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John A. Weir

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RECONSECRATION.

Our mortal life is not one continuous whole, but is broken by the great ordinances of nature, into times and seasons, days and years. It exactly suits the peculiarities of our constitution to have these frequent opportunities of closing up the past and beginning anew. So it is in the Christian life. Not only its imperfections, but its progressive spirit, its readiness of adaptation to new circumstances and the changes going on in the world which opposes it, call for those regular renewals for which the ordinances of God's house so well provide.

Even to perfect service and devotion, such renewed acts of consecration would be appropriate and delightful, but they could not be useful in such circumstances, as they are in the life of the conscientious imperfect Christian. With pain he confesses it, and every year of his life, however long he may live, makes it plainer to him, that he falls below his standard, that he wanders from the path. He finds a law that when he would do good evil is present with him. It is not a controlling law; it has not dominion over him, or he would never have consecrated himself at first; but it is a troublesome law, a powerful law, the law of remaining corruption within him. There is a higher law, the law of grace that really forms and controls his deepest desires. And it is in obedience to this higher law that his heart responds to the solemn ordinances of the Church, which, from time to time summon him to the renewal of his vocation. The keen sense of a personal hold upon his Saviour has declined; the nerve-force of his spiritual life has diminished; a worldly chill has crept over his heart; Gethsemane and Calvary are words without a charm to the daily flow of his emotions; he has lost a sight of the nobility of his vocation; the duty of glory and virtue has slipped from his ear, filled with the din of bargains, the chink of money, the blast of ambition's trumpet, or the rattle of gay dresses and the flatteries of foolish admiration. Or it may be under a cloud of worldly disappointments, under the insupportable pressure of daily cares, under the manifold infirmities of sickness or of old age, the promises of God are forgotten or discredited, and gloom and despondency darken our daily path. We have been guilty of inconsistencies; our sins of omission, if no more, have been a positive injury to the cause of Christ; we have been almost as salt that has lost its savor in a world perishing from need of the preserving influence of living, active, aggressive Christianity.

We know it, we feel it, we deplore it. Our consciences, our Bibles, our secret heart-searchings and scores of faithful sermons remind us of it. We do not consent to it. We delight in the law of God after the inward man. And so we are prepared thankfully and profitably to use those opportunities of reconsecration afforded by the ordinance of the Lord's Supper, as divine and gracious concessions to our weakness, as arrangements adapted to the tentative character of our Christian progress, as so many recurring chances to begin over again almost from the first, when we may actually forget past progress and past failures, and reach forth to those things which are before. It is a rare comfort and encouragement to be able to begin as it were anew at each communion season; to join hands with those who take the vows for the first time, now so familiar to us, and yet so little advanced beyond them. Down from any pedestal of fancied superiority over these babes in Christ we come; we sit with them in the same lowly attitude at the Saviour's feet. We have sins of inconsistency to bewail which they know nothing of as yet. We are at least as glad, and as much encouraged in sharing the pulsations of their new Christian life, as they are to feel themselves surrounded by more experienced Christians than they. And so on very much of a level, we all make a fresh start, with new views of the cross, and new deliverance from burdens, in the pilgrim way.

But there are, we hope, not a few who can come to this season of reconsecration with uncommon joy and elevation of spirit. To be Christ's is to them the highest honor and privilege; the best, the sweetest relationship of which humanity is capable. They do not wish to belong to themselves or to be supremely devoted to any other object in the universe. Consecration to him is no act of reluctant servitude, but the recognition of one of those primal rights of the universe, in which the soul of man finds its centre and its calm. It is not more a submission to Almighty Law, than it is a whole-

hearted response to Almighty Love. Reconsecration to Christ is a renewal of the most festive occasion of life. It is repeating vows which it is the most sacred and joyful act of life to utter. The sacrament is to the mature Christian the renewal of his oath to the glorious Leader, who in righteousness doth judge and make war. It identifies him again with the great cause of truth, of virtue and of redemption in the world. It puts him again on the Lord's side, where it is his joy and glory to be.

IMPORTANT ACTION ON HOME MISSIONS.

Besides the action on Re-union, that of the Extension of the Home Missions work among the Freedmen was altogether the most important of the late Session of the General Assembly. In this it was agreed that an Assistant Secretary of Home Missions be appointed, to be under the control of the Permanent Committee, and that with this additional help, a distinct work among the Freedmen should be undertaken by our body. A separate contribution to this department was appointed to be made by the churches. Education and Evangelization are to be alike comprehended in this scheme, the details of which are perhaps not yet fully in the minds of its projectors.

This result would have been reached years ago, had it not been for the singular and hitherto insurmountable reluctance of the Permanent Committee to enter upon the work. That feeling did not represent the sentiment of our Church, which from the first has been eager to engage distinctly in the work, and which has found a very unsatisfactory vent for its zeal and liberality in the motley and partly conflicting thought, on the whole, highly useful organizations outside the Church. There is no question as to the reception which this movement will meet from our people: The only difficulty will be that the stream of beneficence, having had four or five years to wear itself into other channels, may turn but slowly into the one which it would have to occupy. But this difficulty will be overcome, and new sources of liberality will be opened which have been closed to all voluntary forms of effort. By supplementary resolution, adopted in connection with the report of the standing committee on Freedmen's Missions in the other Assembly, the Board of that Body was directed to seek co-operation with our own in further efforts in this field. This will prevent all needless interference, and will give our efforts greater dignity and influence.

For it is not at all improbable, that the colored race in America has yet some sore trials to undergo in its upward progress. It will need friends. It will need all the supports of the gospel, and all the aid which education and an intelligent apprehension of the best fruits of Christian truth can give, to ensure its real advancement as a race. Our branch of the Church can only be true to its radical ideas, and to the whole of its history, by being prepared to show itself the steady and powerful friend of the colored man, in all the difficult, trying and perilous steps of his progress to Christian citizenship in the great American Republic.

LOGAN SQUARE CHURCH.

On Thursday of last week, the Third Presbytery of this city duly examined Mr. Thomas J. Brown, late of Union Seminary, a resident of Philadelphia, with a view to his ordination and installation as pastor of Logan Square Church. The examination proved satisfactory; it appeared that Mr. Brown had already purchased a good degree in the department of Christian work. While an undergraduate in New Haven in connection with another student, he had been the means of gathering a Sunday school in the western part of that city which was so prospered that the two students undertook with entire success, the work of raising funds for purchasing ground and building a chapel, which has since led to the organization of a new Congregational church, now in operation on the ground. Although fresh from the Seminary where Prof. Shedd informed the Assembly at Albany, Old School Theology is taught and A. A. Hodges' outlines thumbed constantly as a book of reference. Mr. Brown's views on controverted points were distinctly and satisfactorily New School, but not Taylorite.

In the evening the ordination and installation services were conducted as previously announced, before a crowded congregation. Dr. March presided and offered the ordaining prayer. Dr. Johnson, pastor of the First Church preached the sermon on 2 Peter 1: 12-15; Rev. Wm. E. Moore delivered the charge to the pastor, and Rev. Peter Stryker, D.D., the charge to the people. This latter was a notable charge, full of points well taken and calculated to quicken the

Church in every part of its duty to its pastor, as well as to leave a happy impression of the agent through whom they were conveyed.

Mr. Brown has a difficult field, but he may rely on the sympathies and prayers of his brethren, who feel that his preparation for the work before him has not been wanting in that practical branch, in which many students from our Seminaries, otherwise well prepared, are so lamentably deficient.

THE BIBLE IN COLLEGE.

A correspondent referring to our article of May 28, on the Bible as a Text Book reminds us that Lafayette College at Easton, in this State, gives marked prominence to Bible studies during the whole of its curriculum, including also the scientific course. Especially has this been the case under the presidency of the present incumbent, the genial, catholic, and eminently Christian, Dr. Cattell. A large part of his inaugural discourse, delivered July 26, 1864, was devoted to the consideration of this very matter of Biblical Instruction in our Colleges. We learn from the Catalogue, that during two entire years the Greek Testament is used as a text book for daily recitations. Through the whole course Biblical Exercises upon the English Bible, Chronology, History and Geography of the Bible, are required weekly. In the senior year, Hebrew is pursued as an optional study. Throughout the course, the language of the English version is constantly examined, and referred to as standard English. In Political Philosophy, reference is made to the Hebrew Commonwealth, the truths taught in the Bible in relation to the character, powers, and duties of magistrates, are fundamental in Mental and Moral Philosophy, and the Philosophy of History is identified with the History of Redemption.

These are encouraging facts to the friends of a higher Biblical Education outside of professional lines. We believe they are substantially true also of Hamilton College, in which, Dr. Estlin, with the same judicious Christian educator, successfully labored to give the Bible its proper prominence in the regular course of studies. But we aim at something still more comprehensive and complete, which would be realized by a distinct Biblical professorship, or by a Biblical course with its corps of professors, or a part with the scientific course, now being so widely introduced and associated with the regular classical pursuits of our colleges. We would give a great deal to have the impression broken up, that a scientific knowledge of the Bible and of theology is unnecessary to a complete education.

FINANCIAL PROSPECTS OF THE

A. B. C. M. MISSIONARY HOUSE, BOSTON, June 6, 1868.

Four weeks ago, it became necessary to say, that the American Board was drifting, directly and rapidly, into a large and embarrassing indebtedness. It was then hoped that there would be no occasion for repeating this announcement. But the duty is imperative. The receipts for May, 1868, have fallen \$6,520 below those of May, 1867; and the receipts of the last three months (March 1 to June 1), have fallen \$21,732 below those of the corresponding months of 1867. If this downward tendency is to continue during the remaining three months of the financial year (June 1 to September 1), the Prudential Committee will be driven to the necessity of withholding moneys already appropriated to the missions, or of reporting to the next Annual Meeting a larger debt than has ever burdened the treasury of the Board.

But there is no necessity for either alternative! The churches are able to furnish, and it is believed, that they will furnish, whatever is requisite for the successful prosecution of the work which they have undertaken. A cordial and united effort will supply every need of the missions. Once more, therefore, it is respectfully urged (1) that congregations which have already made their contributions, and yet have failed to advance thirty per cent., will forward the difference as soon as practicable, and (2) that congregations which are yet to make their contributions for the present year, will be sure to add thirty per cent. to the donations of last year.

S. B. TREAT,
Home Secretary.

In the General Assembly of the Free Church of Scotland, the Union debate ended with a triumphant majority for Dr. Buchanan's motion (to approve of what had been done, and to order the Joint Committee to proceed in the negotiations) against Dr. Wood's of 427 against 105. This is much larger than last year's after

all the efforts of Dr. Begg's party, and it settles the question. Dr. Buchanan was able to make the gratifying announcement that the equal dividend of £150 had been attained, with a surplus which would give on the new principle of arrangement, £155 to ministers whose congregations contributed 7s. 6d. per member, and £160 where they contributed 10s. No Church has ever before attained such a maximum by voluntary contributions.

OUR ROCHESTER CORRESPONDENT.

OUR VITARIAN. Rev. Evelyn Sedgwick died in Spencerport on the 21st of May, aged seventy-five years. His funeral was attended from the Congregational church in that village, on the 23d ult.; sermon by Rev. Dr. Campbell, of this city. Mr. Sedgwick was twice pastor of the Presbyterian church of Ogden, from 1824 to 1833; and again from 1840 to 1842; and afterwards served the same church, for years, as stated supply. He was a good man, full of faith, and the Holy Ghost. He was a plain, pungent, revival preacher; and his ministry was blessed by the conversion of many souls. He died of a cancer, and his sufferings were great; but his faith was strong, his hope clear and firm, unto the end.

Rev. C. C. Kimball, who is supplying Dr. Lyon's pulpit in Erie, for six months, has been called to preach a funeral sermon for Dr. Geo. E. Darling, a young physician of much promise, who has been suddenly called away from a career of great usefulness, which his life, so far, seemed to promise; another illustration of the inscrutable mystery of Providence. Surely the church has need of such; in its grand enterprise of bringing back a revolted world to Christ; but the Master knows it better than we.

Rev. G. P. Folsom, of Genesee, has been called to a similar service for Mr. Ephraim O'one, who departed this life on the 27th of April, aged sixty-two years. He was an Elder in the Second Presbyterian Church (which is really the First Church of that village, and ought to be so called); a good, solid, true man, universally respected and beloved. We know that the heart of his pastor trusted in him. He was a true friend and a safe counsellor.

STATE S. S. TEACHERS' ASSOCIATION.—The annual meeting of this Association is to be held this year in Elmira, to open its sessions on Tuesday, the 25th of August, at 4 o'clock P. M., and continue until Thursday evening. This is one of the principal feasts of the year; whether the tribes go up in large numbers, sometimes as many as two or three thousand at a time; and they are among the most spiritual and profitable meetings which we have ever attended. We have nothing else like them, except the meetings of the American Board. Like the latter, also, they are no inconsiderable tax on the hospitality of the place that entertains them; but like the latter again, they pay well by the blessing they leave wherever they go.

EDUCATIONAL.—The Seventh Annual Catalogue of Houghton Seminary has come to hand, from the press of the *Utica Herald*, neatly printed, containing the names of ninety-one pupils. This is one of the best institutions for the education of young ladies.

LICENTIATES.—At a special meeting of the Presbytery of Utica, recently held in the Westminster church of Utica, the following persons were licensed to preach the gospel:—George Brayton, of Western; John D. Jones, of Utica; and Wm. B. Lucas, of Cortland. The two latter are graduates of Hamilton College, and members of Auburn Theological Seminary.

Rev. David L. Biggar, a licentiate and pastor elect, preaching at Verona, was examined with a view to his ordination, sometime in this month.

SOMETHING EXTRAORDINARY.—The *Buffalo Express* says, that, on Monday a man named Joseph Evans was arrested, on a city warrant, and taken before Justice Lake, charged with violating the third section of the City Ordinance, by using profane and obscene language in a public place. He was very properly made, to pay a fine of five dollars and the costs.

We are very glad the *Express* thinks so. Those are our sentiments; and if some such arrests were made in some other cities, it would be a wholesome check on shameless immorality and indecency. What right has a base, bad man, to outrage all the finer feelings of those he meets upon the streets by his words, any more than he has to swing a shilllogh, hitting and maiming right and left? If he wants to curse his own soul, and poison the air around him with his blasphemies, let him go away alone, and work out his shame and his mischief all for himself.

OPEN AIR PREACHING.—Rev. P. G. Cook, Chaplain of the Young Men's Christian Union, of Buffalo, is trying open air preaching. He has no difficulty in gathering and interesting a large congregation on Sabbath afternoons. No one can doubt but much good may thus be accomplished. It is estimated that there are forty thousand people in Buffalo, who never enter its sanctuaries. How can they be reached with the gospel, except by some such efforts, outside and beyond the ordinary services of the house of God?

INSTALLATION.—Rev. Cyrus M. Perry was installed, on the 9th instant, pastor of the Presbyterian church of Jordan, sermon by Rev. Albert True, of Elbridge; charge to the pastor by Rev. Marcus N. Preston, of Skaneateles; and charge to the people, with installing prayer, by Rev. Dr. Hawley, of Auburn. These pastoral relations

are constituted with happy promise for the future.

ELMIRA.—On our way returning from General Assembly, we called upon Rev. Dr. Curtis, the esteemed and able pastor of the First Presbyterian church of Elmira, and found him a great sufferer. He has been unable to preach for several weeks, being prostrate with sciatic rheumatism. He and his friends hope he may be better soon, but it will be some weeks before his health can be entirely restored. His brother, Rev. Dr. Curtis, late President of Knox College, is, in the mean time, acceptably supplying his pulpit.

The Rathbun House, a large and fine hotel, has recently been re-fitted, re-furnished and reopened in Elmira. We notice that the Young Men's Christian Association has been prompt to see also that, among other conveniences, each room should be furnished with a Bible. While feeding well in other respects, the guests need not starve for the bread of life.

DR. FOWLER IN LONDON.—The *Utica Herald*, an admirable paper always, makes handsome mention of Rev. Dr. Fowler, who is now travelling in Europe. Quite an extended report of a recent speech made by him at the Anniversary of the British and Foreign Bible Society, to which he was a delegate from the American Bible Society, is given in his columns. Dr. Fowler is to be absent all summer. Prof. Upson, we believe, is supplying his pulpit. (GENESEE.)
Rochester, June 6, 1868.

DR. BROCKENRIDGE IN PHILADELPHIA AND IN ALBANY.—Some Old School Presbyterian writes to the *Cincinnati Gazette* from the Assembly at Albany:

Dr. Brockenridge received the thanks of many men; at the conclusion of his remarks—Union men, as well as others. All were delighted with his open, frank, manly, heroic defense of the Church [?]. Their hearts warmed to hear him more. They allowed him to go on and speak his mind freely. And he did so. Not an unpleasant or irritating thing occurred during the whole debate. The platform was crowded with those who came to congratulate him, all felt that had only a similar manly and Christian indulgence been extended to him in Philadelphia, such as has been justly extended to him among his own brethren here, to oppose frankly and freely what, in conscience, he felt ought to be opposed, as well as to approve cordially what he felt ought to be approved, there would have been no occasion for any collision, such as occurred in the Convention held in that city. Men may find fault; but Dr. R. J. Brockenridge is loved and respected by the Church.

The Assembly at Albany were competent to do much in the way of "manly and Christian toleration," that the Union Convention in this city were not competent to do. If the Old School Assembly chooses to hear its joint committee abused for incompetence—well and good, but the Convention could only fully such conduct out of order on its floor. And it was simply this that called out President Stuart's rebuke, in the case referred to, and any reader of the published report will easily see who was guilty of the "unmanly and unchristian" conduct which this sneerer insinuates. Perhaps then after all the New School men were right in calling for Dr. Brockenridge to "speak as the representative of the Old School."

CORRECTIONS.—Among the numerous mistakes made by many of our cotemporaries in regard to Mr. Stuart's case, we observe that the *Evangelist* states that both parties in the R. P. Church did their best to secure a Synod favorable to their views. The Liberal party did nothing of the kind. They sent up mixed delegations from the two Presbyteries of which they had control, and seem to have acted very successfully on the old maxim: "Give them [the exclusives] rope enough and they will hang themselves."

Some of our Churchy and other cotemporaries—the *Reformed Church Messenger*, the *United Presbyterian*, the *National Baptist*, the *Sunday Mercury*, the *Western Presbyterian* &c., allege that Mr. Stuart was lawfully expelled for violation of the laws of the Church, which he had promised to observe. We would like to see any of these papers prove that position; and we think that as Mr. Stuart has most solemnly denied it, in his protest before Synod, it is not to be lightly taken for granted. We refer these papers to the "Terms of communion in the R. P. church," and to the Testimony and History of the Church, as referred to and limited by those "Terms."

The Hermon Presbyterian Church, situated on the corner of Main and Harrison streets, Frankford, will be dedicated to the worship of Almighty God on Thursday evening, 25th inst., at 8 o'clock. Rev. Z. M. Humphrey, D.D., of Calvary Church, Rev. Peter Stryker, D.D., of North Broad street Church, Rev. Daniel March, D.D., of Clinton street Church, Rev. R. H. Allen, of Old Pine street Church, and others will take part in the services. The 5th and 6th, and 2nd and 3rd Street cars will convey passengers directly to the church.