## American Presbuterian.

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ACKNOWLEDGMENT.

For Kolapoor 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. In many other places efforts have been commenced from which we soon expect to hear.

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. Next week we hope to resume them as usual.

. A GREAT DEMONSTRATION in behalf of the new Excise Law is in preparation under the auspices of the City Temperance Society. It will occur in the Horticultural Hall, on Friday evening of next week.

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. Three schools, numbering nearly seven hundred children, were present, and, gave with fine effect their beautiful songs. Addresses were made by the Rev. Mr. Best, of the Methodist Episcopal Church, by ex-Governor Pollock, and by the pastor. A very large congregation of parents and adult friends crowded the spacious galleries and aisles of the church edifice. The Anniversary, despite the lowering weather, was a decided success, giving grateful evidence that the congregation which has always been distinguished by energetic labor in Sunday-school work, has lost none of its enterprise and zeal. We were pleased to learn that during the past year nineteen of the scholars in these schools had made a public profession of faith in Christ.

THE DRAWYERS 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. The church was filled to the vast numbers in attendance, as few cities in its utmost capacity, and the musical talent displayed gives promise of great usefulness to the city were nearly all filled on the Sabbath by repchurch in the future.

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.

MODERATOR'S REPLY. In reporting the re ception of the Irish delegation in our General As sembly, 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. We quote it as should have been, from the Evangelist:

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 illus-trated it with sketches of the history of that Church from which they came. Another predecessor, now him, he could only do what he could to make their earnest, although he came to this country a few years before he was born.

But he must respond as an American. He thanked them for their sympathy and kind feeling.

MEMOIR OF REV. DB. 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 ing historical discourse. It was largely a history Memoir are requested to send them to his son, of the city itself, not ten years old when this en-"William Goodell, M. D., Preston Retreat, Philadelphia," or to Rev. E. D. G. Prime, D. D. New York Observer office, New York City." In all cases where the originals are sent they will be our own. In place of the eight or nine churches ble" of missionary life. If other churches returned if desired.

LETTER FROM OUR NEW OHIOAGO CORRES-PONDENT.

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?" And this occurred so recently that that same pastor still presides over

that same New England Church. In undertaking the duties of a correspondent from the North West for the AMERICAN PRES-BYTERIAN, I shall take it for granted that your readers have all heard of Chicago, and have a sufficiently definite idea of its locality. So much, at least, they have doubtless learned from your late accomplished correspondent, "WABASH," for whose valuable letters, I fear, those of his successor will prove an unwelcome substitute. One thing is pretty certain: that if there is any body who has not heard of the Garden City it is from no modesty on the part of its citizens, most of whom are firmly convinced that she is preeminent among all the cities of the New World. Let it be my pleasant duty to keep your readers aware of such matters of general, and especially of religious interest, as may, from time to time transpire, here, and in the adjacent region.

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. Among these stands conspicuous the recent

## 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. The city may be said to have been deluged, if not immersed, by the crowds which flocked together from every part of the land. It was literally a family assemblage, and gave one some idea of the great Jewish festival, when old and young, male and female, went up to the Sacred City. The hospitality of the people of all denominations was drawn upon without stint, and many were glad to sit at the tables of Christian brethren, when they in turn refused to invite them to sit with them at the table of a common Lord. Not only were the houses of the hospitable thronged, but they overflowed into the church edifice itself, which, in the intervals of public service, was converted into a first class hotel, where some three hundred persons were fed and lodged!-not at all to the advantage of the splendid edi-

I shall not attempt to give you a sketch of the doings of this great assemblage. Most of the leading men of the bedy, from all portions of the country, were present, both of clergy and laity. The various benevolent missionary and educational enterprises of the denomination were canvassed by able speakers, and a decided impulse imparted, o doubt to their several interests. Abundant evidence was furnished of the growth and power of this branch of the Christian church. Indeed, we may well admire and imitate the denominational zeal of our own Baptist brethren, while we repudiate the narrow and exclusive basis on the earth. It must be admitted, however, that narrowness sometimes proves a source of power, earnest of workers.

The truly magnificent edifice of the First Baptist Church afforded such a place of meeting for the land could have provided. The pulpits of the resentative men from abroad, and with general acceptance. On the whole, the occasion may be regarded as a decided success.

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. I use the term life-long literally, as applied to the existence of the church, of which he is the first and only pastor, and asapplied to his ministerial career, which began with his relation to his present

Every one who has visited Chicago has pro bably been struck with the unique appearance of the handsome church edifice, which stands at the corner of Washington street and Wabash aveterial gives to the structure the appearance of in the house, could have added reminiscences of their | an age far anterior to the existence of Chicago beautiful land across the water. But as it fell upon itself. In this edifice was gathered on Sabbath welcome a pleasant and cordial one. It was said of evening last, an audience filling all its ample Andrew Jackson, that he was an Irishman in good space. The interior was most tastefully adorned with evergreens and flowers, wrought, in some

instances, into legends befitting the occasion. After the usual preliminary exercises, and the baptism of two infants, followed the Doctor's anniversary discourse. The text was found in Rev. iii. 8. It would occupy too much space, were I to attempt even an outline of this deeply interestterprise began, and of the growth and develop ment of the various denominations, as well as of

hundred and seven, of all denominations. It is is taking, we pioneers could fight the battles of gratifying to add, that of evangelical churches the Lord with increased courage and hope. there has been an increase of about 1,800 per cent., to about 100 per cent. of others. The speaker was the only pastor now here whose ministry in this city much exceeded one-half the period under review. To any one acquainted with the character of Western society, this fact will speak volumes for the stability of both church and pastor. It is a fact alike creditable to the man and to the people. Two of the three original elders of the church-B. W. Raymond and Wm. H. Brown, Esqs.,-are still at their posts, enjoying a vigorous maturity and the high esteem of all who know them, and, like their beloved pastor, giving good promise of years of intelligent and devoted service to the cause they so deeply love. Happy the church which is served by such a pastor and such an eldership as is 'Chicago Second." Several of its original members-one half of them-are also still with us, hale and hearty, and affording a living refutation of the charge, sometimes brought against our goodly town, of being "unhealthy." The membership now numbers 420, with a congregation strong in intelligence, piety, wealth, and influence, as few others in the land are.

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 tall occupant of the desk with a stature which which shows that he can appreciate, at something of its worth, the thorough workmanship of his long time pastor. May he be able at last to give an account of all the weighty truth he has there

A fitting sequel to these exercises was furnished in the gathering in the same place on the following Tuesday evening. The admission was by ticket, invitations having been sent, far and near. The church and the adjacent lecture-room were beautifully decorated, numerous portraits of prominent members of the congregation, now or formerly, gracing the walls. The house was nearly

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. Jeremiah Porter, the first minister of Chicago, came next with an historical discourse of intense interest to his hearers. The picture he drew of Chicago as found by him when, in 1833, he first set foot upon the ground where now stands the present city of over 200,000 people, was in strange and almost incredible contrast with what we see about

Next came the address to the pastor, by Lieut. Foy. Bross, a member of the church, and the re sponse 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 which they seek to build the temple of God in embowered archway, where the social festivities were continued quite as late as good orthodox New School Presbyterianism permits. The and that men of "one idea" are often the most whole occasion was conceived in the happiest and liberality worthy of one of the very foremost of all our Christian organizations, and will long be remembered with pleasure.

NORTHWEST.

ACKNOWLEDGMENT .- I wish to return my sincere thanks to Rev. Dr. Nelson's people in St. family, and for their sympathy and support in my missionary work. I was received by Dr. Nel- which they are formally distinguished. If accepted comforts and clothing for my family. I have met with the most hearty welcome from both the true spirit of Christ, and are earnest for the spread of religion in Missouri, and watchful of opportunities to do good in the great work of Home Missions. They are models in this respect, worthy of all imitation. The constant calls on their benevolence and charity have only increased Missouri. They are, indeed, a tower of strength to our cause in this State.

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 my labors. This church not only supports me in this field, but sends me books for Sabbath-schools and words of hearty cheer in my work. Two large boxes of Sabbath-school books have reached me from this church, and I am informed they can furnish me with still another. I have been, from choice, a pioneer missionary for twelve years-first in Southern Illinois, and now in Southeast Missouri. I know how such acts of sympathy and remembrance encourage and Smith upon the table, but subsequently withdrew strengthen the pioneers in "the rough and tum- that motion.

W. S. Post.

SULPHUR SPRINGS, Mo., May 24.

## DISCUSSION ON REUNION IN THE ASSEM-BLY 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. The majority report s in substance the same with that of our Special

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 people, without any judgment being passed upon it by this body. The minority desires the Assembly to consider here, and pass their judg-

Dr. Smith then read the Minority report, as fol-

Minority Report.

ferred 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 minority of the committee to whom was re-

the two bodies, beg leave to report.

They have heard, with great pleasure and gratitude to God, of the delightful spirit of harmony which pervaded the deliberations of the Joint Committee, and the gratifying degree of unanimity with which their conclusions were reached, and cannot but hail these auspicious occurrences as the harbingers of that ultimate union between the two bodies which we all so earnestly desire. The time, we trust, may speedily come when all branches of the Presbyterian Chuch in this land, holding the same standards, home, from his accustomed seat, confronting the having the same ancestry, the same traditions, and the same glorious history, will be one in fact and in form, as well as in faith. And the action proposed overtops his own, and listening with an attention here to be taken is not designed to prevent or hinder, but to hasten, in proper terms, such a consummation.

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. The reasons which should always inspire such caution, operate with peculiar force in the case before us. The generation which witnessed the disruption, and the men who were the chief actors in it, on both sides, are still among us. The feelings excited by it have not yet passed away. The traditions are still fresh; and many it is to be supposed, on both sides, still retain the convictions then avowed, and hold fast to the position then assumed. Under such circumstances the great danger is, lest, by precipitate or unguarded action, we kindle the embers of the old strife into a flame throughout our churches and Presbyteries, and so prejudice and procrastinate the result desired. Just merging from one sea of troubles, we ought surely to hesitate, lest we plunge into another.

In order that the union between the two bodies. when formed, may be real and permanent, there must be a thorough understanding and hearty agreement between them, as to the chief issues on which they are divided, and nothing should be left ambiguous or undetermined, to become the occasion of future misunderstanding and strife. It has seemed to the minority of your Committee that the basis of union as found in the report before us, is not sufficiently detailed and explicit, and they are unwilling that it should go down to the churches with the public sanction of this A-sembly, to which all look for guidance and instruction, as over them in the Lord. The basis of this union is reported to you expressly and formally for your action upon it, and it is the prerogative, and as it seems to us, the imperative duty, of this body, the highest court of the Church, to express its judgment clearly and unequivocally for the guidance of the Committee, and of the Church at

large, in their future deliberations.
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. They heartily concur with the majority in their en tire report, and adopt it as their own, and propose manner, and carried out with a degree of taste to add to it the following instructions to the Com-

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." There is nothing in the basis, as proposed in the first article, to show in what sense, or in the sense of which party, or in what higher sense which is supposed to harmonize Louis, for their kindness and liberality to my both our standards are to be interpreted. What is their true historical sense is the very question to be settled; both parties disclaim all the extremes from son, when I came to this State, with Christian by the two bodies in the same sense, then either cordiality and hospitality. He and his people can define that for the other, and there can be no have proved themselves fast friends in all my clear and definite statement as to the main points have proved themselves fast friends in all my clear and definite statement as to the main points Old School gave up every thing in that committee. labors. They have supplied me with books for at issue, particularly the great decisive doctrine. This is the basis of union proposed. I ask, Is not starting Sabbath-schools, and with household of Imputation and Atonement, as to its nature and extent.

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 pastor and people. They are characterized by thorough Presbyterial 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 Presbytery 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 their interest and zeal in the evangelization of the minority.

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? The Moderator said the Assembly could do as it thought best. 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.

Judge Cole desired to offer an amendment in re-

gard to both reports. Mr. Galloway moved to lay the motion of Dr.

which existed here in 1842 there are now one would pursue the course that Rev. Mr. Mitchell's ity report. It might be expected, he said, that he I understand this was the general fact: our terms of

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 pro posed? I beg of them to bear this distinction in mind. 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. 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 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

t shall be a union in spirit and in truth. That is kind of monomania that takes possession of the public mind. Just now we witness such an epi demic as this. Across the water they want "the Broad Church"—a Church so broad that in it all the doctrines we have been taught to revere shall be swept away or laid aside in it. These belong, we are told, to the mystery and traditions of an age long since past. The world has far outstripped these, and we are ready to meet together and select some point of union that may serve as a rallying point. Some of you may remember the earnest and eloquent words with which that eloquent representa-tive from abroad, Doctor McCosh told of the dangers now encountered by evangelical truth and evangelical churches, by reason of the spread and progress of Broad Church principles and pretensions among them. We little thought that at so early a day we would have the same questions thrust upon us, and find ourselves environed by these same perils. We are again called upon to meet this question of Broad Church. It comes especially to our Presbyterian Churches. 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 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. I see, also, that the United Presbyterians desire to join us. [?] 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. Then, again, there are the Cumberland Presbyterians. They are ready to welcome us as brethren within the same walls, whatever may be our differences and discords as to doctrine. Now, sir, I am not a prophet, but my judgment is very much at fault if our Church ever consents to union upon such terms as these. Then again, there is that portion of the Presbyterian Church in the South, one-third of the body formerly attached to us, and uniting with us, not only in the same standards, but the same priniples of interpretation, but differing and dividing from us on other questions -questions of lovalty and reedom, and this gulf is to be bridged and every wall of separation broken down, that the whole Presbyterian family may become one. That is the consummation to be reached. I do not wonder that every heart thrills at the very mention of such a conummation as this. I do not wonder that telegrams and all their influences have been brought to bear upon this body. In the furtherance of this consummation, we have a union with New School Preshyterians proposed. Hence the importance of pondering the basis of the union we fix now, lest we make it so narrow that we will shut out others of the Presbyterian family. We must be careful lest we ffer articles of agreement with them whi shut out other Presbyterians. This is a test question, and brethren, if they desire such a consummation as this, ought to pause and examine carefully every article that is here embodied, lest it be found in the end that they defeat their own object. 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 two Churches are not organized on the same basis. 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 erms 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. New School Seminaries are close corporations, and the Old School could not control them. The guardianship of the Old School Seminaries would have to be given up under the plan of union now proposed. So of the Presbyteries. No matter how erroneous in opinion, men must be received without examination. The Old School would have to give up every thing there. In this basis of union the Old School resigns every thing of all the great doctrines—the Doctrine of the Atonement and the matter of Church Polity -all is given up by us. No wonder the New School willingly accepts. Again, all these questions were brought up by the Committee on Re-union. The the affirmation made good that in this basis of union we surrender every thing that is distinctive of us as a religious denomination? 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 we not give up the principle for which we as earnestly contended that every Presbytery has an inherent right to judge of the qualifications of its 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. Do they come to us crying peccan, and offer to give up every thing for which we have contended as against them? Would not we, too, have rejoiced in a union such as this? Would we not stretch out our arms and welcome all who came and planted themselves upon our basis of doctrine and polity?

Going over to their basis? I do not wonder that those telegrams came to us about the wonderful unanimity with which they have received the news of the basis of union. And all this is aggravated by the fact that the questions that are here raised were distinctly raised in the joint committee. There are members of the committee here who can correct the statement if it is not true. As I understand it, an attempt was made to maintain our position upon Dr. Smith took the floor in support of the minor-mally rejected. I do not know how it was done, but