

Correspondence.

THE ASSEMBLY OF THE OTHER BRANCH.

CINCINNATI, June 1, 1867.

A few notes and impressions concerning the General Assembly which has just closed its sessions in this place, may prove acceptable to the readers of the AMERICAN PRESBYTERIAN. Though prepared by one who rejoices in belonging to another school, they were written under the inspiration of a cordial interest in the Assembly, and are published only at the impulse of a most fraternal and Christian regard.

The Assembly was composed of about 275 members; representing quite fully all sections of the Church, except the nine or ten seceding Synods. It was a noticeable and by no means undesirable feature, that these delegates, on the clerical side, were, for the most part, the younger and less noted, but at the same time the more active, earnest, progressive among the ministers of the denomination. The fathers of the Church, especially in the eldership, were present in sufficient force to give dignity and an aspect of sacredness to the body; there were men enough of experience and influence to impart momentum and conclusiveness to the deliberations; but it was to the younger ministry, who constituted the large majority of the Assembly, that the temper of its sessions, the character of its decisions, its general tone and drift, were chiefly due. It has justly been questioned whether our New School Assemblies would not be improved, in many particulars, by a less faithful adherence to the rule of rotation, and a more careful selection of representative and experienced men; but what has been probably needed in the Old School Assemblies, for some time past, is a larger infusion of this younger blood—a more full and free representation of that newer life which is now throbbing, with more and more of conscious power, in the heart of the denomination.

Under the leadership of its trained and genial Moderator, and of the efficient chairmen of its standing committees, the ordinary business of the Assembly was carried on with remarkable diligence, and in a manner and spirit worthy of all praise. It was emphatically a working body; prompt in attendance, attentive always to the matter in hand, sufficiently familiar with details, indisposed, for the most part, to prolong discussion, courteous in debate, and quick in reaching desired results. A generous New School man might safely admit that, in the arrangement and conduct of business, and in the disposition of all regular questions—in whatever relates to the mechanics of our ecclesiastical system, this Assembly was quite equal to the one which, under the direction of our honored Nelson, has just closed so splendidly at Rochester. Had it not been for the Kentucky *embroglio*, into which Breckenridge and his accomplices, both loyal and rebellious, managed to drag the body for three long and tedious days, we might perchance have witnessed this year, the remarkable spectacle of an Old School Assembly adjourning, not simultaneously with, but in advance of, all others!

The Kentucky question, seconded and echoed as it was by the Missouri question, was the most exciting and perplexing matter before the body. The manly and conciliatory Report of the Special Committee was finally adopted with but few dissenting voices: a report pronouncing the signers of the Declaration and Testimony contumacious and disloyal to the Assembly, and dissolving the factious Presbyteries and Synods into which they, with their sympathizers, had been organized; yet leaving the way open for them to return to fellowship, by a disavowal of their evil purpose and a due acknowledgment of their allegiance to the Church. The principles of this Report, taken together with the action based upon it, will furnish matter for serious study both within the denomination, and beyond it; and it will not be strange if some who, on the one side, detest the execrable doctrines and the rebellious and wicked spirit brought to light in the Declaration and Testimony, will seriously question, on the other side, whether the Assembly has not assumed to itself prerogatives nowhere vested in it by the Form of Government, and been guilty of administering discipline without constitutional trial, to an extent which has had no parallel in the denomination, since 1837.

It was doubtless desirable to save the few in these border States, who, amid great temptations, had been true and faithful both to the Church and to the country. It was desirable also to preserve the territory, and the denominational property and interests therein, from being transferred bodily into the grasp of the Southern Presbyterian Church. Yet the Assembly labored under the sore misfortune of having its claims, just and noble as they were, chiefly in the hands of a man who though a proficient in the arts of administration, never knew how to maintain a grand cause grandly! The processes by which the right was defended in both Kentucky and Missouri, were hardly less despicable than those by which the wrong attempted to sustain and justify itself: and it remains for the future to determine whether, in endeavoring to save the loyal element, such as it was, the Assembly has not transcended the bounds of a strict Presbyterianism, and exposed itself to the criticism, and possibly the censure of impartial History.

You have seen the published report of the courteous and generous welcome extended by the

Assembly to the delegate from our New School body,—Brother Morris from Columbus. His address, aside from incidental allusions, related primarily to the *Communion of Saints*, as set forth in the Christian creeds, and as exemplified so happily, in these latter days, in the growing intimacy between different branches of the great Presbyterian family. On the subject of Re-union, he expressed no opinion: preferring as he said, to leave the matter to the consideration of the Assembly exactly as it had been presented by their own Committee. He dwelt briefly upon the vast importance of the question before both denominations; and upon the necessity of examining it without fear or prejudice or partisan zeal, but with magnanimity, candor, thoroughness, dignity in some degree commensurate with the greatness of the issue. The reply of the Moderator was exceedingly fraternal and manly, and the incident of a wedding, by chance occurring in immediate connection with these addresses, seemed to give a peculiar emphasis and meaning to the entire occasion.

It would have been too much to expect that the Assembly, cordial and predisposed to Union though its vast majority was, should have approved the report of the Joint Committee with the same unanimity and fervor which characterized the action at Rochester. Those friends of Union on both sides, who may be startled by the negative vote of 63 against 144 on what was the test question in the case, may find an easy explanation in a careful analysis of this vote. One-fourth of it cast by the border State element: just as tender toward the South; and as far behind the times, in religious as in civil connections. Another third was cast by the conservative element, organized at Philadelphia and crystallized at Princeton:—now, as always, opposed by instinct to whatever is new or progressive. The remainder represents in part the conservatives and border men, sporadically scattered through other portions of the country, together with here and there a cautious friend of Union, anxious for a progress sure though slow, and for such guarantees as would carry the entire denominations into the movement. Two-thirds of the whole, as might have been anticipated, were ministers: but twenty elders were willing to stand among the opposition. On the affirmative side, the Synods of Allegheny, Pittsburgh, Wheeling, Cincinnati, Iowa were a unit: and by those of Albany, Ohio, Sandusky, Chicago, and Kansas, but one negative vote was severally cast. Counting by Presbyteries, nearly three-fourths were unanimously in favor of Re-union: and hardly one in six cast a majority of votes against it. It will thus be seen that the great question, around which for years to come, the thoughts of Presbyterians in this land are to be concentrated, has received, at the hands of this Assembly, a somewhat decisive, though an incomplete response. Had the timorous and weak resolution appended to the report of the Committee, been laid on the table instead of being thrown in as a sort of compensation to the negative side, the record of the Assembly would have been all that reasonable men expected.

OBSERVER.

FROM OUR ROCHESTER CORRESPONDENT.

SOME BOASTING.

The late Bishop Timon, of Buffalo, must have been a man of wonderful success in making converts to Romanism, or else must have been guilty of some huge boasting in his missives to the old world. We have before us the "Annals of the Propagation of the Faith," published in London, in July, 1866. It contains some very remarkable extracts from the Journal and letters of Bishop Timon, in the years 1864-5, introduced with high commendation by the editor of the Annals.

Speaking of what he witnessed while on a little journey in 1864, the Bishop says, "Forty persons abjured the errors of Protestantism. In whatever direction I went, during my pastoral visitations, I had to thank God for the conversion of many Protestants." Again, in the same year, he says: "I conferred the sacrament of confirmation on one hundred and thirty-three adults, nearly all converts from Protestantism." And in 1865, he writes, "The eyes and hearts of dissenters seem to turn with respect and desire towards our holy Church. Conversions are taking place on all sides."

These were encouraging words to send away over the waters. The hearts of the faithful must have been much cheered by them, and bright visions of all America soon following after Pío Nono in solemn reverence, must have floated before the eyes of Bishops and Cardinals in holy conclave.

But Dr. Timon indulges in some lamentations also. Great as was his success, he still had some trials, the precise purport of which we do not fully understand, especially about the "Penitentiaries." Perhaps the *Advocate*, of Buffalo, can enlighten us, in regard to the griefs of his former neighbor.

The Bishop says: "The Protestant schools do us much harm; the Penitentiaries are still worse. [The italics are ours.] For the slightest faults, sometimes for no fault at all, they carry off our poor children, change their names, and send them three or four hundred leagues away from their native place, to be handed over like slaves to the Protestants."

Do our Buffalo friends permit such barbarities

to be inflicted upon "poor children for no fault at all?" We thought Buffalo was quite an enlightened city; and that its municipal laws were probably quite as humanely framed and administered as those of Madrid, or of Rome itself. But it would seem to be quite otherwise, if we may judge from the distressing lamentations of the good Bishop now departed.

Hear him again. Speaking of these "poor children," of Buffalo, so ruthlessly dragged away three or four hundred leagues from their dear native homes, for no fault at all, he says, "Most of them, led away by the example and persuasion of their *monsters*—that means, we suppose, the keepers of the prisons—"or seduced by the love of gain"—we do not know what that means—"lose their faith. On this account we are making superhuman efforts to establish *Catholic Penitentiaries* in Buffalo."

We should like to know how many "Catholic" Penitentiaries they now have in that city; and what sort of "superhuman" exertions it cost to build them.

But the comments of the *Editor* of the "Annals," in connection with these extracts, are remarkably flattering—to some of us. He says, "The diocese of Buffalo has a population of 1,300,000 inhabitants; of whom 250,000 are Catholics; 450,000 heretics, and 600,000 infidels. Among these last are 3,000 Iroquois Indians." One would think that they were all Iroquois in Buffalo, by the way they treat those "poor children." Let us have light on that subject.

AUBURN ANNIVERSARY AGAIN.

Quite inadvertently, we omitted to say, in our letter of last week, that the farewell address to the graduating class was delivered by Prof. Huntington, who also presided with his accustomed dignity and propriety on the occasion.

We should also have added, but haste put it out of mind, that Rev. James E. Pierce, who was elected two years ago, as "adjunct" Professor of Hebrew, is to be inaugurated into the full professorship at the commencement of the next term in September, he having given entire satisfaction to the Faculty and Trustees by his service hitherto.

ITEMS.

Rev. F. B. Van Auken, who has labored very successfully for the last two years in Mendon, and under whose ministry the small church there has been much quickened and strengthened, having indeed doubled its numbers, has received and accepted an invitation to the church in Bergen, and will enter at once upon his labors in the latter place.

The church in Horse Heads, which Rev. C. C. Carr has served most faithfully for about twenty years, has recently procured an organ, at a cost of \$800, a good part of which is kindly paid by a generous friend in New York, a former resident of their village. It is a kindness well appreciated by the good people of Horse Heads.

We often hear of new movements and increased activity in the Temperance reform. The leaven is evidently working far and near. At Pittsford several well-attended and deeply interesting meetings have recently occurred. Col. Klineck, of our city, has spoken there very acceptably, and has aided to set forward the good movement. A society of Good Templars is also formed, and is trying to keep the ball in motion. A good effect is already manifest on the young men of the place. So may it be everywhere.

There is some alarm just now, in our city, about mad dogs; but where one person is in danger from this source, ten are in greater peril by reason of the dram shops, everywhere inviting the steps of the unwary. The police are instructed to wage at once a war of extermination against the dogs; but those who are working so much greater ruin will still be left, we suppose, as in so many other cities, to run riot in the miseries and death of their fellow-men. It surely would not be so, if public sentiment were right on this subject.

GENESEE.

ROCHESTER, MAY 18, 1867.

FRAGMENTS FROM THE JOURNAL OF A MISSIONARY TOUR IN INDIA. IV.

BHUDERGUDH.

DEAR BRO. MEARS.—I wish you were here with us to-day to enjoy this grand prospect, explore these old temples and fort, and help me to devise means for the salvation of these superstitious idolaters. This (Bhudergudh) is one of our famous Hill forts dating from olden times. Three notable Hindu gods, Bhairoo, Inkrubae and Kedarling have shrines here on the summit, and in the estimation of all Hindus render the spot most sacred. This, with its natural advantages, led to its early selection for a fortress, and a strong one it is. The great Shivaz, founder of the Malhrata empire, repaired and perfected it in 1677, and it was a heavy blow to his ambition when the Mogul army got possession of it by bribery soon after. Shivaz and his brave Gurkures were not long however in recapturing it, killing the Mogul General and routing his whole army; and the Mogul standards which he captured and immediately presented to the god Bhairoo are still preserved here as trophies of his victory and proofs of the great power and prestige of the idol.

The wall around this fort is some three and a half miles in circumference. A large tank and several springs furnish an unending supply of water, but its great elevation in this mountain

range makes it too cool to suit the natives as a permanent residence. Its sacred temples and associations, and its great strength as a military post, induce the Kolapoor government to keep it up as a Tanna station, or county town; and hence we find here a Mamletdar with his court, a large number of sub-ordinate officials and a small military detachment. But the whole population within the fort scarcely exceeds 1000, though within five minutes' walk just below the wall and scarp is a nice thriving village of 2000 people, and a mile lower down another of equal size, with many others scattered among the hills and valleys in all directions.

I have just had an audience of eighty intelligent hearers in the court-room of Mamletdar, all listening most attentively to my message.

This fort is 12 miles from Moorgood, and 36 from Kolapoor. Its height enables us to overlook a large part of the Kolapoor kingdom—the hill forts of Punaalla, Pawungudh, and others in different directions, at distances of 50 and 60 miles meeting the eye in distinct outline, and the intervening valley in all directions, watered by winding silvery streams and dotted with numerous villages, begirt with their never-failing shade trees, make up a charming panorama which the eye loves to dwell, ever tracing new forms and combinations of beauty fitted to stir the heart with devout adoration to Him who made our world so fair, and still invests it with such treasures of wealth and sweetness, beauty and glory for the happiness of sinful man. God is good. O that these idolaters but knew and loved Him. Then with dear old Heber we would sing: "Where every prospect pleases"—without the sad refrain deploring man's vileness.

Why is not this fort another most desirable centre for missionary effort? To all ordinary considerations it adds a bracing mountain climate. If I were now commencing life's work, or even if I had an experienced associate to assume the heavy duties and cares of the Kolapoor station, how gladly would I make this spot my home and find life's joy in bearing God's message of love to the idolatrous dwellers amidst these beautiful hills and valleys.

WALWA, DEC. 16, 1866.

This is another nice town of about 3000 inhabitants, some 20 miles from Bhudergudh, and the same from Kolapoor. This, with eight or ten other villages, constituted till recently a small Jaghire in possession of one branch of the Ghatgay family, the same which has so long furnished the proprietary chiefs of *Kagul*. *Bapoo*, *Rao Surji Rao*, the last chief of Walwa, was a man of some note in his day, and the older people here still remember him with kindly feelings. Coming over the mountain at Pir Wadi, I found a small hill fort, perfect in strength and beauty, and with its officials and the people of the village who came in, I had a pleasant preaching service. As I was leaving, the old Killadar (keeper of the fort) took occasion to speak of Bapoo Sahab, their late chief, giving me an interesting sketch of his history, how he built the fort and made it his favorite resort every hot season, though this town of Walwa was his permanent capital.

On reaching here a little in advance of my family, my first care was to find a suitable shelter from the sun, and I was directed to a temple on the banks of the river flowing close by the town. I found it a neat costly temple built of most enduring cut granite. On looking into the inner shrine, I observed the usual idols as side figures, but the post of honor was occupied by a large, almost full sized statue of a man, the lamp burning by its side and the *pojari* performing his daily worship. I asked him whose statue it was, but he deigned no reply. Other persons standing by called it Mahader (great god); but the old *Pati* of this place has since told me it is the statue of Bapoo Sahab, their late chief; that he built the temple, had his statue carved and all in readiness before his death, and left an annual grant to perpetuate his daily worship. Surely this is hero-worship strong enough to satisfy Thomas Carlyle.

Bapoo Sahab died some thirty-five years ago, leaving only four wives to inherit his estate—no child. The last of these wives, *Rumabae*, died four years ago. She had adopted an heir, but the paramount power declined to recognize him—the land and villages were confiscated, and the little Jaghire "wiped out."

We find shelter here in an open *chowdi*, or shed, near Bapoo Sahab's temple. At one end of the shed is *Ramobunder* and four other Hindu gods, installed at the death of Bapoo Sahab; at the other end are *Marooti* and *Gunputi* (the monkey and elephant gods), and the *pojari* tells us Bapoo Sahab left him a perpetual allowance of Rs. 40 a year for the daily worship of these idols. Our beds and bundles, selves and children, occupy the space between these Hindu gods. Such is our contact with Hinduism in this land. But it detracts nothing from our zeal or opportunities to preach Christ and Him crucified, and to persuade these idolaters that there is "a more excellent way."

We have very large audiences here every day, as also in the neighboring villages, which are many and large, rendering this another eligible centre for missionary effort. O for the men and means necessary for the efficient prosecution of this work. This large town of Walwa and twenty villages in its near vicinity have not the vestige of a school for the education of their children.

The populace in all this region listen most attentively and thoughtfully to our preaching, and yet it is painful to observe how the influence, teaching, examples, and associations of many generations have moulded and fixed every thought, feeling, and action, in the ruts of idolatry and superstition.

At the village of Koordoo, we found its land tax (Rs. 1037) goes directly to the great temple of Ambabac in Kolapoor. The same we found to be the case at Panchgav and Shirgav. Other villages given to that temple swell its annual income to thousands of rupees. Just how large this income now is, Government does not make public. Some years ago its annual income from Government alone was 60,000 rupees, besides the costly daily offerings of Pilgrims from all parts of India. This mighty power and patronage goes to strengthen and rivet the galling chains of superstition on the minds of this people. Besides these great overshadowing shrines, like that of Ambabac, the local temples and priests of every village have their perquisites. At the small village of Nundwal, with only 250 inhabitants, young and old, 200 rupees of their annual tax goes to their largest temple—almost a rupee apiece for men, women, and children—and this only to one of their temples. Several other temples are supported, and a heavy tax goes to Government besides.

In the service of the Gospel, yours sincerely,
R. G. WILDER.

"THE IMBECILE PULPIT."

MR. EDITOR.—I observe that some of our Episcopal friends are stirred by the reference made (in the opening sermon before the Assembly) to the lack of vigor in the Episcopal pulpit. Concede, if you please, their extreme statement that the offensive paragraph is a falsehood and an insult, would it not be well for them to understand that their assumption of being the only true Church and their denial of due ordination to Presbyterian clergy are regarded by us as a standing falsehood and insult, in comparison with which the stinging epithet of Prof. Hopkins is as mote to beam?

"Do you advocate retaliation?" No, but assumption must sometimes be pierced with sharpness. You may think it best to treat the assumption of this Episcopal sect with facetiousness. That may be your gift. Acuteness is the gift of the Professor.

But so far from conceding that the epithet is false, I claim that it is true. The Episcopal pulpit, with honorable exceptions, presents a lamentable weakness—and for good reasons. Its clergy make so much of the Service that they have no vitality left for the sermon.

The secular press gives the same testimony as the Professor. How often do we read hits at the soporific character of the pulpit, its commonplace exhortations, its tedious homilies, its platitudes? Where do the writers for the secular press receive their impressions? I venture to affirm, that ninety-nine out of one hundred newspaper men, who write such criticisms, receive their impressions from the *Episcopal* pulpit.

The Presbyterian pulpit, with a few necessary exceptions is a vigorous pulpit, a pulpit of thought, of earnestness, of union; a pulpit which discusses the religious questions of to-day, and meets the wants of the human soul. As the Episcopal do not recognize our equality, we propose to set forth our contrast. Thanks to the Professor for his leading word!

Our bright and liberal brother Cuyler takes exception, and discourses of the Christian unity and ability of some Low Church clergy. Has Dr. Cuyler ever been invited to conduct a *service* in an Episcopal church? Never. This would recognize his ordination as valid. He may have been invited to *preach* in an Episcopal pulpit. This does not recognize ordination. It would only for once exchange something else for a super-vitality.

Unfortunately, Dr. Shaw, at the close of the Assembly, sought to apologize to the hurt Episcopalists. It was a mistake. Some one ought to have been there to say, for the remarks just made, Dr. Shaw is "alone responsible and not the Assembly." "Chivalry" once ruled this nation by assumption, and Northern men apologized for every assertion of themselves. Let us not, in ecclesiastical affairs, repeat the subserviency.

The fact may as well be understood that there are not a few in the Presbyterian Church who think that in a comprehensive discourse on Christian Union, an incisive thrust ought to be aptly dealt at that exclusive sect which arrogantly plants itself right against Union, by denying just prerogatives to other denominations.

If the thrust ought to be made, then let it be well put so as to be felt. Who is so fitted for the deed as the Professor at Auburn, whose historical acquirements enable him to appreciate and to illustrate the unhistorical assumptions of the Episcopal sect, and whose established character as the Christian gentleman permits nothing unsuitable either in manner or motive? And what position so fitted to give the deed effect as the opening sermon before the New School General Assembly of the Presbyterian Church of America?

PRESBYTER.

CHRIST'S working is not confounded with the creatures. Pure sunbeams are not tainted by the noisome vapors on which they shine.