however, the Doctor made his way over the Litchfield hills, and through the piling drifts, to the neighboring parish, only to find one hearer in the house of God.

But, as he went there to preach, nothing daunted, he ascended the pulpit, gave out his hymn, read the scriptures, preached his sermon to the one man, and pronounced the Benediction. But, to cut the story short, years afterwards, it is said he met that man in Ohio, and found him a minister of the Gospel; and he said he was converted by that sermon, preached to him alone, on that wild wintry Sabbath, twenty years before.

For a time that story did good service. It was repeated on many a public occasion, giving point and emphasis to many a good speech. It is published in full in Arvine's Cyclopedia of Religious Anecdotes. But unfortunately, one morning in a union prayer meeting in Boston, some one repeated it in the old doctor's hearing, and he spoiled the whole thing by declaring there was no truth in it, and so speechmakers had to give the story up.

But years passed away, and another book of anecdotes or "Narratives of Remarkable Conversations" is published, with an "Introduction" and endorsement by Rev. Henry Ward Beecher, supposed to be a near relative of the old Doctor; and lo! this same story of the sermon to one hearer, is one of the most conspicuous and most noticeable in the book. Was it a true story, after all? Surely the illustrious son ought to know. Or does he "introduce" a book without knowing anything of its contents?

PERSONAL.

Rev. F. A. Spencer, late Secretary of the N. Y. State Temperance Society, and one of the best of temperance lecturers, has gone into the insurance business in Syracuse. We believe he is also still supplying the pulpit of the Presbyterian Church of Liverpool. He is a good preacher, and a most thorough, competent, business man. Whatever he undertakes he does it with his might, and is pretty sure of a reasonable success. His friends will find him at 12, South Salina Street, and will receive a cordial welcome; especially if they want to get their lives insured.

Rev. H. H. Allen, after having faithfully served the Presbyterian Church of Cayuga for eight years, has left that and gone to the Presbyterian Church of Oneonta. At a late meeting of the Presbytery of Cayuga, he was, at his own request, dismissed also to unite with the Presbytery of Otsego, within whose bounds his lot is now cast.

Rev. H. H. Waite, who has preached for two years at Woodville, has accepted a call to the Congregational Church of Sandy Creek, and has entered upon his new field of labor.

We have received a line from Rev. Dr. Miller, of Ogdensburg. He and his party had a very pleasant and prosperous voyage in the steamer Ville de Paris, arriving at Brest on the 12th instant. He will be in good time for the great council at Rome, but we fear the Pope will not permit him to participate in its deliberations. He could give them some good advice, however, if they would permit it, and tell them how a free gospel flourishes in a free country, much better than it does under pontifical despotism. Would they could so see it. GENESEE. Rochester, Oct. 30, 1869.

—We don't get Yankee compliments often, so we quote what a Cambridgeport, Mass., pastor writes to *The Congregationalist*:

"City of orderly plan and brotherly love, where horse cars and street numbers are most conveniently systematized, and (speaking ecclesiastically) the leopard lies down with the kid, and the calf and the young lion, and the falling together. City of brick walls and sidewalks,

with porches, steps and shutters of unvarying white, of pure-hearted and sunny-faced Friends of open-handed hospitality, and generous Christian charity and work. Who that knows fair Philadelphia does not love her?"

—The London Weekly Register says: "A Catholic priest of high standing, and well known in the north of England, lately received a visit from an Anglican clergyman, who came to him as spokesman of a very large body of his colleagues in different parts of the country. The object of the visit was to consult as to the best means of sending to Rome a petition to the Council of the Vatican. And the pitch of the petition was, that should the decision come to by the Council be unfavorable (as the petitioners deemed it not improbable it will be) to the validity of Anglican orders, the petitioners and others of their body who have entered the ministry of the English Church through religious motives, should be received into the Catholic Church, ordained as priests, employed as such, and allowed, if married, to continue so until the death of their present wives—those married not to be employed as confessors. It is said that many of our English Catholic Bishops are favorable to the petition, and that they will urge its adoption by the Holy Father and the Council. No doubt it will bridge over a great difficulty, and bring over to the Church an immense body of the very best men among the Anglican clergy. For the present we refrain from publishing any names connected with the scheme, but for the truth of what we have stated we can pledge ourselves. The signatures affixed to the petition are already numerous, and are increasing every day."

[The Maronite clergy, of Syria, united with the Romish church, shortly after the Reformation, on condition that celibacy be not imposed on them. They retain their priestly position and their domestic relations at the present time.]

Synod of Peoria.—This Synod held its annual meeting in the First Presbyterian church, Freeport, Ill., Oct. 21st, 25th. The opening sermon was preached by the last Moderator, Rev. Samuel Wyckoff from Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The edifice is a beautiful stone structure, built two years ago at a cost of \$50,000. The Second church, which is also in a flourishing condition, is connected with the Old School. Rev. D. R. Eddy was elected Moderator, and Rev. A. H. Avery, Temporary Clerk. The first forenoon was given mostly to considering the establishment of a weekly religious newspaper in Chicago. In the afternoon reports were heard from the churches. Rev. S. J. Humphrey, Secretary of the American Board addressed the Synod on Foreign Missions and was followed by Rev. Dr. Patterson, on the same subject. In the evening a sermon by appointment was preached by Rev. L. H. Reid on Acts xiv. 1. "And so spake that a great multitude both of the Jews and also of the Greeks believed."—Subject the end and method of preaching. At the prayer-meeting, Saturday morning, affecting reference was made to the death of Rev. Daniel Clark, who lost his life recently by drowning. In the business meeting, an important paper was submitted by the Rev. Dr. Patterson on the subject of the relation of our churches to the American Board. It is recommended that the churches continue to contribute to the funds of the American Board, until a satisfactory adjustment of the matter can be effected. Rev. W. S. Curtis, D. D., reported on Literary and Theological Institutions at Lake Forest. A paper from the Presbytery of Bloomington, O. S. was considered, recommending an Overture to the General Assembly, for a new division of the State into Presbyteries and Synods. The matter was left to the discretion of the Assembly's Committee. Saturday evening an interesting missionary meeting was held and addresses made by Rev. H. C. Hovey, Rev. J. H. Trowbridge, Rev. H. A. Wilder of Zulu mission, South Africa, and Rev. A. Mitchell. Sabbath morning a prayer and conference meeting was held at 9.30 o'clock. Rev. D. R. Eddy preached in the First church in the morning, and Rev. A. Mitchell, in the evening. The children of the Sabbath-school were addressed at the close of the morning service. The communion service was held at 3 o'clock P. M. Addresses were made by Rev. Messrs. Wilder and Wyckoff. Other appointments were made as follows: In the Second Presbyterian church Rev. H. C. Hovey preached in the morning, and Rev. J. S. McConnell in the evening; First Methodist, Rev. A. Eddy, morning, Rev. A. McDougal, evening; Baptist Church, Rev. G. H. Cort, morning; Mount Carroll and Oakville, Rev. M. Ormsby; Cedarville, Rev. D. C. Evans; Nora, Rev. J. H. Burns. Synod adjourned on Monday morning to meet next year in First church of Chicago, unless the place is changed by the General Assembly.

PRESBYTERY OF WELLSBORO.—At a recent meeting of the Presbytery of Wellsboro, the vote upon the overture on re-union stood as follows: Ayes—ministers 4; elders—2. Total 6. Noes—ministers 1; elders 0. Total 1.

The meeting was very small. Seven (7) of our twelve (12) ministers being absent; and eleven (11) of our thirteen (13) churches not sending elders. If all our ministers had been present, the ministerial vote would have stood 11 ayes to 1 no.

On the 8th of October we had what, in these days of frequent changes in the pastoral relation, is a very rare occurrence, to wit: the commemoration of the 25th Anniversary of the pastorate and marriage of the Rev. J. F. Calkins, this double wedding of bride and groom to each other and of both of them to the church of Wellsboro, having taken place in the autumn of the year 1844. The double silver-wedding was a grand success—proving that the 25 years of labour in this one field had gained for the pastor and his wife many warm-hearted and generous friends. The congregation presented a very pretty tea service, and numerous friends at home and abroad, sent in articles of use and of beauty. Many congratulatory letters from friends at a distance were received, and some of them, as also two Poems, written for the occasion, were read; and the pleasant party broke up at a late hour, after an evening of delightful social intercourse, feeling that something had been done that night to strengthen the bonds which have been forming during the past twenty-five years.