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SABBATH IN THE GENERAL ASSEMBLY.

Rochester May 26th, 1867.

Amid much unfavorable weather the Assembly had a streak of sunlight on the Sabbath, and eighteen of the pulpits of Rochester and vicinity were occupied, most of them twice in the day, under appointment of the Committee of Devotional Exercises, by members of the Assembly. At the Brick Church, of course, the Moderator, Dr. Nelson, preached in the morning. Rev. Wm. Adams, D. D., of Madison Square Church, preached at the same time in the Central Church, these being the only churches in our connection in the city. In the evening Dr. Cuyler, of Brooklyn, preached in the Brick Church, and the Moderator preached in the Central. Dr. Darling, of Albany, preached in the First (O. S.) Church in the evening. Rev. M. R. Vincent, of Troy, preached in the Plymouth Church, Congregational, in the morning, and in St. Peter's, O. S., in the evening. Prof. David Swing, lately of the other branch, now pastor of one of our churches in Chicago and Commissioner to the Assembly, preached in the First Methodist Church in the morning. Rev. H. E. Niles, of York, and Rev. Wm. Aikman, of Wilmington, also preached in one of the M. E. churches. Rev. H. Augustus Smith, of Philadelphia, preached in a Presbyterian church, of the other branch we think. Hon. and Rev. R. Audley Brown, delegate from the U. P. Assembly, preached in the United Presbyterian Church, by appointment of our Assembly's Committee.

A spiritual feast was truly spread on that fair Sabbath. The preachers were among the very best in the denomination, and they did their best. With a measure of pulpit talent, culture and experience, which need fear comparison with none, there was a directness of purpose and an Evangelical spirit that did honor to the hearts of even the ablest of these preachers, and showed that in exalted positions, the plainest truths were not withheld or modified to suit the taste of the hearer.

Dr. Adams preached on the text 2 Cor. iii. 18: "But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." It was at once earnest and tender, Evangelical and scholarly, great and practical. If the grandeur, majesty, and sublimity of the great creator were wanting, the grace, the dignity and persuasiveness of the finished Christian preacher were most evident. The speaker did not fall below the glorious theme which he had chosen. After briefly contrasting the fabulous metamorphoses of heathen mythology with the blessed metamorphosis of the text and of Christianity, the speaker divided his subject into three principal parts: first, the object, the Lord; second, the medium or light by which He becomes known; third, the obstructions which, in this day of Gospel light, hinder men from beholding the glory of the Lord. As the photographer casts a cloth over the opening of his camera obscura, and so prevents the image from forming, so the celestial photography is interrupted by the various wilful hinderances which the sinner puts in the way. Most faithfully, at this point, did the speaker describe and condemn the prevailing forms of worldliness which especially hinder the light of the Gospel from reaching and transforming the soul. His remarks were much enlivened here by reference to the third verse of the succeeding chapter: "But if our Gospel be hid, it is hid to them that are lost." These last words he preferred to render, as if the original words *Τοις ἀπολλυμένοις*, were neuter and so bearing the sense—"things that perish,"—the Gospel being thus "hid by the things that perish," a meaning which seems to carry on the sense more naturally than that of our version.

In conclusion, the Doctor considered the question whether this spiritual transformation were not, after all, a delusion, and with a pathos that left few dry eyes, he recalled to his audience instances, in which, to their knowledge, the Christian's face shone with the reflected glory of the Lord, while he or she wist it not, and then closed by contrasting the Christian's progress from glory to glory, with the downward path of the worldling, becoming more and more like the ob-

jects he loved and communed with—of the earth, earthy.

Such preaching to the great and wealthy congregations gathered in the heart of the Emporium of the new world, showed no want of the needed elements of boldness and faithfulness in the true Gospel preacher.

Quite different was the sermon of Dr. Cuyler in the Brick Church in the evening. That capacious building was thronged in every part. Not much fewer than two thousand persons were present to hear the popular preacher—popular because so true to his country, so fearless in advocacy of Gospel reforms, and so direct and graphic in his address. The fine finish, taste, grace and scholarship of the pastor of Madison Square Church, were not noticeable here in any marked degree, though we by no means intend to charge any positive lack of these qualities upon the preacher. There is in Dr. Cuyler a more simple arrangement, and broader, freer handling; his figures are more striking and sensational (I use the word in a good sense) and there is a livelier sympathy with men and things and interests of the passing world in his mode of presenting truth. His text was from Deut. xxxii. 11, 12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him and there was no strange God with him."

The preacher dwelt upon the natural history of the eagle as referred to in the "parable" of his text; its powerful pinions, its royal nest among the crags, its training of its young to share in its bold flight beyond the cloud and tempest. He then applied it first to the prudent father stirring up the household nest and sending forth the children to fight life's battles for themselves. He referred to such illustrations of this view of his subject as Franklin and President Lincoln, the latter of whom, coming from an humble home, had gone up to the throne of God with the broken fetters of four millions of his fellow men in his hands. Turning then to the more spiritual aspects of his subject, he spoke of Christians and Churches as "nestlings" in ease and coldness and worldliness and sloth and needing to be stirred up by the Providence and Spirit of God. He took occasion in this part of the subject to refer to the condition of our country politically, morally, and commercially, before the war, as one eminently calling for just such a stirring up as we had experienced. He appealed to the Brick Church, too, in its prosperity not to "nestle," lest God should take some severe means of stirring it up, and quoted the charge in Revelations iv. 11: "Hold that fast which thou hast, that no man take thy crown."

Such was the strong, ringing voice in which all was delivered, that from the first word, every one in that vast audience must have heard almost without interruption to the end.

The preaching of Rev. Mr. Vincent, which might by some perhaps have been regarded as likely to be sensational, was of the most satisfactory character and gave high promise of usefulness in all the important elements of Evangelical preaching.

Several of the brethren in the afternoon attended service at the House of Refuge, a State Institution located in the city. Here from five to six hundred boys (no girls,) are accommodated and trained to industrial pursuits. Provision is also made for their regular instruction in religious knowledge, a chaplain being one of the officers of the institution. The boys were also well trained in singing, one of Mr. Bradbury's books, "The Golden Censer" being used for this purpose. After the chaplain had preached a brief and excellent discourse, several of the visitors, including A. M. Stowe and Mr. Birkinbine of our city, were called on to make addresses, which they did to the satisfaction and seeming profit of the boys. Among those deeply marked and forbidding faces, there were some, through which shone the promise of better things. There have been some conversions here, and one boy was pointed out to us having expressed a wish to become a minister. Thus from the most unpromising soil the plants of grace may be made to grow. None need despair in efforts under the Gospel for the elevation of the most degraded.

A Sabbath in Rochester brings necessarily under view some peculiarities in forms of worship found in the churches. St. Peter's (O. S.) Church, is, we believe, already widely

known as an almost solitary instance of a Presbyterian church with a very full ritual. The ministers who preach there for the first time, are obliged to study "the book" for half-an-hour or more, before they can go safely into the pulpit. The first supply of the church was a Congregationalist, (Rev. Leonard W. Bacon) so that the spectacle was presented of Congregationalism, Presbyterianism and Episcopacy, combined in the pastorate, ritual and church-relations of the church. The Psalter is read, with responses from the people, there is a litany, and considerable rising up and sitting down, the whole worship being that of Episcopacy, raised. It is the private opinion, we believe, of one man, who built and mainly supports the Church. Some little traits of ritualism are noticeable in other places. At the Central (N. S.) Church, the morning services opened with the Long Metre Doxology, by the choir, the audience rising and joining in, and then standing while the opening prayer is offered. Instead of the first hymn the choir also volunteers an anthem or set piece. An air of formality, pleasant doubtless to some, is given to the services by such an arrangement; but we doubt whether it accords with what may be called the true Presbyterian taste.

We cannot but notice what seems to us an unpropitious grouping of the churches here, especially on the West side of the Genesee River. In one block on that side, are situated the only two churches of our branch in the city, with their seventeen or eighteen hundred members; while on or around the same block are seven other places of worship of various denominations. There are in the city four churches of the other branch, whose aggregate membership is not equal to that of our two; one or two of them are far from prosperous; and it would seem to be the dictate of wisdom and of the true evangelistic spirit for our two churches here to push vigorously the mission enterprises in which they have embarked, and with the aid of a liberal colonization, bring them to early maturity and efficiency as new Churches.

SUMMARY.—The fulness of our Report of the proceedings of the Assembly obliges us to defer those of the closing days till our next issue. In the mean time, we summarize the matter postponed:—

Sixth Day.—In the evening a meeting in regard to Foreign Missions was held, and was addressed by Moderator Nelson, who has two parishoners preparing for the work; by Rev. H. S. Taylor, a missionary in India for twenty years; by Dr. Cuyler, who eulogized the A. B. C. F. M., and by Dr. Jonas King, who spoke with especial reference to Greece.

Seventh Day.—The Standing Committee on Publication reported, urging that more funds be raised, that the *Presbyterian Monthly* be continued, but confined more closely to reporting our Home work; that a new Hymn Book, with words and music on the same page (as in the O. S. Hymnal) be prepared. Mr. Dulles addressed the Assembly in behalf of the cause, and was followed by others, including Dr. Fairbairn, discussing the Report. Rev. Herrick Johnson read the report of the Special Committee on the Freedmen, urging greater activity in the cause, and recommending the appointment of a Permanent Committee and an Assistant Home Mission Secretary on the subject, and that all contributions from the churches be disbursed through this channel. In the afternoon Dr. Robinson reported from the Standing Committee on Sabbath schools, disavowing the immediate appointment of a paid Secretary, on the ground that the Permanent Committee's work is as yet inchoate. After some discussion, the report was adopted. The Assembly decided to meet in Harrisburg, in 1868. The Standing Committee on Education reported, urging one sermon yearly from each pastor on the need of laborers, and a collection from every church to support students, and continuing the old ratio of support.

Eighth Day.—In the morning the Mileage Committee reported the receipt of \$7,879, or enough to pay the Assembly's travelling expenses in full. The judicial case of Silas Miller occupied the morning. In the afternoon the report of the delegate to the Cumberland Assembly was referred to a special Committee. A memorial asking for interference with Congregationalist aggression in Iowa, was dismissed without action. In regard to lay licentiates (memorial from 3d Phila. Pres.) it was ruled that all laymen should preach *all the time*. The delegate from the Dutch Reformed Church was heard. Appointments for Sabbath were announced. In the evening a meeting in behalf of the American and Foreign and Christian Union was held.

Ninth Day.—In the morning Silas Miller's case was heard. It was decided that our delegate to the Cumberland Assembly exceeded his powers in declaring correspondence between the two Assemblies at an end. In the afternoon Silas Miller's case was discussed by four lawyers, members of the Assembly. The motion to sustain Mr. Miller's appeal from the Synod was lost.

Tenth Day.—The Report on Manses and Ministers' libraries was adopted. In the evening the Assembly adjourned with a public farewell meeting.

The General Assembly.

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When it is remembered that the Indian tribes are independent, and that treaties are made with them as separate nationalities, it will be seen at once that to petition Congress to extend our criminal laws over them in a larger sense than now, would be to ask that their acknowledged independence be taken away and their whole status and relation to the government be changed. This would involve great questions of civil right and citizenship which clearly do not lie within the power of this Assembly to discuss.

While then we sympathize most deeply with our brethren among the Indians in their trials, and rejoice with them in their successes, and while we feel most profoundly the wrongs crying to heaven that the Indians suffer, yet we do not see that it is proper for the General Assembly to accede to the request which we have now considered.

Your Committee take this occasion to express their profound concern, when they perceive that, while each of the other great benevolent causes of our Church has made gratifying progress, that of Foreign Missions alone has remained stationary or has relatively retrograded. Our Church seems to have lost in a measure, a sense of its profound importance.

The cause of missions is a great one. There ought not to be, as there cannot on a proper consideration of the subject, any antagonism between the departments of Home and Foreign Missions, and any view which would exalt the one above the other or seek to advance the one at the expense of the other is at once short-sighted and mistaken.

The command of Christ "Go ye to the lost sheep of the house of Israel" was given to the seventy timid childish disciples, who knew scarcely that He was the Messiah; it was lost and evermore forgotten in the sublime command from an ascending Christ: "Go ye into all the world and preach the Gospel to every creature." The promise, full of boundless blessedness: "Lo I am with you always and to the end of the world" was in the same breath with that which gave this great commission. The world-discipling Church is the Christ-containing Church.

The hour when with narrow selfishness she begins to care only for her own, is the hour when she begins to lose the presence of her Master. A Church not a missionary Church, sending the gospel abroad, is a dying Church. Her history proves it. The days of her home power have been the days of her missionary zeal. It has been so in the past, and our statistics show to-day that the churches which have made the largest contributions to Home Missions have been those which exhibit the fullest to Foreign Missions, and that for every foreign missionary sent abroad, ten have been sent to the home field. We believe that it would be disastrous beyond measure to the piety and power of our Church were the idea to prevail, that to promote home evangelization, our foreign work must be forsaken.

We can never disobey, ignore, or hold in abeyance the great command of the Lord Jesus, without the ruling of His presence and the withdrawal of the Holy Spirit—the Life-Power of the Church. We can no more effectually enkindle the love and quicken her zeal for her home work, than to fill her with a tearful solicitude for a heathen world.

The Rev. Robert R. Booth, D. D., Rev. John McLeod, Rev. Alfred E. Campbell, D. D., Hon. Horace J. Poinier, Hon. John Torrey, and Oliver E. Wood are recommended for election to fill vacancies made by resignations and expiration of term of service on the Permanent Committee on Foreign Missions.

All of which is respectfully submitted.
WILLIAM AIKMAN,
Chairman of Committee.
Rochester, May 20th, 1867.

The report elicited considerable discussion among various members, all discarding the idea that laboring for the Foreign Mission cause lessened the donations; Dr. Wisner, of Ithaca, saying that Home Missions had never received such an impetus as at the time when we started our Foreign Mission operations. In regard to that part of the report which lamented the want of feeling, he said he had always found the way to increase feeling was to increase contributions.

Dr. Treat—"The question is often put to me: Watchman what of the night? I should be obliged to make the old response: The morning cometh, and yet the night lingereth. He spoke of the map of the world 120 years ago. Then Asia was the chief domain of the Prince of Darkness. But an agency of merely earthly bearings was surely preparing the way of the Lord. On the last day of the 17th century the East India Company was organized. The natives of India learned from it to say, "Christian's religion; Devil's religion." Yet this agency has been divinely used to solve some of the grandest problems of the human race. He drew a sketch of the struggles, which led to the establishment of the British Empire in India. There was small gain for the kingdom of Christ for scores of years, because the Church was not girded for her work. Now, one of the most Christian of men holds vice-regal power over two hundred millions of Hindoos. Now, Christian men and women laboring for the salvation of men, have the same rights on the Ganges as the Thames.

Why were the Turks allowed to take Constantinople? God intended to use the Ottoman government as a covered way, under which the American Missionaries could find their way to the lapsed Churches of the East and afterwards to the Mohammedans themselves. England looks with favor on our Missions. All the Protestants we make are her friends. England, after the Crimean war, insisted that the death-penalty for apostasy should be put away from the Mohammedan. In looking at the results of the Crimean war Code, we may say, in the language of John Foster: "The nations have met on the battle field and measured their strength, but God has borne away the spoils."

China has been a source of despondency to the friends of Missions. Here, too, the East India Company appear. Dr. Treat described the unrighteous opium war, and said we beheld the enormity of a heathen people, demoralized, with plan and system, by men bearing the Christian name; a heathen prince chastised by a Christian nation for trying to protect the morals of his people. Now, through Providential use of their wicked war, we find, on recent testimony, that vast land is open in every part to the Gospel. These great results have been accomplished with trifling expenditure. The whole sum received by the American Board for 57 years, would not furnish more than half a double-track Railroad from Albany to Boston. We have in the field 140 missionaries to 4,000 churches co-operating in the work. Moravians send one fifth of their entire number. The Reformed Church of Scotland sends one seventh of her ministry.

Why are we not more alive on this great subject?

Not because the missionaries are losing faith and hope. It is said that we are a practical people, and need to be encouraged by success? In the strongest fortresses of heathenism God has planted the Church. He drew an encouraging picture of missionary work at the present time. The first twenty-five years' work showed additions of 2,500 to the mission churches. The second twenty-five years showed 2,000 conversions a year. In the churches of Massachusetts, during parallel periods, there were about the same number of conversions, the ministerial force in that State being three to one compared with the missionaries. He had once hoped to enter the field in the West; the great question now is how to win it to Christ. Go with me to the Pacific coast; over against us are 400 millions of wretched, dark idolaters, moving at ten abreast, at the rate of one mile an hour, three years would be consumed in the procession; a long, unrelenting funeral train. Suppose they should lift up a wailing cry: Why not give us that gospel which has done so much good for you? I regard it as possible that God has given us this mighty domain, in part at least, for some grand achievement outside of ourselves. "It is more blessed to give than to receive," a sentiment true for nations as for individuals.

Rev. W. H. McGiffert said that Detroit Presbytery, to which he belonged, had sent a memorial wishing a Special Committee to be appointed on Kolopong mission; no notice was taken of the memorial in this report. Such men as Dr. Duffield, Hogarth and Mattoon, wished this reference to Special Committee, men worthy of the regard of this body. It was perfectly consistent with our loyalty to the American Board to take charge of this mission. The Free Church of Scotland wished to assume the charge, but Mr. Wilder was in sympathy with us, and wished us to do it. Mr. McGiffert, referring to the kind expressions used in the report towards Mr. Wilder, did not want us to say: Be warned and fed, and then turn Mr. Wilder away from our doors.

Rev. Wm. Aikman replied for the Committee that the Prudential Committee has our confidence. He indeed admired the indomitable spirit of Mr. Wilder. We do rejoice at his success. The Committee had only one memorial in its hands, and knew nothing of this Detroit Presbytery. But if we adopt this mission, it puts us on another track entirely; it may be best for our Church, at some time, to take this course; it would perhaps infuse a new energy into our operations to act for ourselves. But on the eve of a possible reunion with the other branch, it seemed to us very inexpedient; and in any such action, we should adopt, for a corner-stone a mission begun under other auspices. We should lay a stone in which there is not the slightest flaw.

Dr. Canfield, of Syracuse, said that he had seen Mr. Wilder. My confidence in the Prudential Committee of the American Board is so strong that I am unwilling to vote for any measure to call in question any of their proceedings. There is no occasion for jealousy that Presbyterianism has suffered at their hands. I saw nothing in Mr. Wilder to lead me to distrust the wisdom of the Committee. Shall we do our part with the American Board in this work? So long as we maintain our connection with the American Board, it will be exceedingly inexpedient to divert our funds to other objects. He sympathizes with Moravian missions and Wesleyan missions—but does not take those Churches under our patronage. And it would be an unkind cut to begin with that enterprise. We are strong enough to originate a mission if we wished. I would not seem to call in question the wisdom of the Prudential Committee, and I hope the Special Committee, if appointed, will bring in such a report as the Standing Committee has done.

Rev. Wm. Aikman—The Committee have no feeling against the appointment of a Special Committee. Dr. Darling would be happy to stop the discussion right here. He is as familiar as probably any brother here can be with the case, except members of the Prudential Committee. I am sure whatever report might be made by the Special Committee, the final result would be precisely that of the Standing Committee. There should be some reference to the Detroit memorial in the Standing Committee's report, and that would obviate the need of a Special Committee. The subject is a painful one. I deprecate, as a friend of Mr. Wilder, any protracted discussion. The friends of Mr. Wilder would not wish it. The report, with the Detroit memorial, which was now forthcoming, was recommended.

The Moderator announced that, according to the order of the day, the Assembly would now proceed to Judicial business. For the first time in five years the Assembly was called to the transaction of such business. The venerable Dr. Wisner being called on led the Assembly in prayer, before commencing the proceedings.

The Judicial Committee's report was then read. They had found the appeal of Silas Miller against the Synod of Illinois in order, and proposed that the case be opened in due form. Dr. Glover objected. He said: Rev. Dr. Hamilton, who was appointed to defend the Synod's action, is absent, and I appear in his place. In his name I take exception to the regularity of the appeal. There is no record even of the verbal notice of the appeal. There is no reference to such appeal in the Synod's book. Why none? The verbal announcement in regard to the appeal, if made at all, was not with enough emphasis to find its way to the records. There is no positive evidence that it was duly lodged with the Moderator, after the meeting of Synod.

Dr. Canfield, of the Judicial Committee, has the notice of the appeal in his hands, in which it is positively asserted that due notice was given. Certainly there was something said in Synod, which led to the appointment of Dr. Hamilton. The appellant must not be considered responsible for the ignorance of Dr. H. There was a certified copy of the Synod's action among the appellant's papers.

Dr. Glover—More than one certified copy sent to members of the Synod. Mr. Darrah, of Missouri, asked: Shall we make a precedent that an appellant can send an appeal here with no evidence of having given it to the Moderator, but his own assertion? Such evidence would be no evidence at all in a court of justice.

Dr. Canfield—Dr. Geo. J. King, who is in the house, was applied to by the appellant to draw up a paper; but the appellant, fearing delay, drew it up himself, and says he sent it to the Moderator.

Rev. Mr. Crosby—The law would require an affidavit from the appellant. But in Committee it was felt that a prima facie case had been made out. He asked, What is the proper form of service, in such a case?

Dr. Canfield—Formal evidence was seen to be wanting, but we do not insist on such in our processes. What has the appellant to gain by lying, in this case?

Dr. Adams quoted from the Digest two cases, in which the principle of the case seemed to be settled against the appellant.

Rev. Mr. Barber—We sit here to do righteousness. The only point in doubt can be settled by sending a telegram. Until this be done, let us adjourn, and not dismiss the case.

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