

THURSDAY, SEPTEMBER 27, 1860.

JOHN W. MEARS, EDITOR.

ALBERT BARNES, THOMAS BRAINERD, HENRY DARLING, GEORGE DUFFIELD JR., JOHN JENKINS, THOMAS J. SHEPHERD.

OUR STATISTICS.

The statistics of our Church for the last year have furnished the ground for some gratifying deductions, especially in regard to the Synod of Pennsylvania, which we have exhibited in these columns. Without intending any disparagement to other Synods, for we are all members one of another, we have shown that the growth of the Synod of Pennsylvania, within the last four years, has exceeded any other Synod east of the Alleghenies; in other words, of any Synod depending upon the ordinary means of growth, and receiving no increase by immigration. This statement cannot be discredited by referring to the Synod of New York and New Jersey whose increase in the same period has been some 700 greater than that of our Synod, for the former Synod four years ago, was between twice and three as large as the Synod of Pennsylvania, and ought to have gained more than twice (instead of less than one and a half) as much, in order to make its growth equal to that of the latter Synod. In the former case, the rate of growth has been a trifle over ten per cent, in the latter case about nineteen per cent. Upon further investigating the minutes, we learn that the numerical strength of the Synod of Pennsylvania is now greater than it has been at any period of its existence. This is the case irrespective of the recent extension of its territory. We state these facts with humble thankfulness, but we cannot help regarding them as not more a proof of the divine favor and of the wisdom of the course pursued by the Synod, than a signal rebuke to those who expected and labored to make this part of the Church the prey of divided counsels, and the theatre of a distraction unpropitious to growth and prosperity. Words fail us to express adequately our views of such attempts, but God, in his providence, has given us something more significant than words in these facts. Those who take a pleasure in disparaging our Church, in depreciating its good qualities, and in exaggerating its failings, will seek to discredit them in vain.

In regard to our Church at large, it is true that up to the year 1846, our statistics show a rapid growth. This was in part the result of the recognition and ingathering of one and another portion of the Church, as in sympathy with us. At that date it may be presumed that all who felt with us were included in our fold. The figures shown by the statistics of that year have never been reached in any subsequent report. It is the practice of some to ascribe this pause in growth, and this somewhat retrograde tendency in the number of our membership, exclusively to the slavery agitation, and the assertion of high anti-slavery sentiments in our body which commenced about that time. This is so small a portion of the truth that it is very near being a falsehood. It ignores several facts, all of which began to operate about the same time.

1. We were then just beginning to feel about for the position evidently designed for us by Providence, and so graphically described in the Moderator's sermon, as the MIDDLE GROUND Church in the family of Churches to which we belong. It is notorious that radical men on both sides began to fall off from us at that time. Northern abolitionists were quite as much dissatisfied with us as Southern pro-slavery men, and churches and we believe entire presbyteries at the North abandoned us as hopelessly pro-slavery, while the Southern brethren were raising the cry of abolitionism.

2. It is forgotten that at the Assembly in Wilmington, we had the opportunity of increasing our numbers by the accession of "the Free Synod," a body of earnest but somewhat radical anti-slavery Presbyterians, but as we still adhered to our middle ground position we failed to give satisfaction, and the negotiations were abandoned. Does this look like losing ground by being too anti-slavery?

3. Above all, it is forgotten that during the first few years of our independent existence, we had the enthusiastic sympathy of the leading men of New England, and the powerful co-operation of the American Home Missionary Society. But all that is changed and has been changed almost since the very date spoken of. The Albany Convention annulled, so far as in it lay, the Plan of Union; leading New Englanders looked on with indifference; a radical independent organ was started, and the Home Missionary Society was, we might almost say, subsidized in the crusade against us. Was it then our increasing anti-slavery sentiment that set republican New England so strangely against us, and caused us such losses, and put us at such disadvantage in New York State and the great and free North-West? It is a most absurd and erroneous conclusion. We have, indeed, suffered serious losses at the South, but they have been more potent because more nearly simultaneous. We venture the assertion that if an investigation were practicable, it would appear that our losses in the North from the suspension of pro-slavery tendencies, and from the dissatisfaction of such Independents as were in external fellowship with us, are as great, if not greater, than those proceeding from that one source which looks through slavery spectacles perist in regarding as the only one. Certainly, at present, in this border Synod are growing stronger and stronger every day, while those portions of our Church in which anti-slavery views are supposed to be more palatable, are really the suffering ones. And the issue of the whole is, that our losses result from the very fact that, avoiding radicalism both in Church government and doctrine and in moral reform, we are asserting our position as a Middle Ground Church, and our gains are acquired just where that position is heartily accepted as the basis of Church life.

GREAT NEWS FROM ITALY.

We have great news from Italy. Naples has received the liberator of Italy, the Washington of Europe, with open arms. The tyrant king has been allowed to flee, a fate quite too good for him, and Victor Emmanuel is proclaimed king of Italy. It is a wonderful omen, too, that on the ruins of the crumbling government of the man of sin, the banner of King Emmanuel is being raised. We accept this as a figure of which is to come. Meanwhile Christians should labor and pray for a new development of enterprise and hopeful energy and liberality to meet this unwonted enlargement of their field of activity. The Christians of

Italy need our sympathy and our prayers now quite as much as in times of trial and persecution.

FIFTEEN HUNDRED NEW SUBSCRIBERS WANTED.

While our paper has received and is daily receiving various tokens of interest and favor, it is nevertheless a cherished purpose with us still further to enlarge its sphere of influence in the church. We feel that so far as we succeed in this aim, we shall be accomplishing a good work for the church, as well as for ourselves. We are firmly convinced, and we say it without undue self-esteem, that our paper is calculated to do good in acquainting ministers and church members with the condition and movements of our church, and in stirring up and nourishing their feelings of affection and intelligent preference for it; and in presenting and urging upon their regard, such topics of thought as are calculated to promote pious piety and to cultivate enlarged and liberal Christian views, and in keeping them informed both of the leading facts that are taking place in the church and the world generally. In a word, we feel we are not chargeable with arrogance when we claim that we are doing our part as a religious newspaper to train up a generation of intelligent, active, and zealous Christians; and we are diligently laboring to raise the standard of the paper. We therefore come forward unhesitatingly with our request for an accession of 1500 names to our list.

There is room for this increase. The Synods of Pennsylvania and of Western New York, with their 50,000 members, or the two Synods of Pennsylvania and Genesee with their 26,000 members, where we feel especially at home, or even the Synod of Pennsylvania alone, now much stronger than it ever was before, might easily furnish us this increase. The unwonted excellence of the crops in the greater part of these sections of country, warrants us in seeking and expecting it. There are, doubtless, this fall, many more persons able to subscribe for a religious newspaper in this part of the country, than there have been in any preceding autumn since our paper was started. Besides this, there are reasons for taking a religious paper now, such as almost never existed before in the interesting and portentous condition of things in the world and their evident and hopeful bearing upon the kingdom of Christ. It is a time when no Christian should be content to be ignorant, or to receive his information through distorted channels. Religious newspapers were never more needful institutions than now to the Christian.

We therefore call upon our friends in the ministry and the laity, both in the Synods we have named, and in the West and North-west generally, to aid us in this effort to extend the circulation of a paper which we already know their kind and favorable opinion. Especially we would suggest to the brethren the importance of forestalling the entrance of papers into their fold which manifestly tend to disaffect and estrange our people, by introducing a thoroughly Presbyterian sheet, in full and hearty sympathy with our church, and aiming first and chiefly to train the people to an attachment to the cause of the Redeemer as represented in that church, and with God's blessing they may then expect to have around them a reliable active people, warmly sympathizing with us as Presbyterian ministers, and ready to second their efforts in behalf of the various enterprises of the church, as well as in behalf of every worthy undertaking depending upon Christians generally for support.

To encourage pastors and male and female friends in making up lists of new subscribers, we offer the following reduced rates for clubs, to be understood as applying to the first year of their subscription only.

Mail Subscribers strictly in advance. Club of four, \$7. Club of ten, \$15. Club of six, \$10. Club of twenty-four, \$32. Club of forty, \$50.

When delivered by carriers, 50 cents each additional. A full set of Barnes' Notes on the New Testament will be given when \$20 or more are remitted for new subscribers. It would be impossible for us to continue to supply our paper at these reduced rates; we offer them to facilitate the enlisting of new subscribers, trusting in the favorable impression which will be made upon them in one year's acquaintance with us, for a continuance of their subscription on the usual terms.

THE SOUTH WESTERN CHURCH.

In our last issue we gave the early history of this enterprise, including the circumstances under which a change of relation from the Old School Presbytery to the Third Presbytery of Philadelphia was accomplished. As the spontaneous and unanimous movement of an interesting people with their esteemed pastor, it deserves a cordial welcome, and will receive it. Upon the invitation of the pastor, we had the pleasure of witnessing with them and of assisting in the administration of the Lord's Supper on last Sabbath, and we were most favorably impressed with the whole appearance of things, and notwithstanding several peculiarities in the worship, such as belonging to the Scotch-Irish congregations, we felt perfectly at home, and enjoyed the delightful fellowship of Christian communion. None need hesitate to sing the old version of the Psalms with a people who do not insist upon it as an essential condition of Christian fellowship. None need be startled at the customs of "fencing the tables," of gathering in successive groups at the tables, and of handing in "tokens," if they are accompanied by such a cordial invitation to all members of evangelical churches, in good and regular standing, as was more than once given by the pastor. The reverent demeanor of the people as they filed up to their seats, with here and there the tearful eye, the animated and heart-stirring addresses of the pastor, enriched with the happiest Scriptural allusions, relieved the lengthened services of all tediousness and made an impression not easily effaced. The congregation of upwards of two hundred persons is now worshipping in the upper room of a Hook and Ladder Company's house, and is evidently both straitened for room and suffering under the disadvantages of its locality. Their church edifice at the corner of 20th and Fitzwater Streets, is under cover, and is a substantial and capacious building of brick with brown stone dressings. It is in the very centre of a district which is filling up with dwellings on every hand. The whole enterprise strikes us as in a high degree wise and promising. The sum of money needed at once, and for which the property is in peril, is but eight hundred dollars; besides which, some twelve hundred dollars or more are required to put the Lecture-room in order for the use of the congregation, and very urgently do they need this improvement to be made.

We know the liberality of our people is already heavily taxed, but there are some features in this case which give it special interest, and which, no doubt, secure for it special attention from the liberal among us. The congregation of the South Western Church has already raised or contributed between four and five thousand dollars, and expect to do still more. What they desire of us is not to take the work out of their hands, but to supplement their contributions and to encourage them to go forward. There may be persons among our subscribers in other parts of the church as well as in Philadelphia who would be happy to assist in establishing a liberal Irish Presbyterian Church among us. Contributions to this object, either from the city or from abroad, will be received at this office and handed to Mr. M'Oskey, the pastor.

THE SLAVE TRADE—INTERFERENCE DEMANDED.

There are some evil practices so shocking to the moral sense of mankind, so fraught with injury, and yet, on account of their lucrative character, so obstinately persisted in, that they demand summary and extraordinary measures for their removal. One of these practices is the slave trade. We have seen nothing which better illustrates the immense profits of this traffic, and the boldness with which it is carried on, than the following, from a respectable journal of Long Island, the "Republican Watchman," of Greenport:

The Montauk, a full clipper ship of 512 tons, celebrated for her speed, arrived at Sag Harbor, from a whaling voyage, in June, 1859. She was not refitted, but advertised for sale. After lying at Long Wharf all winter, she was sold in March last, ostensibly to one Capt. Quayle, of New London, and fitted for a whaler. In reality, a man calling himself Mitchell—a dissipated clasp, who is said to have spent several fortunes acquired in the slave trade—directed her equipment, and went out in her as passenger, Quail clearing her at the Custom House "for North and South America." The situation of the U. S. Marshal or some of his deputies was called to the singular and unusual style of her preparations for whaling—for instance, stowing her gunpowder on top of the stone ballast—but, though suspicions were aroused, nothing tangible could be found against her, and she was permitted to depart. Her course was first headed for Foyal, to keep up appearances, and thence directed to the Coast of Africa, (what point our informant did not state), and took on board a full cargo of "black birds," how many we cannot say, but an idea may be formed from the fact that in ninety days from sailing she landed thirteen hundred Africans on one of the Windward Islands to the north of Cuba. Mitchell (who is in New York, and tells this story) says that, after landing the negroes, he went to Cuba and arranged with certain authorities to enter them at three door-locks (about \$50 a head), which done, he boldly took them into the public market place of a certain city, and sold them at an average of \$1,000 apiece. If this statement, made voluntarily and with no inducement to deceive, can be relied on, the profits of this last cruise of the Montauk amount, after deducting all incidental expenses, to the comfortable sum of \$1,000,000, which is somewhat better than the best whaling we ever heard of, and for a three months' voyage "will do."

As astounding as these statements are, we are prepared to credit them every one. That the slave trade is now carried on briskly, is an accepted fact; that the profits are enormous we may well believe when we consider the great risks run, and the force of public sentiment, and of enlightened conscience that must be met. But we do not believe that public sentiment, law, penalty,—all backed by powerful navies, will avail to remedy the evil unless one thing more be done, that is, unless the market for imported slaves be utterly broken up. We believe the remedy must be applied at Cuba, and in the court of Spain. The Spanish government must interpose effectively to prevent the importation of slaves into Cuba. The Christian nations of the world must remonstrate with this sordid government, and in the name of an outraged humanity, with authority summon it to such action. We believe it is clearly a case demanding foreign interposition. We cannot perceive any difference in principle between this and other cases, whose interposition has been regarded as justifiable. It is in the name of outraged humanity that the fleets of all European nations have been summoned to the Syrian ports, and strong remonstrances addressed to an inefficient and indifferent government at Constantinople which looked on while one portion of its subjects slaughtered ten or twelve thousand other subjects. Yes, and even force would have been employed, if necessary, to stop these murders, and its use would have been applauded, and history, through all time, would have found nothing to condemn in the deed, except that it was not as prompt as it should have been.

Why not then interpose in behalf of the wronged, stolen, oppressed victims of the abominable slave trade, who are deported from their native country at the rate of a thousand a week, and scattered chiefly on the shores of the Spanish depositories in America? Why not express in words unambiguously terms to that guilty nation, the abhorrence of the Christian world at the traffic and her countenance at it? Why not by assiduous diplomatic circumspection, and say out boldly that it must be stopped, with fleets and armies to back the declaration? Oh, for some great souled statesman, inspired with lofty zeal for the right, to give voice to the swelling sentiment of the civilized world, and like the grand old Puritan, Cromwell, hurling Saxton thousand of remonstrance at the Pope, to engage in his his human crusade against the Waldenses, to express manfully to the abettors of this iniquitous traffic the so titled determination of at least one great nation of the world, that peaceably or forcibly, it must come to an end! Shall America produce such a statesman?

FORESIGHT OF THE "OLD" AND "NEW" SCHOOL.

If our "Old School" brethren could complacently look on while our recent Assemblies were engaged in the promotion of our denominational interests, and, in the comparison, could congratulate themselves upon the foresight which led their Assembly, a quarter of a century before, to similar measures, the increasing divisions of sentiment now prevailing in their own body on questions of doctrine and church polity, indicate that we are holding ground far in advance of their own, as to the toleration of a reasonable diversity of views in the same branch of the Presbyterian Church. Such a diversity is springing up, or more correctly, perhaps, is coming to light, among themselves, as is utterly incompatible with that uniformity with which they have planned themselves, and for the sake of obtaining which, among other reasons, the Church was divided twenty-five years ago. We have always held the ground that such uniformity is unnecessary, and that there is a reasonable and safe degree of difference which may be tolerated

when our views in fundamentals are agreed. This is the sacred heirloom of the Presbyterian Church of this country, the sine qua non of her origin and early existence, the golden thread which runs through nearly her entire history, and which it was rudely sought to break in the troubles of a quarter of a century ago, but which was caught up by a band of resolute and self-denying men, and inwoven into the fair web of our own history as a distinct branch of the church.

How else shall Dr. Thornwell's hyper-high-branch of the "Old School" branch of the church also. How else shall Dr. Thornwell's hyper-high-branch dwell together in harmony with Dr. Hodge's no-no-Churchian? How else shall the high-strung views of the office of Ruling Elder propounded in the Seminary at the South, and advocated and to be advocated at length in the North Carolina Presbyterian by one of the professors, stand side by side with the exceedingly moderate opinions of the Princeton Repository, one maintaining that the ruling elder is a minister, and the other that he is a layman? How else shall the serious discord between the views of Princeton on the imputation of Adam's sin, be endured? 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