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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. E. M. Humphrey, D.D., Pastor of Calvary Church.
- Rev. Herick Johnson, D.D., Pastor of the First Church.
- Rev. Danl. 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 University.

Rev. Samuel W. Duffield, Special Correspondent.

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.

LETTER FROM AN "OLD SCHOOL" ELDER.

New York, October 28th, 1868.

To the Editor of the American Presbyterian:—
DEAR SIR:—I regret to notice, in your issue dated 29th, that you attribute the course taken in Old School Presbyteries on the subject of Union to the influence of "leaders," to "narrowness of views" and "to the fear of openly recognizing differences."

Being an Elder in an Old School church, a member of Presbytery of the straight sect and having been at every meeting of our Church Judicatories since the subject was discussed in that thrice blessed convention last November in your city, I am sure that I cannot be mistaken as to the reasons that have led our Presbyteries so generally to favor Union on our standards alone.

There never probably has been a time when our Church was more independent of the influence of those whom you count as leaders.

The plan proposed by the Joint Committee was not made known until our last Assembly had met and the discussion was necessarily delayed. But it was at once seen by many of the warmest friends of Union that the committee had made a mistake. Things had progressed so far,—such confidence had been inspired in your body that I believed, in common with many others, (some of them members of the Joint Committee,) that the highest proof we could give each other of entire confidence was to do as Rev. Dr. Spring said we ought to do, "Unite, asking no questions."

There has been great progress of thought in the Old School Church as in all our churches. In some respects, the body is not the same in this age of Christian work, that it was in the day when it magnified the importance of slight intellectual differences. I am sure, if you appreciated the facts rightly and knew us more intimately your mind would be totally disabused of the impression that we are influenced by leaders and by narrowness of view. God alone, I believe, is our leader in this, and a great enlargement of view, prompts us to take you by the hand with the utmost confidence and fraternal affection. We do not fear to confide the United Church to Him who has so blessed us whilst we were two bands. All questions as to rights of property are set at rest by Union on our standards; at least that is the opinion of many. We long to be one, not for the ascendancy of any party, but solely because perfectly convinced that it is wrong for us to continue apart.

W. S. G.,
of Brick Church, (O. S.), N. Y.

We are not surprised to receive such a note as this from an Old School layman, or from an office-bearer in the church of Gardiner Spring. We have always, and more and more lately, believed in the existence of just such noble-minded, whole-souled, generous men, as the writer of this note in the other branch. Such an effusion of kindly feeling is not matter for cold criticism but for warm and prompt response. As Christian men we offer our hands and hearts to all such as W. S. G. As an individual utterance, we would like to see the man cold or hard enough to gainsay it. We are not surprised at its spirit; we are only surprised at the representative and authoritative character it assumes for the entire branch of the writer's church. It assumes that those generous sentiments control and characterize that branch, and that the present movement for the overthrow of the Joint Committee's Plan is the working of those generous and confiding sentiments towards us. That plan did not come up to the real measure of this confidence. While the committee were planning to meet the actual state of things, it had outrun them, and when the Basis was announced, "it was" at once seen by many of the warmest friends of union, that they had made a mistake." There was no need of any conditions at all.

All this is very surprising and just the opposite of the impressions we got at Harrisburg, last May. There, it was understood throughout, that

the whole opposition to the Basis at Albany came from those who had no confidence in us and desired no union with us. All proposals to amend were from them, and were in the direction of greater caution. It was understood at Harrisburg that the proposed striking out of the "Gurley clause" was a concession to the exclusives entirely. Coming on the basis of the standards was understood not to be a movement towards greater liberty, but towards indefiniteness at the most, under which the exclusives could take shelter, and hope for relief from the majority in the united body, who would, they thought, go for higher doctrinal views. So far from any, the slightest, idea that the Albany delegation, at Harrisburg, were pleading for a change in the interests of liberty, when it was asked whether the Old School Assembly would yield the Xth Article in return for the concession of the "Gurley clause," Mr. Day promptly answered that he would not like to throw that firebrand into their body! And we have not heard that it has been anywhere in the Old School Church frankly proposed to yield us that Xth Article. Such a proposal would indeed be a proof of affection and confidence; it was avoided last spring as a "firebrand." If it had not been for the great ability and respectability of the minority at Albany, it strikes us the majority would not have entertained the thought of abandoning the Joint Committee's Plan. They were driven to this idea, of modification, from fear of the power of the exclusive Princeton and Allegheny minority to defeat it, and the spectacle which we now witness all over the Old School Church, whatever other elements may mingle in it, is the triumph of the illiberal minority, partly through their own strength, but more through the timorous concessions of the liberal men in the body.

Twice the liberal men in the other branch have tried to carry through a Plan of Union containing a liberal clause. The first failure was overwhelming and decisive. No one doubted that its liberal tone killed it. The second plan was toned down so as to make it more acceptable to the opposition, though it still contained distinctively liberal clauses, and received a nearly unanimous vote in our Assembly and has been approved by every one of our Presbyteries that has voted upon it. The opposition in the other branch was so much diminished, that there was good ground to hope for the success of the plan in the Presbyteries. But it was so vehement and came from such respectable sources, that the majority changed front on the eve of the struggle, virtually abandoned the plan which they feared would be beaten, at all events, and it too has been overthrown. What now is the fact that stares "W. S. G." and all of us in the face? That such is the power and prestige of the illiberal element in the other branch, that it is impossible at this time, to carry through a Basis of Reunion containing a distinct recognition of liberal principles, and that if you insert a frank, liberal clause in a Plan of Union, it will be sure to defeat it.

And our branch is now to be put under pressure to come into a Reunion, in reliance upon the confidence, good feeling and great enlargement of view of W. S. G. and his friends, while they are perfectly powerless to secure the embodiment of their views in the terms of Reunion, but are beaten every time they try it, and while almost the entire newspaper patronage of their church is given to journals that devote themselves to their overthrow. We are no prophets and we cannot say that our Church will not do it. But our opinion is that they had better wait.

Meanwhile, we appeal earnestly to just such men in the other Branch as "W. S. G." whom we recognize as our friends and the friends of the true interests of the Presbyterian Church in this country to avoid adding to a mere clamor for Reunion and the thoughtless precipitating of the measure, but to labor patiently to bring their church into such a condition, that it will not shrink from frankly professing, with the hundred voices of its Presbyteries, those liberal and Catholic principles in which alone a healthful, happy and permanent union can be laid.

GUARANTEES.—The American Presbyterian is much exercised with the fear that, in a reunited church, the Standards "pure and simple" will be used to destroy the wanted New School liberty. It therefore asks guarantees. * * *

Such inquiries and fears can find place only where there is a conscious aberration from the "form of sound words." If the new church shall be sound and faithful it will certainly not tolerate departures from the truth. But men who sincerely receive and adopt the Confession, need cherish no apprehensions. Such will be perfectly safe in the exercise of all the liberty which an honest man can desire.

We cut the above from the N. W. Presbyterian. We have never concealed the fact that we do not agree with all that is contained in the standards of our Church. In fact, as the North

Western must be aware, Dr. Hodge himself only knows of one man in the Old School Church who does agree with the whole, so that this "conscious aberration" must be very extensive in both branches. But while some think it best to pursue the manly policy of avowing and tolerating such differences; others who perchance think themselves more "honest," but who are equally "conscious" of "aberrations," have hitherto pursued the policy of persecuting those whose differences did not lie in precisely the same direction with their own. Their day, it is true, is nearly over. Their castles and dungeons are crumbling to decay. Yet we should think it best, in a plan of Reunion to include a guarantee for liberty, if it were only in the nature of giant Great Heart's inscription on the marble stone at the entrance to "Doubting Castle," beneath the head of Giant Despair, whom he had just slain.

"This is the head of him whose hand only
In former times did pilgrims terrify;
His Castle's down, and Diffidence his wife
Brave Mr. Great-Heart has bereft of life.
Who hereof doubts, if he'll-but cast his eye
Up hither may his scruples satisfy."

INSTALLATION AT POTTSVILLE.

Reader, have you ever been at Pottsville? If not, we advise you to visit that locality as soon as circumstances will permit. But, as the winter season is approaching, and you may be prevented for some time from making the journey in person, suppose you put yourself under our care for a few moments, and with your imagination take the benefit of our legs and eyes.

Here we are at the corner of Gallowhill and Thirtieth streets. If you are a pastor in Philadelphia, or anywhere along the line of the Reading R. R., and have secured from the Company your annual clerical ticket, you can, by showing this ticket, obtain your passage for half the usual rate! What a clever thing this is for the poor ministers, who, in this age, are none of them fully supported, not even in the large and wealthy churches. And what a clever thing for the Railway Company, for, by their discriminating liberality, they secure the sympathy and prayers of the ministry!

There goes the last bell. Slowly we creep out of the immense depot—slowly we end our way along through Pennsylvania Avenue, carefully avoiding all the stray children and goats, and gracefully bowing to the flag-men who greet us at every crossing. In a few moments we are across the Schuylkill, and flying along at a lively pace over the fields of the grand old Keystone State. Through Norristown and Pottstown and Reading we pass, just stopping long enough to hear the hum of machinery, and notice the church spires pointing eloquently to heaven. How rich is the foliage!—red, yellow, green,—how suggestive this variety of color! The mountains, the valleys, the meadows—how we love to see them in their picturesque autumnal attire!

Look too, at that river, quietly meandering between the hills. As you approach the coal regions it is a small stream. Could we stop awhile we would find it contains no fish, and the cause for this absence of the funny tribe is soon learned. They are not fond of the sulphur, which mingles largely in the waters coming from the mines. And here we learn another fact, in which both the people and the fishes in and near Philadelphia are interested. The many little mountain streams which, below this point, flow into the Schuylkill, are quite largely impregnated with lime. This compensates for the acid flowing from the mines, and furnishes fairmount Water-works with a water in this respect, as wholesome as could be desired.

But we must not tarry. The iron horse pulls away lustily, snorting and puffing, as he conveys us "up country." There is on this road a constant up grade, so that one engine can bring down its long train of coal cars all loaded, as easily as it can carry them back empty. (And here, in a parenthesis, we propose a problem for our young readers to solve: If one locomotive can bring five hundred tons of coal from Pottsville, how many hundred weight of orthodox theology can it carry thither?) Winding around through the hills, occasionally passing through a dark tunnel, at length we come to a town situated among the mountains. This is Pottsville. It contains some 15,000 inhabitants, and within a circumference, the radius of which is only about six miles, are a number of large villages and hamlets, containing in the aggregate twice as many more people! What a grand place for missionary labor! And we understand only two Presbyterian churches are in the neighborhood.

Our dear old friend and classmate, Rev. J. W. Schenck, meets us at the Pottsville depot, and soon we are slipped and snugly ensconced in an easy chair in his study, talking about our college days. "Here let us say, the Presbyterian Church in General, and the Pottsville church in particular, have secured a rich prize in this brother.

Educated in the College and Theological Seminary of the Reformed Dutch Church in New Brunswick, he has been laboring without intermission in the ministry of that Church with great acceptance and success for some eighteen years. For over three years he was pastor of the Second Reformed church of New Brunswick, preaching to the Professors and students of the College and Seminary, giving entire satisfaction, not only by his pulpit performances, but in all his pastoral work. Profound regret was expressed when he felt compelled to leave this important and responsible position which he had so well filled, and undertake the pastorate on the corner of Tenth and Filbert streets in Philadelphia. Here, for about two years, amid peculiar trials, he preached the Gospel of Christ, respected by his ministerial brethren, and gradually winning his way into the hearts of the people. A man of excellent mind, a good student, well posted in the current events of the day, a pointed and Evangelical preacher, a devoted pastor, polite, genial, warm-hearted, loving the little children, loving his work, and loving his Master, we hail him with joy as a co-presbyter, and trust God will give him comfort and success in his ministry in Pottsville, and we do not doubt this will be the case. Certainly the present indications all betoken good.

And now about the church to which he goes as pastor? It may justly be regarded as one of the most influential connected with the Third Presbytery of Philadelphia. Here, for a period of twenty-five years, Rev. Dr. McCool, the oldest man in the Presbytery, preached, and more recently the Rev. Isaac Riley, now pastor of the Thirty-fourth St. Reformed church in New York City, officiated. There was in Pottsville, also, an Old School Presbyterian church. As the town is largely made up of German and Welsh people, who require preaching in their own language, it was thought advisable to unite these two Presbyterian churches. This, accordingly, was done a few months ago, the members of the Old School church bringing their letters to the New School church; and the New School church, then without a pastor, agreeing to call Rev. Mr. De Veure, pastor of the Old School church. But God, in his Providence, called this brother to another field of labor. After his departure, the minds of the people were turned immediately to Brother Schenck, and with great unanimity the united churches called him to be their minister. He accepted, and commenced his work there in August.

And we are now in this city amid the mountains for the purpose of installing him in his pastorate. Come with us to the sanctuary. It is nicely lighted up, and has an air of comfort. A goodly number of people are in attendance. The large choir furnish us with excellent music. Rev. Mr. Hotchkin, of Marple, presides; Rev. Dr. March, of the Clinton St. church, preaches the sermon; the pastor of the North Broad St. church, delivers the charge to his beloved friend; and Rev. Mr. Moore, of Westchester, addresses the people. The exercises are deeply interesting, and they are so, not only because words of eloquence and tenderness and truth are spoken, but because the hearers are fully in sympathy with those who address them. Those men and women who sit here to-night are full of love for Jesus. Their hearts are fired with devotion. They are anxious to drink in divine truth. They have a zeal for the glory of God in the salvation of souls. They receive their new pastor with confidence and affection, and we may add, they will be a little proud of the pastor's wife when they find that "Jessie Glenn," the author of a volume of delicious poetry, of "Cousin Paul," and of several other popular works, presides in the parsonage.

There is one thing this church needs, a new house of worship. The old one is hardly what Pottsville demands in its style of architecture, and, moreover, how that the other church has joined them, it is lacking in capacity. There are quite a number of families waiting for pews. This will soon be remedied. One good brother there, regarding himself as the Lord's steward, we understand, is talking about furnishing an eligible piece of ground, and some twenty others are aching to put down their names for a thousand dollars each for the erection of a new building. Right, brethren! Give the Lord His money, and He will pour it back into your pockets and hearts an hundred-fold. The greatest fools in the world are those stingy people who rob God. Just let us hint here, don't put all your money into turrets and towers so that you cannot put a parsonage alongside of it. You have a good minister, and if you want to keep him give him a good home. And when you have done this thing, just come and tell each of our Philadelphia churches, "Go 'thou and do likewise!"

Before we leave Pottsville we must climb up "Sharp Mountain." Taking the goat path we pull away until we reach the top. What a glorious view we have—Palo Alto, Port Carbon, and other villages lie in the distance. At our feet is Pottsville, with its blazing iron founderies. Away on the hill sides, here and there, are collieries, where thousands of men are engaged in exhuming from the bowels of the earth the coal we burn, and off in the distance, mountain rises on mountain, and between the undulations are most beautiful and fertile valleys. What a sight! O God, this is a grand world Thou hast made. Would the inhabitants were all worthy this inheritance! Would that they could all look from these delectable mountains terrestrial, to the celestial hills, and coveting less of earth, "—read their title clear
To mansions in the skies." P. S.

"We believe that the next General Assembly (N. S.) will be authorized by three-fourths, or more (Presbyteries), to unite on the basis without the (Smith and Gurley) amendments to the second article."—Cincinnati Christian Herald.

"I predict an unanimous vote for consolidation, on the basis of the Westminster Standards, in both Assemblies, next May."—T. L. C. in Evangelist.

"We do not yet believe that terms of Union, which are so perfectly simple [the time-honored standards of the Church], and which call for nothing which has not been already publicly and solemnly professed by all the officers of either Church, will be rejected."—The Presbyterian, Phila.

What are these brethren talking about? What is the exact thing that is meant meant by "the standards pure and simple"? The Report of the Joint Committee says, in its leading article, "The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards." Has anybody proposed anything else? Is there any "fog" in this, that the O. S. Presbyteries should wish to vote themselves out of it, into the "sunlight"? Yet the impression is sought to be made, and is made in certain quarters, that the overture on Re-union submitted to the Presbyteries, is a departure from the standards, and, if approved, would consummate a union on some other basis than the Confession and Catechism. It is implied in all this that the Presbyteries, voting in favor of the proposed terms of re-union, are dissatisfied with the old faith of the Church, and foisting some new standards upon the Presbyterian body. It is fairly charged in *The Presbyterian* of Oct. 24th, that such Presbyteries are "abandoning the old foundations."

There is an assumption of orthodoxy in all this that is quite refreshing in view of the distinct language of the overture that Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards.

Let it be understood, therefore, that upon just this basis, and no other, is it proposed to unite the two bodies. Nobody thinks of swinging away from the faith of the fathers. The plan proposed by the Joint Committee demands the standards as a basis, and admits of nothing else.

What is the trouble, then? What means this hue and cry about the old foundations? Do the O. S. Presbyteries, does Dr. Cuyler, want consolidation on "The Book" pure and simple? But is the Tenth Article found in the book?

Here is the "fog." The Other Branch want the conditions and explanations attached to the First Article wiped out. They do not mean that any other conditions shall be. They vote for the old doctrinal basis, pure and simple. But they insist that the old ecclesiastical basis is not quite pure and simple enough. So they cling to the Tenth Article.

If an unanimous vote for consolidation is given in the next Assembly on these terms, we shall be very much mistaken. We should deem such a "conversion" anything but "providential." Even from the standpoint of "a delightful love-feast," we cannot see how our Brooklyn seer caught such a vision.

H. J.
The National Baptist of the last few weeks has presented a much improved appearance, joining the ranks of the quartets. The new Editor, Rev. Dr. Moss, is well known to the general Christian public as a former Secretary and historian of the U. S. Christian Commission, and has more recently been filling a chair in the denominational University at Lewisburg, Pa. We have no doubt that he will discharge the duties of his new position with energy and success, and in welcoming him to the editorial ranks, we would express the hope that he may long be spared to occupy his laborious but honorable and useful office.

On the 2nd of October, some person, now unknown, left \$3.70 at this office in payment for a subscription. On the 20th ult., \$3.50 were left, and the name of the party paying was not obtained. These are probably city subscribers, and they are requested to send us their names, if they can identify date and payment.