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TRUE RECREATION.

The Summer Vacation is fairly upon us. If in anything different from others, it has probably begun earlier and will continue longer than usual. The transition from almost wintry coldness and snows in May, to sultry heat in early June, has hastened the usual summer exodus. The disposition to take long vacations and to cut short the hours and seasons of labor seems to be spreading. Within the lifetime of most persons the hours of a regular day's work have shrunk from twelve towards eight. Within the past fortnight a law of Congress, making eight hours a working day for all engaged in the public works, has received the signature of the President; thus giving new strength to what is called the Eight-hour Movement. Day-schools are closed from the middle of June to the middle of September. City churches are shut, or opened but a small part of the time, during the same protracted season. All sorts of business languish.

Now, we are not going to complain of this. After all, a long vacation is got by few, by less than one in five hundred, we should judge, of the adult population. If we were disposed to criticize these few, we would say that it would be better if busy men distributed their leisure more equally through the whole year. We Americans go to extremes both of work and of relaxation. Better not come so near killing ourselves with work in work-time, even if we can't get quite so much play-time at once.

There is, however, a real evil in the gross misuse we make of our play-time. Long deferred by the severe demands of business, we really are too inexperienced in the right mode of using leisure when it comes. There is too little of real comfort and refreshment in it. There is none of that *otium cum dignitate*, that elegant, refined, picturesque ease in our lives, that temperance in playing which a temperance in work would give us. There is no vacation of the follies and excesses of fashionable life. The late hours, the balls, the indecent dances and costumes, the card-playing and drinking, and the demoralizing excitements of the winter, flourish with increased vigor at the watering places and summer resorts. Renewal of exhausted bodily powers and re-establishment of health are vainly sought, indeed are not pretended to be sought, where all physical laws are so persistently violated. The drain upon health is continued, in new but equally exhaustive modes, under the delusive name of recreation.

Sincere followers of Jesus will be kept from such follies and excesses. Their consciences warn them that they have no right thus to waste their chances for restoring the powers of body and mind, of nerve and brain and muscle, which God gave them for his own glory, and which they have solemnly consecrated to the service of His Son. They have come abroad to admire His wonderful works, to drink in health from his exhaustless fountains in the ocean surf, or the mountain air, or the fragrant breath of the pine grove. They have come for rest. Ten or eleven months, forty odd weeks, have they labored and done all their work, and now they want a sort of Sabbath—a week of weeks in the midst of the year. They wish their spiritual life to share in the refreshment of the season, instead of being ignored and stifled by unwonted and excessive worldliness. They by no means expect such an evil and injurious result as the suspension of their daily communion with God, in prayer and the reading of his word. On the contrary, they seek new tokens of his presence, new illustrations of his attributes, new forms of experience. They cleave to his people and frequent his ordinances, and by the sweet consistency of their demeanor and the reality of their enjoyment amid the excesses of a vain world, they do as much service for their Master as when at the height of their work in the lanes and alleys of the wicked city.

Our ideal of recreation is first, *peace*—a pause in the ceaseless pressure upon nerve and brain—a break in the endless series of duties, lapping over and crowding on each other and trying, half a dozen at a time, to preempt the same day or hour. Can anything be more soothing or delicious to an overworked man, than to have hour after hour of absolute leisure roll by, which he may fill up according to the fancies of the moment, or in indulging some pet disposition long crossed and deferred, or in turning *lotus eater* for a time if he has a mind to?

With half-dropt eyelids still
To watch the long bright river drawing slowly
Its waters from the purple hill.
To hear the dewy echoes calling;

Only to hear and see the far-off sparkling brine,
Only to hear were sweet, stretched out beneath the pine.

Again, recreation to us, is largely the restful flow of thought either in reading or re-reading uninterruptedly and at length some congenial author, inspired or uninspired, upon closer acquaintance with whom we have long set our heart. Now we fly eagerly to that fine review article, a few appetizing glances at which were all we could snatch before. Now we take deep draughts at the Pierian springs. Isaiah and Job and Paul divide the untasked hours perhaps with Shakespeare, or Macaulay, or Bancroft, or Froude, or with Mrs. Oliphant, or Owen Meredith, or with some author clothed in foreign garb of ancient or modern texture. Or, if there is any better entertainment than book company, it is that of friends in careless, happy intercourse, following out with them some train of thought and argument which were rudely broken off by more serious duties weeks ago; or perhaps even in actually becoming acquainted with those strangers in a busy man's household,—his wife and children. Again, recreation is novelty—new sights and scenes replacing the too familiar and commonplace objects of life. More than all, perhaps, it is acquaintance with nature in some hitherto unknown, attractive and inspiring form. But nothing can be more false or absurd than the notion that recreation is got by a simple reiteration of the stale round of worldly gaieties and excesses. That is little better than going on a treadmill and paying heavily for the privilege. A thousand pities that so many utterly waste what, well used, would repair waste, and so turn a jubilee of rest with God and nature into a carnival of dissipation and worldliness.

PROF. SHEDD'S SPEECH AT ALBANY.

In our last paper we very briefly adverted to the speech reported to have been made by the Rev. Dr. Shedd, Professor in the Union Theological Seminary, New York, before the Old School General Assembly at Albany, on the subject of Reunion. The extract which we made from his speech as reported, is as follows:

"The doctrinal positions 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."

The position of Dr. Shedd; the fact that he is connected with one of the three Theological Seminaries supposed to be connected with, and to represent the New School Church; and the fact that this position was in no way adverted to, in the Old School Assembly, as not expressing the sentiments of that body, seem to make the extract worthy of a somewhat more particular notice than we then gave it.

The Rev. Wm. G. T. Shedd, D.D., is a Professor in the Union Theological Seminary, in New York, an institution which, if not founded and sustained by the New School Branch of the Church—as it was not—is yet largely sustained by that denomination. Its Professors are mostly connected with that church. Its students are largely from New School Churches. A large majority of them are licensed by New School Presbyteries. The New School Synods in the vicinity are requested to appoint committees to attend the examinations in the Seminary, and the committees are expected to make reports of such examinations to their respective bodies. A very large part of the funds in the endowment of the Seminary, and for the support of the Professors and students, have been contributed by members of the New School churches.

Dr. Shedd was at one time a Professor in the Theological Seminary at Andover, and at another in the Auburn Seminary. More recently he was a colleague with the Rev. Dr. Gardiner Spring, in the Brick Church in New York, a church connected with an Old School Presbytery. It was, we believe, when Dr. Shedd sustained that relation, that he became a member of the Old School Presbytery which he represented in the Assembly at Albany. From that collegiate relation he was transferred to his present position.

Sustaining this position, and these relations, it pleased him to make the remarks in the General Assembly to which we have adverted.

These were then all living men. They were, in no manner, on trial before that Assembly, and were in no manner under its jurisdiction, or responsible to it. Their sentiments were not properly before it as a matter of discussion. Their names had not been introduced into the proposed articles of union. They were each in good standing in their Presbyteries, and were recorded as others were, without dishonor, on the Minutes of the General Assembly of the other branch of the church.

The manner in which they are referred to, is

worthy of more than a passing notice. They are referred to as "exceptional" in the New School. They are evidently barely tolerated. They are, in like manner, to be tolerated in the United Church, until "time and the march of events" shall relieve the United Church of them as a burden. Their death would be looked forward to as a relief, as accomplishing in the United Church a result which would be desirable—their removal—but which it would not be good policy to attempt to accomplish in any other way. In the future, however, no persons holding their sentiments are to find a place in the Presbyterian Church.

Of the three gentlemen named by Prof. Shedd in the quotation we have made from his speech, all have been Moderators of the General Assembly; one, of the Assembly before the division in the church; one fifteen years after the division; and one in 1862. One of the gentlemen referred to was charged with heresy by members of his own Presbytery, and was acquitted by his Presbytery; another was charged with heresy by one in no way connected with his Presbytery, and was acquitted of the charge by a very decided majority of the Assembly of the "United Church" before the division. One of the gentlemen referred to, now deceased, the Rev. Dr. Duffield, drew up that form of sound doctrine forming part of the Protest of the minority in 1837, and afterwards adopted by the Auburn Convention,—the well-known paper called "The True Doctrines,"—the very basis of the views of the New School Church, and which has been declared at Albany on high authority, to embrace "all the fundamentals of the Calvinistic system." One of the surviving gentlemen, referred to by Dr. Shedd, has been a Director in the Seminary of which he is a Professor, for more than twenty years, and during all that time until the present, not an intimation of his unsoundness in the faith has been publicly, nor as far as known, privately hinted at, by any director or professor in the Seminary.

Now we by no means intend to deny that Dr. Shedd has a right to defend his own position in his own way, and at all proper times; and his sentiments were known at the time of his election to the professorship, his holding his present office, though in a seminary in no way connected with the Old School Church, is not to be construed at all as a relinquishment of that right. Nor do we intend to maintain that the published and avowed sentiments of the gentlemen referred to are to be regarded as screened, in any way, from any proper public examination by any persons whatever. Their views are of course thrown before the world with this understanding.

It is not, therefore, with reference to that point that the remarks of Dr. Shedd have any special significance at the present time. It is only with reference to the delicacy under the relations of Dr. Shedd, and to the bearing of his remarks as interpreting the proposed Doctrinal Basis of re-union, that they have any particular importance. The former of these is a private matter, with which the public have no special concern; the latter is a point with which all who are to act on the question of re-union have.

The fair interpretation of Dr. Shedd's remarks is, that the sentiments of those gentlemen are not to be permanently tolerated in the United Church. Personally they are to remain in the Church until "time and the march of events" shall do their work: that is, until they shall die off; but in the mean time with this stigma—this reproach—this special indulgence—that they are merely tolerated, and that with their removal, the opinions referred to are to die out forever. No man, afterwards, holding these sentiments is to be licensed or ordained, no man is to be allowed to hold or defend these opinions. That is, the sentiments declared not to be inconsistent with the Standards, in one case even by the Presbytery of Carlisle, and in another by a very decided majority of the General Assembly of the as yet undivided church at Pittsburg; and the sentiments in the paper called "The True Doctrines" are never after the union to be allowed in the church. In other words, the First Article in the proposed terms of union will be interpreted in this manner, when these men die, forever. The church, when it can act freely,—which it is supposed it cannot now, is to act on this principle, and to act on it evermore, and the ultimate accomplishment of this is to constitute the idea of purity and unity in the church.

We of course know not how far the views of Dr. Shedd may or may not represent the views of the Old School portion of the Presbyterian Church, but so far as appears, his remarks were received with approbation by the body,* and the

*We are informed on excellent (O. S.) authority, that the speech of Dr. Shedd was among the most effective for the Basis, of any delivered at Albany.

fact that they did not misrepresent the body may perhaps be inferred from the circumstance, that he was appointed on the committee to express the views of the Assembly in answer to the Protest of the minority, and that his name appears first among the signers of that document.

"The Old School might want the Gurley clause and the New School might want the Xth article of the Basis out, but it was a body having many members, though each had not the same office. Ask us to cut off the right hand, and we will ask you to cut off the left foot."—Rev. H. B. Smith, D. D., at the Philada. Reunion Meeting, June 29th.

The minority on the Re-union question of the other branch, assisted by some of the majority, are laboring to draw off the attention of Presbyteries in both branches from the Joint Committee's Basis of Reunion, adopted and recommended to the Presbyteries by both Assemblies. They are working with might and main to propagate the sentiment that Re-union on that Basis, particularly the doctrinal part of it, is not desirable, and while not professing to desire to defeat the Joint Committee's and Assemblies' plan, they seek to draw from the Presbyteries an approval and a vote of preference for the Eagleson Amendment, by which all the explanatory clauses, commencing with "the historic or Reformed sense" are left out of the first article. In short, they wish Presbyteries to vote not only on the Basis as actually sent down, but also upon that which the Deputation from Albany to Harrisburg desired our Assembly to join with theirs in making the Basis, but which our Assembly could not at that time do, whether it would or no. They wish to consider that done, which was not done, and thus practically to annul the rules which prevented it.

Our opinion of the matter, which we have been asked to favor, is, that the work of the Joint Committee, as adopted unanimously, or by a large majority in both Assemblies, had better be let alone. The Assembly has not conferred upon this minority or their friends any authority in the matter. It is the mere intermeddling of a self-constituted committee *ad Interim* who are not suited with what was done in a regular way. Both of the Assemblies took specific action, the several parts of which are intimately related to each other. Our Assembly adopted the entire paper of the Joint Committee and a Report of a Special Committee explaining the Basis of Reunion as it stands. That Special Report was before the Assembly at Albany, previous to their voting on the Basis, so that they knew in what light we regarded the terms. The Albany Assembly adopted the Terms of the Basis, and in the Answer to the Protest of the Minority, they showed to us and the world how they understood them. Now all these papers are inseparable from the simple act of adoption of the terms as they stand. Any alteration in these terms vitiates the other action, and frustrates the object happily attained by them, of mutual understanding. Does this *ad Interim* committee accord with the understanding thus obtained? Then why disturb that series of measures, reached and wrought out as a result of the earnest discussion of the subject in the proper place and time? Do they think these terms and explanations on which three-fourths of one Assembly and all of another agreed, to be unsatisfactory? Then they must be considered to have exhausted all legitimate efforts to amend them through the representations of their associates or themselves on the floor of the Assembly. They can vote against the Basis in their own Presbyteries if they choose, and that is all they are fairly entitled to do.

It is claimed that our own body, so far as it remained at Harrisburg, was favorable to the alteration of the Basis as proposed by the Albany delegation, but on what ground we do not know. No vote whatever was taken to test the sense of the body on the question. The only two points developed were (1) that there was a decided majority of those present in favor of reconsidering the matter. How that majority would have voted upon the main question, we challenge any one to affirm. (2) That in an Assembly which had lost about ninety of its members, the number which voted against reconsideration was just about the same as that which dissented from the tenth article when the body was full.

Many other serious objections lie against the proposal. No time is really gained by it. The Presbyteries cannot originate and vote upon an overture for the General Assembly merely to put on record as a law of the Church. It will have no force, even if unanimously passed by the Presbyteries, beyond a recommendation which the Assembly must regularly send down to the Presbyteries again for their adoption, in order to make it a valid enactment. The Presbyterian Form of Government does not contemplate such crude legislation. Have this minority grown so eager for Re-union that they cannot tolerate the slowness of regular processes even in

such a grave matter as Re-union? Why this headlong haste on the part of men, who but now were representatively, if not personally, shedding tears at the prospect of Re-union as a calamity?

Last of all, there is no proposition, express or implied, in this plan, to abandon the tenth (or examination) article. The simple Confession suffices these brethren as a doctrinal basis; but the Form of Government will not answer as a standard of Discipline. Thus, the last *N. W. Presbyterian* has an editorial in favor of the amended basis, and by its side another and longer article, headed "The Right of Examination," contending earnestly for the universality of the practice!

We need scarcely caution our Presbyteries to have nothing to do with the movement.

BETHESDA CHURCH.

On the first of the month, the corner-stone of the new building for this, most recent of our Philadelphia Church organizations, was laid, with the usual ceremonies. The building will occupy the lot at the corner of Frankford Road and Vienna Street, in a populous and growing section in the north-eastern portion of our city. It will be remembered that the organization of the church was effected last winter, when a colony of two hundred members of the First Church, Kensington, led by the Pastor, Rev. Wm. T. Eva, went out to found the new church, which already has had an increase of twenty-five per cent, in the hall where services at present are conducted.

The services in connection with the laying of the corner-stone consisted of addresses by Rev. Mr. Barnes, Dr. March, Dr. Stryker, Rev. R. H. Allen, and Rev. Dr. Wiswell, all of which were of great interest and interspersed with admirable music from the choir, and with prayer, kept the crowd through two full hours under the broiling sun, with the mercury among the nineties in the shade. No political object could have proved so attractive under such trying circumstances. Before the corner-stone was laid, a very successful appeal was made to the company, for assistance, by Mr. Allen and the pastor, resulting in subscriptions and collections to the amount of nearly \$2,400, which was more than enough for the immediate necessities of the building committee. The ceremony of laying the stone was performed by the pastor, and prayer was offered by Rev. John McLeod.

At the conclusion of the services, a handsome and bounteous collation was served to the clergy and invited guests, at his residence, by William Bumm, Esq., former treasurer of the city, and a warm promoter of the enterprise. This part was highly relished at the close of the hot afternoon, and was enjoyed by a large number of our ministers. Bethesda Church commences its building with indications of financial elasticity, and with social demonstrations of a peculiarly happy character. Those who do so well for themselves will not lack sympathy or aid from others when they need it. And we are sure that our people need only to be acquainted with the promising character of the field occupied by the church and of the elements constituting the church itself, in order to feel the fullest confidence in the enterprise as a safe and most worthy investment. A full account of the exercises will be found on another page.

Y. M. C. A.—The International Convention of Young Men's Christian Associations met at Detroit, Mich., June 24th. H. Thane Miller, of Cincinnati, was unanimously re-elected President. The addresses of welcome on behalf of the city and churches were delivered by Mayor Wheaton and Rev. Dr. Duffield, the latter of whom—as our readers know—was struck with paralysis while speaking and died a few days after. The sessions were mostly occupied with profitable discussions as to the needs and methods of work. The Executive Committee were continued another year; the formation of Women's Associations was recommended; the establishment of religious dailies was suggested; tobacco and temperance were left to individual conscience. Resolutions of sympathy with Tyng and Stuart were wisely reported adversely and dropped. Arrangements were made to establish Associations on the line of the Pacific R. R. Portland was fixed on as next place of meeting, and unfinished business was left to the Executive Committee.

The report of the Executive Committee states that ten local conventions have been held during the last year, against five the year previous. Four associations own the buildings they occupy; seven have building funds amounting in all to \$625,000; ninety have libraries embracing over 60,000 volumes, valued at \$100,000. The present membership is estimated at over 70,000. The Committee recommend that membership in Evangelical Churches be required previous to admission to active membership in the Association.