

American Presbyterian.

THURSDAY, AUGUST 27, 1868.

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

Letters from a Garret, by Z. M. H.; A Summer Day in Switzerland, by Rev. A. M. Stewart's Letters, XI; Earnestness in the Ministry of Sermons, 2d Page. Editor's Table—Reviews (Barnes on the Psalms, &c.) Poetry, and Dr. Duffield's Dr. Behune on Wine Consumption, &c.; German Family Reading, Intemperance in Wine Consumption, &c.; German Family Reading, Intemperance in Wine Consumption, &c.; German Family Reading, Intemperance in Wine Consumption, &c.

During the month of August of the AMERICAN PRESBYTERIAN, we have received from 9 A.M. to 3 P.M. the following responses:

We acknowledge the printed bills, we are up to which payment for receiving, received at this office. A state slip, when money is received, that date is changed to correspond with the amount sent. Moneys received than Monday, cannot be acknowledged until following week. The change of these figures is our usual receipt for the money. Formal receipts are not sent except to local agents or when specially requested, with a postage stamp accompanying.

LIBERAL PREMIUMS FOR NEW SUBSCRIBERS.

In reply to inquiries on this subject we now offer the following very liberal premiums. Grover and Baker Sewing Machine. For Sixteen New Subscribers and \$48 in advance, we will send a Fifty-five Dollar G. & B. Sewing Machine.

Seven Volumes of Lange. For Fourteen New Subscribers and \$42 in advance, we will send free of expense the entire set of Lange's Commentary so far as issued—seven volumes in all.

We notice among the editorial recipients of what Dr. Cox, while as yet only Rev. S. H. Cox, called "semi-lunar fardels,"—the name of the editor of The Presbyterian Banner. We had supposed that Dr. Allison had already received that honorary rank, and would have been likely to ask, had we noticed the omission, why it had not been conferred, than any is now to ask why it has. We are sure that he will do honor to the judgment of Washington and Jefferson College in conferring it. Messrs. Erskine of the North Western Presbyterian and Merrill of the Western Christian Advocate have been honored in the same way.

OUR STATISTICS.

DEAR BRO. MEARS:—Comparative statistical tables are valuable only when they are accurate. In the AMERICAN PRESBYTERIAN of August 6, publish the figures of our Church for 1867 and 1868. I observed two errors which are calculated to give a false impression, and to show that we are going backward.

(1) In the whole number of ministers we appear to have lost 70. We have really gained 30. Your figures are taken correctly from the Minutes of Assembly. But last year's Minutes are at fault in giving the Synod of N. Y. and N. J. (1867, p. 677) 384 ministers instead of 284; making the whole number 1,870 as you gave it, instead of 1,770.

(2) The other error is that your types cheat "Congregational Expenses" for 1868, out of a whole round million, thus making that item for this year seem almost a million less than last year, while it is in fact about a hundred thousand dollars greater.

Excuse my interference. Perhaps you have observed and traced out these faults already.

Yours cordially, E. H. A.

CONGREGATIONALIST CHURCHES IN PHILADELPHIA.—Our Congregational pastors, excepting Rev. Mr. Lamb of the First church, have all retired to the country; Mr. Hawes is in Maine, Mr. Williams is in Connecticut, Mr. Wright is in Vermont, and Mr. Richards is in Illinois. Meanwhile, the North Broad street Presbyterian church and the Central Congregational church are holding united services in their two houses of worship, Rev. Dr. Butler of Brooklyn, and Rev. Mr. Sturtevant of Missouri, preaching for them. Before this union Rev. Mr. Sturtevant had been preaching, with great acceptableness, for the Central church, for some Sabbaths. The Second church, in the absence of Mr. Williams, is supplied by various ministers. Rev. Burdett Hart is expected to preach in part for the Plymouth church during the vacation of Mr. Wright, who will be ordained, as is expected, on the first day of October. Mr. Hart has also preached, in the absence of Rev. Dr. Daniel March of the Clinton street Presbyterian church, for the united congregations of the Clinton street and First Presbyterian churches. These illustrations of the fraternal union of churches of different denominations suggest yet closer affinities in their common work, while still maintaining their characteristic peculiarities. —Cor. Congregationalist.

FROM OUR ROCHESTER CORRESPONDENT.

THE STATE S. S. TEACHERS CONVENTION. The Sabbath School Teachers of the land, together with friends from other parts of the land, were assembled in their annual assembly on Thursday evening of last week. The meeting was held in the Tuesday afternoon and in other years, large numbers of the best people. The attendance at the meeting was unusually large, and enthusiastic. Among the speakers were, Mr. Woodruff, of New York, Mr. Pardee, of Buffalo, Taylor, of Philadelphia, and Clark of New Jersey, were among the speakers. Mr. Charles Z. Case, of Elmira, was chosen President; Hon. O. J. Harmon, of Oswego, and Mr. L. R. Satterlee, of Rochester, Vice Presidents. Mr. A. Ellis, Esq., of Rochester, was made Chairman of the Business Committee, the post of chief responsibility, next to that of the President.

The address of welcome was given by Hon. Boardman Smith, of Elmira. He argued the necessity of organization, discipline and policy; we must organize victory. We have no less a job on hand than to move the world. The fulcrum on which our lever is to rest is the child's heart. Mr. Hammond's method is that by which the world is to be converted. In response, Dr. Niles, of Corning, made a happy allusion to the parting of himself and Judge Smith, twenty-one years ago, as class-mates, at Williams College. "You then, sir, told me that I should always be welcome at your home. I have often shared your hospitality individually; to-night I come with my whole family, a full thousand strong. We come as one family, having a common Father and the same elder brother."

Albert Woodruff, Esq., of Brooklyn, declared our work to be to create that spirit which shall go forth and perfect the work in which we are engaged. A missionary spirit must be rekindled in these conventions. The Sabbath-school is the hope of the world; it is God's last experiment to give His word to man. Rev. P. G. Cook said: Buffalo has 120,000 people, with only 50 Protestant churches. These are attended by an average of 20,000, leaving at least 60,000 who never attend Protestant meetings. The question is how to reach those. We can reach them by going where they are. Do as politicians do, go to the people. He then gave an account of his manner of conducting street meetings, which he has been carrying on for ten years on Canal street, the "Five Points" of Buffalo.

Rev. Alfred Taylor, of Philadelphia, said, he liked the practical turn which the meeting had taken. He had attended conventions where the first day was spent in addresses of welcome, the second in a picnic and the third in farewells. Our work is to glorify God. How shall we systematize our work so as to do this? Study our lessons with that view, prepare our illustrations with that view. He passed some severe strictures upon popular pictures. The pictures do not conform to truth. He cautioned his hearers not to sing Roman Catholic hymns. The selections in Fresh Laurels, though that book was not named, did not escape criticism. Lastly we must teach the children the Bible.

The report of the State Secretary, E. T. Huntington, Esq., of Rochester, was presented, as usual, on the second morning. The number of schools reported for the State, is 3,589; Teachers and officers, 49,165; scholars, 342,054; conversions reported in the last year, 8,261; gain in teachers, 3,429; in scholars, 88,249. Reports of County Secretaries were also presented. J. H. Kellogg, of Troy, read a paper on Sabbath-school Institutes. The report of the committee appointed last year in regard to our International Normal School or College for Sunday-school Teachers, was read. The whole subject was referred to a National Sunday-school Convention, which is soon to be called.

One of the noticeable things of the Convention was the conducting of an Infant class by Miss Mary V. Lee, of Minnesota. For want of smaller specimens, her infant class consisted of half a dozen men, clergymen and laymen, treated as infants. The class stood upon the platform, and she in the middle of the house, among the congregation. "Now, boys," she says, "you must stand up straight, keep still, and give good attention to the questions I shall ask you; and you must speak loud and plain so all can hear the answers." At first the nonchalance, or perfect self-possession, which this good body manifested in treating these men as mere boys, asking them also the simplest questions, was almost too much for the gravity of the class, or of the audience. But, "order," was the next word of command—"We must have perfect order, in the class and in the house, or we cannot do anything. Now, those in the class who can answer the questions, as they are asked, may hold up their right hand. Where does the sun rise?" "Of course, all hands were up. The boys" all thought they knew that; and so they did. But this was the beginning of a lesson on objects of beauty. The light is beautiful. The dew is beautiful. Infancy is beautiful. And by question, and answer, and remark, this gifted lady drew out a great deal of instruction on the beautiful; and then the children were taught to recognize God as the Author of all things beautiful.

At her second lesson, in the church proper, the subject was corn, and she had an ear in her hand for illustration. The lady was perfectly at ease; not at all disconcerted by being gazed at by so large an assemblage. Her concluding remarks, on death to self that we may live to God, drew tears from many eyes.

We understand she is employed a part of her time by the Illinois State Sabbath-school Association, to attend Conventions, and give just such illustrations of what can and should be done with Infant Classes.

The subject of "Sunday-school appliances" was presented by Noah T. Clarke of Canandaigua; "How to get young men into our Sunday-schools," by Edward Bristol of Buffalo; "How to reach the destitute," by B. F. Jacobs of Chicago; "Temperance in the Sunday-school" by Benjamin Joy of Penn Yan, and Rev. F. A. Spencer of Syracuse. One of the closing addresses was made by Rev. Edward Taylor of Binghamton. The Committee on resolutions

reported through their chairman, Rev. Albert Erdman of Clinton. In the judgment of some, the Convention was one of the most sensible and practical yet held. The meeting is to be held next year in Albany.

A DAY AT ERIE, PA.

This is a thriving town, even though it is not in the Empire State. The indications of thrift are manifest in public improvements, private dwellings and rapid growth. The town, it is said, has doubled its population in the last four years, and now claims twenty-three thousand. This has been caused partly by the opening of two new lines of Railway, one to Pittsburg, and one direct to Philadelphia. Erie also boasts the best harbor on the Lake and means yet to outstrip Cleveland in its commerce.

Large blocks of stores are going up. Water works are being constructed, on what seemed to us a novel principle, under the superintendence of an admirable Engineer, H. P. M. Birkiobine, Esq., of Philadelphia. The water is taken from the Lake, to be forced up a tall iron cylinder by means of mighty engines, and thus distributed over the city.

Dr. Lyon, who has ministered successfully to the Presbyterian Church for almost forty years, is still absent on his six months furlough, seeking health. He is thought to be gaining and is expected back in September. Rev. C. C. Kimball has in the mean time supplied the pulpit most acceptably. It is a large and pleasant congregation, with a handsome and commodious house of worship, every way prosperous and flourishing.

ITEMS.

The Westminster church of this city, which was organized in the Spring with eighty-two members, now has one hundred. Rev. H. M. Morey, the pastor, has reason for much encouragement in his work. Their fine brick chapel is well filled on the Sabbath, with people who are evidently interested, solemn and attentive.

Rev. G. P. Hamilton, of Vernon, has received a call to the Presbyterian Church of Pittsford, which it is expected he will accept; and yet, his people may object to that, and so keep him where he is.

Rev. Dr. Condit, of Auburn, has gone to New York, to supply the pulpit of the 23rd St. Presbyterian Church for three Sabbaths, the Reformed Church in the same street, (Mr. Gansse's) uniting in the services. GENESEE. Rochester, Aug. 22, 1868.

REUNION ITEMS.

On the one hand, the signers of the Protest, some of whom have long stood in the front ranks of our Church as men of superior wisdom, ability, piety, and sound orthodoxy—such men as Drs. Hodge, Breckinridge, Humphrey, Halsey, &c., prefer the grave charge against the New School body of tolerating gross doctrinal errors, entirely inconsistent with our standards. On the other hand the Answer to the Protest, representing a large majority in the last Assembly, consisting also of many eminent names, such as Drs. Beatty, Shedd, Prime, &c., boldly deny the correctness of this charge. The issue, therefore, is simple and direct. . . . And does not the burden of proof fairly rest upon the authors and signers of the Protest? Surely it is not enough for a few men, no matter how eminent they may be, to establish a fact by their bold assertion when that fact is boldly denied. It is not enough, therefore, for the authors and signers of the Protest, after enumerating nine grave errors, to say "that the New School body tolerate these errors, is a notorious fact admitted by themselves." As the majority of the last Assembly emphatically denied this allegation, ought not the authors of the Protest feel called upon to establish their damaging charge, if they expect the Church at large to believe it? And if New School men have not only preached these grave errors from the pulpit, but also published them in books and tracts, how easy it would be to show it? And would not this be the easiest way in the world to defeat reunion?—"A" in The North Western Presbyterian.

Who is to be the interpreter of the ambiguous expressions? Why, the United Church. The Old School may interpret them as it pleases, and so may the New School; but the only authoritative interpretation will be that put upon them after we come together. . . . The Old School party will have an overwhelming majority. . . . If every man in the New School Church were a Taylorite, they could not out-vote us in the Joint Assembly. But Dr. Hodge himself admits that the majority in the New School body are as sound as we are. Dr. Musgrave, the Moderator of the late Assembly, said nine-tenths. Reunion, therefore, will prove an incalculable advantage to the cause of sound theology. It is the unsound men in the New School from whom opposition ought to come. With a majority of from three-fourths to nineteen-twentieths in our favor, we may laugh at an attempt upon their part to control the policy of the Church. Let them license unsound men, if they are able. We will silence them. Let them leave the Church. The sound men will remain with us, and they will be shorn of their strength. These are the arguments which secured for the basis of the Joint Committee its passage in our Assembly. The writer was himself a member of the Assembly, and voted for its adoption. . . . "As in the separate Churches." It must be confessed that those words have to Old School men a very ugly look. But all the talk about Mr. Barnes and others who agree with him is wasted upon us. We know what Mr. Barnes thinks. We do not agree with him. We do not intend to license or ordain men who do. Prove to us that we will be compelled to do it.—Anti-Liturgical in The North Western Presbyterian.

What does this [Garley clause] mean but that every New School heresy (which is their meat and substance), shall be allowed freely, without rebuke or hindrance? Who can mistake the purport of this article? How could the O. S. members of the Joint Committee be so deceived? What has been the O. S. method, but the honest reception, the candid adoption, and the rigid adherence to the Confession, as it sprang from the Westminster Divines themselves? What do these other "methods" mean but heresy? Away with them. . . . What is the use of this [Xth Article] when such examination is strictly enjoined in our Standards? [Where?] Mild and conciliatory yielding as this was on our part, yet how

do we find it met by the N. S.? A prominent member of their Assembly, wrote during the session, "There is strong opposition to the Tenth Article, it is doubtful whether it can pass at all. N. S. men will never stand such arbitrary and unjust procedures." Since then a still stronger opposition has developed itself, demanding still milder terms, or in other words no examination. What does this mean but that they are unsound? If they are sound why could they not stand a Presbyterian examination, when nothing but vital questions are asked, as: "What do you understand by the Atonement?" "What by Regeneration?" No, they fear justly the repetition of the trial of Barnes before the Synod of Philadelphia, when that body, as was its duty, undertook to reprove and censure false doctrine. . . . Our four Theological Seminaries recorded their vote against the Basis. Is not this a sufficient evidence of the unsoundness of the N. S.? . . . Our Church has increased and multiplied since the division. So has the New School. Each have a field of duty, which they can best fill apart. They have grown up side by side. They can work far more effectually apart.—"X" of Iowa in The North Western Presbyterian.

[N. B. "Heresy" is the "meat and substance" of the New School Church, yet that Church has a providential "field of duty"]

If the Reunion of the Old and New School Branches of the [Presbyterian] family be speedily accomplished, then by the very terms of the union the question of the future direction and control of our Theological Seminaries will at once be raised. But it is now very probable that the union will be delayed. The tacticians of the obstructive party in the Old School Assembly completely outgeneraled the other side, and placed obstacles in the way of union (which will at least delay it) very cunningly by the hands of its friends; whereas there must have been very considerable internal smiling on the part of the anti-union men. . . . Perhaps the desire to avoid any agitation of questions connected with the present organization of our [O. S.] Theological Seminaries may influence Dr. C. Hodge, and his personal friends and followers, to that extreme bitterness of opposition to reunion which has given a tinge of gall to their side of the controversy which ought to have been absent from the thoughts and words to Christian men in this age of the Church when discussing the question of restoring unity to any of the fragments into which, by the sins of Christians, the body of Christ has been divided.—Rev. Geo. D. Stewart of Burlington, Iowa, in The Independent.

The movers in the Pittsburgh Circular are the real and honest friends of reunion; that is, of a peaceful, happy, and effective ecclesiastical organization. They plead for a union on the basis of doctrinal truth, and that truth stated satisfactorily. All this they have in the Confession pure and simple. They want a union which shall embrace the two bodies entire, or, at least, all the sound men in the two bodies.—The North-western Presbyterian.

In his pictorial pamphlet, which he circulated broadcast in the General Assembly of 1867, for the purpose mainly of defeating the transfer of Rev. Dr. Willis Lord to the Chair of Theology [at Chicago], the Editor of The North-western Presbyterian said of Dr. Lord: "Is he not in favor of union with the New School, and does he not, therefore, regard the points of difference as of little or no importance, and would he not so treat them in his instructions?"—The Presbyterian.

The Answer to the Protest enumerated nine "doctrinal errors" which it says are wrongly charged on the New School. One of the errors is "there was no covenant made with Adam, his posterity did not fall with him, and every man stands or falls for himself." It affirms that these errors are "the distinguishing doctrines of Pelagianism and Arminianism." It further declares that "not a man upon the globe, possessed of a sane mind, and acquainted with the subject of doctrine, would assert that the list of errors and heresies mentioned by the signers of this Protest is 'Calvinistic,' or that their reception would not impair the integrity of the Calvinistic system." Here the Assembly declares, in terms as plain as can be, that a denial of the Federal headship of Adam is Pelagianism or Arminianism; that it does impair the integrity of the Calvinistic system; and that no sane man can intelligently assert the contrary. It follows, therefore, without doubt, that, according to the views of the Old School Assembly, a denial of the Federal headship of Adam is one of the things not to be allowed in the united Church, although it may now be tolerated in the other Branch. Once more, it is beyond dispute that the New School Church does, at this time, tolerate in its ministry men who deny the Federal headship of Adam. The proof of this has been given in our columns. Nobody has denied it. We suppose nobody doubts it. We will simply refer to the article in the American Presbyterian from which we quoted two weeks ago, in which the writer denies this doctrine of the "Federal headship which the Westminster Divines have embodied in our Confession." These are the writer's own words, in one of a series of papers on the Atonement. If the two Churches unite on the Basis proposed, what will happen to the minister or candidate for licensure, who denies the doctrine of the Federal headship of Adam? Plainly, the Old School Assembly regards such denial as a heresy; and expects that, under the terms of union, it is not to be allowed in the united Church. But does not the New School expect in the united Church, the same liberty in regard to this, and all other doctrines, which is now allowed in their Church? What then will be done in such a case? Is this matter understood to be so clearly settled, and the two contracting parties so clearly agreed upon it, as that there will not be strife over it? Will some one explain? If Dr. Beatty, or Dr. Shedd, or any man, editor or otherwise, will explain this matter, and show to the satisfaction of any reasonable man that these differences will not result in strife, we will cheerfully give place in our columns to what they have to say.—The Western Presbyterian.

The Cable reports that the Eclipse of the sun came off August 18th, under circumstances very favorable for the savans whom the English Universities sent out to India to observe it. The sky was cloudless. We are to have an eclipse visible in this latitude, this month of next year.

COLLEGE RECORD.

PENNSYLVANIA COLLEGE, GETTYSBURG, PA.—The Baccalaureate sermon was preached by Dr. Valentine, August 9th, and, in the evening, Dr. C. W. Schaeffer addressed the Y. M. C. A. The Holman Lecture (on the Augsburg Confession) was delivered by Dr. S. S. Schmucker, Aug. 11th. The Alumni of the Seminary were addressed in the evening by the Rev. S. A. Holman of this city. The Junior Exhibition took place next morning, and in the afternoon the Literary Societies were addressed by Prof. Park, of Andover, on "Taste as an Auxiliary to Religion." He alluded to the neighboring battle-field, itself so beautiful in its scenery, and yet to be adorned by the hands of a loving and delivered nation, with all that taste could add to its beauty. The Alumni were addressed by Rev. Geo. Parson, of Milton, Pa. On Thursday morning the commencement was held in the church, Prof. Park opening the exercises with prayer. Thirteen orations were delivered by members of the graduating class, which received the degree of B. A., while that of M. A. was conferred on the class of 1865, twelve in number, of whom seven were Rev. The honorary degree of D. D. was conferred on Rev. J. G. Butler, Washington, D. C.; L. W. Bates, Baltimore, and Thos. K. Conrad, New York. In the afternoon the Literary Societies held their reunions.

Dr. Valentine, of the Theological Seminary, has at last accepted the Presidency of the College, and Prof. Ferrier has been chosen vice-president. The nomination of Rev. Reuben Hill, by the Evangelical Lutheran Synod of Pennsylvania (High Church) to the Franklin Professorship, was rejected. The bequests of the late Davis Pearson are to be used in founding a "Pearson Professorship" of Greek, and Rev. H. L. Baugher, of Indianapolis, was unanimously elected. Prof. Wilken resigns the Professorship of German.

MIDDLEBURY COLLEGE, VT.—The Baccalaureate sermon was preached August 9th, by Pres. Kitchell. On the 11th the Societies were addressed by Ralph Waldo Emerson and Prof. Fiske of Chicago. On the 12th the Alumni met. The oration was by Dr. Sunderland of Washington; the poem by Dr. M. L. Mead. The Commencement was held August 13th, when a class of fifteen took the degree of B. A. The honorary degree of D. D. was conferred on Revs. J. A. Sheperd, Ellicott's Mills, Md; and J. A. Taylor, Andover, Mass. That of LL. D. on Jacob S. Spaulding.

Ezra Brainard succeeds Prof. Kellogg as Professor of Rhetoric. The Trustees have raised considerably more than half the proposed endowment of \$150,000. Of the 1120 graduates, nearly one half are preachers; over 30 are missionaries; and 63 are professors in colleges and seminaries.

CORNELL UNIVERSITY.—Goldwin Smith's engagement is merely to deliver a course of twelve lectures yearly on English History, while he remains in this country. Mr. Cornell announces that young men who depend on their own labor for support can obtain employment at the University while attending its sessions.

News of Our Churches.

CITY.—A correspondent of The Congregationalist and Recorder, writing of the accession of Drs. Humphrey, Stryker and Johnson to our ministerial force, says:

"These men bring to our ministry a large accession of varied ability. Dr. Johnson is considered by some as the foremost preacher of Philadelphia. The loss of all his sermons by fire, just before moving to this city, a serious misfortune in itself, may be a real gain, if he shall use his fine powers in speaking to the people, rather than in reading to them. He has a great field. His large church, on Washington Square, is among the homes of many of our first professional and business men not only, but of thousands of our young men who are boarding in that neighborhood, which is the most convenient for business of all kinds. It is his splendid task to allure them to the sanctuary."

WARREN, ILL.—When I returned from Assembly, I found my people deeply engaged in building. The work is already finished and we are now occupying the tasteful and commodious parsonage. My four year old church numbering only one hundred members, has provided a comfortable and permanent home for the pastor, at an expense of two thousand dollars. Have I not reason to be proud and grateful?

E. H. AVERY.

CHURCHES.—The Second Church of New Albany, Ind., has been thoroughly repaired. About two years ago, the interior was repainted, an iron fence put up, and various repairs executed. This summer a new roof has been laid, the whole interior handsomely painted, the walls of the lower rooms finished in encaustic, and the walls and ceiling of the main audience room elegantly frescoed. New gas-fixtures and chandeliers are introduced, the floors are newly carpeted, the seats newly cushioned, and the whole building greatly improved. The entire cost of the work thus done during the past two years exceeds \$7,000. It was re-opened for regular Sabbath services on the morning of the 9th inst. The pastor, Rev. Horace C. Hovey, (who had just returned from a vacation trip,) preached an appropriate discourse on "The Sanctuary."—Our Church at Wenona, Station, Ill., advertises its need of a pastor.—We see by The Evangelist that in our item on largest accessions we by some oversight omitted the two largest: Third church, New Albany, Ind., 171; Second church, New Albany, Ind., 110. The Evangelist adds: "Homer, New York, 139," but that church is not in our body.—The Second Church, Indianapolis, Indiana, Henry Ward Beecher's old church, is finishing a beautiful stone edifice, while the old white church, once painted by Mr. Beecher's own hands, is being altered to suit other purposes.

MINISTERIAL.—Rev. W. W. Wells has received and accepted a call to become pastor of our Church in Vandalia, Ill., and will be installed at the meeting of Presbytery in October.—Rev. D. M. Moore, late of Yellow Springs, Ohio, has removed to Lawrence, Kansas.—Rev. Geo. P. Noble has accepted a call to take pastoral charge of