

[CONCLUDED FROM 1ST PAGE.]

other of the forms of polity prevailing among the Home churches, and does not allow the missionaries to associate the natives with themselves in forming the new organization, but it simply urges the missionaries to urge the native converts, at some necessarily remote period, to form themselves into independent church-organizations; i. e. organizations having no connection with any existing branch of the church of Christ.

We have thus not only an acknowledgment of defect but a revelation of its causes.

4. Dr. Anderson inquires after the "tried systems" of church government we have ventured to recommend to the Board for its mission churches. We might ask, in the Yankee style of retort, where in heathen or civilized country has the system which he recommends been previously tried? Is it not utterly unique in the history of efforts to extend the kingdom of Christ? In what former age of the church have its agents gone forth without settled notions of government, and without carrying the pattern of the tabernacle which were to raise in the wilderness with them? When before have they failed to show confidence enough in the system under which they were reared, to apply it to the converts, as they came, half-amazed, from the darkness of heathenism? When have Christian men before, to any great extent, doubted the universal fitness of some one of the polities of the evangelical church to the wants of regenerate men, civilized or uncivilized? In what great missionary enterprise, heretofore, has the church been left behind, under the expectation that it would originate as a new thing, without roots and undriven, upon the soil? If there is any objection to a system on the ground of its being untried, then is the system proposed by Dr. A., as that of the Board, the most objectionable of all. The church, for ages, has gone upon the principle of carrying her polity with her doctrine to the heathen; of giving them a body as well as a soul of truth.

The other great missionary societies are following the same method, and their missionaries are carrying abroad with them the tried principles of polity embraced by one to the other of the evangelical churches to which they belong; any one of which has applicability to the converts from heathenism in proportion as it conforms to the intimations of the New Testament; any of which is better than none; while Presbyterianism and the better types of Congregationalism are, in our judgment, most applicable, and better than all others because most true to Scriptural outlines. Hence we see Presbyteries, Synods, Classes, Conferences, Dioceses on heathen ground; we see the church in one or other of her tried evangelical forms rising in the early history of the other missions all over the world; we see these organizations working and extending from year to year, training the converts, bringing them into happy sympathy with the entire church of Christ, and laying upon that church at home a lively sense of responsibility to these bodies, for the time being, a part of herself. Is this system found to work ill? Are the societies contemplating its abandonment, and the adoption of a sort of "ostriac nurture" for their mission churches instead? Do they find it difficult to induce their missionaries to organize, so that every sort of influence, short of bare authority, fails to bring them to the work? As an "ultimate aim," they may indeed contemplate independent national churches, but meanwhile, and as a part of the means to this end, they everywhere plant the general principles of the polity in which they were reared.

And in contrast with these organizations, flourishing upon the mission field, especially of the other branch of the Presbyterian Church, of the Reformed Dutch Church, of the Free Church of Scotland, we see the churches of the American Board on heathen ground, lying loosely, *disjecta membra*, around the "mission," a body which is neither connected with them nor can offer them any help as an example, being devoid of ecclesiastical character itself. Instead of progress being made, organizations once attempted or started by the missionaries have died out or are no more heard of. Where is the Presbytery of Ahmednugger? Where the Presbytery or Consociation (we do not care a great deal which) of Jaffa or Ceylon? Where the Evangelical Association of the Madura Mission? These organizations may exist, but they are evidently not important enough in the working of the Board to be kept well before the people if living, or to be honorably buried if dead.

It is proper for us to say, in conclusion, that we write in no carping, captious spirit. We did not pen our two moderate paragraphs with a view to such a grave issue as has resulted from them. We cannot say that we have any aim in what we have written, beyond getting at truth which might be interesting and profitable to those who believe in the excellency and scripturalness of Presbyterianism, and in its fitness for regenerate men all over the world. We wrote as friends of the Board, sincerely believing that its missions would be more tranquil, permanent and clear of interference if more thoroughly and more promptly organized. We believe that if the Armenian mission had been organized years ago, as our Old School brethren would have done it, with its Synod or its two Synods and associated Presbyteries, the internal troubles would at least have been mitigated; while the external interference could scarcely have arisen at all. We love Presbytery, but we can love the Board too, and we think we show our love for it in commending and pleading for Presbytery as among the agencies to be used on its fields. We earnestly desire and pray for the prosperity of the Board, and would devoutly rejoice to see the contributions of our Presbyterian churches to its treasury multiplied, and we believe one of the means of multiplying them would be the appearance of

a more thorough organization on the field. Our people will be gratified to learn that the venerable and accomplished Secretary is himself earnest and urgent with the missionaries on the subject, and is surprised at the tardiness with which results appear, on his own plan. If they could see him amending the plan somewhat, so that perhaps Presbytery could exist here, and well-developed Congregationalism there on the field, many of them would be encouraged to give more, not because they are so partial to Presbyterianism, as because they will then see clearer evidence of order, permanence and stability in the work.

Correspondence.

FROM OUR ROCHESTER CORRESPONDENT.

DEATH OF REV. R. S. CRAMPTON.
This long expected event occurred at Rochester, on Friday, March 25th. It will be recollected, perhaps, by your readers that we made mention of his sudden and fearful prostration by sickness in November last. It seemed as we then wrote that he would live but a day or two; and though he has continued so long, there has not been any radical change in the symptoms of the disease, or any great encouragement at any time to hope for his restoration to health and usefulness, while again and again his sickness would seem to have reached its utmost limit, and friends watched from day to day to see him breathe his last. The trouble was heart disease, and it has been attended with very great suffering, which was borne with manifest Christian fortitude and resignation, his firm faith never wavering, and his clear hope of a blessed immortality fully sustaining and cheering him to the very end of his journey.

Mr. Crampton was born in Madison, Conn., in the year 1800. He was a graduate of Bangor Theological Seminary; ordained in 1827, and exercised the earlier part of his ministry in his native State, serving the churches in Woodstock, Willimantic and Hadlyme, each for a short time; after which he resided for two years in Michigan; preached in three different places, of which Monroe was one. He then came to Western New York, and here also so far as his ministry was concerned, his lot was cast in the triple form; he preached in Warsaw, Holley and Penfield. It will be seen that he had no long pastorate; Providence gave him no certain dwelling place. And yet, if we are correctly informed, he was a preacher of decided ability, clear, direct, forcible; and his preaching was often blessed with revivals.

But it was not in the quiet comfort of the settled pastorate that Mr. Crampton accomplished his life-work; but rather as an earnest, active, outdoor man, battling against gigantic and hoary wrong. He has been for many years District Secretary of the American and Foreign Christian Union; was also for three years an agent of the New York State Temperance Society; and for the same length of time served in a similar capacity the Illinois State Temperance Society, making his headquarters at Chicago. His speeches on Temperance, and his addresses on Popery will be long remembered by those who heard them. His manner was somewhat peculiar. He was not entirely unlike Mark Antony, "a plain blunt man that talked right on;" but he always understood his subject, and presented its main features with clearness and strength; and, what was almost equally important in the service to which he was called, he was a good beggar; he got large collections for the Society whose agent he was.

Mr. Crampton was an honest, fearless man; honest in his opinions; prompt and honest in his business transactions. He was also peculiarly faithful in all his ecclesiastical relations; a true Presbyterian, ever loving and honoring the faith and order of the church of his choice. He was prompt and conscientious in his attendance upon meetings of Presbytery and Synod; and being more than ordinarily well acquainted with the rules of order and the form of government, he was a useful man in such meetings. Many will remember his very white head—his noticeable and venerable appearance in the last General Assembly at Philadelphia.

But he has ceased from his labors, and his works do follow him. He died at sixty-four years of age. A year ago few men of these years seemed more hale or hearty. No one could have dreamed that there were not at least ten more years of hard work in him. But the strong man is brought low. He leaves a wife and four children, all of mature years, to mourn for him. By his own special desire the funeral was attended at his late residence. Services were conducted by Rev. Dr. Shaw, Mr. Ellinwood and others; his remains were followed by a large number of his ministerial brethren to their last resting place in our beautiful Mt. Hope Cemetery.

ANNIVERSARIES IN ST. LAWRENCE COUNTY.

We have before spoken of these. They were held in January, and were meetings of rare interest. We refer to them only to give a brief notice of an interesting and valuable pamphlet which has now come to hand, entitled "Proceedings of the St. Lawrence County Anniversaries, held at Canton, N. Y., 1864." It is issued by Rev. L. Merrill Miller, and Colonel J. C. O. Redington, "Permanent Clerks and Printing Committee." It is a pamphlet of 49 pages, evidently prepared with great care, a credit to the Committee, and valuable for reference. It contains a brief sketch of reports and speeches, with lists of donations, in connection with each one of the seven anniversaries, of different benevolent societies, celebrated at the time. Those especially who attended the meetings, and participated in the delightful services, will be glad to get this pamphlet, and be reminded of those refreshing scenes; and those in that region who are accustomed to attend from year to year, but were denied that privilege at this time, will be pleased to get this valuable summary of proceedings, and learn that the anniversaries have lost nothing of their interest or inspiration.

But while saying all this and admiring the pamphlet as we do, we can not forbear referring to some slight errors in the report of the Missionary meeting. One speaker is represented as saying that there are already 40,000 members of Christian churches in *Burma*; and 250,000 who have renounced their idols—it should be *India* and *Burma*. The same speaker is reported as saying—"fifty thousand church members in Sandwich Islands &c." It should have read 50,000 in *Polynesia*. There are but about 20,000 in the *Sandwich Islands* alone.

We should not have alluded to these mistakes, except as we know that such overstatements are sometimes made through carelessness, or a mere spirit of exaggeration, to the great injury of the cause of truth and righteousness; and we know that the speaker, whose remarks are thus reported would be very sorry thus to injure the glorious cause of missions. His statements could not have been perfectly heard, we judge, at the time; or the mistakes may have occurred in transcribing rapidly for the press.

THE REVIVAL IN LEROY.
Of which we have before spoken, continues with great power. It is estimated that some two hundred have already found the Saviour. Last week Rev. C. C. Kimball, of New Hartford, was sent for and came on to help for a time. His preaching is attended with great manifestations of the divine presence and power. Conversions are constantly occurring. Rev. Mr. Whittlesey, the late pastor of the Presbyterian church, has also been present for a few days, aiding in the work; and all hearts seemed to be fused together in love and humility. God is evidently doing mighty things for this people, for this beautiful village, and for the Ingham University, whose scholars are sharing largely in the descending blessing. Many Christian parents especially will rejoice in these peculiar tokens of the divine favor on that excellent institution, and will pray fervently that the blessing may not be stayed until all the young ladies are gathered in, and get this highest qualification for usefulness in life, a good hope of a blessed immortality when life's fierce conflicts are all over.

THE BRICK CHURCH.
In this city, (Rev. Dr. Shaw's) have just raised \$20,000, by subscription, payable on or before the first day of July next to pay off their debt. This week also the pews rented readily for \$4,400, a sum sufficient to pay all expenses. And the pews are not only rented, almost every one, but they are filled from Sabbath to Sabbath, by an earnest, interested, happy and united people—happy in the great success of their new church enterprise, and happy in the faithful ministrations of their devoted and beloved pastor.

REV. JOHN WICKES,
Late of Brighton, has received and accepted a call to the Presbyterian Church of Attica, and has already entered upon his labors in that place. We recently mentioned his being called to Ripley, N. Y. After a few weeks trial of the Lake winds of that place, he found his throat so seriously affected, (having before had trouble of that kind) that he was obliged to relinquish the purpose of settling there. We trust he will find a wide open door of usefulness in Attica, with warm hearts and diligent hands to aid and sustain him in his work. He is a man worthy of their highest confidence and love.
GENESEE.

Ree-ster April 2, 1864.

THIRTEEN PERSONS were admitted to the membership of the Central Church, Norristown, last Sabbath,—twelve on profession of faith, and one by letter.

FROM OUR LONDON CORRESPONDENT.

LONDON, March 11, 1864.

The meeting to "promote Presbyterian Principles and Union" at Dr. King's Church in-Bayswater, the night before last, was large, influential and successful. The character of the men and the speeches are an earnest of what we can do in England, if we put our shoulders to the wheel. Earl Dalhousie said that it was one of the best intellectual feasts that he had attended for a long time. "The whole of the addresses to which I have listened, to-night, have been of a character to make me proud of the evangelical body from which they have emanated." The power of these men is immense. But neither they nor we seem to know it. And with one or two exceptions, the influence they wield is quite inadequate to their ability. So, rising from individuals, is it with our whole Presbyterian church. We are, however, beginning to feel stronger, and the effect of such meetings as we had the other evening will be to convince us of our capacity.

The two bodies represented were the United Presbyterians and the English Presbyterians. Of the former Dr. King, of the latter Dr. Hamilton, are the representative men. Perhaps, you will better understand the position of Presbyterians in England from the following statement made by one of the speakers:

"What is the Presbyterianism of England? Perhaps it is necessary to explain to some what is the Presbyterianism of England, for an American minister I met with last year told me when he came to London he was surprised to find it scarcely visible. He did not go where to seek it, for accustomed as he was in the United States, to see a Presbyterian church numbering 5,000 or 6,000 congregations, and knowing as he did, that by far the larger portion of the Protestant population of Christianity was Presbyterian, he was surprised to find the Presbyterian Church in this metropolis so small. What is Presbyterianism, then? In England, it consists of three different bodies. There is the body of which Dr. King is the representative in this congregation—the United Presbyterians, who have very many Presbyteries in England connected with the Mother Church in the North. Then there is the English Presbyterian Church, which is represented by Dr. Hamilton and myself, on the present occasion, and that Church is a distinct and independent body—it has no corporate connection with any Scotch Church. At the time of the Disruption, when that great ecclesiastical movement was taking place in Scotland, the question was asked, whether the Presbyterians in England should attach themselves to the Church of Scotland as by law established, and the conclusion came to by the majority of the Church to which I now belong, and by the advice of our friends in Scotland, was to attach ourselves to neither—to form an independent English Presbyterian body, and do our part in the evangelization of this great country. (Hear, hear.) A portion, however, of the English Presbyterian Church of those days did not at all like the idea; they resolved that they would sympathize with, and so far as they could, connect themselves with the Established Church of Scotland, and that is the body represented by Dr. Cumming; they have, however, no connection with the real Church of Scotland."

The Dr. Cumming Presbyterians are few in number and not inclined to fraternize with us. So that in England our advance will be made by the two first mentioned denominations. Mr. Chalmers, at the meeting, stated that the whole of the worshippers in all the Presbyterian churches in England were under 60,000. This out of a population of 20,000,000. Yet there are 169,000 Scotchmen living on this side the Tweed. Of these Scotchmen, only about 30,000 are connected with Presbyterian churches. Even among those, therefore, who are born into our church, we are not progressing. It is accounted for by the fact that there are no representatives of the Presbyterian Church in many populous places where Scotch Presbyterians are found. "I could," said Mr. C., "name fifty towns at this moment with a population of from 20,000 to 50,000 souls, in which there is no Presbyterian church existing. I could name twelve towns with a population of from 50,000 to 100,000, in which there is no Presbyterian church at all!" You could not say that in America! And yet Scotland is over-churchd. And yet Presbyterianism is native to England. And yet we have most able ministers. You will ask then, Why we are so backward? I think for two reasons: one, that Scotland has not hitherto been awake to the immense outlet for religious talent and zeal which was next door to her. Another, that we in England have not been so enterprising as we might have been. I trust that now, both these discouragements are to be removed. Yet we have increased. In 1855 the Presbytery of London (English) formed eight charges. Now there are thirty-two.

Earl Dalhousie, who is a member of the Committee on Union, in his opening address referred to the position of the Union question in Scotland, in very hopeful terms. He testified, he said, that the very serious courtship that was going on, would soon end in marriage. And he seemed to think that there is but little more to be done to arrange satisfactorily the question of the duty of the civil magistrate—the great bugbear of Union. Dr. King's extremely powerful address, which was read by the way, I cannot transcribe, but

throughout it breathed the true Union spirit. Indeed, he even carried his fraternal regard to the Church of England, and contended that we should not interfere with, but be a benefit to it, in provoking to good works.

He then made these important and judicious remarks about Congregationalism—remarks that will be read in America with interest:—

"Let me now look at our position in its relation to Dissenters, and more particularly as it bears on Independency. That word supposes each church to be complete in itself, and therefore independent of others in the conduct of its affairs. The power which it lodges with the members of a single society we vest in representative courts, acting now for one Church now for many. There seems to be complete antagonism of system. But the absolute contrary is only apparent. We contend, and have all along contended, for personal rights, as well as the Independents; and they plead as well as we for associated action, as may be seen in their collegiate institutions, congregational missions and missionary societies. The danger is, that we, from our point of view, lay too much stress on official aggregation; and they from their point of view, too much stress on simple unoffical individuality. I am neither a prophet nor the son of a prophet, but I foretell, on the footing of Scripture and common sense, that a junction of these tendencies will be seen to be their perfection, and that our efforts in the same field will lead to this practical and most desirable result. To avert misapprehension, let me explain myself. On the one hand, we must become Congregationalists in the sense and to the extent of wishing all congregational resources, whether of mind or of means, brought into full requisition, so that every communicant may aim at the utmost possible usefulness; and Independents must become so far Presbyterians as to perceive, and carry out the preception, that the energies of individual and unoffical membership can never have full scope and efficacy without concentration, and therefore organization of a fair and liberal, but also of a clear, unequivocal, and most vigorous description. I advocate no undue concession, no unseemly compromise, but only that we do justice to what we already hold in common; and I shall esteem it a great blessedness if, by claiming free course to our agreements, we secured somewhat to reduce dissensions, and draw closer the ties of unity with brethren I hold so dear as our Congregationalist fellow-Christians."

Is there not an amalgamation of the Presbyterians and Congregationalists of America going on to a considerable extent and bearing out these remarks. Dr. Hamilton revived the recollection of a saying of Merle D'Aubigne's when he was here twenty years ago. "It is very much on my mind that Presbyterianism has a mission in England." The historian's sagacity foresaw that such a religious institution would, ere long, be needed in this country as under God a bulwark of the Faith. Dr. H. urged upon us the duty of exemplifying the distinctive practice and principle of the Presbyterian system: for

"This practical England would very soon perceive principles if we would but exemplify them. He certainly did think that our Congregational brethren had appropriated a great many of our practices without acknowledgment, and he should not be sorry if the Church of England adopted some of them also, either with or without a recognition of the source whence they came. He should not be sorry if the lay-agency should come to have a larger place, and he did not see how the Bishop of London's plan for the evangelization of London could be carried out without an additional employment, to a large extent, of lay agency. They might call the men by what name they pleased, deacons, elders, or managers, but all he wanted was the process might go on. It was going on, and it would, perhaps, have gone on to a still greater extent, had it not been for the way in which some people have acted. They all knew how often it was the case with the sportsman that the game was often frightened away by the shouting of people who were looking on; and he was not sure that by this time some of their Congregational friends would not have been in the Presbyterian net, if some of their good eager friends had not just shouted out too soon, and then the others said, 'Oh! dear no; they were good Independents;' and then they made explanations, and drew in not a little. Well, they must go on exemplifying their principles in practical ways, and let the light shine. He did not wish them to carry about with them the torch of the incendiary to set fire to their neighbor's institutions, or be always letting off fire-rockets. What he wanted was to have torches that would show the path and apprise people of the pit-fall; lighthouses like a saving Pharos, that would keep endangered souls from shipwreck."

Dr. Edmonds followed with a stirring and eloquent speech in the same direction, and a most successful meeting was brought to a close by a few words from the Chairman. More of these assemblies will doubtless follow, and, perhaps, I shall yet have to retract those gloomy words that I penned a couple of months ago, in an hour of dark prospect for a favorite scheme.

The Committee on Union between the Free and United Presbyterian churches have published an interesting Report, containing the Articles of agreement, and the distinctive principles on which the two Committees differ. As this document will become historical I append it at the foot of my letter [It will be found on an inside page.] Many are trying to make mischief out of the fact that there is any confession of differences: but every one knew that there were differences, and it was not to be supposed that a Committee could succeed in utterly choking them. The subjects of agreement are numerous, and doubtless more than even the sanguine anticipated. There is one question on this document that occurs to me: Can any one show how "the civil magistrate, while reserving to himself full control over the temporalities, which are his own gift," can "abstain from all authoritative interference in the internal government of the church?" If he reserve full control of

the temporalities, he must at least have a negative influence on the internal government of the Church. He can prevent the Church from using the temporalities, except on his own conditions.

I dined with Dr. Guthrie the other night. He was noble and entertaining as ever, but he said that he could preach no more. He cannot preach without excitement and this to him is almost death. Yet he spoke of "more work in some way or other." He has gone to the Continent and the accounts of his health are far from favorable.

What do you think of our worthy Irish Presbyterians "bowing and scraping" to the Government for an increase of the *regium donum*. The grant at present given to ministers is £75 (Irish) a year and they want it increased to £100 a year. It is very certain that they have no scruples about the civil magistrate. Should he turn out uncivil, perhaps they will be all the better for it, and turn round like noble, independent Irishmen and endow themselves. We are rather laughing at them in England and Scotland. I should not wonder if they get the increase, especially in prospect of the elections.

Prof. Jowett's salary was not augmented on Thursday. The excitement was very great but the majority was against him. Other demonstrations are proposed in his favor. ADELPHOS.

THE REVIVAL IN DELAWARE CITY.

DEAR BRO. MEARS,—Your paper of the 17th ult. contained a brief notice of the precious work of Divine Grace in the Presbyterian Church of Delaware City. You request of me a statement of its most marked peculiarities.

It is a singular fact, now well known, that for months, while the church were yet in a state of inactivity and great apparent apathy, many of our young people were thoughtful, and earnestly desiring to see a movement by the church that might prove helpful to them in finding the path of life. "Refuge failed them; no man cared for their souls."

The consciousness of that dreadful spiritual torpor, was what alarmed the church and drove them to prayer. Prayer has from the first been greatly relied on, more so than any other means, for promoting the work. The prayers were peculiar for tenderness, the expression of confidence in God's readiness to hear, and for speciality of the petitions. Prayer for *classes* of persons; and in smaller praying circles, and in private, prayer for individuals, seemed to be answered in a remarkable manner.

With the exception of an occasional sermon and address from the pastor, the preaching was performed entirely by Bro. Hammer, of the Presbytery of Wilmington, and was close, pungent, and discriminating, with the constant aim of bringing the hearers to an immediate decision of consecration to the Saviour. To this we attribute the fact that persons when awakened, did not linger, but almost uniformly found peace in Christ immediately.

Stillness, solemnity, and a deeply-absorbed interest in preaching, have characterized all the meetings, with an absence of all excitement. When the speaker arose, every ear seemed open, and his "speech dropped upon them" gently as the dew of a summer evening, and none seemed disposed to gainsay or resist. The sanctuary seemed filled as by some hallowed presence—the overshadowing of a heavenly influence—felt consciously by every person so soon as the threshold was crossed. "The Lord is come into his holy temple, let all the earth keep silence before him." Such appeared to be the sentiment of every mind.

The results are the refreshment, encouragement, and quickening in the divine life, of nearly all the members of the church. Also, in a small congregation, with an average attendance of less than one hundred and fifty, about fifty persons have expressed their consecration to Christ. Some few of these, however, are from neighboring congregations. In some instances, whole families are brought to the Saviour: persons of all ages, between eighty and ten years are rejoicing, and several family altars have been erected. The prevalent feature of the young convert's experience, is the desire to *work for Christ*, to find something to do in the Master's vineyard. "Not unto us, O Lord! not unto us; but unto thy name, give glory for thy mercy, and for thy truth's sake."

H. J. G.

REV. DAVID HUGHES died at his residence in New Plymouth, O., on the 18th ult., after an illness of 22 days, with typhoid fever. Rev. C. C. Hart conducted the funeral services on Saturday, the 19th ult., and writes to the *Herald* that his end was peace. Mr. Hughes was stated supply of New Plymouth church.