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THURSDAY, JULY 2, 1868.

INWARD ANSWERS TO PRAYER.

The Apostle says: "We know not what we should pray for." We are indeed conscious of many wants: but we know little better than our children what we really need. We differ from our children, mainly in being at last, by experience, convinced that want and need are not iden-Children lean instinctively on higher tical. power; we have learned to lean on higher wisdom. Yes, we have one more great conscious want, beyond those of childhood, -- the want of some one to discriminate among our wants, and to take that paternal place to us in our blindness, which, as children, generally, we were so loth to have our parents take to us. We need to be wisely denied many things we ask for, and to have many things for which we do not ask. Says Calvin, in his comment on this passage "We are blind in praying unto God, because although we feel our evils, yet our minds are more intricated and confounded, than they can rightly elect what is convenient or expedient?" The Apostle adds the words, "as we ought"----

"We know not what we should pray for as we ought"-perhaps to intimate, that even if, in a general way, we know what we should pray for, the mode and sphere, in which we should expect the answer, are hidden from us. We are ignorant of God's ways of granting even our right requests; so that he may at times seem to be denying them, when he is most fully and satisfactorily answering them. The groanings, or indistinct yearnings of the Spirit within us, not being capable of verbal expression, cannot be interpreted by any, except by Him. who searcheth the hearts ; so that though our desires may be divinely guided, we may be totally ignorant and greivously mistaken as to the mode in which they are to be fulfilled.

But the whole tenor of the passage before us to the conclusion of the chapter, is such as to emphasize the inward sphere-of prayer and its answers. Men's wants are largely centred on objects outside of themselves. They sigh and cry for the removal of evils and afflictions. They seek the enlargement and extension of the kingdom of God in its external relations. They crave success in this or that scheme, at the hands of God. All this time we suppose them to be moved by that Spirit, "which maketh intercession for the saints according to the will of God;" and consequently, that they may with confidence look for the answer to their prayers. But how often is the saying of Christ forgotten even by praying men: "The kingdom of God is within you"? And when they are dismayed by supposed failures to receive answers to prayer, they doubtless overlook all that great sphere of spiritual life and growth, covered by this inward kinglom of God, and where answers to prayer may be most expected to be found. Without doubt. God often, and to some extent, always, answers the prayers of his people for outward good objects, by making them better men inwardly. Often a prayer that some bitter cup may pass away is answered in a far better way than the suppliant and sufferer imagined, by making him calmer, more patient, and more able to endure it. and then letting it come with just that reduction of power to injure. The answer is in the form of an inward elevation; the outward storm is not assuaged in the least, but it no longer threatens to overwhelm; it beats harmlessly at our feet. Of the two factors in the problem, the one which we prayed to have altered remains unchanged, but a far wiser solution is reached by altering the other and more important factor-ourselves. So, when we pray for some marked advance of the kingdom of God, with our own special view of how it is to be done, in answer to that prayer there will doubtless be an advance of that kingdom as a whole; though, quite probably, not in the direction we propose to ourselves. We may be personally disappointed and sadly mystified by the actual event. while all the time the answer to the prayer is rolling forward among the firm decrees of God. All the time He is strengthening his kingdom in the hearts of his praying people; He is making its foundations there broader and deeper. The very disappointments and crosses they are called upon to bear in the Fork of the kingdom, secure the development of heir graces, bring out their Christian valor and onstancy, and so work up the material of the kingdom to a higher grade of excellence and efficiency. Character, that of the Christian as well as all the gravest and most trying difficulties, to pre- acted about all of its regular business; only two he received the degree of Doctor of Divinity. On called for the previous question." Mr. Robinson Tracy, missionary of veut it from spreading out into a shallow level of of the seven causes, as already observed, having the 20th of April, 1815, Dr. Duffield was licensed to seemed inclined to complain. He thought he now in this country.

prosperity. It is when rivers are closely hemmed in by rugged shores, that they hew deep channels, and flow with the greatest momentum. God is answering prayers for the coming of his

kingdom, when he is thus, by the discipline of disappointment in the special object, deepening the volume and weight of his people's personal influence.

This, indeed, seems to be the very current of thought in the latter part of the sublime chapter -Eighth of Romans-from which we have quoted. The yearning prayer of the whole sentient is one which we cannot offer aright, and so the Spirit helps our infirmities with unutterable vearnings, understood only by the Searcher of hearts, and experienced by us only as inarticuate movements. But in all the sorrow of the delay of this great consummation, we are to learn more firmly than ever to grasp the great adamantine pillars of Christian doctrine; inwardly to know the reality and greatness of the redemption of Christ; to come off more than conquerors over every form of trial; to be persuaded with the energy of an immovable conviction that no creature that can be named, shall be able to separate us from the love of God in Christ. The consummation itself, for which we pray, would not wait a moment, after such character had become general in the Church. $de^{i}dv$

CRITICAL NOTES ON THE LATE ASSEM

months 14

BLY .. H. Strater ...

There was perhaps never an Assembly which went more promptly and with a more summary business-like way to its regular denominational work. On the afternoon of the First Day's Session, the Treasurer's Report and three of the Permanent Committees' Reports were beford the

house Publication, Home Missions, and Education ; and by the close of the second day, all the Permanent Committees had reported ; the Report of the Joint Committee on Reunion, and Dr. Patterson's dissenting opinion had been heard and referred, and a delegate from a corresponding body (United Presbyterian) had made his address and received his response. . On Saturday, morning one of the Standing Committees-that on Ministerial Relief, reported, and good speeches were made, a rising vote was given in token of the interest felt in this somewhat new cause, and the whole matter was satisfactorily disposed of. So far, as a business body, the repute of the Assembly was well nigh established. Had the course thus indicated been pursued throughout, very important matter would have received due attention. A great mistake, however, was made on the following Monday, by giving the whole working time of that day to a single one of the causes of the Church. It was a very good cause to occupy the time, and one, the comparative neglect of which, by our people, is a most serious and remarkable fact, especially in view of their growing zeal for all the others-we mean Foreign Missions. Still, there was no sufficient reason for the appropriation of an entire day, when, five other regular causes, including Home Missions, with the new department for the Freedmen, Church Erection, &c., demanded the attention of the body, besides the Re-union Report and one or two judicial cases. But without much thought, and with no opposition from the Chairmen of other Committees who should certainly have had an eye to the interests specially committed to them, it was suffered to be done, and from the opening prayer-meeting until ten at night, the Assembly was resolved, with a few brief exceptions, into a great, deeply interesting and delightful Foreign Missionary Convention. Admirable reports and addresses were made, and even a part of the next day was spent in hearing reports suggested during the discussions of Monday. As a consequence, no other cause had an adequate hearing, and the Assembly, in its haste to adjourn on the following Monday night, consented even to approve the Narrative, without having heard it read! On Tuesday, the report on Re-union was introduced, and the discussion lasted through that day,-except when the delegates from the other branch were heard,-and the next-Wednesday: On Thursday the Assembly were at Gettysburg. Friday morning the debate was resumed, and at one o'clock the vote was taken and the subject disposed of. In the remaining two days and a half of the session, the Assembly partook of the Lord's Supper, heard a delegate from a Lutheran Synod at considerable length, heard the Special Delegation from the Albany Assembly and acted upon their project, settled a judicial case, (unsettled it, rather, by reversing all the preceding decisions,) sent another judicial case back, and disposed of mileage. other, needs to be hemmed in and checked by appointed the next place of meeting, and transthe gravest and most trying difficulties, to pre- acted about all of its regular business; only two

been previously disposed of. It is no disparagement to the ablest body of men that ever met, to say that, under such circumstances, their work could not be properly done. In this we have a lesson to learn from the other branch, which carried its regular business

steadily through, with a genuine Calvinistic regard to the pre-ordained plan. Amid a discussion on Re-union more exciting and prolonged' than ours, the orders of the day do not appear to, have been set aside or slighted once. Our own Assembly, at the suggestion of the Permanent creation for the manifestation of the sons of God, Clerk, Dr. Butler, did, indeed, adopt an excellent order, but it was lost sight of on the third day of the session and never heard of afterwards.

REV. GEORGE DUFFIELD, D.D.

The generation under which the New School Presbyterian Church was constrained to assume its distinct form is passing away., One of its standard-bearers has fallen in George Duffield. D.D., of Detroit. That ripe, deeply pious, independent thinking, Scriptural believing, veneraable man of God, has closed his career of unusual activity, influence, and honor. We saw him last in Harrisburg, when, as we looked into his expressive eye and met its glance of cordial sympa thy, it seemed not in the least degree dim; and as we heard him speak and saw him walking the streets, with his son upon one side and his grandson on the other-three generations side by side, his natural force was apparently not abated. The sudden summons from the Master came to him while engaged in the Master's business-while addressing, doubtless with a full heart, the Convention of the Young Men's Christian Associations in Detroit. And so he passed away from his toil to his crown. For him to live was Christ, and, of course, to die was gain.

Dr. Duffield belonged to that eminent roll of names, which shore like a constellation of the first magnitude, over the natal hours of the New School Church, such as Albert Barnes, N. S. S. Beman, Lyman Beecher, Samuel H. Uox, Thos. parts in all the discussions and doings which ended in the division. He had written boldly and from a more Scriptural and less dogmatic point of view on Regeneration, and his treatise involved, him in great trouble among the Old, School partisans of that day, became one of the pretexts for the division, and has ever since been favorite text for denunciation from that 'quarter. He was the author of the celebrated doctrinal statement which first appeared in the Protest of the New School Minority of 1837 against the injustice, unconstitutionality, and falsehood of the Excinding Acts, which was afterwards adopted by the Auburn Convention, and which, if anything outside of the Confession of Faith can be so called, has been, and is, the doctrinal platform of our body. To this document, the Old School Assembly in Albany, in the Answer. to the Protest of the Minority, has given its unqualified approval, as embracing all the essentials of the Calvinistic system. As a theologian and a Presbyterian, therefore, there is a peculiar felicity in the precise period of his death. The orthodoxy of his main doctrinal work, is, after a generation of suspicions, most emphatically avowed by the highest court of the body to which those suspicions were confined. The majority of 1837 becomes the protesting minority of 1868: and the Protest of the Minority of 1837, becomes the answer of the majority of 1868. Thus, not by an impatient, unseemly waiting until certain men die, is Re-union to be advanced and effect ed; but by honorable amends to their Christian reputation. The pity is, those amends come too late for the parties to enjoy them. Deferred a whole generation, only those who live beyond the allotted time of man can know of their occurring. We speak not in unkindness, but as knowing somewhat of the infirmities of good men. Justice is done at last. And there survive not a few younger men, Duffields and not Duffields, who, please God, will live long enough to show their sincere and happy appreciation of so rare and so great a thing in this fallen world-A RIGHTED

preach by the Presbytery of Philadelphia, and im- had risen and caught the Speaker's eye first. nediately afterward entered upon the active duties of his profession, in which he continued until the day of his death. In 1817 he was married in N.Y. Geo. W. Bethune, D.D. He had eleven sons, o to the Broadway Tabernacle as the successor to the Rev. Chas. G. Finney. In 1838 he was called to the First Presbyterian Church of Detroit, a position he at once accepted, and continued as sole pastor until April 27, 1865, when the Rev. W. A. McCorkle was installed as associate pastor. Dr. Duffield maintain-ed his vigor remarkably, preaching at least once every Sunday, except when temporarily disabled, until the day of his death. Remaining faithfully at his post during the cholera season of 1849, and then severely prostrated by that dreadful malady, his ealth was so completely broken down that at the earnest request of his people he went abroad for one year, and, returned happily restored to health. In his own denomination, Dr. Duffield's ability and learning, made him one of its most eminent men. His influence has been long exerted, and will be per-manent. He has fallen asleep at a ripe old age, full of good works; and honored by all who knew him.

A GREAT, DAY, IN CONGRESS.

It was worth while to be in Washington on that day of last week, Thursday, when six of the of the bar when their names were called. now late Rebel States were re-admitted to the Union under loyal supremacy and upon the basis of equal rights to all. The feeble, dying attempts of the affirmative, and thirty in the negative-a the representative of the rebellion, in the White two-thirds vote and forty-five to spare. So the House, to prevent its final overthrow, and to bill passed the House, notwithstanding the obperpetuate the political power of rebels and for- | jections of the President. The same result was mer slaveholders in the State governments, and almost immediately reached in the Senate by an so to keep up the war in spirit, if not in form, have been quietly and summarily brushed aside. It took Senate and House but about half an hour each to veto Mr. Johnson's veto, and thus at ast to re-establish the Union with all but three of the late revolted States. Early in 1865, Tennessee reaffirmed her overwhelmingly loyal vote of 1861, when the Union majority was sixty seven thousand, and took again her place in the Union, by adopting the Constitutional Amendment. And now, after three years' interference and delay, the only result of which has been more string int conditions, higher platforms of loyalty H. Skinner, E. W. Gilbert. He took a leading and equal rights, and broader and firmer foundations. of justice, the remainder of the train of wayward sisters are filing back to their wonted places. Arkansas came in over the veto early in the week; and now the two Carolinas, Georgia, Alabama, Florida and Louisiana, ride rough-shod over the same Executive barrier, into the arena. As we stood in the President's Chamber, adjoining the stripes and stars before ! lobby of the Senate, examining, for the first time, the florid but elegant fresco paintings on walls and ceiling, our attention was arrested by the incongruity, if not error, of the explanatory inscriptions under the two allegorical pictures-one representing " Legislation," the other the "Executive." The sword, the Scriptural symbol of Executive power (Rom. xiii:4), was given to the Legislature, and the books, &c., to the Executive, by these inscriptions. To day, it seems as if this mistake, made under the direction of a Southern and slave-driving majority in Congress, were a prophecy, with a touch of irony in it. To the President, who follows in their footsteps, only the poor privilege, the brutum fulmen, of documentary protests is given. It is the greater than twothirds majority of the representatives of the people which has really become the President, and which at length has come to wield the sword of supreme power, and that not in vain. For this peculiar crisis, the inscriptions are correct. This is how it was done, under our privileged eyes. Without debate, with scarcely a remark, with no demonstrations of feeling, the House of Representatives suspended its action in Committee on the tax bill; the Committee rose; Mr. Blaine left the Chair: Mr. Colfax took his place, and the House was formally constituted. On the right hand of Mr. Colfax lay the important, handsomely-engrossed Act, written in large characters, upon broad sheets of parchment. Mr. Johnson's veto message, also written with a liberal allowance of margin and interlineal spaces, lay before the reading clerk. "Is it the will of the House that the Message be read ?" It was. In a clear voice, the President's few words, without attempt at argument, except in the case of Alabama, were read. They fell upon unheeding ears of friend and foe alike. The member from Pennsylvania, whose heroic soul glows like an unquenchable coal, amid the ashes of a decaying body, and who had been aided to a position at the left of the clerk's desk, was recognized by Dr. Shedd is a Professor. Happily the "united. the Speaker. He moved the previous question Church" will not have to wait longer for "time upon the adoption of the Act, notwithstanding and the march of events" to finish the work, for the President's objections. Mr. Robinson, of both the surviving gentlemen named are now New York, occupying the front seat, directly be- well stricken in years. fore the Chair, perhaps not hearing Mr. Stevens' feebly uttered motion, moved the reference of the message to a Committee. "Mr. Stevens has 25th, conferred the degree of D.D. on Rev. Geo. called for the previous question." Mr. Robinson Tracy, missionary of A. B. C. F. M., in India,

"The gentleman from Pennsylvania had introduced the bill, and, by parliamentary usage, he city to Miss Isabella Graham Bethune, daughter of has the floor." So said the Speaker, with that mixture of courtesy and positiveness, which makes whom only five still survive. In 1837 he was called a man irresistible, at the same time pointing to the digest before him. Mr. Robinson sat down. Mr. Stevens jocosely and loudly enough remarked that the message contained not a word that was new, and then the call for the previous question was sustained. The call of the roll proceeded. Many answers were indistinguishable to an unpracticed ear in the reporter's gallery, but such responses as Kelley, Logan, and Butler gave, there was not the slightest difficulty in understanding. Almost as well heard, but, alas! with what different feelings, was the No! of Gen. Cary, of Ohio. It went to the heart, to hear this brave advocate of Reform put himself so emphatically in the ranks of the obstructives. The call is ended; but before the clerks begin to count, Mr. Colfax says, quietly but distinctly, "The Speaker desires to record his name in the affirmative." Quite a number of members, who were not inside appeared, and got permission to record their names. One hundred and five votes were cast in equally emphatic vote; and so the bill became a law, and the six States were substantially in the Union again.

With a thankful, hopeful heart, we turned from the Capitol. How grandly and nobly loomed its proportions to our eyes! Rise, now, heavenward, in the grand; and graceful sweep of your outlines, O mighty dome ! The chambers over which you hover, like a meteor of the sky, are reconsecrated to loyalty and to the rights of man. Gleam afar ! O whiteness of outspread marble walls, with column, and architrave, and pediment and pilaster, a glorious pile: emblem of the purity, the rectitude and the permanence of the political structure rising within ! And thou starry banner ! Wave all thy folds in the glad, sweet air of June; flap out upon the breeze the music of liberty; such a lustre shalt thou fling back to the sun of the coming Independence Day as he never, in ninety-two years, saw in thy

WRONG. The N. Y. Tribune furnishes the following additional facts; omitting, as will be seen, all reference to his ministerial career in this State-by far the most important and interesting-which we hope to supply in a fuller notice next week :

The Rev. George Duffield, D.D., was born in the village of Strasburg, Lancaster county, Pa., July 4, 1794, and was, at the time of his death, which occurred in Detroit, Friday, June 26, in his 74th year. His father, bearing the same name, was a merchant, and for nine years Controller General of the State of Pennsylvania, under Gov. McKean. His grandfa-ther, having also the same name, was the well-known Chaplain of the old Continental Congress, which honor he held in common with Bishop White. At the early age of 16, Dr. Duffield graduated at the University of Pennsylvania, and from the institution

MR. BARNES' LETTERS ON SIN AND SUFFERING.

Readers will observe that on the second page of our paper to-day, we commence a series of letters from Rev. ALBERT BARNES to Hon. GER-RITT SMITH, in reply to a pamphlet, issued by Mr. Smith a few months ago, and addressed to Mr. Barnes without any other notice. Mr. Smith's heretical views have done no little in time past to create and sustain the opinion, once so popular, that Abolitionism and Infidelity were natural allies. Mr. Barnes' position quite as fairly proves the contrary to be the case. It is interesting to see these able and veteran defenders of the rights of man, approach each other on the profound problem of human sin and suffering in its broadest relations. Mr. Barnes' moving confession of ignorance and anguish of spirit at the insoluble nature of these deep problems, in which Universalists have so frivolously triumphed, is set in a clear light, and the impossibility of escaping from the difficulties of the question by denying the plain teachings of the New Testament on Eternal Punishment, is demonstrated. We need not anticipate what our readers will prefer to learn by actual perusal of the letters, of which there will be five in all.

"The doctrinal position of Barnes, Beman, and Duffield are exceptional in the New School Church. It is expected, of course, that these divines will be ministers in the united Church, but their cases will be quietly left to time and the march of events."— Speech of the Rev. William G. T. Shedd, D.D., Pro-fessor in the Union Theological Seminary, New York, before the Old School General Assembly.

"Time and the march of events" have already done the desired work with one of the gentlemen referred to-the Rev. Dr. Duffield, of Detroit. One of the other gentlemen named, for whom the "united Church" is patiently to wait for "time and the march of events" to do their work, is a Director in the Seminary in which

THE WESTERN UNIVERSITY, Pittsburgh, June-

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