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REV. JOHN W. MEARS, D. D., Editor. No. 1334 Chestnut Street, Philadelphia.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office... 2. If a person orders his paper discontinued... 3. The courts have decided that it is prima facie evidence of intentional fraud...

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DR. STEARNS AND THE TENTH ARTICLE.—In the July No. of the American Presbyterian and Theological Review, Dr. Stearns continues the discussion begun in the General Assembly on the Xth article. We have no time to discuss his whole article...

"It is not the policy which we advocate... that the examination of ministers passing from one Presbytery to another, with a certificate of good standing, should be the ordinary rule."

Notice also the method which Prof. Shedd chose for answering the Protest against our Plan of Re-union. He took the Auburn Declaration as an authoritative statement of the N. S. type of Calvinism...

The "Pittsburgh Circular" movement—to abandon all the explanatory clauses of the Doctrinal article of the Basis of Re-union—is in the interest of the minority in the O. S. Church. So says the Presbyterian, the leading Union organ of the Other Branch...

The truth is this "oddlings" of minorities is the sheerest un-Presbyterian folly. We have given the minority the power to defeat the Basis if it displeases more than one-fourth of the Presbyteries...

In an item on the meeting in the Central Church, we spoke of Ex-Gov. Pollock, as having signed the Pittsburgh Circular. We learn on good authority that the Jas. Pollock whose name is attached to the document, is not the Ex-Governor...

We have received from McKinney & Co., (Fine Art Publishers, 1334 Chestnut St.) a large and beautiful lithograph engraving, entitled "Retrospection." This is a new firm, and we are happy to welcome it into the ranks of those who have done so much in recent years to beautify and ennoble the life of the people...

"TIME AND THE MARCH OF EVENTS."

DEAR BROTHER MEARS: I do not help thinking that you have given too much an interpreting to these words, quoted from Prof. Shedd's speech at Albany.

He cannot, I think, have intended merely to encourage the Church to tolerate the three venerable men whom he named, by mentioning that, being old men, they must be so.

So do not say that he cannot have meant this, on the ground that his language is not capable of being so construed, but on the ground that I think him incapable of having such a shallow, shallow impression that I should know that I heart better than that.

For a couple of years I have been his pastor. I have seen his face among my hearers. I have sometimes been near to him in fraternal intercourse, and once in his own home, when the shadow of death was darkening it.

Like Abraham, he seemed called to give up his only son, and like Abraham he was unexpectedly spared the stroke, after fully consenting to it, as I believe.

Let us do our best, the most fraternal sense, upon each other's expressions. Is not that the best way? But suppose that Prof. Shedd could have meant what you understood his words to imply.

Does it follow, as you infer, that after the departure of those three revered men, no more ministers of like opinions are to be allowed in the Church? By what means are they to be excluded? Imagine such prosecutions for heresy in this age as that to which Albert Barnes was subjected!

Be assured, my brother, "the march of events" is not in that direction. "Time" is advancing. The shadow is not going backward on the Presbyterian dial. Did you not hear the noble delegate from the O. S. Assembly, Chancellor Green, eulogize Albert Barnes on our platform, more emphatically than any of us did?

Of course, it does not follow that either that O. S. minister or I agree with all that Mr. Barnes has written. But I do insist that Mr. Barnes is a Calvinist, and cannot fairly be otherwise classified among theologians, any more than Prof. Shedd, or Prof. Hodge.

Notice also the method which Prof. Shedd chose for answering the Protest against our Plan of Re-union. He took the Auburn Declaration as an authoritative statement of the N. S. type of Calvinism, and he distinctly affirms that it embraces "all the fundamentals of the Calvinistic creed."

This answer was adopted by the Assembly. Now let us suppose that Dr. Gurley, in the Joint Committee, had proposed the adoption of the Auburn Declaration as illustrating the liberty to be "freely allowed," (not barely "tolerated") in the united Church.

FROM OUR ROCHESTER CORRESPONDENT. HAMILTON COLLEGE. We have just passed through the anniversary week of this highly favored and favorite College. The year now ended has been one of marked interest and prosperity.

Thursday was COMMENCEMENT proper. Thirty-five young men were graduated, and now commence the work of life. Thirty-two of them delivered addresses, and pleased their papas and mammas to say nothing of younger and more tender relations. The class, indeed, did credit to itself and to the institution.

THE BACCALAUREATE was preached by Dr. Brown, on Sunday morning. His theme was, "The Eternity of God," sufficiently grand and abstruse, but handled in a scholarly and Christian manner; turned also to a most solemn and practical account. If God be such, with plans corresponding grand and eternal, and we are made in His "image," it does not become us to give ourselves always to trifles, or to waste our being on the interests of a day.

is unquestionably one of our best thinkers, and his subject, "Faith and Reason," was one which gave admirable scope for his fine powers. His discriminations were clear, sensible and practical. He has a happy way of "putting things."

ON MONDAY AFTERNOON, was the Kingsley Prize Debate, the second exercise of its kind. C. Kingsley, Esq., having only last year laid the foundation for this prize.

The first prize, (\$70) was awarded to G. N. Snyder, of Honesdale, Pa.; the second, (\$30) to C. F. Jones, of Clinton. MONDAY EVENING was devoted to prize speaking.

This also was provided for by a generous gift of C. C. Kingsley, Esq. In spite of the intense heat, the church was filled with an eager audience. There were four competitors from each of the three lower classes of the College.

TUESDAY AFTERNOON the "Class Day" exercises occurred, of which we cannot particularly speak; and on Tuesday evening there was a concert of sweet music by Dodworth's Band, which was procured at great expense by the graduating class.

ON WEDNESDAY AFTERNOON came the presentation of the new library building; to the Board of Trustees by the Western donors. It is called the Perry H. Smith Library Hall, in honor of the principal donor, one of the railway kings of Chicago.

A brief address in reply was made by the Hon. Judge Denio, one of the Board of Trustees, accepting the gift; and an admirable poem on "Nothing to Read," was pronounced by Rev. Charles D. Helmer, of Chicago.

On Wednesday evening came the usual Alumni Meeting, at which we had a very able and stirring address on Christian Politics, by Ex-Governor Hawley, of Connecticut, a graduate of this institution. The sentiments he uttered were worthy of the highest statesmanship.

A beautiful Poem, "The Song of the Shoe," exquisite in conception, in sentiment, in imagery, in rhythm, and in delivery, was next pronounced by Albert L. Childs, Esq., of Waterloo, of the class of 1861.

THE ANNALIST for the year, was Hon. Gerritt Smith, graduate of 1818. He gave the story of the College as it was when he was in it, fifty years ago, and only four years after it was founded, with some allusion to its subsequent changes and growth.

Among the honorary degrees conferred, we are happy to record the following, in which four worthy and esteemed pastors in our own Church are remembered: D. D.—Rev. William A. Niles, Corning; Rev. Milton Waldo, Hornellsville; Rev. Francis B. Wheeler, Poughkeepsie; Rev. Thos. H. Robinson, Harrisburg, Pa.

A further indication of the prosperity of the College is the new Professorship, that of Natural Philosophy. Instruction has already been given in this branch, in connection with another professorship; but it is now intended to make it a special department, and give it special prominence.

Edward Walstein Root, a son of Oren Root, LL.D., the able and esteemed Professor of Mathematics, has been appointed "Childs Professor of Agricultural Chemistry," thus filling the chair which was provided for by the munificent gift of \$30,000 by the late Silas Childs.

ematically, has been appointed "Childs Professor of Agricultural Chemistry," thus filling the chair which was provided for by the munificent gift of \$30,000 by the late Silas Childs. Root graduated at this College with high rank in 1862; has since studied for two years in Germany, and has been for two more years connected with the School of Mines in New York.

RE-UNION ITEMS.

Coming so recently from our Albany General Assembly, which so strongly endorsed the orthodoxy of our New School brethren, I made bold to attend morning service at the Washington Square church (late that of the Rev. Albert Barnes), of which the Rev. Herrick Johnson, D. D., is now pastor.

The "heated term" had already set in, and, on that account, I presume, the congregation was not large. What there was of it, however, looked very Presbyterian. If heresy was about, it was certainly latent. The singing was both orthodox and excellent.

It was with pleasure I ascertained that the new pastor was to be the preacher of the day. Now, thought I to myself, if anywhere, the New Schoolism will crop out and show itself.

The 10th Article recognizes the right of examination, but leaves each Presbytery free to exercise it or not, at its own discretion. We would prefer to have the exercise continue, as it is now in the Old School, as a statutory duty.

But we do not so regard his "right hand." That is an entity, and an entity of vast magnitude. It consists of two parts. The first, sometimes called "the Smith amendment," makes history, that is, tradition, the authoritative exponent of our doctrinal faith.

"Herby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God." Well, will that suffice for Christian fellowship? Can you conscientiously object to receiving into communion a man who consents to the Nicene creed and will answer no further question?

In the matter of high and low Calvinism, or of original sin, or of the extent of the atonement, I am fully persuaded the time is not far distant when every man, as well as minister, will be allowed to form his own judgment. As to election, more especially, I am persuaded no man ever, for two hours, thought alike on it in his own mind.

One of the curiosities of Re union literature is the claim, at this date, of almost everybody, to be in favor of re-union. It was a very common thing at the Assemblies for men to say: "I am not opposed to Re-union," and then to make a very bitter speech against it, reminding every one of the old saying of the same class, in view of the progress of anti-slavery principles: "I am not in favor of slavery, but I'm no abolitionist."

The friends of re-union have great reason to admire the meekness and forbearance of Dr. Duffield and some others. If they had practiced upon the proverb "an eye for an eye and a tooth for a tooth," they might have postponed re-union for some time to come.

It is better to unite on the Standards simply. But that is just what we are doing on the Committee's basis. That basis makes no change whatever in the Standards: it adopts them as they are. The Smith and Gurley amendments propose no change; they are simply on questions of interpretation. No change in the Constitution is implied in or by them.

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Are not the Old School, in this [Pittsburgh Circular] movement, doing just what their Assembly did not mean that they should do? That Assembly proposed that the amendment to the first article should be sent down to Presbyteries, provided it was accepted by the New School. It was not so accepted.

We confess that we do not like the way in which this matter has been; so to speak, sprung upon us. The whole decision of the question rests upon the fact, that the same plan, in all parts identical, shall be adopted by the needful majority of the Presbyteries of both Assemblies. One and the same plan was adopted by both Assemblies.

Re union must be on a fair basis, mutually agreed upon by our Assemblies and Presbyteries. Such a basis has been adopted by the Assemblies. We take it as it is. We shall vote upon it as it is in our Presbyteries, Yes or No. This is the only consistent course.

News of Our Churches.

PENCADOR CHURCH.—Rev. Edward Webb preached his second anniversary sermon at Pencador Church, last Sabbath, July 19. The review of the year showed that the church is prospering. Under the effect of a plan of systematic benevolence which he has introduced, \$300 were were raised last year for purposes of benevolence, being double the amount raised the year previous.

MINISTRIAL.—Rev. Isaac W. Atherton is supplying, for a short time, the church at Carson City, Nevada. He reports an excellent spirit pervading the congregation, and regards the field as one of great promise for the future. The pastor of the church, Rev. A. W. White, is absent on official duty as State Mineralogist.

CHURCHES.—At the June communion service of the Howard St. church, (Scudder's), San Francisco, twelve persons were received to membership, three on confession of their faith, and nine by letter. Dr. Scudder is spending his vacation in a trip to the Yosemite, the pulpit, being supplied by Rev. E. G. Beckwith. The Presbytery of Chicago met June 30th ult., at Lake Forest, Ill., for the purpose of installing over the church there, Rev. James H. Taylor, recently of Orange, N. J. As the church edifice has been greatly enlarged since its erection, its re-dedication was made part of the service.

Lake Forest is one of the most beautiful, and is perhaps to become the most beautiful village in this State, and it is to be one of the most prominent centres of influence and usefulness in that part of the country—as there are to be located there a number of literary and religious institutions of the first order. Our Congregationalist exchanges (the Independent, &c.) say: "The large and important Congregational church at Homer, N. Y., Rev. Dr. Holbrook, pastor, voted on the 9th inst., 85 to 14, to 'perfect its organization' by withdrawing from Cortland Presbytery, to join its own denomination. It has been connected with the