

which commenced immediately upon their entering their new house of worship.—Rev. F. D. Westfall has been again compelled to suspend his labors with the Presbyterian church of Arkport, N. Y., on account of prostrated health, and now proposes to seek in a change of climate, renewed vigor and firm health. He has shown himself a most worthy and acceptable laborer in his late field, and the church and Presbytery alike will feel his loss.

TRIAL OF REV. MR. TYNG.

Episcopalian.—*Rev. Mr. Tyng's* Trial on a charge of violating the canons of the Church by preaching in the M. E. Church, New Brunswick within the jurisdiction of another clergyman without permission, is now going on at St. Peter's Church. The members of the court are High Clergymen, but little known to the Christian public generally. The prosecution is understood to come from the diocese of New Jersey. The court, however, is appointed by the Bishop of New York and from the Standing Committee of that diocese. The case is conducted by legal counsel on both sides. The canon said to be violated is as follows: "No minister belonging to this Church shall officiate either by preaching, reading prayers or otherwise, in the parish of which he is a member, or in the parish of another clergyman, unless he has received express permission for that purpose from the members of the parish or from those authorized to act for him during its absence." A letter of remonstrance from Jay Cooke, Jr., the President of the Board, created some sensation, and was spoken of by the President as an attempt to influence the court. The counsel for the prosecution in opening the case, disclaimed all passion, resentment or prejudice. It was proved that a letter was delivered to Mr. Tyng supposed to contain a remonstrance from Dr. Stubbs, the rector of the Episcopal Church in New Brunswick, also that Mr. Tyng did officiate in that Church on Sunday morning, July 14th, and used the Episcopalian service but not using gown or surplice. On the second day Dr. Stubbs was produced as a witness, and the letter of remonstrance was read, the main part of which is as follows: "On consulting with the Bishop of the Diocese, he authorized me to say that he would not suffer the law of the Church to be violated with impunity, and I beg you therefore to desist from that service which is plainly forbidden by the Book of Canons." It was proved that Dr. Stubbs in complying with the canonical rule regarding him, "make out as far as practicable a list of all families and adult persons within his cure" did not include in that list all persons residing within the limits of his "parish" so called. It was offered in evidence that cases of preaching by Episcopalian ministers "without express permission" were abundant, and that Dr. Stubbs had preached probably a score of times in New York city, which is one parish as well as New Brunswick, without permission from the majority of the ministers. On the third day (Friday, 14th) Rev. Dr. Newton of this city, among others, was examined. He said he had been twenty years in the ministry, first in West Chester, Pa., and the remaining years in Philadelphia. In response to a question as to the usage in Pennsylvania concerning the canon in question, he said: "We in Pennsylvania do abstain to preach wherever and whenever in the Providence of God there is an opening for us, no man contradicting." He had done what Dr. Tyng had done, and knew many others who had followed the same usage. He had officiated twice in the Presbyterian Church at Burlington. He never asked any consent himself and never insisted upon any from other clergymen when they came to officiate in the burial ground of his church. At all stated regular services his view was that the minister is bound to use the appointed service; but for special occasions he is at liberty to be governed by circumstances. Rev. Dr. Stephen H. Tyng, father of the respondent, was then examined at great length. He had been 47 years in the ministry, and had officiated in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, District of Columbia, Virginia, South Carolina, Kentucky, Illinois, and Ohio, and within my personal experience the custom of officiating in non-Episcopal churches has been universal among Episcopal ministers, and never said the venerable witness, have I heard of a minister being required or applied for? The following sentences from Mr. Tyng's testimony reveal to us the ulterior object of some of those fraternal demonstrations on his part, of which many fine things are superfluously said and written: "I think it is an Episcopal assembly for worship irregular. I think that such is the excellence of the forms of worship of the Episcopal Church, that they bear comparison with any others, and in a reasonable and intelligent use of them we habitually gain in other denominations far more than we lose in this. I am not a sectarian; I am a Christian, and I desire to see the love of Christ extended to all hearts, and to see peace and harmony between the different churches."

while for seventy-five years such a case had not been tried. He said there were a thousand cases in which it would be impossible, even wicked—for a minister to wait for a permission. He continued: "One of you has a brother, perhaps, residing in New Brunswick. He falls sick, and desires your services. You long to give them; most you do not first run to the house of Messrs. Stubbs and Boggs to get their express permission? [Laughter.] I do not wonder at the laugh, and I am pleased that the Chairman agrees with me. When a literal interpretation is given to this canon, it is sheer nonsense. [Renewed laughter.] He contended that the original object of this restrictive canon was to protect clergymen from rivalry within their own parishes and within their own congregations. Of the rigid interpretation of the canon he said: It enacts the greatest absurdities, restricting the liberty of preaching so much and so ridiculously, that scarce any man can, in fact, preach lawfully elsewhere than in his own pulpit, nor here unless a majority of ministers settled in the city agree to his call. It introduces a regulation impossible in this country, and forbids the clergy ministering to their own congregations outside of local limits. It additionally restricts the jurisdiction of the Church by imposing on the clergy the duty to extend the jurisdiction of the clergy to persons who are confessedly hostile, and where adverse doctrine is taught. Mr. Parker spoke for two hours and was heard with profound attention.

Banner of the Covenant.

Bishop Stevens last week ordained to the diaconate, John Irving Forbes, A. M., who will officiate as assistant to Rev. Geo. Bingham, Rector of All Saints Church in this city. Mr. Forbes is well known to many of the readers of the BANNER as a former theological student of our own Church. We wish him all success and usefulness in his new sphere of labor.

THE PRESBYTERIAN UNION CONVENTION.

In my communication of last week, I said that I desired in this connection to say a few words in relation to the subject of psalmody. The Committee, in making their report, presented the following propositions: "The Book of Psalms, which is of divine inspiration, well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God; but as various collections of Psalms have been used in different churches, a change in the present shall not be required." When the Convention came to the consideration of this article, the Committee on the Basis asked leave to withdraw, and presented the following substitute, which was adopted by the Convention: viz. "The Book of Psalms, which is of divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. Therefore we recommend that a new and faithful version of the Book of Psalms be provided as soon as practicable. But, inasmuch as various collections of Psalms are used in the different churches, a change in this respect shall not be required." It has been said that these propositions presented the only practicable ground of union, and as a large concession on the part of the Reformed Presbyterians, and I respectfully ask, I am sorry to have to differ from this view of the case, and an examination of the propositions contained in the articles will show that I do so, not without sufficient reasons. The first proposition, so far as it goes, was copied, by the Chairman of the Committee, as has been stated from the Testimony of the Reformed Presbyterian Church, and as a matter of course I have no objection to make to it. But I can see no concession here, and this is the heart of the matter. Looking into the Assembly's Digest, Revised Edition of the Assembly on this question of Psalms, I do not find that I have ever looked different from the above. In page 208 it is stated, "The Synod (the Assembly did not then exist) resolved in the present circumstances, not to demand that they look to the inspired Psalms in Scripture, but to prepare matters to be sung in their worship, according to their original design, and the practice of the Christian churches. Whatever positions different from this individuals of that Church may have taken in the heat of controversy on the psalmody question, the Presbyterian Church through her Synod or Assembly never in any subsequent action, receded from the above, or took other ground opposed to it. Here there is no concession; there was no place for it: both Churches in theory, held to the same thing. In the second proposition in the article, which is the amendment offered by the Committee, when the article was presented, the second line of the proposition reads: "But, inasmuch as various collections of Psalms are used in the different churches, a change in this respect shall not be required." In the copy of the original proposed in the Digest, the words "a change in this respect shall not be required" are replaced by the words "a new and faithful version of the Book of Psalms be provided as soon as practicable." Let it be noted, that this is a mere recommendation, and it does not say by whom this version is to be provided; and it is not likely that those who are using, and are fully satisfied with the various systems of Psalms, will give themselves much trouble to secure such a version. And it is a fact that the formation of the union, or the proposed change of Psalms, was not the subject of any resolution in the Convention that looked in that direction, all hope of this seemed designedly taken away. Evidently then there is concession here. At any period since the matter of Psalms became the subject of controversy, the Presbyterian General Assembly would have opened their doors to the Psalms of the Reformed Church, and gladly received their congregations, and ministers, and showed them to sing the old Scotch version, or a new and faithful version to the end of time, unless they could have been proved to have been able to find use in some of their own congregations as we know, for the Reformed Church would use the old Scotch version of the Psalms. But here is the difficulty in this case, a union being formed on the above basis, whether minister or people, continuing to believe that a faithful version of the inspired Psalms should be used in the social worship of God would have to congregations using a different Psalms. The question is not, in what part of the Psalms of the Reformed Church, or in what part of the Psalms of the Episcopal Church, a change in this respect shall not be required. The question is, whether those who use a different Psalms should be required to change. Surely the Apostolic rule, had it been presented fairly to the members of Convention, would have led them to a different conclusion, and they would have been already satisfied, and it is not likely that they would have been able to find use in some of their own congregations as we know, for the Reformed Church would use the old Scotch version of the Psalms.

all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace, would have secured the accomplishment of the promise: "And it in anything ye be otherwise minded, God shall reveal even this unto you."

There is in this no practicable ground of union unless the Reformed Presbyterian Church is ready to throw aside, on this subject, all that has been secured for as truth since the adoption of her Testimony up to a recent period of her history. And in regard to concession, I would like those who see it to show it to the Church. In a speech made in the Convention, the views of the late Dr. Gilbert M. Maister on the subject of Communion, were referred to as entitled to some weight. In regard to this matter of Psalms, he thought deeply and wrote ably, and it will not be out of place to give his proposed remedy for existing evils. Referring to the employment of various systems of Psalms, he asks: "How shall the evil complained of be remedied? The inquiry is reasonable; and to our response is:—"1. In a faithful version, and with as much elegance as possible, consistently with fidelity, in prose to be substituted, or in poetic to be substituted poetry." He also suggested, among others, in its entirety, the Psalms of the Church, the Book of Psalms. "2. If the Church authorized to collect from the books of inspiration at large, a volume of volumes of inspired poetic matter, in prose or verse, leaving her ministers, and people, to select or not to use, at pleasure, such collection or collections." "3. When the sources of inspired poetry are exhausted, if any enlightened and sanctified mind will for more, which is not probable, let the Church, duly impressed with the solemnity of the inquiry, add with the hazard of the undertaking, to meet that wish, in the case, be necessary, safe, or advisable to do, and they by a common consent, settle the way and the way of the way of the way." "4. We have no objection to the Assembly contending something similar to the above; and a large and able Committee was appointed to carry out this measure. It was not, however, accomplished; the matter is still unsettled; the late Convention took one step; it has been followed up, to its logical conclusion, and it will remove one great stumbling block out of the way of union, and the watches will lift up their voice, with the voice together shall they sing, when the Lord shall bring again Zion."

Special Notices.

Philadelphia Tract and Mission Society, Office 1324 Chestnut Street. The Philadelphia Tract and Mission Society will hold a meeting on Wednesday evening, Feb. 19th, at 7½ o'clock, at the First United Presbyterian Church, corner Broad and Lombard, on Sabbath evening, Feb. 20th, at 7½ o'clock, at the same place. The Tract Society's Monthly Union Meeting for the Northeastern District will be held at St. Luke's Lutheran Church, 414 above Girard Avenue, on Wednesday evening, Feb. 20th, at 7½ o'clock. The Philadelphia Tract and Mission Society will hold a meeting on Wednesday evening, Feb. 20th, at 7½ o'clock, at the same place. The Philadelphia Tract and Mission Society will hold a meeting on Wednesday evening, Feb. 20th, at 7½ o'clock, at the same place.

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