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American Presbyterian.

THURSDAY, JULY 23, 1868.

A PERSONAL GOD AND SAVIOUR.

Great were the privileges of personal intercourse with the Deity, and marvellous were the tokens of His personal presence enjoyed under the older dispensations. Enoch and Noah walked with God, holding converse with Him doubtless daily. With Abraham God talked, as friend with friend, so that his title of Friend of God, has come down through Arabic tradition, as well as in the line of Old Testament Scripture. God talked with Moses face to face; showed him the terrors and the glories of His presence on the Mount, held long discussions with him and heard and seemed to yield to his remonstrances.

"When Israel, of the Lord beloved, Out of the land of bondage came Her fathers' God before her moved, An awful guide in smoke and flame. By day, along the astonished lands
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow."

Dean Stanley calls this sense of the overwhelming greatness and nearness of God "the primary stratification of the Religion" of the Jews. And he ingeniously explains the well-known absence of frequent clear references to the Future Life in the Jewish Scriptures, by this very peculiarity. "The Future Life," he says, "was not denied or contradicted-but it was overlooked, set aside, overshadowed, by the consciousness of the living, actual presence of God Himself." A personal God, with visible and audible manifestations of Himself closely connected with their outward daily life, may indeed be conceived of as tending to limit the religious aspirations to the present life.

That which constituted the crowning point of these visible, personal manifestations of Deity, was also their end. The grandest of all such privileges and the antitype of them all was the sight of THE WORD MADE FLESH. Blessed their eyes who saw His glory, the glory as of the Only begotten of the Father, full of grace and truth! Yet a greater blessedness, under the Gospel, was to follow this highest of blessings, in which the Old Covenant shared with the New and became one with it. It was expedient that Christ should go away that the final and best of all Dispensations—that of His Spirit—should come in now, no more to the outward sense and in a comparatively limited sphere and upon great and critical occasions only, but as a personal, vet infinite Spirit. God the Son is present with the spirits of all His people. Free as the wind that bloweth where it listeth, close to the heart as thought is to the mind, Christ lives in His people by His Spirit. "Lo, I am with you alway, to by the late Dr. Robert Baird, as a young man even unto the end of the world." If the reader of large and liberal views; as sympathizing with firming that the views entertained by the Old would compare the Old and New Dispensations as to the different modes in which God vouchsafes His presence in each, he may read the thirty-third chapter of Exodus, in connection with the first part of the eighth chapter of Romans, and he will see how limited, how much in the sphere of the senses, is the glory of the one: and how profound, how spiritual, how identified with the work of Redemption and bound up with these gentlemen in the controversies which, it they admitted into their catalogue any books inthe Future Life is the other.

deemer, with His people, is a blessed fact, as much a charge of the church on Washington Square. | gone no change, and their recent publications fact and a far more blessed fact than the visible, au- | There were, at that time, few men in the Presbydible manifestations of God under the old Covenant | terian Church who were so well acquainted with | not differ materially from what they were thirty or than the presence of the Word made flesh the views of the ministers of the Church, and years ago. One of the books recently commended among the men of His own generation. That especially in and around Philadelphia, as Dr. by the Old School Church most highly, is Dr. A. presence is a fundamental fact in a genuine, Baird; and if his estimate of the views of Dr. A. Hodge's book on the Atonement. It contains living Christian experience. Christ is with us Musgrave was correct, then his subsequent course, no New School views. It makes no approximaby His Spirit, not a mere power, influence, or for nearly forty years, will justify the remark, tion to the New School manner of representing transcendent mystery, but, as we believe, a fact which we have made, that there are few men in the Atonement. There is not a statement, profor the consciousness of the believer, a something which he may more or less distinctly and analytically know to be besides and above himsaft: Spirit speaking without the aid of the mechanism of eye or ear or nerve, directly to spirit; witnessing—that is the inspired term—giving inependent testimony with our spirits, to the great perimental, consoling truths of Christianity.

We urge upon every child of God the duty and the privilege of this spiritual form of expeence under the New Covenant. Know the joy, the strength, and the purifying power of an inword sense of a personal, present Redeemer. ek to make it part of your every-day life. With it, as a far better guide and support than visible Shekinah, make your pilgrim-journey rough the temptations and trials, and under burdens of life, towards the river of death the promised land. Attempt not to live that this might be accomplished. tht only by the power of abstract, or imperson-

saves you, whose present approval you are to enabling us to understand in what manner that gain, who is a living, almighty Friend closer at Assembly understood the Basis of Re-union, your side to rescue you from your enemies, and when they submitted it to the Presbyteries for whom your sins grieve into withdrawal, to your deep discomfort and injury. Venture nowhere, unless you have reasonable ground to believe He in the following particulars: of the same will go with you. Make the prayer of Moses one of your daily, hourly supplications: If Thy presence go not with us, carry us not up hence

SPEECH OF THE REV. DR. MUSGRAVE Before the Old School General Assembly at

In a recent number of our paper we called attention to the speech of the Rev. Dr. Shedd, before the Old School General Assembly. The speeches there made, by prominent members of that body, are of special significance as interpreting the action of that body, or as enabling us to understand in what sense the basis of re-union was adopted, and with what expectations it was sent down to the Presbyteries for their action.

In this respect, the speech of Dr. Musgrave may be supposed to have a special significance and value. Dr. Musgrave was the Moderator of the Assembly, and, as such, his views might be supposed to represent the prevailing views of the Assembly. But, in addition to that consideration, we are told expressly in the Report of the speech that he was "requested to address the Assembly;" as if his position would give; to his remarks a special importance, or, as if he was supposed to be in possession of facts which might be of special value in determining the action of the body.

The part of his speech which, in this respect, has a special significance, is the following:

"Our New School brethren have also approached us doctrinally. I believe them much sounder, as a body, than they were thirty years ago. They will not now tolerate things which they tolerated then; nor do we now call men to account for a word. We now allow differences of opinion amongst ourselves, which we did not then allow. . . I conscientiously believe that nine-tenths of them are substantially as orthodox and sound as we ourselves. A few still adhere to their old heresies. But these will soon be gone and their errors will be corrected by a perfect sancti fication in glory. I would have no union in which errors cannot be disciplined. We enter into this union because they say they agree with us. Let us then unite, but let us discipline them if they are not with us. We shall be in the majority, and, with Dr. Breckenridge's half, we shall have a large majority. My opinion is that every real heretic should be disciplined for his heresy. With this understanding, let us enter into this union."

On this extract, as representing, we may presume, a very respectable portion of the Old there had been an approximation of the Old School Branch of the Church in reference to the few remarks.

The Rev. Dr. Musgrave has been as divergent, tributed to him, if not actually held by him, as perhaps any one connected with the Old School denomination. In the year 1830 he was referred Dr. Skinner, the Rev. James Patterson, the Rev." and the men of that class; and as a man who The personal, intimate presence of the living Removal of the Rev. Mr. Barnes to the pastoral periodical—The Princeton Review has under form, consistent and resolute Old School man if an opposite opinion had been expressed, those than Dr. Musgrave.

> subject of Re-union is supposed to have occurred able with heresy. about the time of the meeting of the Union Convention in this city, in Dr. Wylie's church. last autumn; and the beginning of his attachment for his New School brethren, and his desire to be identified with them, is supposed, so far he has not informed us. No names are mentionas the public has any knowledge on the subject, to synchronize with that event. He distinguished himself in that Convention by his efforts to secure a re-union; he was most hearty and fervent, ferred from his language is, that they are probably semblies. It professes to notice our own article and we doubt not, sincere in his public prayers those who were in the Church at the time of the on the same Circular, but while it urges, through

We have already remarked that from the poconvictions, but connect with the highest sition of Dr. Musgrave, his views are to be re- have embraced heretical doctrines recently. It has not a word to say upon our proposal to leave garded as of special significance in interpreting would have been instructive at least if the Mod- the right of examination where it is left by the aviour, the present exercise of whose grace the action of the Old School Assembly, and in erator of the Old School Assembly, who had Constitution of the Church.

the care that we are grown a sugar your

their action. Dr. Musgrave's views, of the subject, as expressed in this speech, are comprised

(1.) That the New School "brethren" have approached the Old School doctrinally." ... / (2.) That there has been an approach of the

Old School towards the New. (3.) That there are, notwithstanding some still in the New School body," who adhere to their old heresies."

(4.) That, notwithstanding this, a union should be consummated between the two.

(5.) That, on the consummation of the union, the United Church should proceed forthwith to the work of discipline, in order that the Church may become pure; and that, what with the removal of a part of the remaining heretics by years. death, and of the rest by discipline, the Church would have before it the prospect of a speedy and perfect sanctification, or of a perfect union.

The first of these points he has expressed in the following language: "Our New School brethren have approached us doctrinally. I believe them sounder as a body than they were thirty years ago." Dr. Musgrave has not stated on what evidence he has formed this view, and it would certainly be difficult for him, or any one else, to refer to any proof on the subject. There have been no declarations of Presbyteries, Synods, or of the General Assembly, implying that there has years. There has been no disavowal of the doctrines affirmed in the Protest of the minority in the views of the New School Church; there has been no material change in the current literature of the body, and, so far as appears, there has been no marked change in the style and character of the preaching. It would be difficult, we than there were thirty years ago. There were none then; there are none now; at least, Dr. Musgrave refers to none.

In regard to the second of these points, that School to the New, it would be have been equally question of Re-union, we propose now to make a difficult to refer to any public evidence that there had been any such approximation. There had been no "deliverances," to use their own languaif the term may be allowed, from views once at ge, on the subject,—there had been no acts of Presbyteries, Synods, or the General Assembly. indicative of any such change. There had been up to the time of this speech no authorized utterance, by any Old School body in the land, af-School at the time of the division of the Church John L. Grant, and men of that class, in his were too rigid, severe, stern, and that the views opinions in theology, and on the proper means of at that time entertained by the New School body promoting revivals of religion, in contradisting, were sound and orthodox. Their Theological tion from the views of the Rev. Dr. Green, the Seminaries had not changed the mode of their Rev. William M. Engles, the Rev. George Potts, teaching; their Board of Publication had withdrawn none of the books issued by them as exwould be found on the side of the former of pressive of the Old School theology, nor have was foreseen, would be likely to arise on the re- culcating New School doctrines atheir principal not connected with their Publication Board, do the Old School body whose course has been more bably in it, which would not have been approved divergent from the line on which he started, and by Dr. Green, by Dr. Junkin, by the Rev. Wm. from what was anticipated of him-for there is M. Engles, and there is not a statement in it perno man who has been a more firm, constant, uni- taining to the Atonement, in reference to which. gentlemen would not have regarded the author His conversion to his present views on the as departing from the faith, and as justly charge-

> The third point in Dr. Musgrave's address is. that there are, notwithstanding, some in the New School body, "who adhere to their old heresies." Who they are, or how numerous they may be. ed, no indications are given as to those who

been especially "requested" to g. the subject, had informed the body who; and it numerous, they were, that the united Churc might have a clear comprehension of the nature and extent of the work of discipline before it.

The fourth point in Dr. Musgrave's speech is that the Union of the two bodies should be con summated not with standing this. His whole argument is to this effect. He declares himself or the Union. He employed all his influence to have the proposition sent down to the Presbyteries for adoption. That is the Old School Church is now urged to receive back those whom they sought to expel thirty-four years ago; against whom the Act and Testimony' was passed; on whose account mainly the Church was rent asunder; and against whose opinions the "deliverances" of the Old School body have been constant, undeviating, and clear, for a period of more than thirty

The remaining point relates to the views of Dr. Musgrave as to the manner in which the united Church is to be made and kept pure after the union shall be consummated. On this point his views are expressed without ambiguity or hesitancy. The methods are two: Death and Discipline; the act of God and the act of the Church. Of the former of these methods he says: "These" [the few who adhere to their old heresies] " will soon be gone, and their errors will be corrected by a perfect sanctification in glory." The other method is by the action of men-by the Church. Thus he says, "I would have no union in which been any change, in their doctrinal views in thirty | errors cannot be disciplined. We enter into this union because they say [the italics are ours] they agree with us. Let us then unite, but let us 1837, designated as the 'True Doctrines,' and discipline them if they are not with use We adopted at the Auburn Convention as expressing shall be in the majority. My opinion is that every real heretic should be disciplined for his heresy. WITH THIS UNDERSTANDING, LET US EN-TER INTO THIS UNION."

How far these views express the sentiments of the Old School Assembly, we have no means of think, to find more men in the New School Church | judging. The sentiments of the Moderator, how, who preach the doctrine of a limited atonement, ever, appear to have been received with no or the doctrine of natural in bility, or, the doc-trine of the imputation of Adam's sin, in the one cannot be wrong in regarding them as intersense that his posterity are blameworthy for it, preting, in some degree, the action of the Assembly at Albany, and as illustrating the animus with which the "Basis" is sent down for the action of the Old School Presbyteries.

> Assuredly, if the views of Dr. Musgrave what may be expected to follow on the consummation of the Union.

> By those who have been familiar in any de-Old School portion of the Church hitherto. of Dr. Musgrave, in the idea of "discipline." It was in this way that they endeavored to purify the Church thirty-five years ago. They selected three cases out of many, and made those cases prominent in the Church, in the attempt to suppress a heresy; and failed in each of them. Their course since the division has been much in the same line; their fondness for "discipline," has been rarely been a single meeting of the General Asbeen quite that number in one form or another serving its purity in this manner. "I WOULD the millenium of the Church of Christ on earth; this, if Dr. Musgrave has correctly expounded the views of the Old School body, is the prospect with which the New School will enter the

The Presbyterian of July 18th has an article nearly two columns long on the "Pittsshould be subjected to "discipline" after the burgh Circular," which proposes a different Union shall be consummated. All that can be in- Basis of Re-union from that adopted by the Asdivision, since they are referred to as those who a column and a half, the superiority of the simadhere to their old heresies: not as those who ple Confession of Faith as the doctrinal Basis, it

group I value that sings the toll of the Repairs that a car I many

It must be admitted LATE GENERAL by no means a model

Miss BONNE chief the ill-understood LAssembly Sept. 16. 17 to feel its way It was was ticulars from Circulars he presiding often often exer A.G.E. S good-humored b out of which it had oung Lad of consequence from t₁. was in the main, however, a. The next Year as all assemblages of Christian advantages It was over-ready with applause, but LWeeks, \$250. to hiss. The excitement on the Re-union qual. tion was intense. At times a dozen, or even score, would be on their feet at once, demanding the floor. The excellent brother in the chair, lacking the peremptory element, which, combined with courtesy, is so indispensable to an efficient Moderatorship, was often completely at a loss. Things got quite beyond his management. And it was quite often that the duties of his office were supplemented by the sagacity of a clerk or of a member on the floor. The Moderator was perhaps too conscientious to make speedy decisions which might not be correct, or he was devoid of that prompt judicial instinct, which, in the governing mind, runs so far ahead of reflection, and becomes so satisfactory a reliance to its

possessor and those under his direction.

But if the Moderator was not peremptory,

there was undoubtedly a peremptory tone in the

body on Re-union. Strong convictions seemed to be felt on this subject, cropping out in an imnationce of delay and of opposition. Re-union men seemed to feel, or unconsciously to intimate, that theirs alone was the true Scriptural and experimentally pious side of the question. Doubtless without any such design, these strong feelings led to some of the breaches of courtesy and good order; to which we have referred, and which startled some members and observers with resemblance to scenes not unfrequently witnessed in another Presbyterian Assembly, where arbitrary rule is more common than in ours. The events we refer to, are such as: (1) The difficulty with which Dr. Patterson obtained the floor to present his dissenting opinion, and the lelay, almost amounting to failure, to secure a reference of his paper afterwards, to the Special Committee ... Mr. Eva, of this city, twice tried to secure this latter point, but the favorable notice of the Moderator was only gained when Prof. H. B. Smith reiterated the neglected motion of a proper interpretation of the action of the Old Mr. Eva. (2) When Dr. Patterson yielded the School Assembly, it is not difficult to anticipate floor on Wednesday afternoon for adjournment, Dr. Adams. Chairman of the Joint Committee. not a member of the body, was introduced to meet some of Dr. P's statements, as Dr. A. was gree with the history of the Presbyterian Church, about leaving Harrisburg, and no farther opporit will be recollected that all this is much in a tunity would have been allowed to hear him. line with the action of that part constituting the But the tone of the concluding part of Dr. A.'s remarks in denunciation of opponents of Re-There seems to be something fascinating to their union was such as to leave the Assembly in a minds generally, as there is evidently to the mind, very high state of excitement, subthe midst of which a motion was made by a layman zealous for Re-union, that the question on the articles be taken at once, notwithstanding the unfinished condition of Dr. Patterson's speech. It was only after Dr. Nelson pointedly called attention to this position of things, that the confusion subsided and all motions were dropped. (3) There was a disposition manifested on the part of leadmanifested at almost every meeting of their Gen- ing friends of the Special Committee's Report to eral Assembly. In the thirty years in which the thrust upon those who objected to the Centh Aris New School has existed as a separate body, we ticle, but who were not unfavorable to the report think we may safely say that there have not as a whole, the alternative of voting either dibeen five cases of complaint or appeal to be ad rectly for or against the Tenth Article, and so judicated before the General Assembly; we think for or against the whole Report as an indivisible we may say, with equal truth that there has document. It was with very great difficulty that these persons got the opportunity which they sembly of the Old School in which there has not sought of expressing dissent from the Tenth Article without being put in the negative on the before the body. The perfection of the Church | entire subject. Finally, when through the inwill be when these cases shall be multiplied, and vention and persistence and grand vocal ability when an abundant opportunity shall be furnished of Rev. W. T. Eva, aided by Dr. Butler, the for manifesting the power of the Church in pre- Permanent Clerk, the permission was gained and the roll was about to be called in order, the same HAVE," says Dr. Musgrave, "No union IN WHICH zealous layman whom we have before mentioned. ERRORS CANNOT BE DISCIPLINED." This is to rose up, and with an unpardonable breach of order and courtesy, put it to the consciences of the brethren that in dissenting from the Tenth Article in this manner, they were going before the world with the same moral impression which would follow a downright negative vote! He was not interrupted or rebuked; and a brother on the other side, who attempted to prolong the scene of disorder by saying something to break

> ceed. Second Lan These are some of the explanations of the disorder which at various times for three days unfortunately marred the proceedings. We speak of them, not as representing any aggrieved party, but simply in the way of a frank criticism; and to furnish our little contribution to the preservation of things so precious as the dignity and scrupulous justice of our highest ecclesiastical ourte altra't mollime aloue it eas certific nations courte should be a trained of those of the

the force of these remarks, was forbidden to pro-