

American Presbyterian.

THURSDAY, DECEMBER 16, 1869.

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NEW PUBLICATIONS.

- C. SCRIBNER AND CO. Wood's Bible Animals; 8vo. pp. 652, 100 full page & other illustrations, \$5.
Stanley's Eastern Church, Cheap Edition. Life of Rev. J. A. Alexander, D.D. 2 vols. Trench's Studies in the Gospels.
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AMERICAN SUNDAY SCHOOL UNION. Bread from God, Colored Illustrations. Mabel or the Bitter Root, 16 mo., pp. 248.
AMERICAN TRACT SOCIETY, 1408 Chestnut St. Christ's Consolator (Poetry), 16mo. pp. 369, \$1.50. Rose and her Pets (Words of not over five letters), sq. pp. 128 Col. Illustrations, 70c. Tracts: The Empty Mind, by Dr. Wm. Adams; Household of Peace, by W. W. Newell.
A. D. F. RANDOLPH. Evenings with the Sacred Poets, sm. 8vo., pp. 495, \$2.50. Faith's Battles and Victories.

THE PRESBYTERIAN PUB. COMMITTEE have issued Snow Drifts, The Italian Girl, and Golden Primer. They promise to have out this week an attractive new list of holiday books, which our readers will no doubt take pleasure in examining.

HARPER AND BROS. Old Testament Shadows of New Testament Truths, by Lyman Abbot. Sq. 8vo. Illustrated. Lord Lytton's Metrical Translation of the Odes and Epodes of Horace, 12 mo.

The Christmas number of Childs' Literary Gazette contains about one hundred pages, many of them specimens of the choicest illustrations of English and American Holiday Books of the Season, almost bewildering in beauty and variety.

PETER WALKER has in press a complete Index to the Princeton Review, including a retrospect of its History, Biographical Sketch of the writers, and full and carefully prepared list of the Articles. It will make a volume of 400 pages.

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CURRENT TOPICS.

The day fixed for the consecration of Dr. Temple as Bishop of Exeter, is that on which the Anglican and Roman Churches commemorate the Apostle Thomas, the doubter.

The Archbishop of Seville, said recently, in anticipation of the new form of infallibility to be proclaimed at Rome in the coming Council, that, "apart from obedience to the Pope, there is no salvation, nor even hope of gaining eternal life."

There was a twelve days' mission among the Ritualist churches of London last month, in which a number of "brothers" belonging to semi-monastic orders took part. In one church, five hundred penitents marched in procession with tapers which had been blessed by the priests—the unconsumed ends they were advised to keep for use on their death-beds.

Two and a quarter million of rebel bonds were sold at auction in New York last week for \$35. And yet there are English people who are actually looking up these pieces of waste paper, in the hope of their acquiring some value by and by. We were even treated to a Cable telegram a few days ago, which cost more than all the bonds, as such, are worth, to the effect that the value of these bonds was supposed by somebody, to be advanced, for some reason or other.

A Sunday-school Teachers' Institute, under the direction of the Pennsylvania Sabbath school Association, will be held at the Third Presbyterian (Old Pine street) church, Fourth and Pine streets, Monday evening, December 20th, at a quarter before 8 o'clock, George H. Stuart, Esq., presiding. There will be an address or preparation of the lesson by Rev. Richard H. Allen, D. D. Also, teaching the lesson, practically illustrated with a class of boys and girls, blackboard, etc., by William M. Shoemaker, Esq. Discussion by the audience in five minute addresses or preparation and teaching the lesson.

Is it not remarkable that so-called religious papers, as The Independent and The Sunday School Times, preach the surrender of the Bible in the common schools, and the withdrawal, so far, of the claim that this is a Protestant nation; while The Press, The Bulletin, and other secular papers, including some upon the Democratic side, argue for the Protestant view of the case, with an eloquence and force which could spring from nothing but conviction of the truth? If ever our national character as Evangelical and Protestant is surrendered, it will be because of faint-heartedness and time-serving among religious people themselves.

Five millions of dollars will be a noble thank-offering for reunion, and we are waiting for some definite schedule of objects to which the benevolent purpose of the people may be directed. Perhaps the re-arrangement of Committees and Boards must take place before we can proceed to form such a schedule. But the more precious offering of renewed consecration and higher activity need

not wait a moment. Let every member of the reunited Church propose to himself and herself the conversion, by the gracious aid of the Holy Spirit, of at least a single soul, during this jubilee year. That purpose, earnestly and prayerfully carried out, would be a grander thank-offering than to empty all the mines and coifers of the world at Emmanuel's feet. And poverty can prevent no one from contributing to it. And should Christians at any time strive to do less than each to save a single soul a year from the millions of the perishing? Surely in this period, rife with new and mighty spiritual impulses, we may ask them to undertake what should be, but alas never is, their every day work. Who will take a vow to enter upon this blessed service?

The acts of the Administration, since it came into power, have been so satisfactory that the people are less curious than usual, we think, about its words. Messages of explanation and counsel are almost superfluous to the general public, from those who have so completely won their confidence, as the President and his associates in office. The people, however, have been gratified with the good sense of the President's recommendations about Cuba, with the manliness and fidelity to principle of his attitude toward Georgia, and with the Christian perseverance and wisdom of his friendly policy towards the Indians. We trust that the plan he proposes, of restricting the tribes to definite reservations, and of instructing them exclusively through agents who can be trusted by all parties, will be carried out with all the power of the government. Let the Cherokees be at once organized as a Territory and allowed to appear by their delegate on the floor of Congress. We regret that no allusion was made in the message, to the open disorder, immorality and rebelliousness of the entire community at Salt Lake.

Just at this time we are inclined to think that Philadelphia gives the greatest facilities to the rum traffic of any large city in the Union. In New York, Washington and Pittsburgh, Sunday-closing laws exist and are enforced; in our city, notwithstanding the late promising interview of the Temperance delegation with Mayor Fox, the liquor shops and saloons are in full blast on the Sabbath, day and night. In Boston, last Friday, two bar-tenders were sentenced each to \$50 fine and three months' imprisonment, for selling liquor. It is not unlikely that New York city may be deprived of its Exercise law by the new State legislature, and there is a probability that the prohibitory law of Massachusetts may be modified. Meanwhile, there is a twinkle of light in our own city, which, we hope, presages a better era. We find it in the announcement among the proceedings of the courts on Thursday last, when one Patrick Fagin was convicted of selling liquor to an intemperate person, after being notified not to do so by his wife. We hope the sentence will be such as to encourage other wives afflicted with drinking husbands, to pursue a similar course. This is one of woman's rights which will not be disputed, and its extensive exercise in Philadelphia, backed by vigorous action of the courts, would rob the traffic of nearly half of its evils.

THE REAL MEANING OF THE CONTROVERSY.

Shall we denationalize and sectarianize our Common School system? We think this is, in large part, the meaning of the demand for the removing of Bible reading from the daily exercises. The whole system of common schools is distasteful to Romanists. It imparts too much light. It teaches history too truthfully. Its text books are too full of the glories of republicanism, and too enkindling to the love of liberty in the human heart. Without the Bible, even, there is too much Protestant air in them. There is no effort made to enslave the mind to any mere human authority under the guise of religion. No absurd claim of tradition is held up as superior to reason, science and revelation. The material turned out from these schools is not pliable to priestly manipulations. Expurgate these schools of the Protestant Bible, and you have only begun to fit them for the purposes of Rome. To make them only negatively acceptable, you must expurgate your text books and re-write your histories; you must not tell the impressive youth the story of the Netherlands, of Spain, of St. Bartholomew; of Gustavus Adolphus, of William the Silent, of John Huss, of Luther, Calvin and Knox; of Smithfield and the Grass Market; you must beware lest a glow of indignation unfavorable to the most Catholic actors in these periods of history, should be kindled in these minds which could never be altogether quenched; you must read the history of civilization backward, treat the Reformation as a retrograde step, and put Spain, Austria and the Papal States at the front of human progress. And above all things, it will be necessary to correct the current and generally received account of the first settlement of our own country; to omit all reference to the purely Protestant inspiration which led the French Huguenots, Swedish Lutherans, Dutch Presbyterians and English Puritans to our shores; to put Bancroft and all school-history writers, who take him as authority, upon the Index Expurgatorius; in fact, to recast the whole story of our origin, or dismiss the History of the United States as impracticable, from the list of studies.

The fact is, Rome dare not teach in earnest. She dare not serve up facts to the young; she dare not train the mind to free and vigorous action. The schools, into the patronage of which she too often entraps Protestant parents—not to put too fine a point on it,—are humbugs. Educated mind slips away from her grasp. The communities where she rules most satisfactorily to herself, are drowned in ignorance; and the blessings of a widely diffused opportunity of learning even the rudiments of knowledge are unknown. Common schools in Austria, Spain, France and Italy would be the death-knell of the Papal Supremacy. The idea is peculiar to Protestantism, and is one of its grandest gifts to society. The open Bible brought with it a chance for all to learn. Rome shivers at the sight of the whole thing. She aims, nominally, at the Bible, but she means to strike at the system of common schools itself. The schools of Rome must succumb. Holding on to the Bible, we maintain the key point of the whole position.

OXFORD CHURCH.

The dedicatory services of last Sabbath in Oxford church, were of a most satisfactory and cheering character. Three times the building was filled, in the evening it was packed. Rev. Albert Barnes preached the opening sermon from Pa. xvi. 6: "Strength and beauty are in His sanctuary." The discourse showed how the influences proceeding from the Christian Sanctuary were themselves strong and beautiful; how they developed these traits of character, and how the combination of the two qualities—as embodied in this sanctuary—was necessary to completeness of character and was secured by Christianity. In the afternoon, addresses were delivered, by Dr. Humphrey, who described the position of the Christian Church as in a sense, midway between the Jewish temple and the heavenly Jerusalem; by Dr. Wiswell, who dwelt upon the different stages through which all good enterprises must pass; by Dr. Stryker, who urged the importance of a spiritual work in connection with the outward; by Dr. Mears, who recounted what had been done by this branch of the Church for city church erection in the last five years, and earnestly exhorted this church to press forward to the regions beyond, and by Dr. Adams, who showed the origin of the idea of putting a church in this vicinity, and who humorously traced the genealogy of the Oxford church, calling Mr. Barnes its great-grandfather. As in most important enterprises, many good people, and several churches have participated in the different stages of this work. Mr. Baldwin, as the moided man, and Mr. Cummings, as the working man of Calvary church, were among the earliest to move; prominent members from North Broad street church were also among the first and most active workers and givers; Mr. Alexander Whildie, of that church, having furnished the financial support, without which it is impossible to see how the undertaking could have been saved from complete failure; while Green Hill church furnished the pastor, two elders, and a large and valuable nucleus of members to the spiritual building. The genealogist must be rather puzzled to make out a line of regular descent from this commingling of good influences and activities.

The Dedication took place at the commencement of the evening service. The audience rose entire. In a few sentences, the pastor gave the church to the Triune God; all the people responding with a loud Amen. The dedicatory prayer was then offered by Rev. Dr. Mears. This was followed by a discourse from the pastor, Rev. Frank Robbins, upon Rev. xxii. 9: Worship God. The discourse was an able and philosophical, and at the same time, popular and evangelical argument, for the necessity and duty of spiritual worship.

The audience room and end gallery will seat one thousand persons. Its plan, proportions, arrangement, ornamentation and lighting drew forth unqualified praise. "We have never seen so beautiful an interior!" was the frequent exclamation in which European travellers cordially united. The graceful arch of the ceiling, the extraordinary richness of the pulpit end, the mellowness of the prevailing tints of the frescoing, the good taste and artistic beauty of the designs, the excellent acoustic properties of the room, the power, without glare, of the pair of illuminators in the ceiling, combine to make this one of the most attractive places of worship anywhere in the denomination. The scale of prices for the pews is so arranged as to secure a large income from those who can give it, while a large number of most desirable seats, comprising nearly half the whole, can be had for \$44 down to \$16 per annum; so that those less able may be abundantly accommodated. About eighty of the pews had been sold, under certain needful restrictions, and pretty much the entire number may be considered as rented or sold,—an income ranging from eight to ten thousand dollars being thus secured.

Although there remains a debt of \$35,000, yet the property, with unoccupied building lots attached, being worth more than five times that sum, may be considered substantially secure to the cause. As a bold and aggressive enterprise, upon a costly scale, on a field of the greatest present and prospective importance, it must be counted a great success. Nothing quite equaling it in importance; certainly nothing exceed-

ing it, has been done, in this line, by either branch of the Presbyterian Church since the division, in this city. Too much praise cannot be awarded to the pastor, Mr. Robbins, for the masterly manner in which he has carried the work through. Though ably seconded by a noble band of men and women, inside and outside of the church, it has been mainly his work.

The schedule of services for the current week is being carried out, as announced, with the change that Bishop Simpson preaches on Friday night instead of Monday.

A MIRACLE OF PATIENCE.

Again, from the seat of justice in our city, comes the oft-repeated admonition of the costliness, in money and morals, of the licensed traffic in intoxicating drink. Again the people are reminded of the fearful burden they choose to bear, in consenting that the business of drunkard-making shall continue to be openly prosecuted among them. Judge Paxson, in his charge to the Grand Jury on the 7th instant, spoke with the eloquence of terrible facts, upon the increase of crime and the boldness of its perpetrators in our city, and added the declaration, that might be regarded as a piece of mere sensational rhetoric in the mouth of a temperance orator, but that should burn itself into every reader's soul, as coming from the place where crime is most searchingly investigated; viz.: that THREE FOURTHS OF ALL THE CRIMES MAY BE TRACED DIRECTLY OR INDIRECTLY TO INTEMPERANCE; and that this applies to the higher grades of crime as well as to the lower. In a large proportion of homicide cases, says the judge, the primary cause is whisky.

Think of that, patient but groaning public! Think of that burdened tax-payer, and citizen fearful for your personal safety, and ashamed of the disrepute falling on your place of abode! Think of it property owners; who is it that drains your purses, and decimates your gains, and puts upon you three fourths of the expense of your costly police, your jails huge as old world castles, your machinery of courts, prosecutions, and juries, your lunatic asylums and your populous almshouses? Those, whom for the pitiful price of a license, half of the time evaded, you knowingly allow to prosecute the traffic in rum. You know it all. You know that where the traffic has been put under the ban and but imperfectly suppressed it has literally emptied jails and banished crime. Once again, you are solemnly reminded of the vast proportion of crime due to intemperance. You have heard the crack of the pistol designed to send a faithful revenue officer to his doom, and you know that it was the lawless and miserably corrupt traffic in rum which pulled the trigger. You expect to see a homicide or bloody brawl reported in some groggery of your city or on the side walk not far off, once a week. Suicides and miserable deaths of men who might have lived happy and useful lives, but for drink, are served up to you every morning with your fresh newspaper. Is it not enough? Have not the millions upon millions of money, that have been infinitely worse than wasted in the traffic and its consequences, been enough? Shall we not call ourselves to account before God does, upon the mere score of economy, as squanderers of our money-talent, by the toleration of this evil, more wasteful than standing armies or war?

Come! poor, blind, toiling, groaning, almost broken-backed giant, whom men call society; see what a miracle of folly you are; see how great a proportion of your grievous load you have put upon your own back, and are bending under it, just because you will not put it off. See how it is just this part of your load that is fast growing heavier, and that threatens to overwhelm you in poverty, lawlessness and crime! You have yet, it is to be hoped, strength and manliness enough to straighten yourself and roll it off. At least give any and every section of the country the chance and the right to rise and cast it off. Shut up the groggeries of Philadelphia, and we would cease to hear the demand of the grand jury repeated from year to year, for an enlargement of our jail facilities, but would see TO LET posted on their gates, or hear their corridors resounding with the gladsome din of some useful manufacture.

FOREIGN ITEMS.

LONDON.—Dec. 6.—A correspondent of the "London Times" has been prohibited from entering the Papal States. Dec. 8.—The appointment of the Rev. Dr. Temple as Bishop of Exeter has been confirmed. No Power has a special representative at the Ecumenical Council. Dec. 9.—Letters from Rome assert that a majority of the French Bishops, including Dupanloup and many German Bishops, will oppose any declaration of Papal infallibility.

PARIS.—Dec. 9.—Many cities in France were illuminated last night in honor of the inauguration of the Council at Rome. At Marseilles a crowd of 1,500 men made a violent demonstration against the illuminations. They marched through the streets singing the Marseillaise, destroying decorations and transparencies, and committing other excesses. The police dispersed the mob, after making about sixty arrests. Dec. 11.—The French Government has made known to the Ecumenical Council that infallibility is an inopportune question from a religious view, and politically places France otherwise than according to the Concordat and releases her from the obligations there accepted. Dec. 12.—A despatch from Rome says the Pope has issued a decree, providing that, in case of his death, the Ecumenical Council shall be dissolved and none but Cardinals be allowed to vote for his successor.

ROME.—Dec. 8.—The Ecumenical Council was opened to-day by the Pope. The weather was unfavorable, rain falling at intervals, but enormous crowds filled the Vatican and lined the streets through which the members of the Council passed. The Pope, followed by seven hundred Bishops, proceeded to the hall of the Council amid the ringing of bells and the thundering of cannon from the forts of St. Angelo and Mount Aventine. The ceremonies excelled in grandeur and magnificence any that have taken place in Rome within the present century. Dec. 9.—The ceremonies yesterday, attendant on the opening of the sessions of the Ecumenical Council lasted five hours. The city has been entirely tranquil. The illumination and fireworks contemplated last evening, in honor of the occasion, were postponed on account of the rain. Dec. 10.—The Pope delivered an allocution before the assembled Bishops to-day. He expressed his satisfaction in being able to open the Council on the day which had been fixed, and at finding that the Bishops came in such numbers to aid the Holy See—helped by the Holy Spirit. False human science and impiety were never before so strong as at the present day, for they were well organized, and hid themselves behind pretended aspirations for liberty. Dec. 11.—The sessions of the Ecumenical Council have been adjourned until after Epiphany. Much opposition is expected on the reassembling of the body, but his Holiness is said to be sure of cooperation from the American bishops. Dec. 13.—The Council meets to-morrow to attend to the details of organization. Committees on faith, discipline, orders, and Eastern affairs are to be formed, and these committees will comprise in all 86 members, to be appointed by a vote of the Council. The special list of persons entitled to attend the Council is published, and comprises the names of 55 cardinals, 11 patriarchs, 27 archbishops, bishops and abbots, 22 mitred abbots, and 29 generals of religious orders.

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