

American Presbyterian.

THURSDAY, DECEMBER 2, 1869.

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

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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.

Naples, by "B. B. C.," Female Education. The Papal Syllabus, page 2d; Editor's Table, Missionary Items, Temperance Items, Scientific Items, page 3d; "He comes no Royal Vesture Wearing," (Poetry.) How Roger Rolfe used his Enemies, An Old Boy, Eva Sundown, Value of a Minute, Sabbath Piety, Living by the Day, Private Prayer, Budget of Anecdotes, page 6th; Religious World Abroad, Page 7th.

American Presbyterian For 1869-70.

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These items are gathered from the reports of one of the missionaries of the American Sunday School Union. The Union principle is the only one on which Sunday Schools can be organized in many such communities.

KOLAPOOR MISSION, INDIA.

STATEMENT OF THE COMMITTEE IN CHARGE OF THE MISSION.

This Mission was re-established under our direction in 1861. Since then its annual reports show the following:

SUMMARY OF WORK DONE.

I. One Christian church, built of stone, 65 feet long by 36 wide, valued at \$5,000, standing as the only temple of the living God amidst the two hundred and fifty-four idol temples of Kolapoore, the sweet tones of its Sabbath bell being heard over the whole city, and one hundred and fifty to two hundred idolaters gathering at every service.

II. Daily and Sabbath preaching, lectures, prayer-meetings, church meetings, Bible classes and catechetical exercises.

III. More than 2,000 children and youth gathered into schools for a longer or shorter period, under daily Christian teaching, resulting in the enlightenment of many and the conversion of some to Christ.

IV. More than 28,000 volumes or 3,000,000 pages of Christian Tracts and Books have been put into circulation, of which 8,100 (1,500,000 pages) were Bibles or portions of Scripture. These pages of Christian truth have been very widely circulated, and in a way to give promise of the largest results on the minds and hearts of the people.

Our Missionary has also labored in Bible translation and revision, has prepared Christian Tracts and Books for the press,—such as "Scientific Errors of Hinduism," "Jane, the Young Cottager," and "The Shepherd of Salisbury Plain"—books exposing and refuting heathen superstition and error; and full of the sweet essence of divine truth and rich Christian experience, and he has completed a Commentary on two of the Gospels—the only original Commentary ever published in the Mahratti language, on any part of Bible.

V. An unprecedented amount of labor has been performed on preaching tours—the Missionary having visited every city, town and village in the kingdom and many in adjacent territory—in all 1,580, whose population is 1,051,140; his aggregate hearers having been over 100,000; and in 1,275 of these cities and villages, he could find no trace of any Missionary having been there before, or that even the name of Jesus was known. KOLAPOOR is a city of 50,000 idolaters, and in the wide region around it stand marked on this touring journal, forty-four towns and villages, ranging in population from 2,000 to 30,000 souls, each of which is a favorable locality for one or more Missionaries, having around it a circle of smaller villages, suitable stations for native helpers.

VI. A church of native converts has been gathered, and twenty-eight persons baptized, of whom twenty one are now living communicants.

This work has been accomplished with no aid from any Board or Society, but with the voluntary gifts of a few Sabbath Schools and friends in America and India, at an annual expense of some \$3000—an aggregate of \$27,000, and with no charge for collecting or remitting funds.

Stern parental duty has now brought our Missionary to America, but he is anxious to return as soon as possible and to take back one or more young missionaries to reinforce the mission and perpetuate it, when he can work no longer.

The committee in charge of this mission the past ten years, fully sympathizing in the desirableness and necessity of such reinforcement, most thankful for God's favor in the large amount of work accomplished and results secured, deeply impressed with the special eligibility of KOLAPOOR as the centre of a large and needy field of labor, wholly unoccupied by any other society or missionary, highly appreciating the self-sacrificing spirit which has led our missionary to struggle on with his heavy burden, rather than accept the offer of the full value of all his buildings and property, together with a retiring allowance—an offer made to him by the Bishop of Bombay, on condition that he make over his mission to the S. P. G. (the English High Church Ritualistic Society,) and having implicit confidence in his fidelity and whole-hearted devotion to his work, are anxious and resolved to do what we can to reinforce and prosecute the mission. And we earnestly commend our missionary, the Rev. R. G. Wilder, to the churches and Christian hearts who love the souls of the heathen and desire their salvation, hoping they will soon furnish him means to take back one or more missionaries with him, and place the mis-

sion on a more efficient and permanent basis.

In behalf of the Committee in charge of the KOLAPOOR MISSION

GEO. W. MEARS. J. S. CUMMINGS. JOHN W. MEARS.

OUR ROCHESTER CORRESPONDENT.

DEATH OF DR. MOSES BRISTOL.

A good man has thus gone, at 79 years of age, to his peaceful rest. He was born in Clinton, educated at Yale College, where he graduated in 1813; studied medicine in New Haven; practiced for a time in his native village, and settled in Buffalo in 1822, when that village contained but 3,000 inhabitants—it is now a city of 120,000. For a long time he was one of the leading physicians of the place, but retired from active practice nearly twenty years ago.

During the last forty-five years he has been an esteemed and honored Elder in the First Presbyterian Church. For several months past it has been seen by his friends that he was failing; but the end came at last suddenly. He was stricken down with paralysis and lingered in an unconscious state but a few hours. He was the father of Edward Bristol, Esq., an earnest Christian worker, and one of the Elders in the Lafayette street church. His funeral was largely attended, and his death was noticed with tokens of highest respect.

OTHER BUFFALO ITEMS.

Dr. Clarke, of Buffalo, has been preaching to his people an able series of sermons on the Books of the Old Testament, their date, their authorship, their scope and design.

Dr. Hopkins, of Auburn Seminary, who is supplying Dr. Heack's pulpit, has been giving the Lafayette Street church some of his historical lectures. He has been especially busy with the Johns—John Knox, John Calvin, John Huss, and John Wickliffe—a brilliant, instructive, and interesting lecture on each one. We believe Martin Luther is to come next.

Mr. Anson G. Chester, (brother of Rev. Dr. Chester), a well-known editor, writer, and poet, has recently been censured by the Presbytery of Buffalo. He is already preaching very acceptably as an opportunity, although he is still pursuing his theological studies, under direction of the Presbytery. He has been strenuously urged by his pastor, Dr. Hancock, to enter the ministry; and feels within himself, "Woe is me if I preach not the Gospel," so gives himself to this sacred calling, even though not now quite so young as he was ten years ago. We know that troops of friends are wishing him all possible success in the new sphere of Christian activity upon which he is entering.

Rev. Dr. Heack is expected home from California on the Sabbath of December. His warmly attached people will be very glad to see him. It will be like them to make some special demonstration of their love and welcome.

OTHER ITEMS.

Rev. Dr. Niles has just completed ten years of a successful ministry over the Presbyterian church of Coney Island. In that time 215 persons have united with the church, 151 by profession. Last year his people built a fine house of worship, at a cost of about \$400. The church is prosperous, and the past is greatly esteemed and beloved.

Among other testimonials of their good will recently manifest, a valuable corn and substantial buggy wagon was presented to the pastor, for the comfort of himself and his family.

Rev. Danion Chister has resigned the pastorate of the Presbyterian Church of Burdett, and been released in his charge by the Presbytery of Chemung. He is a brother esteemed and beloved, a good preacher and faithful pastor.

Rev. Dr. Crowell, our city, preached a most admirable sermon Sabbath evening on Systematic Benevolence. He urged benevolence as a duty, a privilege and joy; and that it be systematic in order to be genuine or efficient. A scheme of systematic giving adopted by the session, is also passed each one of the church books, as a gentle reminder to the congregation of the times and seasons. A collection is to be taken each month. Each cause is to be numbered. Such a system, well worked by an efficient pastor, is the way to raise money for benevolent purposes. If all pastors would attend to it, there would be little left for outside agencies. Those would be halcyon days to the church.

Last Sabbath evening was devoted to a reunion meeting in our city. By invitation of the Central Church, first and Second convened in their place of meeting, which at present is the Opera House. Opening services were conducted by Rev. Lawley of the First Church, and Rev. S. Vardman of the Second Church, after which an address and report of the meeting of the assemblies in Pittsburg were given by Rev. P. Huntington, commissioner of Cayuga Presbytery. The address was very good; the meeting interesting, and even enthusiastic. Auburn or union. GENESSEE. Rochester, Nov. 1869.

Paris, Nov. The Bishop of Orleans reprimands M. Not, the editor of the ultra-montane organ [Le Universe], for the publication of articles denouncing the infallibility of the Pope.

OUR EXCHANGES.

REUNION.

The Methodist has been a warm friend of Presbyterian Reunion from the first, and thus sends its congratulations on the accomplishment of the measure:

This was a sublime spectacle. We doubt not that the heavenly host rejoiced over it; and all good men throughout Christendom will hail the news of it with heart-uttered hosannas. It is one of the great exponent events of our age—an expression of that deepened charity and growing catholicity which have been revealing themselves more and more through Protestant Christendom with each decade of our century, and the result of which will be a general moral, if not ecclesiastical, unification of Protestantism. Ecumenical councils are an historically exploded illusion; evangelical charity and unification are taking their place—the scriptural "communion of saints." Methodism, by the unification of its numerous American branches (so unnecessarily, and therefore unjustifiably apart), should have claimed the signal honor of presenting to the world this grand precedent; our General Conference and our episcopate were disposed to win it for the Church; but we have failed, and the blessed credit of the example has fallen on our Presbyterian brethren. Let them enjoy it with our gratitude and benedictions; but let us lead our ecclesiastical hosts into the same line of march as promptly as possible. We, above all other people, are morally bound to sustain their beneficent example by imitating it; there should be no unnecessary delay.

The Western Christian Advocate speaks with brotherly cordiality, and a true insight into the facts:

We hail it as a harbinger of the unity of Protestantism, as a manifestation of the power of Christian charity, and as the exponent of the tendencies of the times in which we live. We join some of our contemporaries in regrets that Methodism was not first to celebrate the consolidation of her scattered branches. For a time we hoped this honor would fall upon the Church of our choice. But we shall not complain. Our Presbyterian brethren have earned the triumph, and we accord to them the credit of leading the way in the grand march to unification and success. Theirs was a victory of no ordinary character. The difficulties they had to encounter were not merely personal and ecclesiastical, but doctrinal. Although subscribing the same standards, a different method of interpreting them had grown into a fixed habit, drawing between the sections of the Church distinctly marked lines of theological differences, threatening to become irreconcilable antagonisms.

Zion's Herald holds up the Reunion as a rebuke to Unitarians and an encouragement to Methodists:

The two Presbyterian churches were formally united at Pittsburg, the week before Thanksgiving. The union was one of heart, and the differences in doctrine were ignored rather than settled. The two assemblies came together with the singing of one Methodist, one Congregational, and two Episcopal hymns. "Blow ye the trumpet, blow," "All hail the power of Jesus' name," "Blest be the tie that binds," and "Praise God from whom all blessings flow." It was a little odd, and dreadfully shocking, undoubtedly, to the Revised Version Presbyterians that such a marriage should be effected without a single psalm of David, and with these four hymns, all from un- Presbyterian sources. The Church thus united has agreed to raise five millions of dollars as a thanksgiving offering. What do our anti-Christian and super-Christian free-religionists say to such a liberality? "By their fruits ye shall know them." This union betokens the union of the Methodist churches, and that of all the Presbyterian bodies still scattered abroad.

The reporter of the Presbyterian says: Next to the unanimity with which the reunion was declared, nothing calls for greater thankfulness than the spirit that was exhibited toward those who were known to have been its opponents. Not an uncharitable word was uttered about them. An examination of the lists of Trustees, Professors and Directors, elected by the Assembly, and of the Committees appointed by the Moderator, will discover the names of some who have disapproved of the various terms of reunion.

The paper itself has not yet arrived at any conclusion on the subject, except that it is to be the paper of the united Church.

The Herald and Presbyterian is too full of joy for utterance. Dr. Montfort writes:

Many little pleasant and harmonious things occurred in intervals of relaxation like one that is told of Mr. Barnes, as taking place a few weeks ago during the meeting of the American Board at Pittsburg. Mr. B. rode up to the Allegheny Seminary, and meeting an Old School friend he was asked: "Why, Mr. Barnes, what are you doing up here?" Mr. B. replied: "I understand that we are soon to get possession of some property up here, and I thought I would like to see it."

While the two lines were standing at the First Church, on either side of the street, we, and several others not members of the Old School Assembly, said: "The other line is rather short; let us desert and join them." As we did so, one of the Old School exclaimed: "What business have you over there?" We replied: "This is the Short Line; we prefer it." Another said: "He is just where he ought to be. He has been defending the New School all along." An Old School man cried out to the other side: "We are glad to see you come back to the old fold." Some one from the other line responded: "It is you are coming back. Old things have passed away. Behold, all things have become new." Again from the Old School linesome one said: "No man having tasted old wine straightway desireth the new, for he saith the old is better." The presence of Geo. H. Stuart, as Marshal, added no little to the merriment of the march. Some one cried out to Mr. S.: "Which School do you belong to?" Mr. Stuart did not hear, but another answered: "He is the manager of the 'Pan-Protestant' drama, and this is the first scene." As Mr. Stuart was giving orders along the Old School line, some one said: "You had better go over there and keep those people in order, and you will find it about as much as you will be able to do."

Another humorous point in regard to Reunion appears in the same paper:

There are two Presbyteries called Potosi in Missouri, one of which is in connection with the O. S. Synod of Missouri, and voted for reunion. The other is a part of the D. and T. Synod of Missouri, which Synod claims to be "all that will be left of the dear old Church" after reunion. Its Presbytery of Potosi has "gone through the motions" and voted against the Basis of Reunion. Whether it has voted on the Fifteenth Amendment of the Constitution of the United States, and sent up its vote to the Secretary of State at Washington City, we are as yet not informed.

The organ of these malcontents, The Missouri Presbyterian says:

According to the secular papers, the wedding was an occasion of overflowing joy, manifested in hand-shaking, weeping, and most brotherly speeches. While we do most emphatically deprecate the avowed motives of the leaders in this movement, and particularly the tricks and outrages with which they have thought proper to prosecute it, and while we do honestly dissent from the Basis as too indefinite and a virtual surrender of distinctively Old School doctrine and history, and, therefore, have our fears lest the predictions of discord and great strife be fulfilled, yet it is our desire and prayer that these fears be not realized, but that God will graciously order the reunion to the glory of His great name, in the furtherance of the gospel.

The Independent does not see anything in the Reunion to be jubilant over, and presses the issue of "Union in the Spirit," but ends thus:

We are sure this new exhibition of brotherly forbearance, this latest achievement and illustration of Christian liberality, will strike the world as pleasantly as it does us. The only difficulty in the popular mind, we apprehend, will be how to strike the balance, and award the credit of so regal a triumph of so worthy a principle. The more, we are inclined to believe, will insist on congratulating the New School on the excellent spirit of forgiveness which they have manifested, and especially on the recognition and vindication they have been able to win, at the hands of the very men who once persecuted them to their ecclesiastical death. Our congratulations go rather to the "Other Branch." For, "to get justice done to one's self," is that so much, as it is "to do justice to somebody else?" And have not these Old School brethren, with a unanimity rare for them, laid aside the garments of suspicion and prejudice, and clothed themselves from top to toe with the pure white robes of neighborly love? Nay, by the sacrament of a solemn vote, have they not taken to closest embrace of confraternity those whom they once denounced and "excommunicated" as heretics? The palm is theirs. We publicly hand it over to them. And when men's shouts shall be heard in celebration of the victory of the New School, ours shall ring out clear and loud for the Old! But, be we right or be we wrong in locating our praise, emerging out of the dust and confusion and enmity of this long controversy, comes sweet-voiced and fair-browed Liberty. Her we salute. And, seeing her, we begin to suspect that the real victory is not of this party or of that, but of toleration. For that let psalms and Te Deums be sung.

—The would-be murderers of detective Brooks have received their sentences, to suffer the full penalty of the law,—a fine of \$1000 and seven years' imprisonment. The ring was powerless to mitigate their sentence or to attempt a rescue. Mr. Brooks, nothing daunted, is again at work, closing up illicit distilleries, and we think he will be unmolested for awhile. Even in New York city a man who intended to commit murder, but who shot the wrong man, was last week sentenced to nine years and six months' imprisonment.

NEW PUBLICATIONS.

C. SCRIBNER AND Co. send Songs of Life, elegant square 4to., Holiday Edition. Cloth \$5.00; also Illustrated Library of Wonders; Egypt 3300 Years ago. 40 illustrations, \$1.50.

SHELDON AND Co. have issued: Susan Fielding, by Mrs. Edwards; and Put Yourself in His Place, part I., by Charles Reade. Illustrated (paper).

SCRIBNER, WELFORD AND Co. send specimens of Sampson Low, Son and Marston's, Bayard Series: Dr. Johnson's Rasselas, and Wm. Hazlitt's "Round Table."

Mrs. J. HAMILTON THOMAS has published an elegant volume of poetical selections, entitled "Thoughts that Cluster Round our Homes." Sq. gilt, pp. 223.

HARPER AND Bros. publish "Haydn's Dictionary of Dates revised for American readers." 8vo., pp. 541. Also "Wild Sports of the World, by James Greenwood," with 147 illustrations pp. 474.

PERIODICALS.

Lippincott has issued GOOD WORDS FOR THE YOUNG, and "GUTHRIE'S SUNDAY MAGAZINE" for December, fully illustrated.

FOREIGN ITEMS.

—About one hundred and fifty Bishops have already arrived in Rome. Many of them are from America.

Madrid, Nov. 23.—The Government has determined to adopt vigorous measures against certain Bishops who have gone to Rome without passports or permission. The Bishop of Havana, who was recently arrested in Cadiz, was taken to Madrid yesterday under guard.

Rome, Nov. 25.—The religious exercises preliminary to the opening of Ecumenical Council have already been ordered.

St. Petersburg, Nov. 26.—The old law limiting the residence of Jews has been enforced in some parts of the empire recently. Two thousand of these people have been removed from the Bessarabian frontier to the interior of Russia, within a few days. An impression prevailed that the Emperor will disapprove of these proceedings.