

The American Presbyterian.

New York, 15th, 1869, No. 44.

Genesee Evangelist, No. 1171.

Strictly in Advance \$2.50, otherwise \$3.
City Delivery 20cts, to be paid at this Office.

PHILADELPHIA, THURSDAY, OCTOBER 29, 1868.

Home & Foreign Miss. \$2.00.
Address:—1334 Chestnut Street.

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ENLARGEMENT OF THE EDITORIAL CORPS.

Among the measures designed to increase the efficiency and attractiveness of our paper at this time, our readers will welcome the new arrangement by which a large and distinguished corps of writers is added to the Editorial Department. As the designation of these brethren has met the cordial approval of the Pastors' Association of this city, they will be known as

THE EDITORIAL COMMITTEE.

Their contributions will be generally accompanied with the initials of the writers. Their names are as follows:—

- Rev. Z. M. Humphrey, D.D., Pastor of Calvary Church.
- Rev. Herriek Johnson, D.D., Pastor of the First Church.
- Rev. Daniel March, D.D., Pastor of Clinton St. Church.
- Rev. Peter Stryker, D.D., Pastor of N. Broad St. Church.
- Rev. George F. Wiswell, D.D., Pastor of Green Hill Church.
- Rev. E. E. Adams, D. D., Prof. in Lincoln Univ. vicinity.

Mr. Robert E. Thompson will continue to act as Editor of the News Department.

Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

DEFEAT OF THE JOINT COMMITTEES' PLAN.

Again we have to chronicle the failure of the plan of Re-union between our own and the other branch of the Presbyterian Church in the United States. Again we are compelled to put the responsibility of failure upon the other branch. While our Presbyteries have been voting in a solid column for the Assemblies' Plan; while many of our best men have waived most serious objections, not willing to seem to entertain unworthy suspicions of our Old School brethren; while our whole Church has acted promptly, generously and in good faith, and thus has given a second and a third proof, that whatever might be the obstacle to re-union on a proper basis, it was not with us; the course of the other side has been weak, vacillating, and contradictory, as that of men brought face to face providentially with a great question, and lacking heart and courage to meet it.

While the Plan of the Joint Committees was not wholly satisfactory to us, yet, taken as a whole, and with the explanatory papers accompanying, we accepted it; we gave our Presbyterian voice and vote for it, and would most cheerfully have abided by it, had it been consummated by the Churches. And we see its overthrow with a regret much greater than would have been the measure of our joy if it had succeeded. It is, to our minds, a sad proof of the power of the exclusive type of Theology and of thinking in the, as yet, greatest Presbyterian Church in America. True, it has thus far only transpired that a little over one-fourth of their Presbyteries have negated the plan, which are enough, in the carefully drawn order of adoption, to work its overthrow. And it may yet appear that a respectable majority of the Presbyteries has, in some form, assented to the Committee's articles. But, as our readers are aware, this assent has been coupled with expressions of preference for quite another platform. Indeed, we believe but three of the Presbyteries of the other branch have done, as every one of ours has,—given a downright decisive vote for the Joint Committee's Plan as a finality. With these three exceptions, there has been some broad qualification inwoven with every Presbytery's action on that side, but all aimed at pretty much the same object, the striking out of the qualifying clauses from the doctrinal articles—the obnoxious Tenth Article, of course, being allowed to remain.

Our regret, then, arises from the fact, which bids fair to go into history, that the type of doctrine and of character prevailing in a large part of the great Presbyterian Church of our day, is so unpromising, so narrow, so swayed by names and systems of men, so fearful of openly recognizing honest and safe differences of opinion within the plain and essential landmarks of Calvinistic theology, that they not only cannot achieve a union based upon the scanty and cautiously liberal plan of the Joint Committee, but that they did not dare to enter upon a canvass with such a plan deliberately in view, but must veer to this and that point to save themselves from utter overthrow upon the bare question of Re-union at all. This is the verdict which, we think, must, in all the sadness of an unwelcome truth, be pronounced. Some things may, and doubtless will, be said in mitigation or controversion of this judgment, but for the present, we think it must stand.

And now comes the most serious responsibility that has been laid upon the New School Church since it came into being. The preservation among the Evangelizing and civilizing agencies of our land and age of a Presbyterian Church

which shall present such a combination of order and freedom, of genuine Calvinistic orthodoxy and liberality, as we behold in our branch; the extension of a system and institution so healthful and Scriptural; the leaving of all the Presbyterian body with such an orthodox-liberal spirit, so that its long and not unmerited reproach of bigotry shall be wiped away, while its grand unshakable pillars of doctrine, based upon the eternal decrees of God, shall stand as guarantees of order, stability, and peace in the experience, the characters, the social customs and civil life of men;—these high behests we have fondly believed to have been assigned to our own branch of the Presbyterian Church. The momentous question which comes upon us with the failure of these negotiations, is, Will we show ourselves intelligent and capable of this high providential position? Shall we despair of maintaining the distinctively liberal type of Presbyterianism in our land, after all that, by God's blessing, has been achieved for it in the last thirty years, or shall we prove ourselves indifferent whether it be maintained or not? Two plans of Re-union have been prepared, in which this precious element of liberality has not been overlooked, and an encouraging degree of co-operation with the other branch, in promoting those plans, has been enjoyed. Both have suffered defeat at their hands. The agitation for Re-union still continues. We rejoice that it has developed so much that is favorable to a sound, Scriptural and healthful form of Presbyterianism in the other branch. Well may we pray to-day that only such a Re-union shall take place as will nurture this sentiment in that body, and preserve it as developed in our own.

But if the whole body of the Presbyterian churches in this country takes a position which cannot but strike the people as a concession to exclusivism; if such an impressive public event as the Re-union of the Presbyterian Church takes place upon a basis which rigorously excludes all recognition of doctrinal liberty; if a carefully prepared basis recognizing this liberty must first be set aside to please the exclusive leaders of the other branch, and thus the terms of Re-union be virtually dictated by Princeton and Allegheny; then one thing may be set down as about as sure as any event not yet present; while Presbyterianism may retain its hold upon the old seats of its power, the intelligent and enterprising and rapidly increasing population west of the Alleghenies will be repelled from us by newly confirmed prejudices, and the conquest of this great region for Christ will be handed over to the Congregationalists, who already have displayed such surprising capacities for the work.

BRING UP THE RESERVES!

Two of the greatest battles of the late war, were fought in this and an adjoining State. The one decided nothing. It was a fruitless victory. The other will pass forever in history as one of the great, decisive battles of the world. It was a victory that made sure the life of this Republic. There was a very marked difference in the order of these great battles. In the one, it is said there were nearly twenty thousand veteran troops in plain sight of this awful conflict, held in reserve, who never were brought into service at all. And they saw a scarcely vanquished enemy retreating, who might have been utterly put to rout.

In the other, every man was brought into action and fought until a great and decisive victory crowned the exhausted though loyal host. Here there were no reserves. Corps by corps, division by division, regiment by regiment, man by man, were brought to face the foe, and triumph or death was the stern alternative.

So must it be in the Church of Christ. The very existence of the Church in such a world as this, means work. It is here for the salvation of the nations. It is to bring all things under the supreme control of Christ. Unceasing vigilance, constant toil for the Master, is the creed of the Church, confessed by every believer. We do not here "come unto the place of our rest." We are in the vineyard and the plants will die but for our care. Every Christian stands on the borders of a wide-waving ripened harvest field, and the unused sickle condemns him.

How solemn and awakening the reflection that the great moving mass of immortals are sweeping on right past us to an eternity of bliss or woe! Here is the Church, with all her perfect organization and facilities for extensive service, and on every side the call of the Master is heard, "Work, work in my vineyard; Work while it is day! the night cometh!"

Is there not a vast reserve force to be brought into action, if the Church does her work effectively? Is there not a great waste of talent and energy and power latent in the Christian household? Can it not be brought out and used?

There is everything in the aspects of this day, to encourage and stimulate Christians to effort. Men are accessible. Thousands wait for the coming of the King in his glory. Let there be no reserves,—none to dwell "at ease in Zion." Let the Church live and move in the fallen world, as an irresistible force for the recovery of the lost. Let none who stand as the leaders of the Christian hosts be satisfied until all the reserves are brought up, and the victory is won.

THE LATE MEETING OF THE SYNOD OF PENNSYLVANIA.

The steady advance of our church, in all the elements of power, appears in nothing more plainly, than in the improved and elevated tone and constantly rising interest of our ecclesiastical meetings. Last week our columns showed this feature in the contrast shown by Mr. Hill, between the meeting of the Synod of Missouri three years ago, and that on the first of the month. This week, the contrast appears in the meeting of the Synod of Pennsylvania, at Reading. It was the largest meeting ever held, comprising one hundred and eight, besides corresponding members; it was the most deeply interesting, earnest, and practical meeting we think of any, although in these respects several recent meetings would compare well with it; it was, not worse than decimated by the flight of early excommunicated members; all the services were kept up to the point of dignity and effectiveness, even steadily increasing in these respects, to the very close. We have attended not a few General Assemblies, which left an impression for spirituality, earnestness, dignity, and power, upon the community far inferior to that of the late meeting of the Synod of Pennsylvania. The meeting of the Synod held in Reading, seventeen years ago, was in point of numbers, and degree of interest, far below this; that it might well have passed for that of a different body. Not that that synod was wanting in men of distinguished ability and devotion to the church; men like Gilbert Wallace, Dewitt, and Brainerd, passed away, besides others; but that now with at least equally able and earnest men, we represent a church that has found her work, and that is, at it, in all the great departments of Christian benevolence. The Synod is now a grand Christian Convention for the review of past attainments and failures in the spirituality and liberality and activity of the various churches, for devising new plans, and for counselling and provoking one another to love and good works. There is little or no lumber of official forms to be got out of the way before we can fairly begin; there is no judicial business; one case, of the slightest possible significance was easily and by common consent turned over to the Committee of Bills, and Overtures; and that, we believe, was about all the business of the latter committee—and the field was left clear for calling the roll of the churches, for summoning them to a higher advance in church work, and for organizing victory—a phrase which is no presumption for those to use who are under the leadership and inspiration of King Jesus, as the Synod so clearly felt itself to be. That every member was refreshed and edified is not enough to say; they were thrilled and electrified by the eloquence and pungency of the speakers, a new impulse of self-devotion and practical zeal was given to every heart, and we much mistake if the effects of it do not immediately begin to appear in the largely increased life, efficiency and liberality of the churches.

DELINQUENCY CONFESSSED AND IMPROVEMENT PROMISED.

[The following is the report of Dr. Johnson, on Home Missions, which so thrilled the Synod of Pennsylvania, at its meeting last week.]

The standing committee to whom was referred the report of the permanent committee on Home Missions would report as follows:

The need of greatly increased benevolence in behalf of the cause of Home Missions is immediately and absolutely imperative. Wholly to disregard this need is impossible. For a Christian man or a Christian church to be indifferent to it, ought to be just as impossible.

The facts, as they appear in the statistical records of the churches in the Synod of Pennsylvania, betray a lamentable want of appreciation of the demands of our evangelistic work. The figures are startling—and as shameful as they are startling. They speak to our condemnation. They make it too plain for question that we are withholding more than is meet. We are exposing ourselves to spiritual poverty. We are in danger of being smitten of God with leanness and barrenness. If we do not give, it will not be given unto us.

The Synod of Pennsylvania, is one of the largest in our branch of the church. It repre-

sents more wealth than most others. It includes within its field the second city of the Union: It has fifty-five churches and over seventeen thousand church members, and yet has contributed, for the past year, less than ten thousand dollars to the cause of Home Missions. And nearly the half of that has been returned to the field, by appropriations from the General Committee to feeble churches within our bounds.

Five thousand dollars for the evangelization of this great country, from a Synod whose sources of benevolence represent and embrace agricultural, manufacturing, and mining interests among the richest in the world! Five thousand dollars out of wealth counted by millions! Five thousand dollars from thirty-four churches, and seventeen thousand church members, and probably three times seventeen thousand church attendants! And this with the Committee of Home Missions thirty thousand dollars in debt! With a great, wide, urgent destitution staring the church of God in the face, and pressing its claims upon her conscience and substance! With a whole Continent to be possessed for Christ! With vast resources to be rescued from the clutch of Satan and used for God! With a waving harvest ripe for God's reapers, yet which is being mowed down by the devil in great swaths!

The sad and reproachful truth is, our churches are not, in their liberality, remembering and exhibiting the grace of the Lord Jesus, who was rich with all the riches of God, and yet became poor to utterest poverty, that we, through that poverty might be made rich. Are they not faring sumptuously every day, while causes of benevolence lie at their gates, begging, like Lazarus, for the merest crumbs? Is there that generous largeness in their gifts to Christ, which makes it true of them, that they deny themselves and take up a cross in this matter of Christian benevolence?

Some of them have not even doled out the most begrudging pittance for the cause of the country's evangelization;—neither lifting a finger, nor stirring a foot, nor giving a cent. Some of them have contributed from one cent and a half, to ten cents, a member, as their sense of what is needed, for one whole year, to meet the pressing exigencies of the times, and win this great country with its godless millions to Christ! Some of them have, indeed, risen far above this in the scale of Christian liberality. But no one of them all has reached its limit of obligation, or enjoyed its possible measure of privilege, in this regard.

Brethren in the ministry, at our door lies a part of this responsibility. We must speak unto the children of Israel that they "go forward." We must inform the understandings, and arouse the consciences, and stir the hearts of our people. We must dare to lay God's law across men's pockets, as well as across their moral conduct. We must deal as fearlessly with avarice as with profligacy. We must hold our hearers to the Bible standard of Christian giving—giving at a cost—giving to the point of self-denial and sacrifice.

We recommend:

1st. That Home Missions be given a place in the monthly concert, and be made a stated topic for consideration and prayer in connection with Foreign Missions. *The field is the world.*

2nd. That early and adequate provision be made through the respective Presbyterian committees and church sessions for an annual collection in behalf of this cause in every church, whether supplied with a pastor or not.

3d. That every minister within our bounds who has charge of a church, arm himself with facts and figures, and go before his people with an urgent appeal in behalf of Home evangelization, preaching a sermon prior to securing the collection.

All the United Presbyterian papers have defended the General Synod of the Reformed Presbyterian Church, against the censures it has received after the suspension of Geo. H. Stuart, Esq. Some have gone so far as to declare that if that gentleman had been a member of the U. P. Church, he would have received the same treatment. It would be very easy to test the consistency of these brethren. There are very few who know much of the United Presbyterians, who do not know of plenty of Hymn-singers and open Communionists among them. We will instance one case, already given at considerable length in our columns.

A United Presbyterian Doctor of Divinity, not a "liberal" one either, as stated in our issue of May 21, spent a part of the Sabbath in Hymn-singing, and then brought a "liberal" member of his session to book for a like offence. The same Doctor of Divinity had previously given out to be sung at a political meeting "as matter of praise" the well known "uninspired composition" known as the long metre Doxology, which

is the last verse of Bishop Ken's evening hymn. He is, now, president of a U. P. College in this State. We choose him out of a multitude of cases, because we would like to see the matter taken hold of "in the high places of the field," or else to find our U. P. contemporaries cease unmeaning boast of sectarian "faithfulness and consistency."

RUM AND ELECTION DAY.

How long will it take the sober and law-abiding citizens of Philadelphia to learn the lesson that it is not safe to have our dram shops open on election days? To rum is to be accounted, in a great measure, the rioting and consequent breaking of heads and loss of life which occurred in our city at the late election. Other reasons may be assigned. We may charge it upon the citizens of other States who, in their benevolence, came over into our commonwealth in large hordes to render their assistance at the polls: But these visitors, and others of like stripe with them, did not get bloody murder in their hearts until they were inflamed with that vile poison which has very significantly been termed "Jersey lightning."

What would New York be, if on election day the liquor shops were open? A very Pandemonium, as every one knows who is familiar with the politics and local tendencies of that Metropolis. Now there are some things of a moral character which we may learn even from New York. And here is one: to close every rum shop on election day. Men ought to be sober when they exercise such important duties as are then demanded of them. But they are not likely to be sober if the temptation is before them to drink. They are then at leisure, some of them weary with running, some with talking, many disposed to be hilarious, a large number feel their consequence more than usual, and that is the very time of all others when they will, if permitted, drink without stint or measure whatever the publicans please to deal out to them. What wonder that they become jolly and frolicsome, and then waxing courageous, use their fists and knives and pistols in a way calculated to intimidate and terrify all sober, peaceful citizens? Let us petition our authorities to stop the rum traffic on election days.

The established Presbytery of Edinburgh through the failure of the town council to appoint a successor to Dr. Robert Lee, in Greyfriars church before Sept. 15th, acquired the legal right to make the presentation. They adopted the sensible course of presenting Rev. Mr. Wallace for whom the congregation had expressed their decided preference, and who is a disciple of Dr. Lee's. Some members of Presbytery protested against the action; on account of Mr. Wallace's opinions, but declined to undertake the expensive process of a legal prosecution.

The Elmira Daily Advertiser has a communication from the Rev. Thomas K. Beecher, of that city, which would be calculated to have a very mischievous tendency, if his language were sufficiently influential to have much power of mischief. He is "grieved beyond expression, because of the evil work that is going on among the feeble Congregational and Presbyterian churches" in New York. "Brethren who mean well are busily at work stirring up these churches to become pronounced congregational or else pronounced Presbyterian. Associations are being gathered up and famously published. Secret letters are written. Peaceful churches are distracted and divided by these earnest but mistaken brethren." "As if," he says, "any man in the world could tell any practical difference between the two denominations"—which he calls "Presby-tweedledum—Congre-tweedledee." A main difference between them which he sees, is that "in one, the ministers and elders meet in Presbytery and have a dull time; in the other the ministers and delegates meet in Association, and have a duller time." And he advises the churches on that field, which, by the working of the old Plan of Union have been so long "a little of both, and not much of either," to cast lots—now that the General Assembly has forced them to become squarely the one or the other—and call themselves by the name which shall thus be indicated. *The Congregationalist indulges in the argument ad hominem method of argument, calling his attention to one "practical difference" between the two churches, viz.:*

"Our Presbyterian brethren, if they have a pastor over one of their churches who seldom indulges in any public utterance that does not practically inure to the benefit of the enemies of Evangelical religion, are very apt to take a synodical rope and hang him quickly; while Congregationalists are more inclined to give him all the rope he wants, and let him hang himself."