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Bev. John W. Mears, Editor and Publisher.

American Presbyterian.

THURSDAY, MAY 31, 1866.

UNION MOVEMENT IN THE TWO ASSEMBLIES.

The various fraternal and honorable proosals toward union made by the other Assembly during its present session, help to mark an epoch in the history of that body The time when, under the influence of pro-slavery leaders they turned, with illdisguised contempt, from offers of like character made by ourselves, has forever gone by. In 1846, both Assemblies met in this city-our own in the First Church, the other in the Tenth Church, of which Dr. Boardman was and is pastor. Our Assembly at that time was engaged in its famous free discussion on slavery, being almost the only body, claiming nationality, in which such a discussion would then have been tolerated. But it found time, by a unanimous vote, to direct the Committee on Devotional Exercises to invite the other body to a joint celebration of the Lord's Supper. The request, as the world knows, was refused by that Assembly. The excuse made was, that "this Assembly has never, in its corporate and official capacity, united with any other ecclesiastical body in celebrating the Lord's Supper."

That reason was in full force up to Wednesday night of last week; but it could not avail against the vast growth of brotherly affection and likeness of character which had been developed in late years. On that night, precisely twenty-nine years to a day from the commencement of the exscinding measures, in consequence of an offer originating with the other Assembly, to which our own body promptly responded, the two Assemblies, each containing some leading actors in the scenes of '37 and '38. sat down together to eat bread at the table of the Lord.

Yes, the world moves!

And on the 25th of May, the same Asembly took the initiative in resolving apon the appointment of a Committee of Fifteen, to confer with a like committee, it

have been in it, as distinctly as in any of the marked events of the last five years. In order to bring it about, the men whose pirit in that body was most averse to our own, were providentially suffered to but hemselves into such an odious position by ebellion, that they have been driven and re being driven with indignation from the body, the exscinding axe even now falling on some of their obstinate necks; or, their yelids have been raised as by the bayonet. o see things in the same light in which we saw them. It is a triumphant vindication of the position which we took twenty-nine years ago this spring; which, through a generation of martyrdom for principle, we have steadily maintained, and for maintaining which the whole Presbyterian Church owes us this compliment; for if we had not, by the grace of God, been true to this platform of freedom and liberality, it is buite conceivable that the great Presbyteian Church of this country would never have been able to win a foothold upon it.

Our own Assembly has responded to this courteous act by appointing a similar committee of conference.

The following are the names of those appointed by the Assemblies on the Renion Committees:

Old School. - Doctors Krebs, of New York; Beatty, of Steubenville, Ohio; Backus, of Balti-nore; Gurley, of Washington; Monfort, of Cininnati; Howard, of Pittsburgh; Schenck, of Philadelphia; Reed, of New Jersey; Brown, of Chicago; Elders Ray, of Indianapolis; Mc-Knight, of Pittsburgh; Galloway, of Ohio; Clarke, of Detroit; Strong, of St. Louis, and

Beatty, of Kentucky. New School.—Doctors Brainerd, of Philadelphia; Adams and Hatfield, of New York; Stearns, of Newark, New Jersey; Fowler, of Utica, New York; Shaw, of Rochester; Hitch-tock, of Hudson, Ohio; Patterson, of Chicago; tock, of Hudson, Ohio; Patterson, of Unicago; Nelson, of St. Louis; Elders Lambert, of New York; Williams, of Pittsburgh; Allison, of Philadelphia; Handy, of Cleveland; Steele, of Dayton; Brown, of Chicago.

THE YEAR 1866.

The London Weekly Review, commenting upon the threatened European war.

We cannot but notice the fact, that this year, which has long been looked forward to as a remarkable one by students of prophecy, is already in the midst of events of wiser and more studious men, who have tion between the Presbytery of Louisville seen reason to look upon this as about the and the General Assembly of the Presbycentre of a period of momentous changethe twelve hundred and sixty years of the temporal power of the Papacy, and of the about to expire.

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PHILADELPHIA, THURSDAY, MAY 31, 1866.

THE ASSEMBLY OF THE OTHER BRANCH.

We were in error in saying of this body, last week, that the case of members who had signed the Declaration and Testimony, as well as that of the Louisville Presbytery, was referred to a committee. The majority are determined that the case of the Presbytery, as alone officially cognizable by the Assembly, shall be thus referred; while individuals like Mr. Wandyke, apparently thirsting for martyrdom, should not, at least just then, be gratified in their wishes. The Presbytery of Louisville having formally recorded their determination to disregard the action of the last Assembly designed to exclude unrepentant rebels from the Church, and having sent the most notorious rebel minister that remained within the Union lines—we mean Stuart Robinson-as a delegate to the Assembly, that body could not, upon the simplest promptings of self-respect, allow such a deliberate insult to its acts or its presence to go unpunished.

Dr. Thomas, of Dayton, made the only speech in defence of the proposal to send the case of Louisville Presbytery to a committee. And a most powerful and cutting piece of sarcasm it was, full of telling hits, and sometimes chargeable with a levity scarcely consistent with the occasion. We have rarely, if ever, met with an effort on the floor of a deliberative body in which the club of Hercules and the silver bow of Apollo were alike wielded with equal ease and efficiency. We quote from the report of the Missouri Democrat:

For five successive years the General Assembly of this Church has discussed the question, and has decided the principles that are at issue in this question. Five years ago, with all the talent that is ever likely to be arrayed on one side of the question, with all the prestige that belongs to the most dis-tinguished leaders of this Church in former years, with an influence, the like of which is not soon to be found in this Assembly, and when the destinies of Church and State seemed to hang trembling in the balance, this court entertained the question and discussed it for four or five days, and deliberately, in the sight of God, bore their testimony to the truth as it is in his Holy Word respecting loyalty to the Government.

For five years this Church, after a discussion that has reached every hovel in the land such should be appointed by our body, on ligious periodicals and political papers—after he subject of the organic reunion of the a full and free debate, has four times repeated the testimony of 1861. Last year, sir, the General Assembly determined that the time Great, wonderful, radical have been the had come when these principles should be we are to be frightened from our propriety shanges which have led to this memorable carried into practical application. And on by the wriggling of his dying tail? sult. God's hand and God's Providence the minutes of the Assembly you find those specific directions that were given to subormotive, the influence is lost upon this Asdinate courts for the execution of the law of the Church.

Now, sir, what have we here before us? Dr. Thomas then quoted from the paper adopted by Louisville Presbytery, refusing, among other things, "to sustain or execute,

or in any manner assist in the execution of. the orders passed at the last two Assemblies with reference to the conduct of missions in the Southern States, and with recard to the ministers and members of churches in the seceded and border States."

Dr. Thomas continued:

Moderator, we have in this case the deliberate and intentional defiance of the Pres bytery of Louisville to the General Assembly. We have the evidence in the fact that they have sent as representatives, the head and front of this offending. We have it, sir, especially in the fact that they sent one representative, of whom, since he cannot reply to me, I will simply say that his presence here is the most marked affront to the dignity and the loyalty of this house that the Presbytery of Louisville was capable of perpetu-

Referring to the individual cases of opposition to the Assembly, which it was also proposed to refer to the committee, Dr. Thomas said:

I have stood, myself, for twenty years, on grounds which I supposed entirely antagonistic to the position of this General Assembly. have known this Assembly take action that believe to be in the face of the Word of God; but, sir, I did not set up defiance. I found my place, and I kept it, and did my

duty with others. Twenty years ago there was a solitary couple in this Assembly standing up to tes-tify to what we thought to be the truth, and what the Church now, and the nation, and the world believe.

There is an ecclesiastical way and a Christian way of settling such controversy, and it is not necessary that you should appoint your committees to go and hunt up private journals or public speeches of individuals. Sir, when the National Government finds a State organized in armed resistance to its authority, does it send its scouts to search the portfolios of boarding-school misses, to ascertain what namby-pamby treason they may have written to their country cousins? I think not, sir. In this case, sir, we have a plain and distinct defiance. The paper of my friend, Dr. McLean, takes the bull by the horns, and, I mean no disrespect, sir, when I say that while we have the bull by the horns we need not trouble ourselves about the bleating of the calf. [Laughter.] It is natural, sir, that they should sympathize in the anguish of their sire. [Renewed laughter.] We have a plain work before us, sir. such moment. . . . There are much It is the settlement of this particular ques-

terian Church of the United States. Moderator, the age of martyrdom has passed, I fear, forever. I know, sir, how readily, under the enthusiasm of youth, men European system associated with it, being are ready to face martyrdom, and I could not but feel, as these gentlemen presented | Eighteenth and Arch Sts.

themselves, that there was something of that old enthusiasm yet, not to say fanaticism, for the crown of martyrdom that affected some men in the early ages. But then, sir, consider the difference; martyrdom used to mean the sharp axe of St. Faul; it used to mean the cross of Peter, with his head downward; it used to mean the boiling cauldron St. John; it used to mean the arrows of St. Sebastian; it used to mean the gridiron of St. Anthony-I think it was, although I must confess very slight acquaintance with these saints. Like the Master, my association has been rather with publicans and sinners. [Laughter.] But, sir, what does this modern martyrdom, mean? . It means _ [applause in the galleries | It means a palatial mansion on Brooklyn Heights. It means a trip to Europe. It means the smiles of an "innumerable company of angels" waving their cambric handkerchiefs. [Great merriment and sensation.

Referring to the apparent zeal of some of these individuals for martyrdom, Dr. T. made the following hit:

Sir, when I want wine, give me the blood of the grape, and not your cider champagne. When the age of martyrdom comes, let it be martyrdom that means something and costs something a martyrdom that empties a man's church and does not fill it-a martyrdom that drives a man from his pulpit and loes not invite sympathizers.

Inquiring into the possible motives of these volunteer candidates for the commitee, the speaker said:

It may have been in the rapid springing up and utterances of these several brethren in Missouri, and in Kentucky, and St. Louis, nd in Louisville, and in New York-it may have been that there was some intention to show this Assembly that if we are disposed to enter on that kind of work there was a great | deal to do.

Well, sir, if it was intended to frighten this Assembly from its propriety, I beg leave to remind these gentlemen that they have been asleep these last five years. What, sir when we met in that Assembly in Philadel phia; when one half the nation stood in arms against us; when our friends, and sons and brothers were standing armed in the tented field to meet the enemy, and the heart of the nation was suspended in anguish at the first blood; if, then, when all was uncertainty when foreign nations hesitated to decide where they should throw their sympathies when the Throne of Grace was besought by myriads of voices on opposite sides; if, then in the presence of such foes as this Assembly encountered, opening God's word, it could plant its foot upon the declarations, "be sub ject to every ordinance of man for the Lord's sake," and "obey your rulers and sumbit yourselves to the powers that be;" if the Assembly, under such circumstances, sir, could adopt this action, they are not likely now to be frightened from their propriety into an abandonment of the principles the nation

has sustained, and Heaven has ratified. Do they suppose, sir, that when we have met the hydra with his hundred heads, and those hundred heads lie bleeding around us, Sensa-

Immediately upon the conclusion of Dr. Thomas's speech, he moved the previous question, and the reference of the case of Louisville Presbytery to a committee was carried by a like overwhelming vote, with that of the preceding day, to suspend the privileges of the members upon the floor of the Assembly.

Thus was inaugurated an agitation which, at this writing, looks as if it would consume four or five entire days at least of the Assembly's time, and which will certainly develop talents of no ordinary character. How, meanwhile, the Assembly will tare in the midst of elements so unfriendly as constitute the mass of the Old School community in St. Louis, we cannot now say The St. Louis Democrat, May 21st, speaks of the reception given to the speeches of the minority by the audience as follows:

Their emphatic utterances would now and then start an outburst of applause from an element which we heard characterized as Missouri secesh." and which seemed to be present in considerable strength. These demonstrations the Moderator promptly and severely censured, but they were repeated, and the repetition provoked hisses from quite another element. The "Missouri secesh' seemed to be a lobby auxiliary to the minority strength, and to be largely made up of people knowing little and caring less about the religious questions or interests involved, and moved simply by rebel partisan feeling.

Of Dr. McLean, upon whom devolved the duty of opening the movement, the same paper says:

The Stevens in this controversy, Dr. D. V. McLean, a son of Princeton Seminary, long the President of Lafayette College, at Easton Pennsylvania, is a gray-haired, rosy, portly personage, particularly self-possessed, and in address equally fluent and pointed. Very rudely he capsized a pathetically unmusical declaimer-whose sentences, though anything but "linked sweetness," were yet fearfully 'long-drawn out"—by coolly requesting him, just after his grandest climax, to explain which side he was speaking on! The stroke was not unworthy of the great Thaddeus.

Want of space compels us to defer to next week the conclusion of these proceed-

TWENTY-FIRST WEEK OF PRAYER.

Wednesday, United Presbyterian Church, Broad and Lombard.

Thursday, Presbyterian, Eleventh below Friday, Baptist, Eighth and Green-

Dr. Kennard's. Saturday, Children's Meeting, corner of

LIBERAL PRESBYTERIANISM.

The Presbyterian of last week, briefly noticing our previous article on Reunion, asks whether we would be willing to have our Church designated "The Liberal Presbyterian Church in the United States of America?" Should not its question first be addressed to members of its own body, one of whom, Hon. Samuel Galloway, in a speech before the highest court of their Church in St. Louis, May 22d, said: 1943

I prefess to be a liberal Presbyterian; and although my attachment is specially to the old church of my fathers, yet I can hail, in the bonds of Brotherhood, all that love a common Saviour.

Until The Presbyterian has received : satisfactory answer from Mr. Galloway and those who think with him in that body, we may be excused from answering.

Meanwhile, we ask The Presbuterian whether it would like to have their branch styled "The Illiberal Presbyterian Church in the United States of America?"

·THE UNIVERSE," AND THE WOR-SHIP OF THE VIRGIN MARY.

The Renian Papal organ in this city, although publicly discarded by the bishop of the diocese, seems to be even more zealous for the dogmas and practices of its denomination than the bishop's organ, the Standard. At any rate, it undertakes to answer latter, in regard to the worship of the Vir-

gin Mary, which had been compared, in | made up for the last General Conferencedragon in Cochin China. The Universe is horror struck that we should support Harper in putting the worship of the Chinese dragon on a level with that of the Virgin, and insists that "such theology destroys the Incarnation."

Our readers may be interested with the ogic of the Universe in reaching this conclusion:

Such theology destroys the Incarnation: for reducing to the level of the dragon of Cochin China, the honor given to the facts appertaining to the Incarnation, these same facts themselves are reduced to that level and that level is one of destruction. If the American Presbyterian is correct, the cultus of the Catholic Church to the Blessed Virgin is founded on falsehood; and the case then would be precisely this: that no Angel was sent by the Almighty to Mary with the salutation "hail full of grace;" that the Holy Ghost did not descend on Mary; that God the Son did not take flesh in her womb but a literary lie; and, in short, that nothing believed of the Incarnation, ever really existed. The only way to prove the cultus of the Catholics to the Blessed Virgin to be idola trous—to be no better than that of Cochin China for the dragon, is to show that the facts on which it rests are not true facts, but lies—that they have no more foundation in verity, than the nature or attributes believed to be in the dragon; and if such a thing as this can be shown, not only is the Incarnation a lie, but all the Christian religion is in the same predicament. Is such the case? Let the American Presbyterian solve the difficulty.

It is an old game of the Romanists to accuse those who refuse to receive the human addition to the truth, of denying the truth itself. No Protestant has ever for a the incarnation as stated by the Universe. They form part of the catechisms which traordinary inference drawn from these viour himself. In the Romish cultus, Jesus and admiration. The cares of this wor his mother, wirmut essential alteration, remain as sole intercessor and mediator between God and man. So near to practical

trous extravagance of the Romish Church the Southern churches embarked, by The inference drawn from the tacts of pointing to the very statistics of the Methe incarnation by the Romanists is, that thodist Church of the North, to which the mother of Jesus, equally with himself, we have already referred. Religious deis worthy of Divine honors. The fact is clension it claims to be equally charactrue, the inference is false. The facts are teristic of North and South. But in regard from God, the inference is of man. The to Christian liberality, if in nothing else, the foundation of the Romish cultus is good, facts in the history of the Methodists and the structure is wood, hay, and stubble all other Northern Churches, during the which shall be burned in the fire. There war, are just the reverse of those described is scarcely a practical errror in the Church in the Southern papers. Such boundless, or the world but has undoubted facts at the such grand munificence to educational, bottom. Even silly fishes are not caught religious, and humane objects, was never with bare hooks. Even the worship of the | before known in our land. The endowdragon by the Chinese, doubtless has some ments to our Christian colleges and theolofoundation in fact. Must we deny the facts | gical seminaries have been counted by milin censuring the use made of them? Must lions. Seventy millions can be reckoned of we deny the truth held by the Pharisees, in voluntary gifts, through various relief agendenouncing the perversions and additions cies, to our soldiers and sailors through the they were guity of? Do we deny the truth war. From a million and a half to two entered of the American Constitution and the re- millions were reported as the receipts of the has the d ality of the American Union, because we various benevolent societies at the recent thy of his refuse to admit the inference of corrupt anniversaries. The Methodist Church, in politicians, that unrepentant and bloody this centennary year, is aiming to raise two rebels are entitled to equal rights with the millions for denominational purposes, and

on all hands; but the inferences are unwarranted, monstrous, and destructive of the premises on which they pretend to

Will the Universe settle the point by answering three or four questions? 1. Is it right to worship any but a divine

2. Was Mary, the mother of Jesus, di-

vine? L. Janes (1677 o. 3. Do not the Catholics worship her as divine?

4. Do they not worship the image of the Virgin Mary?

As to the latter point, we do not see any practical difference between worshipping a highly dressed doll-baby and a gilt paper dragon. The puerility and the degrading which the Northern Churches are now only is the former aware of the Divine hos | rights has not lowered the tone or cramped and defiantly attempted to cancel the Sec. ond Commandment of the Decalogue, which

AN EXCEPTION OVERLOOKED.

The exception proves the rule, it is said. But when a sweeping declaration is made without qualification, the truth actually involved in it does not comfort the parties misrepresented thereby. Our Methodist for the Standard a question we put to the brethren are much distressed at the untoward appearance of their own statistics as asking aid in building a new missionary Harper's Weekly, to the worship of the 1864. By those standards, it appears that there has been a falling off in membrship issued to donors, and a copy of the little in that branch of the Church for the four book to be given, at the rate of one for each years preceding, of more than sixty thou- half dollar contributed. If any Sabbathsand, or nearly 7 per cent. Whereupon The Methodist thus apologizes:

"The decrease for the period ending in 1864 is attributable to the war, and all Churches of the country have shared in it."

The Christian Intelligencer also declared short time after the close of the war

"All the Evangelical Churches in this country are absolutely and relatively weaker to-day than they were five years ago."

Both of these declarations may be sup posed to be true of the Churches which make them, but for ourselves, and for the honor of Christ's cause, we are constrained to contradict them in application to our which is saying that there was no true Saviour years of war, from May, 1861, to May, at all; that Mary was not destined "before the day Star;" that the Magnificat is nothing crease of 8885, or nearly seven per cent. And all through the war, our Church, instead of declining, has been gaining strength and stability, and perfecting its organization, so that it came out of the trial fresh, vigorous, and hopeful in the highest de-

The North Carolina Presbyterian of last week, contains a most mournful picture of the wasted condition of the Southern Churches, and of the disastrous results of the war, both upon the numbers and the character of the members. Among other

features it adduces the following: "Four years of speculation and extortion moment questioned the Scriptural facts of have brought, even into the Church, a spirit singing of many of those precious of hard and griping avarice which closes the hand that was once free and liberal in its contributions to benevolent schemes and opewe teach our children. But it is the ex- rations. The sudden flight of wealth, as i took to itself wings and vanished from their grasp, has not seemed to lessen the value facts by the Romish Church which we which many place upon earthly treasures, contest. In fact it is not Protestantism and they allow the cause of religion to languish, or be supported by others, while they but Romanism which, by its inferences, gather together the heaps of this world practically denies the incarnation, by goods, with which they hope to satisfy the making Mary, the mother of Jesus, a more children an inheritance and a name which prominent object of worship than the Sa- shall certainly secure the popular applause could almost be dispensed with, and Mary, word, and it has, therefore, become unfruitthe deceitfulness of riches have choked the

And then it parries the obvious explanation of its dark picture from the unrighteousness extinction is the doctrine under the idola and inhumanity of the cause in which loval and the true? The facts are admitted one of her wealthy members, Daniel Drew, peace and rept

By Carrier. \$5 St. By Carrier. \$\$ \footnote{S}\$ \text{V. Carrier.}\$\$ \text{V. Carrier.}\$\$\$ \text{V. Carrier.}\$\$\$ \text{V. Carrier.}\$\$ \text{V. Carrier.}\$\$\$ \

The following discount on long advertisements, inserted for three months and upwards, is allowed:—Over 20 lines, 10 per cent off; ever 50 lines, 20 per cent.; over 100 lines, 33% per cent.

Esq., of New York, offers to contribute the fourth part of that immense sum. Time would fail us to speak of the constant, unostentatious benefactions of such men as Christopher R. Robert and Wm. E. Dodge, of New York; of Baldwin and Whilldin and Potter and Jay Cooke, in Philadelphia; of the late John P. Crozer; of Pardee, the benefactor of one Pennsylvania college, and of Judge Packer, the founder of another. If there is any doubt upon other characteristics of the Northern Churches, there can be none upon the vast expansion of their spirit of giving.

These things are said with no purpose to boast, but for truth's sake and the honor of Christ. And the great revival through influence of the cultus are alike in both passing, fully equal to any of the recases. And the guilt of the Romanist is vivals of the century, proves that the war greater than that of the Chinese, for not for the high ends of national life and human tility to idolatry, but he has deliberately the capacity of these Churches for the best spiritual gifts. On the contrary, we believe that struggle left the loyal churches inwardly stronger than they ever were before.

APPEAL FOR THE NEW "MORNING

Copies of a letter from Rev. H. Bingham, Jr., missionary to Micronesia, have just been sent from the Missionary House, to all the Sabbath-schools of congregations co-operating with the American Board, packet. Each letter has been accompanied by a specimen copy of the certificate to be school desiring to have a part in this enterprise shall not receive the above before the 5th of June, they will please notify Rev. S. B. Treat, Secretary of the A. B. C. F. M., Boston, Mass., of the omission, and their wishes will have immediate attention.

THE NEW SOUTHWESTERN CHURCH.

The last Sabbath, being the opening Sabbath of this new house of God recently consecrated, services were held all day, morning, afternoon, and evening, with good attendance.

The Rev. J. H. Young, of the Central Presbytery of Philadelphia (O.S.) preachown condition. During the four actual ed in the morning, the Rev. F. L. Robbins in the afternoon, and Dr. March in the evening.

It will be noticed that the spirit of union which is prevailing in the General Assemblies at St. Louis seems also to bave ruled the day in the opening of this commodious and tasteful house.

LANSING, MICH.—Extract/from a letter of Rev. C. S. Armstrong to Rev. John W. Dulles, Secretary of Presbyterian Publication Committee, May 16th. 1866:- "Our little church are under lasting obligations for the donation of they Social Hymn and Tune Books. These books have been a blessing in our work, and will continue to be prized by many who found Jesus under the hymns. On the first Sabbath in April, We received on profession of faith, fifty new members, and on the first Sabbath of May, twenty more. We shall probably receive fifteen or twenty more on the first of June: God is very gracious to us."

TRIBUTE TO REV. I. L. BEMAN.—At special meeting of the Presbyterian church and society of Cortlandville, N. Y., the following preamble and resolutions were unanimously adopted :-

Whereas, It has been our good fortune as a church and society to enjoy the ministra-tions of the Rev. I. L. Beman for the past three years; and whereas, he has now felt called in the providence of God to a new field of labor; therefore

Resolved, That we with pleasure recommend him to the confidence and support of that branch of the Church to which he has peen called. That his ability and Christian integrity entitle him to the confidence of the Church. That we part from him with regret, recognizing in him a man of more than ordinary promise, intellectually and morally. That his stern, unyielding advocacy of the doctrines which lie at the foundation of our faith, as well as his fearless defence of the right, upon every question of morality and patriotism, will ever make his memory dear to those whom, by precept and example, he

has so ably led.

Resolved, That the above preamble and resolution be entered on the records of the society, and a copy, certified by the chairman and secretary, be presented to Mr. Beman, and published.

H. P. Goodrich, Clerk.

S. Lucus, Chairman. Mr. Beman has accepted a uncall to the Logan Square Church, Philade

New Jers