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John A. Weir 16 July 68

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THE PRESBYTERIES ON RE-UNION.

Over forty Presbyteries and two Synods of the other branch, at their meeting since the General Assembly are reported as having acted on Re-union. This is not half of the whole number, it is true; yet as they are distributed over nearly every part of the country,—from Minnesota to New England, from Kentucky to the Lakes, and from the Potomac to the Hudson, we may regard them—as fairly indicating the mind of that branch of the Church. The decisions of these Presbyteries are against Re-union by the decided vote of three to one. Many Presbyteries whose entire delegation in Cincinnati voted against the minority report are now on record as rejecting the Report of the Joint Committee, thus contradicting the impression they made as part of the majority in Cincinnati. Two Presbyteries only, so far as we can learn, Indianapolis and Monmouth, (N. J.) have taken the opposite course, and of these two, Indianapolis has still to conclude its action at a future meeting. Most of these votes against the Committee's plan are accompanied with protestations in favor of Union; and Dr. Hodge on the floor of New Brunswick Presbytery, is reported to have expressed himself in a similar manner. With modifications more strictly defining the doctrinal basis the status of Theological Seminaries, and the right of Presbyterial examination, it is quite generally intimated that Re-union would be practicable. But in some cases, there is a decided feeling against the expediency of Re-union, on any plan at present. It is remarkable that the very Synods and Presbyteries, which according to the friends of Re-union, would be most decidedly benefited by the measure,—those of the Northwest,—have made some of the most decided demonstrations against it. The two Synods which have acted, St. Paul's and Southern Iowa, are both in that region, and they have both taken grounds against Re-union—the former unanimously.

It seems therefore that Re-union is a lost cause. Our brethren of the other branch have looked back, after putting their hands to the plough. At St. Louis, they gave us a pretty strong invitation to unite with them on equal terms, and now, in less than five months from the action of our General Assembly, virtually accepting their invitation, they somewhat brusquely turn around and withdraw it. For we consider it tantamount to a withdrawal to require, as a condition of keeping the doors open, that we strip ourselves of our peculiarities and put on Old School livery. There was no need of a Re-union Committee of thirty to acquaint us with this fact, or to pioneer the way to any such transformation. All the enthusiasm for union at St. Louis was a mere senseless waste of feeling, if it covered no more in reality, than an invitation to our body to become Old School. Something more was meant doubtless, but it has about all evaporated in the attempt of our brethren to give it practical shape.

We are inclined to think that the occupation of the Re-union Committee is gone. True, there has been considerable said and resolved about modifications to their report, in various quarters, but the spirit of these directions is manifestly so far behind the liberal tone of that report, that the members will despair of satisfying it in any action they may take. We very greatly mistake the temper of our Church, and of some of the chief friends of Re-union in it, if they will ever consent to abandon the main positions of that report, or allow the least approximation to the doctrines of Antinomianism and Fatalism which it condemns.

For ourselves, we hold that the usages and spirit of the New School Church are the true and only practicable conditions of Re-union. We stand where our fathers stood in the Adopting Act of 1729 and the Re-union of 1758. That branch of the Church which rejects the reasonable liberty allowed by these terms, forgets its origin and fails of its mission as an American Presbyterian Church. Our watchword is a living union in a reasonable liberty; theirs too is "union," but want of discrimination forbids them to see that it is UNION which they mean, a semi-popish and an impossible thing. They say, let all those who think alike come together;

we say, Welcome all who ascribe importance only to essentials and who exercise charity and toleration on all minor points. Our position is that of union; theirs is nothing less than proselytism—call it what you will.

SHALL AMERICA BE RULED BY INFIDEL FOREIGNERS?

The recent defeat of the Republican party in California and Pennsylvania, and its partial defeat in Ohio, although of but trifling significance, as bearing upon the National policy, has given rise to some extraordinary insinuations and proposals on the part of badly scared Republican journals. We are admonished that our disasters are in no small degree the result of the indignation of the German population at the measures with which the Republican party is identified, for establishing and maintaining good order, sound morals, and respect for the divine law in the community. It is declared to be necessary to abandon and repudiate these measures, in order to escape worse defeat in the future, and especially to propitiate our offended German brethren.

If any portion of the German population are found ready to abandon the Republican party, and to join alliance with the foes of emancipation, manhood suffrage, national unity, and true political progress, just because of a slight interruption to their bodily enjoyment, then the sooner the lamentable weakness of their attachment to great principles is thoroughly understood, the better. If they would prefer the exaltation of Andrew Johnson, and the practical restoration of rebel rule, if by that means they could procure their Lager Beer on Sunday, in all conscience let us know it without delay. Let us know what sort of allies these are, whom Bacchus, by the flourish of a bunch of grapes or two, can at any moment carry over to the ranks of the enemy.

With a part of our German population—for thousands of them are earnest Evangelical Christians—all this is only too likely to prove true. The power of appetite with multitudes overwhelms all manly regard for high principle; as grovelling sensuality has led to materialism, and the grossest forms of unbelief, it may also lead to sympathy with oppression and indifference to national honor. No great party with truly noble aims, can rely upon the permanent support of such elements. But there is quite another side to this picture, which these frightened journalists are in danger of overlooking. There is a great and sterling class of republicans, to whom temperance, sound morals, and reverence for God's laws, are not matters of appetite, but of principle, equally with national justice and unity. *The Evening Bulletin*, and other Republican organs of that peculiar type, are seemingly blind to the deep moral convictions of this class, in their anxiety to propitiate the bellies of the others. In avowedly repudiating the Sabbath laws and temperance measures, would it not be well to pause, and calculate how many good men of all nationalities will be lost, as well as how many bad men gained? Is not the result likely to be a minus quantity, and that of great proportions? In fact, if investigations were made, we believe it will be found, that already the apathy of the Republican officials in executing our wholesome laws, and the indications of a purpose to sacrifice them in the interest of party, have begun to estrange the best class of Republican voters from the ranks, and the elections this fall having no direct national bearing, they have felt the more free to withhold their votes, and thus give expression to their displeasure.

Gentlemen, managers of the Republican party, we do not ask you to put the Sabbath or Prohibition on your banners, however much these watchwords would honor them; the time may come when that, too, must and will be done; but we warn you, in the name of the six million members of Evangelical churches in this country, representing a population three times as great, that the moment you dare, for the sake of conciliating a body of infidel foreigners, not one tenth as numerous, to write an anti-Christian sentiment on your banners, you will betray a fatuity bordering on idiocy, and you will hopelessly destroy—not your party, but yourselves. Republicans of every nationality, who believe in God as well as in humanity—for it is a slander, to multitudes of our German population, to mass them all together as a lager-swilling,

wine-bibbing, and Sabbath-hating people. Republicans, the core of the party, who rejoice in such leaders as Geary and Grant, and Howard and Wilson, rather than the timorous, time-serving managers of most of our Republican presses, rise and cast off the control of the base men, who, in San Francisco, Philadelphia and New York, would sell us out to mere party managers and political adventurers; who would debauch the Republican party into a mere instrument of personal aggrandizement; who would propitiate the revenue-defrauding distillers, and the soul-destroying traffickers in intoxicating drinks; and would put the entire legislation of the country on the Sabbath, and the control of the morals of our great cities at the mercy of foreign Atheists, Pantheists, and Materialists, a class of citizens who know no higher enjoyment than a Sunday devoted to revelry, and unrestricted liberty to drink; and to make drunk every day of the week. Rise, concentrate and organize the good, order-loving, Sabbath-respecting citizens of the German and of every nationality, and let us forbid the passing of the control of the party into hands no less dangerous to national purity and true welfare, than those of the slaveholders themselves!

THE FREYBURG ORGAN.

BY REV. DANIEL MARCH, D. D.

Mr. Micawber's famous saying about waiting for something to turn up is a good one to laugh at, but a bad one to live by. It leaves the mind all at loose ends, when all its faculties and resources should be gathered up and concentrated upon some definite task. It makes a man the football of circumstances, to be kicked to and fro between failure and success, when he ought to command circumstances, and compel them to carry him on triumphant in his chosen career.

It does not require great talent and extraordinary opportunities to succeed, if only one has decision enough to choose a course for himself, and firmness enough to keep it. I could spend much more than the hour in quoting instances of great and renowned success, the whole secret of which was, concentration of plan and effort. In other words a very common man found out what he wanted to do, and then he did it with all his might. Let me give you one such instance sufficiently interesting in itself, although not attended with as important consequences as many that might be named.

The little city of Freyburg in Switzerland has the largest organ in the world. When in full play it pours forth a tempest of sounds through a forest of pipes, "seven thousand and eight hundred in number," shaking the walls and the foundations of the old St. Nicholas Church in which it stands. All the musical bands in Boston, New York and Philadelphia combined would not make an orchestra equal in power to this mighty instrument alone.

It is all the work of one man named Aloys Moser. He was poor; he was not thought to be a master in his art; he never received any adequate reward for his labor. Without assistance or suggestion from others, he formed the design of building for his native city an organ which travellers from distant nations should turn aside from their journeys to hear, and which when heard in the darkness of the Cathedral at night should make an hour for them never to be forgotten. And so poor Moser began his life's work, and he persevered for long years in the face of opposition, and poverty, and ridicule, until his task and his life were finished together. His aim may not have been the highest, nor his motive the best. But he persevered with the faith of a martyr till his work was done, and now it stands among all similar works in the world, like Mt. Blanc among the mountains, peerless and alone. When skillful fingers touch the keys, the mighty instrument responds with myriad voices, ranging through infinite variations in sweetness and compass and power. Now it pours forth the heart-breaking notes of the "miserere" with a voice so pitiful and human, that it would seem as if a lost soul were imprisoned and wailing in its wilderness of pipes,—now it rolls up the jubilant thunders of the Hallelujah chorus in such mighty volume that the entranced listener forgets the earthly temple and the work of human hands, and imagines himself surrounded with the trumpets and voices

of heaven in numbers without number. Now it sounds the war note wild and high mingled with the tramp of hosts and the battle hymn of men that march as they sing. And now it warbles "sweet home," with a silvery accompaniment of singing birds, and murmuring brook, and rustling foliage around the peasant's door. Now it chants the unearthly strain of cloistered monks, interwoven with echoes that creep along corridors of stone, and climb the sepulchral arches of the cathedral's long drawn aisles. And then again it bursts forth with such a tempest of sound as shakes the hills, when storms are abroad among the Alps and thunders leap from cloud to cloud. And all this mighty flood, this deep resounding sea of instrumental harmony, came forth from the hand and brain of one poor man, who made its creation the task of his life, and who withdrew all thought from everything else that he might do one thing well. And his success shows how much depends upon fixing it clearly in the mind what to do, and then suffering no side influence to withdraw attention from the chosen task. His experiment proves that any thing best worth having is within the reach of him who has decision enough to choose it with all his heart, and self-command enough to seek it with all his strength.

THIRD PRESBYTERIAN CHURCH, PITTSBURGH.

RESOLUTIONS OF CHURCH AND PRESBYTERY, DISSOLVING PASTORAL RELATION WITH REV. HERRICK JOHNSON, D. D.

At a meeting of the Presbytery of Pittsburgh, held at North East, Pa., Sept. 28th, 1867, Rev. H. Johnson, D. D. presented his request for the dissolution of the pastoral relation between himself and the 3d Presbyterian Church of Pittsburgh. The congregation was represented by elder Richard Edwards, who stated that the congregation, though with feelings of the deepest regret and sadness, united in the request as will appear by the following resolutions, which were adopted at a congregational meeting held Sept. 18, 1867.

Whereas, We are, as we believe by the providence of God, called upon to part with our beloved pastor, Rev. Herrick Johnson, D. D., and after having heard from him a statement of the reasons which have led him to ask for a dissolution of the pastoral relation, and believing that the state of Mrs. Johnson's health requires for her a change of climate, and that this change be effected without delay, it is hereby

Resolved, That with a full conviction of the necessities of the case, and recognizing the hand of God in all that befalls us, and with sincere regret that we can see no other course left open to us, as a congregation, we do concur in the request of Rev. H. Johnson, D. D., in his application to the Presbytery to dissolve the existing relation and do appoint William A. Herron and Richard Edwards, as commissioners to represent the congregation at the meeting of the Presbytery.

Resolved, That while we thus join in the request of our beloved and respected pastor, we do it only from a conviction of its imperative necessity, and although reluctantly consenting to the separation, we do still acknowledge with thanksgiving, the goodness of our God and Father, in having so long permitted us to enjoy his ministrations and that we will ever cherish the memory of his faithfulness and love in preaching to us the Gospel of Salvation, and in breaking to us the word of life.

We bear witness to his active and earnest labors in the work of the Master, and to the noble example he has set before us of manly piety and devotion to Christ.

And finally we do commend our dear pastor and wife to the care of Him, who, when on earth healed the sick and bore our infirmities, with our sincere prayer, that she may soon rejoice in health restored,—that the blessing of our God may follow them, and that at last we may be permitted to meet together "in a house eternal in the heavens" to go no more out forever.

After remarks by the moderator and different members of the Presbytery, the following resolutions were unanimously adopted:

1. Resolved, That in view of the request of both pastor and people, the pastoral relation existing between Rev. Herrick Johnson, D. D., and the 3d Presbyterian Church of Pittsburgh be and the same is hereby dissolved.

2. Resolved, That this Presbytery expresses its deep sympathy with our brother in the afflictive providence, which has made this step necessary, and that we will cherish the remembrance of the deep interest which he has manifested in ourselves personally, and in the different churches of the Presbytery, and in the advancement of every good cause; and that we commend him and his

to the care of God who has so manifestly blessed his labors hitherto.

3. Resolved, That we cannot refrain from expressing our sadness in view of the great loss sustained in his removal from our midst, by our Presbytery, by the community generally, and especially by the Third Church, which is now left without a pastor; and that we commend them to the great Shepherd of Souls, who has so richly blessed them during the past year. Jos. S. TRAVELL, Temporary Clerk.

A LAYMAN'S CALL.

FOR THE SYSTEMATIC EXTENSION OF OUR CHURCH.

I. There is a vast power in our Laity now laying almost dormant.

II. There is in every church in the city some missionary material either in money, clothing, books or workers.

III. In most of our churches this spare material is limited, and if alone will not be used.

IV. Could some central Association of Laymen collect together this vast ability, and judiciously use it in establishing Sabbath-schools and Mission churches in now destitute localities in the city, much more good might be accomplished than we are now doing.

A few thoughts from yourself, or some of your correspondents, on this subject are solicited.

PROGRESS OF VICE.—It is said that on several of the railroads in New England, the smoking cars are now provided with card tables, and that the arrangement is accepted as a provision by the Directors for the accommodation of gamblers. Scarcely a trip is made without an extensive fleecing of the experienced travellers by professional gamblers who follow the track simply for the pursuit of their infernal vocation. One who looked in for an hour, says that nothing but the bar is wanting to make the scene a perfect reproduction of those detestable ones familiar to all who are frequent passengers in steamers on the western rivers. The bar, we venture to predict, will not be long wanting, nor the bowie knife either. Sin has its natural law of aggregation, and it is only a carrying out of that law, that Sabbath desecration; so universal to railroad management, should surround itself with all the cognate immoralities.

THE CONGREGATIONALIST'S correspondent "Pilgrim" Sept. 26th, mentioned the fact that a late Congregational Council in Illinois (Morrison), felt constrained to refuse the fellowship of their churches in the ordination of a graduate of the Old School Presbyterian Theological Seminary at Chicago of last spring, on the ground of his substituting the peculiar view of Dr. Bushnell for the common Orthodox theory of the Atonement. The candidate was asked if he had not given his assent as usual to the Confession of Faith when licensed; he said he had answered to the inquiry to Presbytery whether he accepted Confession: "As much as I can!"

New School Presbyterians must be careful how they precipitate measures for Re-union. Careful inquiry must first be made after the orthodoxy of some fountains of Theological teaching in the other branch. Some arrangement even more stringent than placing the Seminaries under the control of the General Assembly, may have to be devised, before re-union will be thoroughly safe.

CRUELTY TO ANIMALS.—Our readers may remember that we, last spring, mentioned the organization of a Philadelphia Society for the Prevention of Cruelty to Animals, with a number of our energetic and influential citizens in its Executive Board. We are happy to say that it meant work, and has so turned out. Prosecutions for this atrocious form of inhumanity have since been more numerous than in several of the previous years, the number in September alone being eight. Last week Judge Ludlow in sentencing a man convicted of cruelty to a mule to thirty days imprisonment, remarked that if this punishment was not sufficient to put an end to this conduct, he would hereafter increase it.

WE OVERSTATED Mr. Barnes' age in our leader of last week, some two years. We wish it were twenty, instead of two.