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THE PRINCETON REVIEW ON RE-UNION.

The current number of the *Princeton Review* has an article on Re-union, understood to be from the pen of the editor, Dr. Hodge. It is a document of some importance, and on the whole, shows progress in the right direction. The offensive language of the article of July is not repeated, and all intentional insult in that language is disavowed. The importance and strength of the re-union movement in both branches, is recognized, and in the latter part of the article it is fully admitted that the positions taken by representative men in the New School body, particularly by Dr. Smith in his admirable pamphlet on Re-union, and by the delegates of the New School branch on the floor of the late Philadelphia Convention, are all that the Old School ever demanded, or have any right to demand. "If would seem therefore," says the writer, "that in the good Providence of God, the Convention has enabled us to understand each other on this important point" (subscription to the Confession).

Yet the article as a whole is puzzling and unsatisfactory. The reader will see this from a brief analysis. It consists of two parts; first and chiefly, it is occupied with an elaborate argument to prove that the New School body, is or until very recently was, a "liberal" body, in a bad or heretical sense, and in distinction from the Old School which is described as strict; the New School admitting of "a latitude in matters of doctrine, to which the Old School on conscientious grounds cannot consent." To this argument, which constantly wavers between the present and the very near past, a full score of pages is devoted. Then, secondly, comes the brief four-page tract, as we might call it, describing the changed posture of affairs since the article on Re-union of last October by Dr. Smith, and the doings of the Philadelphia Convention. Twenty pages, that is, to prove that the New School, including Prof. Smith himself, were until quite lately, chargeable with a dangerous liberalism, and that all Dr. Hodge had ever written against their orthodoxy, was based upon indubitable facts; and four pages to record the astonishing and sudden transformation by which the New School are rendered every way acceptable to the Old,—even to Princeton.

We confess we cannot possibly enter into the joy with which our cotemporary, the *Evangelist*, welcomes this article. Our sympathies are rather with the *Presbyter*, the Old School organ at Cincinnati, which with due regard to proportion, spends more than all of its four column editorial in refuting positions deemed erroneous, and in vindicating the New School from the aspersions of the first part of Dr. Hodge's article. The *Presbyter* butless feels, that a practised thinker and controversialist, like Dr. Hodge, would not laborate an argument through twenty moral pages, without some purpose more significant than to see it demolished in the including three or four pages of his issue. In the judgment of that paper, doubtless, as to our own, liberal-minded men of both branches in the Church, must not be thrown their guard towards the bearings of the former part of the article, by the brief and logical admissions at the close.

How stands the case as presented by the article? Just in this way:—Up to the middle of last October, the New School, according to the *Review*, held to such liberal aims of subscription, that the Old School could not consistently fraternize with them in terms of equality. He says: "We have hitherto differed. We have so differed as to under re-union on any terms satisfactory to the conscience of both parties impossible." Dr. Hodge frequently uses the present tense describing this wide difference. "The characteristic difference between the Old and New School is, that the one is strict, and the other liberal," &c. p. 60. Hence the pooh of dangerous liberalism, extended up to the very period named, if no later. Presumably at that period, such representations were made through the pamphlet of Prof. Smith, and the action of the New School delegates in the Convention, as to demonstrate that an important change had taken place. The admissions of the New School

on doctrinal points were all that the Old School ever demanded or had a right to demand. The attitude of the New School delegates in the Convention, says Dr. Hodge, "has enabled us to understand each other on the important matter" of subscription. In a word, Dr. Hodge holds out his hands, in the brief conclusion of the article, to those whom he has been showing in the preceding part, to have been utterly unfit for recognition, up to a date not ninety days gone by.

Surely, a smile of incredulity may be pardoned at such an extraordinary attempt to combine palpable contradictions. Last July, Dr. Hodge asserted that the New School Church adopted the Confession of Faith as containing the essential doctrines of Christianity and nothing more. He not only seems to have believed that extraordinary declaration then, but the article before us is proof that he still believes that he was then substantially right. There is not a word in his apology on page 57, of the present number, implying that he was in error in July.

What then are we to infer. In what position has Dr. Hodge left the subject? Manifestly, he is in this awkward dilemma. Either he is right or wrong in his account of the heretical liberalism of the New School Church up to a recent date. If he is right, then there has occurred a change in the sentiments and modes of thought of the New School Church of an unparalleled and marvellously rapid character. In about the space of fifteen days, the whole body hitherto only "hanging upon the verge of" orthodoxy has been transferred to the safest and surest hiding place of Calvinism. Inexplicable, illogical, miraculous as such a change would be, still, it is, less a miracle than that Princeton should believe in its occurrence, or its possibility. We have never heard that there was hope for the doctrine of purgatory in the Princeton system. Surely there is a loud call for it now. Surely the New School Church has been spending a fortnight in some spiritual, unseen purgatory, and has come out, all unconscious of the process, clean and pure enough for admission to the heaven of Princeton orthodoxy.

The other horn of the dilemma is that Dr. Hodge was wrong in the assertion of the heretical liberalism of the New School; and that no such change, as he imagines has occurred, or was necessary, to the orthodoxy of the New School body. And if wrong, the only supposition compatible with Christian honor is, that he was ignorant of the facts in the case. The immured Princeton professor, with all his lore, his acumen, his great grasp of theological truths, was but partially informed of the actual condition of the churches to-day, and took up and cherished and inculcated the most erroneous and unfair estimate of the beliefs of his brethren. "Charity," we say, inclines us to take this view of the case. It is a pitiable spectacle which is brought before us by this lame and inconsequent article, the spectacle of a leading man in the Old School Church, spending about the entire period of his professional life in ignorance of the true views of a body of men whom he has been denouncing as heretical through his whole career; and now only opening his eyes to the fact as his career is about to close. And yet any other supposition would only make the matter worse, and we prefer to leave it rest just here, ending with a quotation from the editorial of *The Presbyter*; the Old School organ at Cincinnati, already referred to. "It is as follows:—

"While we rejoice very much to record these last paragraphs, we cannot forbear to say that the advance made at Philadelphia was on the part of the Old School and not of the New School. Dr. Smith's amendment was not an advance. He and every editor of the New School, Dr. Hatfield and many other prominent men, with many Church courts had placed themselves on the Philadelphia platform months before, and they carried it to Philadelphia and erected it there. The advance at Philadelphia was the falling of scales from many eyes, as from Paul's at Damascus, and the opening of many hearts, as when Lydia sat under Paul's preaching. The Spirit of God touched the hearts of both Schools. The Sun of righteousness rose upon us with healing in his wings."

Prof. HENRY B. SMITH, of Union Seminary, recently celebrated his silver wedding. From an interesting article in the *Evangelist* we copy the following paragraph with a moral.

What a memory of twenty-five years since that

winter's morning, when the young minister and his wife, leaving the house of her father (the venerable Dr. Allen of Northampton, former President of Bowdoin College), made their wedding trip in a sleigh, in which they drove over the hills to Springfield, and thence proceeded to his parish in Amesbury, Mass., where he was settled on a salary of five hundred dollars a year! There is a lesson for ambitious young ministers, who are not content unless they can step immediately into a large parish and a big salary. In that modest home this young minister, who was already known as one of the first scholars of New England, passed three very happy years, when he was chosen for a Professor in Amherst College, where he remained five years, and then was called to his present position in the Union Theological Seminary of this city, where he has been now for seventeen years.

PAN-PRESBYTERIAN ASSEMBLY.

In our issue of November 17th, in addressing the session of the Presbyterian Union Convention, we made a suggestion in the following terms:

"It is a question worthy of the Convention's deliberations, whether a PAN-PRESBYTERIAN ASSEMBLY should be attempted, in which the unity of the Presbyterian body over the whole world, might be demonstrated, and measures concerted for its wider usefulness, and for the care of interests common to us all in every part of the globe. The exceeding warmth with which the interchange of delegates between the British and American churches was effected last spring, gives a hint as to the spirit in which such a conference would be held. We believe it would accomplish a vast amount of good in enlarging our views in wearing away differences, and in giving us sounder judgment upon the points in which we differ. Such matters as Presbyterian chapels on the continent for travelers, and the partition of the foreign field for effective missionary effort, &c., might profitably come under the notice of such a council. We believe the world would be better for the assembly and deliberations of a body of men so able, so influential, and so pious as these representatives would be."

No action of the kind contemplated was taken by the Convention, but we find in a series of articles upon the doings of the Convention, written for the *London Weekly Review* by Dr. McCosh, a suggestion of precisely the same import and with the same great end in view. Dr. McCosh says:

"Let us suppose that it could be arranged that a PAN-PRESBYTERIAN CONFERENCE should be held in Edinburgh, the city of Knox and Chalmers! I verily believe that it would be the most imposing council that has met for ages; and it would exhibit a unity in doctrine and worship, in spirit and in action, such as could be displayed by no other branch of Christ's Church in the world."

Referring to the happy effect which such a conference would be peculiarly fitted to exercise on the churches of the Continent, he says:

"As the Evangelical Alliance is prevented by its constitution from interfering with ecclesiastical arrangements, it is evident that a combined Presbyterian organization could do for the Reformed Churches, which are Presbyterian, what a mixed Alliance could not undertake."

THE AMERICAN BOARD.

The Fifty-Seventh Annual Report of the Board, covering the year ending August 31st, 1867, has recently been published. These reports from the oldest, best and most honored instrumentality of the American churches in the work of Foreign Missions, always appeal strongly to the regards and interest of the friends of the Redeemer. The issue for the last year, while presenting nothing of an extraordinary character, gives most gratifying signs of progress in every department of mission work. The long and disastrous dearth of laborers is sensibly relieved, although still very pressing. The net addition to the working force in the field during the year, was twenty-four; twenty-two more native pastors have been settled, and the force of native laborers has increased from 815 to 928. Eleven new churches have been organized; and many additions made to the churches. Self-supporting churches are springing up everywhere, especially in Turkey, and the spirit of Christian liberality is making marked advances. In contributions to the Treasury, Massachusetts, of course, takes the lead; her donations and legacies (\$142,282) constituting one-third of the total received from these sources. New York comes next, with a little over one hundred thousand; Connecticut is third with \$62,391; while Pennsylvania follows, being fourth, *longo intervallo*, contributing about twenty thousand dollars. Ohio, Vermont, New Hampshire, and Illinois are close behind, with amounts ranging from sixteen to twelve thousand dollars a piece.

The papers read at the annual meeting were not only prepared with the usual care, but they struck closer to the heart of the Church and had unusually high practical value. The paper of Secretary Clark on the Necessities of the Foreign field, is based upon some of the broadest and most important generalizations which have yet been drawn from the Foreign work, and at the same time furnishes us with estimates and plans of the amount of work still required of the Home Churches in evangelizing the heathen world, which must be most satisfying to all who take a business view of the matter. Secretary Treat's paper on the claims of China has been everywhere recognized as a masterly rendering of the call of Providence upon the American Church of to-day.

We believe that the preponderating influence of an uneclesiastical Congregationalism in the Councils of the Board has led to the neglect of a proper church-feeling, and of thorough church-organization throughout the foreign fields, and so, to a serious defect in the self-preserving power of the loosely organized churches and missions. We believe that Presbyterianism has been positively discouraged by the Board on the fields of its labors. But in spite of this, we love, honor, believe in and pray for the Board, as for more than half a century the noblest and most successful of the Missionary enterprises of our country, and worthy of the sympathy and support, which, in the absence of any organization of our own, our Assembly enjoins upon the Churches to give it.

GRANT, MEADE AND CONGRESS.

These three words have become talismans during the past week. They cannot be pronounced without a glow of enthusiasm in the heart of every true friend of the country. General Meade, hero of Gettysburg, and in the confident expectation that he would rival in Georgia and Alabama, the notorious performances of Hancock in Louisiana and Texas, has electrified friend and foe by dealing upon rebel leaders such blows as to make us remember that he was the hero of the great victory of Gettysburg. What the radical General Pope hesitated to do with the obstructive officials of Georgia to the very end of his administration; that the conservative Hancock hastened to do before he was fairly warm in his place.

The bold stand taken by Congress in reinstating Mr. Stanton, and the prompt and hearty loyalty of General Grant in seconding their action, and in clearing himself of all complicity with the reactionary policy of the White House, have scattered, as if by magic, the clouds that lowered over the political horizon. Last week, at Washington, is surely to be compared to Antietam after the protracted and disastrous campaigns of McClellan and Pope in Virginia. The tide of victory is turned, and the triumph which rebel readers were confidently expecting, is wrested from their grasp. So utter is the discomfiture of Mr. Johnson, that the only resource left him is falsehood. It will not avail. Mr. Stanton holds, and will hold, his position in the war office, and General Grant stands but the higher in the eyes of the loyal people; for the hatred and slander of Mr. Johnson and his Washington organ, Congress goes calmly, and yet vigorously, forward, and by its legislation on the Supreme Court and its new Reconstruction Act secures beyond all reasonable doubt the restoration of the Union upon the basis of justice, equality, and loyalty. Our Washington correspondent says:

"The skies are made brighter by the unity and courage of Congress, by the good news that Georgia, Alabama, North Carolina and Mississippi, will all soon ratify their Constitutions, and by the firm stand taken by Gens. Grant and Meade. The confidence in the ability of Congress to deal with the financial question seems to have increased. The boldness and resolution of the last week is both the index and the generator of strength."

ELMIRA FEMALE COLLEGE.—The Twelfth Annual Catalogue of this first class institution is on our table, and contains the names of 133 students in attendance. Recognized by State authority as a college, it has recently received or has at its command in

the State Treasury the sum of \$25,000 to be expended in improvements. Its building is unusually commodious and elegant, its grounds ample, the whole method of tuition is elevated, yet combining needful instruction in the lighter branches of household employment, while the best religious influences control the entire management. Without being sectarian, the college is controlled by the Synod of Geneva of our branch of the church.

DR. TYNG'S TRIAL.

The ecclesiastical court for the trial of Rev. Stephen H. Tyng, Jr., for preaching the gospel, in a Methodist church, in New Brunswick, convened on the 10th inst., in the basement of St. Stephen's church, N.Y. The case was adjourned for want of witnesses. Courtland Parker, Esq., of Newark, Judge Fullerton, and Stephen H. Tyng, Sen., were present as counsel for the defendant. The jury of five, selected by Bishop Potter, are all "High Church," and as they have undoubtedly already made up their minds in regard, both to the facts and merits of the case, the decision might as well be announced without wasting farther time, &c., in going through the mere forms of a trial. *The Protestant Churchman* of last week, commenting on "this very important trial," says:—"Meanwhile the Evangelical interest in the Episcopal Church is strengthening in its attitude touching the great issue of Gospel liberty. It is high time that we should accept the expanding ideas of the times in which we live, and give wings and not fetters to the glorious gospel of Jesus. The Rev. Dr. Muhlenberg preached on Sunday night in Rev. Mr. Beecher's Church, (observe, the *Protestant Churchman* does not say "Meeting House," nor use any other unchurching expression.) For such an act, the Rev. Dr. Johns was tried by the Bishop of Maryland. Is the narrow churchmanship that arraigns Rev. Mr. Tyng, prepared to preserve its consistency, and proceed against Dr. Muhlenberg also?" In the meantime the Low churchmen are affiliating more and more closely with the "sects." During the Week of Prayer their voices were often heard praying for the increase of the one church. Rev. Dr. Muhlenberg took the leading part in a meeting for a benevolent purpose, last Sunday evening, in Dr. Adams' church.

THE PUBLIC MORALS.

The following paragraph which we clip from the Report to Congress of Commissioner David Wells, of the Internal Revenue Bureau, affords a sad view of the condition and prospect of things in our country, in regard to public virtue. The Commissioner says:—

"Of the various available sources of Internal Revenue that of distilled spirits ranks first in importance. The attempt, however, thus far to collect any legitimate revenue from this source has, as is well known, proved a most lamentable failure, and for the following obvious reasons:—First, The tax has been placed at such a rate as to constitute in itself so great a temptation to fraud, that average human nature, as it exists in the United States, is not able to resist it. And secondly, The system under which the officers have been selected to collect the tax and supervise the manufacture has not, thus far, recognized honesty, intelligence, and business capacity, as the first, only, and essential qualifications for appointment."

Here, we have first, an official account of so terrible a greed for distilled spirits, that, besides importations, it supports a domestic manufacture on such a magnificent scale, that it ranks first in importance among the available sources of Internal Revenue. We are next informed that the united dishonesty of distillers, from whom we might have expected it, and of Revenue officers, of whom better things were supposed predicable, has proved an overmatch for all the efficiency of the central government. As things are going on, it will not be long before, the question of the truth of the doctrine of total depravity, will be pretty satisfactorily settled. We may add that there is not much abatement from this view of things, in the following sentences from the same report:—

"As a source of internal revenue tobacco ranks next in importance to distilled spirits. The collection of a legitimate revenue from tobacco is, however, environed with even more difficulties than is experienced in the case of distilled spirits; while the frauds perpetrated in the manufacture of tobacco are, in the opinion of the Commissioner, comparatively greater."

Distilled spirits first, and tobacco second, as sources of revenue, with little to choose between them as incentives to dishonesty! Such things the first and second reliance of our government for fiscal support! Well, we are not exactly Second Adventists, but we confess it does look as though events were thickening for something.