

American Presbyterian.

THURSDAY, JUNE 13, 1867.

ACKNOWLEDGMENT.

For Kolapour Church, from Presbyterian Church, Beverly, N. J., \$49.32.

FROM TENNESSEE, MISSOURI, IOWA, ILLINOIS New York, as well as from places nearer home, we have lately been receiving new subscribers, in larger numbers than usual, at this time of the year.

ROCHESTER LETTER.—We regret to be compelled to again postpone our latest Rochester letter. One of those deferred, will be found on the correspondence page.

A GREAT DEMONSTRATION in behalf of the new Excise Law is in preparation under the auspices of the City Temperance Society.

BUTTONWOOD STREET CHURCH.—The 52d Anniversary of the Sunday-schools under the care of the Buttonwood Street Presbyterian Church, Rev. Mr. Shepherd, pastor, was celebrated with great spirit on a recent Sabbath.

THE DRAWERS PRESBYTERIAN CHURCH, one of the oldest in our denomination, has recently offered an example of liberality worthy the imitation of much larger and wealthier churches.

At a late meeting of the congregation, called for the purpose of choosing a pastor, it was voted unanimously to advance the pew rents fifty per cent. on the former assessment, and to fix the pastor's salary at \$1000, and a parsonage, a good substantial brick dwelling adjoining the Church.

Our excellent and able friend Rev. John Crowell was then elected pastor, without one dissenting voice. The State of Delaware affords no more inviting charge than this, to an earnest faithful minister of Christ, if an attractive church edifice, a pleasant home and a warm-hearted, united congregation are to be regarded as considerations.

E. WHITELAND CHURCH.—At the last communion, several persons were added to the church by profession. We are happy to say that there have been additions at every communion season since the commencement of the pastorate of Rev. A. M. Stewart.

WHARTON ST. CHURCH.—On Thursday evening week, a concert given by a few of the children of the Sabbath-school, under the training of Prof. Wheaton and Mr. W. C. Robinson, was a very pleasant success.

HARTSVILLE, PA.—Five persons united with Neshaminy Church on profession of their faith at its recent communion, on the second Sabbath of May, all of whom were heads of families.

D. K. T.

MODERATOR'S REPLY.—In reporting the reception of the Irish delegation in our General Assembly, we did injustice to the opening part of the Moderator's very appropriate reply, through an oversight in correcting and filling our notes in that one place, before transmitting them to the printer.

The Moderator said it was one of the pleasantest privileges which he could have, to be permitted to address them on behalf of the Assembly. But he regretted that it had not fallen on a better man. Had it fallen to the lot of one of his predecessors to perform this pleasant duty, he could have illustrated it with sketches of the history of that Church from which it came.

MEMOIR OF REV. DR. GOODELL.—A Memoir of the late Rev. William Goodell, D. D., missionary to Constantinople, being in course of preparation, his correspondents who may have any of his letters which would add interest to the Memoir are requested to send them to his son, "William Goodell, M. D., Preston Retreat, Philadelphia," or to Rev. E. D. G. Prime, D. D., New York Observer office, New York City.

LETTER FROM OUR NEW CHICAGO CORRESPONDENT.

CHICAGO, June 7th, 1867.

Mr. Editor:—It is said that the pastor of a New England Church, opening his morning budget of letters on one occasion, not many years since, in the presence of others, exclaimed, "I have a call to Chicago. Where is Chicago? can any of you tell me?"

In undertaking the duties of a correspondent from the North West for the AMERICAN PRESBYTERIAN, I shall take it for granted that your readers have all heard of Chicago, and have a sufficiently definite idea of its locality.

The last few days have been particularly fertile of events of this kind. Some of these, indeed, are already becoming stale, in the swift succession of affairs, yet are deserving of a passing notice.

BAPTIST ANNIVERSARIES.

Four thousand strangers, it is said, have attended these anniversary exercises. Without vouching for the exact number, it is quite safe to say that such a gathering of the tribes of that denomination was never witnessed on this continent.

I shall not attempt to give you a sketch of the doings of this great assemblage. Most of the leading men of the body, from all portions of the country, were present, both of clergy and laity.

The truly magnificent edifice of the First Baptist Church afforded such a place of meeting for the vast numbers in attendance, as few cities in the land could have provided.

QUARTER CENTURY OF THE SECOND CHURCH.—But an event which will probably more immediately interest many of your readers, was the celebration of the 25th anniversary in the history of the Second Presbyterian Church, of which Rev. R. W. Patterson, D. D., is the well-known and widely esteemed life-long pastor.

Every one who has visited Chicago has probably been struck with the unique appearance of the handsome church edifice, which stands at the corner of Washington street and Washab avenue.

I desire, also, to thank Rev. Arthur Mitchell's church and Sabbath-school in Morristown, New Jersey, for their contributions and sympathies with me in this field.

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hundred and seven, of all denominations. It is gratifying to add, that of evangelical churches there has been an increase of about 1,800 per cent., to about 100 per cent. of others.

I ought to name as prominent among the steadfast adherents and supporters of Dr. Patterson, and active in promoting the interest of this occasion, our own "Long John." Though not, I am sorry to say, a member in full communion, he is seldom absent, morning or evening, when at home, from his accustomed seat, confronting the tall occupant of the desk with a stature which overtops his own, and listening with an attention which shows that he can appreciate, at something of its worth, the thorough workmanship of his long time pastor.

The preliminary exercises were followed by an address of welcome, felicitously extended to the former members of the church by Hon. Mark Skinner, and happily responded to by a former officer in it, Rev. J. A. Wight, the genial "Ambrose," well known to your readers.

Next came the address to the pastor, by Lieut. Gov. Bross, a member of the church, and the response by the Rev. Doctor, of neither of which may I here speak at length.

The intellectual repast thus concluded, was followed by a more substantial one at a neighboring house, connected with the church by an embowered archway, where the social festivities were continued quite as late as good orthodox New School Presbyterianism permits.

ACKNOWLEDGMENT.—I wish to return my sincere thanks to Rev. Dr. Nelson's people in St. Louis, for their kindness and liberality to my family, and for their sympathy and support in my missionary work.

NORTHWEST.

is taking, we pioneers could fight the battles of the Lord with increased courage and hope.

W. S. POST.

SULPHUR SPRINGS, Mo., May 24.

DISCUSSION ON REUNION IN THE ASSEMBLY OF THE OTHER BRANCH.

The 11th and 12th days of the session of the Assembly in Cincinnati were taken up mainly in discussing the Basis of Reunion, which had been referred to a Special Committee, who submitted both a majority and a minority report.

Dr. Smith of Baltimore, in submitting a minority report, said: "There is but a single point of difference between the majority and the minority, and that is, as to the matter of discussion. The majority proposes to send the Basis of Union down to the Presbyteries and divisions, without any judgment being passed upon it by the body."

Minority Report.

The minority of the committee to whom was referred the report of the Committee appointed by the last General Assembly to confer with a similar committee of the other branch of the Presbyterian Church on the subject of an organization between the two bodies, beg leave to report.

The subject is one confessedly of great difficulty and delicacy. The almost uniform failure of all similar attempts at organization, the frequent exasperation and widening of the breach between the bodies attempted to be united, and the multiplication of the strifes and divisions among them, which have resulted from the best intentions and the efforts at union, when prematurely urged, warn us of the necessity of moving cautiously, and pondering every step.

With these views the minority of your Committee, with great reluctance, but under the stress of convictions they dare not resist, have felt constrained to differ with the majority upon a single point, that of instructing the Committee appointed by the last Assembly, and to be continued by the action of this Assembly, and to adopt it as their own, and propose to add to it the following instructions to the Committee of Fifteen.

1. That they endeavor, if practicable, to secure a more clear and definite statement of the Doctrinal Basis. It is well known that the two parties differed in their interpretation of our Doctrinal Standards, upon points which both considered vital, while both professed to receive them as containing "the system of doctrine taught in the Holy Scriptures."

2. The Committee are further instructed to secure, if possible, such an amendment or modification of the second article as will insure the speedy and thorough Presbyterian organization of all the churches, and the admission of none but ordained ministers or elders to a seat in any church court.

3. The Committee are still further instructed to obtain, if possible, a distinct and formal recognition of the right and obligation of every Presbyter to be satisfied as to the soundness of every minister it receives. With these instructions the minority concur in the recommendation that the Committee of Fifteen be continued as provided for in the report of the minority.

JOSEPH T. SMITH.

E. ANSON MORE.

On motion, the order of the day—the consideration of the report of the Committee on Re-union was taken up.

Rev. J. T. Smith, D. D., moved that the minority report be adopted by the Assembly.

Dr. Marshall rose to a point of order. Was it proper to give the minority report the preference in consideration to that of the majority?

Dr. Brownson hoped that the Assembly would adopt the majority report and that the views of the minority would be added as amendments.

Dr. Breckinridge was opposed to both reports and wished to speak at some time on the matter.

Mr. Galloway moved to lay the motion of Dr. Smith upon the table, but subsequently withdrew that motion.

Speech of Dr. Smith.

Dr. Smith took the floor in support of the minority report. It might be expected, he said, that he

would put the house in possession of the precise status of the whole business before it, and this he would now attempt. Upon the general principle, and upon the desirableness of speedily bringing about a union of all Christian Churches, not only Presbyterian, but all other denominations, we are all of one mind.

Upon the desirableness of the speedy union of all branches of the Presbyterian Church, we are all of one mind. The only question that meets us is, are we prepared for a union upon the basis that is proposed here? Are we willing upon this basis to entertain the proposition which is made, looking to the carrying forward of the arrangement now in progress in the same direction? Is this General Assembly willing to give the sanction of its influence to the consummation of a union upon the terms here proposed?

We are not here to call in question the desirableness of this union, or to procrastinate or prejudice it, or do any thing which may hinder it. We are here only to see that when it is consummated, if consummated it is, it shall be in terms that will give occasion to no further strife or difficulty—that it shall be a union in spirit and in truth. That is the single point to which our attention is to be called. We are all aware of the fact that from time to time there are certain social and moral epidemics that seem to sweep over the entire community—a kind of monomania that takes possession of the public mind.

The infection seems to be taken most speedily by them. We have a telegram from one branch of our Reformed Presbyterian Church, asking for a union with them, and with my whole heart I am persuaded this body is ready to say, Amen. We recognize in them a body holding not only the same standards, but the same principles of interpretation.

With reference to them, too, we adopt not only the same standard, but the same principles of interpretation. With reference to the Dutch Reformed Church, we find a different ancestry, with different traditions, but there is no feeling of discord between us, and we extend to them not only the hand of fraternal kindness, but we welcome them to the same mansion in our Father's heavenly house.

Dr. Smith then proceeded to examine the proposed basis of union, and to point out the differences existing between the Old and New Schools. Although both bodies accept the same creed, yet they do so in very different senses.

The proposed plan of union gives up a point for which our fathers contended years ago—it takes into a Church court committee men not ordained with your elders. The terms of publishing books were next noticed by the speaker. The proposed plan, he contended, would give the New School a chance to condemn 1,000 Old School publications, while the Old School could not condemn more than thirty of the New.

Do you not surrender the principles of interpretation for which we have all along contended? Do you not say it is no difference what a man may teach upon the great cardinal doctrines of the Church, upon the cardinal truth as to the whole way in which man becomes justified with God—do we not give up every thing that is distinctive upon this question? Then, as to ecclesiastical polity, do we not altogether give up the principle for which they contended, and which we as earnestly resisted, that men who are not Presbyterians may be admitted to a seat and to adjudicate with us in all the courts of the Church, excepting only the General Assembly?

Do you not give up the principle for which we as earnestly contended that every Presbyterian has an inherent right to judge of the qualifications of his own members? Severally and in detail the right of every thing is given up, and nothing is received in return. I do not wonder that those brethren so joyously hail such terms as these.

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