

American Presbyterian.

THURSDAY, MAY 6, 1869.

REV. JOHN W. MEARS, D. D., Editor.

No. 1334 Chestnut Street, Philadelphia.

THE EDITORIAL COMMITTEE.

Rev. Z. M. Humphrey, D. D., Pastor of Calvary Church.

Rev. Herrick 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.

A Covenanter Communion, by "On the Wing," Presbytery of Cayuga on Reunion, Harrisburg Presbytery, *Useless Ministers*, page 2d; Editor's Table, Owen and Darwin, *News of our churches—Presbyteries*, page 3d; *Numbers of the Sorrowful* (Poetry), *Miscellany for the Family*, *Lessons on Paul, XV.*, *Are we Christ's?* by T. L. Cuyler, *etc.*, page 6th; *Religious Intelligence*, page 7th.

FULLER INFORMATION of Presbyteries voting on Reunion enables us to report the action of eighty one of the one hundred and eleven belonging to our Assembly. Of these, forty-eight vote with no material additions or qualifications, to approve of the Joint Committee's Basis as amended by our part of the Committee.

They are as follows, arranged in the order of the Synods: Champlain, Utica, Onondaga, Cayuga, Cortland, Tioga, Geneva, Chemung, Wellsboro', Chenango, Genesee, Hudson, North River, Long Island, New York Third, New York Fourth, Brooklyn, Newark, Montrose, Philadelphia 4th, Harrisburg, Dist. Columbia, Erie, Meadville, Kalamazoo, Grand River Valley, Trumbull, Cleveland and Portage, Franklin, Cincinnati, Hamilton, Indianapolis, Greencastle, Crawfordsville, St. Joseph, Illinois, Schuyler, Ottawa, Chicago, Bloomington, Milwaukee, Fox River, Dubuque, Mankato, St. Louis, Omaha, Union, Holston.

Eleven vote for the Committee's amendments but express greater or less readiness to unite on the standards alone: Ontario, Coldwater, Detroit, Gal. and Belvidere, Monroe, Pataskala, Wabash, Rochester, Dayton, Genesee Valley, Rockaway.

Huron adopts the amendments, but is ready for the basis of the standards alone, reserving the right to deal with Congregational churches on its rolls.

Maumee approves the Amendments, but desires that the Second Article be made more clearly advisory rather than mandatory.

Minnesota votes for the Amendments, or for any basis not conflicting with the one already adopted.

Ripley approves of the Amendments, and consents to any other plan that may be adopted.

Salem approves of the Amendments, but gives discretionary powers.

Scioto is for the Amendments, or for the Standards alone, if three-fourths of the Presbyteries in both branches agree.

Troy is for the Standards, but refers emphatically to the omission of the Tenth Article, and may, perhaps, be reckoned as voting for the Committee's Amendments.

Seventeen in all approve the Committee's Amended Basis with considerable qualifying action; in all but one case, Maumee, leaning towards the "Standards pure and simple." Huron stands by itself.

Eight vote for the old Basis, or for the Standards: Buffalo, Columbus, Delaware, Lexington, Niagara, Oswego, St. Lawrence, Wilmington.

Two—Logansport and Lyons—vote for the Standards if three-fourths of the Assembly agree to this basis.

Five adhere to the Basis of 1868: Iowa City, Itasca, Catskill, Philadelphia Third, and Pittsburg.

Leaving out Maumee and Huron, we have twenty-six Presbyteries who may be regarded by their votes as ready for Reunion on the Standards alone without further action of the Presbyteries.

Fifty-five either adhere to the Old Basis, or accept the amendments, or wish other amendments less likely to be acceptable to the other branch; and two who require a vote of three-fourths of the Assembly or three-fourths of all the Presbyteries in both branches, are ready to unite on the Standards alone. There remain thirty Presbyteries yet to hear from, whose votes if they were all given for the Standards would put them in a scant majority. It is probable, however, that the Committee's Amendments will prevail. If now the Presbyteries or the Assembly of the other Branch should agree to the Basis as amended by our Committee, the Reunion might take place this spring. Otherwise it must be postponed.

The Presbyterian church of Chestnut Hill, having been enlarged and repaired, was re-opened for divine services on Sabbath, the 2d inst.

The Philadelphia Baptist Church Extension Commission, at its second anniversary, the 31st of March, raised \$6,000 of the \$14,000 needed to buy two lots on which the First and Fifth churches will build edifices for two new societies to be organized.

NOTICE.

To Commissioners to the General Assembly.

The following Rail Roads have consented to return delegates free of charge who have paid full fares over their lines:

Albany and Susquehanna R. R.

Buffalo and Erie R. R.

Belvidere and Delaware R. R.

Chicago, Alton and St. Louis R. R.

Cincinnati and Zanesville " "

Central R. R. of New Jersey.

Cumberland Valley R. R.

Camden and Atlantic R. R.

Catawissa R. R.

Delaware, Lackawanna and Western R. R.

Danbury and Norwalk R. R.

Des Moines Valley " "

Flint, Pisa, Marquette " "

Grand Trunk R. R. of Canada.

Jackson, Lansing and Saginaw Bay R. R.

Lake Shore Line.

Lehigh Valley R. R.

Lehigh and Susquehanna R. R.

Michigan Southern, and North Indiana R. R.

Northern Central R. R.

Ohio and Mississippi " "

Ogdensburg and Lake Champlain R. R.

Oil Creek and Allegheny River " "

Penn. Central R. R.

Phila. and Erie " "

Phila. and Reading R. R.

Rome, Watertown and Ogdensburg R. R.

Raritan and Delaware Bay R. R.

South Side R. R. of Long Island.

Syracuse, Binghamton and N. Y. R. R.

Toledo, Wabash and Western R. R.

West Jersey R. R.

Pittsburgh, Cincinnati and St. Louis R. R.

Erie Railway Co.

Atlantic and Great Western Railway Co.

Delegates coming via Philadelphia will be furnished with excursion tickets at reduced rates by the Camden and Amboy Rail Road Co.

OUR EXCHANGES.

The *Christian Herald*, whose sentiments on Reunion have been vaguely, and as we were inclined to believe, indiscriminately, favorable to Reunion, shakes off all nebulousness and appears in the last number, in a far different attitude. It now insists, as we have so long done, upon the necessity of looking at the business aspects of the case. It says:

"We think that all which needs to be understood between the two bodies about to be made one, should be distinctly stated in a written document formally adopted by both. We repeat that this is business, and it ought to be transacted in a business-like way. To insist upon this does not imply want of confidence in each other, but it is the very best means of securing the continuance of such confidence. Experience teaches that this is so in negotiations between individuals and between business companies. We think it equally important between churches. We believe that definite 'terms of reunion' distinctly expressed in writing, and actually adopted, must constitute the historic document which will record the reunion of these two equal and independent bodies, forming the one similar body, which is to succeed them both, inheriting all their powers, and all their resources, and all their history."

It concludes by advocating the Basis amended by our Committee, as including the Standards pure and simple. It does not, however, insist that the understanding of the Committee on liberty should be made part of the final action. This we deem essential to a sound business transaction.

The *New York Observer* writes pithily and fairly upon the question agitated by our exceedingly conscientious Popish brethren in regard to our common school system. The conscientious scruples on the subject not being with us, we ought not to be called to pay for them. We should be conscientiously opposed to supporting sectarian schools out of funds contributed to a public object, and therefore we cannot be asked to provide out of the common school fund for Popish schools. The *Observer* says:

"It is often a very expensive luxury, this conscience. It has sometimes made it necessary to part with houses, and lands, and money, and friends and life. But the right man pays the cost cheerfully when the claim is enforced. And the Roman Catholic has his path of duty plain. If his conscience forbids him to have his children educated in the schools of the State, he must educate them elsewhere. This is a short and easy method with the Roman question, and then we may go one step further, and grant that the Roman Catholic citizen may be exempt from the State school tax, provided, 1. That he has conscientious scruples against paying for the support of the public schools, and provided, 2. That he pays the same amount exempted to the support of his own schools."

The *Observer* calls loudly for the formation of an "Honest Man's Party." It has

"No hope from the politicians of the day. Statesmen, Christians, men of character and intelligence, who have long ago retired from political circles in disgust, if not in despair, must come forth from their seclusion and save the country. An honest man's party must be organized in every city and State of the Union, and its power will be felt right speedily. In a few short years it would redeem the land from corruption, and make democracy and republicanism a praise and not a byword among the nations of the earth."

SOUTH ST. CHURCH, received nine persons last Sabbath, five by profession; forty-six in all, in the three communions, since Dr. Parsons has been in charge.

The reports of increase in the City churches made to the Central Presbytery of Philadelphia (O. S.), for the past year, show that Cohocksink church received by profession of faith, 75 persons; Kensington church, 41; the Central church, 44; Trinity, 34; Fort Richmond, 27; Spring Garden church, 24; North Tenth street, 23; Alexander church, 19; Hestonville, 18.

FROM OUR ROCHESTER CORRESPONDENT.

PRESBYTERY OF GENESÉE.

The annual meeting was held this week in Attica. Rev. John Wickes of Attica, and Elder Augustus Cowdin of Batavia, were appointed Commissioners to the General Assembly; Rev. T. M. Hodgman and Elder David Lewis, Alternates. Rev. J. W. Hubbard of Le Roy was elected Commissioner to Auburn Seminary for three years, and Rev. T. S. Dewing of Pike, to fill a vacancy for one year.

Since the last meeting of Presbytery, Rev. G. S. Corwin has been installed pastor at East Pembroke, and Rev. T. S. Dewing at Pike.

The Presbytery had already passed, with approbation, the Assembly's paper on reunion. And now to comply with all possible conditions, they unanimously adopted the two resolutions recently sent on by our own Committee of fifteen.

We were particularly interested in the calling of the roll of the churches, to know which had complied with the Assembly's recommendation in regard to the causes of benevolence. "Have you taken a collection for each one—have you filled all the blanks?" This was the question of the Stated Clerk, well put to each church, and generally well answered.

Rev. J. W. Hubbard evidently makes a good clerk, and looks after the business of the church. We know some others who could learn something from his promptness and efficiency. The Presbytery as evidently have a high appreciation of his services in this regard, and so make him *sole* Committee for all the causes of benevolence; and churches are to be admonished if they do not remember all endorsed by the General Assembly.

A suitable minute was adopted on the recent death of Rev. Alfred North, who was a member of this body. He once preached in Attica, where the Presbytery convened.

PRESBYTERY OF CAYUGA.

This body held an adjourned meeting in Auburn on Tuesday, 27th, for the purpose of examining three young men, seniors in Auburn Seminary, via a view to their ordination as Missionaries of China. Their names are, Henry Loomis of Fayetteville, Joseph L. Whiting of Jasper, and D. Z. Sheffield of Gainesville.

Another of, D. G. McCoy, of Clayton, Ill., was to have been examined and ordained with his classmates, and is to go with them to the same field; but his Presbytery in Illinois very justly claimed the privilege of ordaining him out there, as well for the moral influence of the service among themselves, as for their own gratification.

The examination was protracted, searching and satisfactory. The young men are among the best that the institution has for any field. The ordination is to take place to-morrow evening, in the Second Presbyterian church of Auburn. Rev. H. Clark, one of the Secretaries of the American Board, and President McCosh, of Princeton College, are to participate in the service.

This is something unusual, and certainly very encouraging in the missionary cause, when four of the best young men of such a school of the prophets consecrate themselves together to the work of carrying the gospel to the heathen. Surely the best wishes and prayers of our entire church will follow them in such a noble service; and we predict for the Seminary a higher spirituality and prosperity for giving so much to such a cause.

CORNER STONE LAID.

The cornerstone for the new edifice of the First Presbyterian church of Auburn was laid, with appropriate ceremonies, on Wednesday last, at 4 P. M. The new Lecture and Sabbath-school room was already finished, and occupied last Sabbath by the congregation. Rev. Dr. Hawley, the pastor, preaching a dedicatory sermon. In this new commodious lecture room the congregational and friends assembled at the hour appointed; Hon. William H. Seward being present and occupying a seat on the left of the desk.

The services were: reading of the 132d Psalm by the choir—prayer by Rev. Henry Fowler, of the Central church; and address by Rev. Dr. Condit. After the address, which was very beautiful and highly appropriate to the occasion, the procession moved to the spot where the stone was to be laid, and around which a great concourse of citizens was gathered.

The pastor, Dr. Hawley, in a loud and distinct voice, said in a very impressive manner, repeated the words:

"Our foundation can no man lay than that is laid which is Jesus Christ." "Ye are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone." He then raised a hermetically sealed box in full view of all present; stated its contents; placed it in the receptacle prepared for it; and as the stone was swung by the tackling to its place, he said: "On behalf of the congregation of the First Presbyterian church of the city of Auburn, and in the name of the Father, and of the Son, and of the Holy Ghost, I now lay this corner stone, for a building to be erected on his ground, and to be dedicated to the worship of Almighty God, according to the forms of the Presbyterian Church of the United States of America."

A concluding prayer was offered by Rev. S. W. Boardman of the Second church; benediction by the pastor, and the vast concourse of the people dispersed. The walls of the main building are rising rapidly. It is expected that it will be enclosed by September next.

The box deposited under the corner-stone contained: a copy of the Bible; the Church Psalmist; the Confession of Faith and Book of Discipline; the Manual of the First Church; the Historical Discourse by the pastor on leaving the old church March 7, 1869; copies of the Auburn papers, together with the AMERICAN PRESBYTERIAN, the *Evangelist*, and *New York Observer*, a copy of Dr. Condit's address just delivered, which was already in type, and is published in the Auburn papers; the Jubilee Memorial of the Cayuga County Bible Society; the city charter, &c., &c. It was an interesting and memorable occasion. The edifice is to be one of the finest in the State.

PERSONAL—Rev. Dr. McIlvaine has declined the call of the First church of this city. It is a

great disappointment to many of the congregation, as they had quite set their hearts on his return. They must now look elsewhere.—Rev. T. B. Hudson of North-East, has received a call to the Presbyterian church of Clinton.—Prof. Upson of Hamilton College, preached last Sabbath, with great acceptance for the Central church of this city.—Rev. Dr. Campbell arrived home, from Florida, on Wednesday last, in good health and spirits. He gave his people an admirable talk on Wednesday evening, in regard to his trip South. His invalid daughter did not return with him, but is expected home in three or four weeks, when the weather is a little warmer.

We have received and read with interest, a pleasant and tender funeral sermon, by Rev. A. I. Benton of Lima, on the death of Zachariah Longyor, an aged and well known parishioner. Text: "Thou knowest not what a day may bring forth." Subject: the Uncertain Future. Lesson: be prepared for it. The sermon is published by the request of friends, and is well calculated to do good. GENESÉE.

Rochester, May 1, 1869.

CHICAGO CORRESPONDENCE.

DEAR AMERICAN:—The *North-Western Presbyterian* of this week quotes from my last communication to you, and comments in this unwise:

"The writer belongs to that class of nominal Presbyterians, who have had their training outside of the Presbyterian Church, and who, though in the Church, have never fully received its doctrines or approved of its government. Such persons would be far more at home in the Congregational Church where they had their birth and training."

You may be sure NORTH-WEST opened his eyes very widely at this piece of information; he having always labored under the impression that he had had his "birth and training" in the Presbyterian Church, of which his parents were attached members, and with which alone he has ever had any connection of any sort. While, therefore, he has not the authority of any literary institution for attaching a D. D. to his name, nor the dignity of the editorial stool, he does not quite see why he, any more than the editor of the *North-Western* is among "the very last persons who ought to set themselves up as interpreters of the Presbyterian Standards, or attempt to dictate Presbyterian policy."

Some might possibly imagine that the gentleman was seeking to do this very thing when, in the next column, he says:

"Many of us could not allow to pass quietly the licensing, ordaining, or receiving into Presbytery any man who should uphold the views of doctrine which are distinctive of what is known as Taylorism, or, to speak with more restriction and definiteness, who profess and teach the peculiarities which have been advanced and defended by Mr. Barnes, Dr. Duffield, Dr. Beman, and some others, who are not only tolerated, but honored in the New School Church. Opposition would be a conscientious discharge of duty, enforced by the sacredness of ordination vows." (The italics are ours.)

Such, then, we are distinctly told (and the writer is to be honored for his frankness, whatever may be thought of his exclusive and un-catholic spirit) is the entertainment to which by far the larger part of our body, beyond all dubitation, is invited. I know that it is replied by ardent re-unionists on our side, that this is not the spirit nor intention of the majority of the Old School. I hope and believe that this is true. But that it is the spirit of a very large number of its most able and determined men, and, as the events of the last three years have fully shown, of the men who, in the last resort, control and determine the action of most of its Presbyteries, appears to me to be beyond a doubt.

Why is it that we cannot have a union based on the most full, explicit, unambiguous and indisputable recognition of all that liberty which is the glory and the strength of the New School body; which has given it, more than all beside, its noble and influential position among the Churches of our country, and which many of us prize infinitely beyond all mere organic unions, or any array of numbers? Is it not certain that not one in ten of all our members, lay or clerical, would listen to any talk of a union which they did not fully believe and expect would secure them this? And if the proposed union is to give us this, what possible reason can there be for not saying so?

No, Mr. Editor, it is because I am a Presbyterian and nothing else,—baptized into its communion early in life, admitted to its sacraments, for years permitted to hold a place among its ministers, heartily in accord with its doctrines and its polity, proud of its history, a believer in its grand and beneficent future, if it be not stripped of its power and all its popular elements by cribbing and confining it within the limits of an orthodox falsely so called, and not because I am an "ite" of any prefix whatever, that I demand alike for myself and the editor of the *North-Western*, a recognized standing in the reunited Church in no wise affected by our divergencies of views on points not involving, in the judgment of New School men, the integrity of the Calvinistic system. When by the expressed hearty consent of the parties to it such a union can be had, none will rejoice in it more heartily than this correspondent. Till then, he is unable to see any promise of good, but much of evil, to grow out of it. NORTH-WEST.

THE PENNSYLVANIA SEAMEN'S FRIEND SOCIETY has during the past year placed 125 Sea Libraries in 11 different languages on vessels leaving the port of Philadelphia—given 915 copies of the Word of God to seamen, and distributed 40,000 pages of tracts among the sailors along our wharves. Within a few years it has placed 700 Sea Libraries on the vessels of different nationalities as they left this port, and it has learned that many seamen have been converted to God through this instrumentality. The price of such a library, containing fifty or sixty volumes, well selected and attractive, is \$15, and by

contributing this small amount, many Sabbath-schools, Bible-classes, and individuals may gratify their desire of doing good, and feel assured that they are helping those who, but for their instrumentality, would be left to perish.

D. H. EMERSON, Sailors' Home, Phila.

MR. HAMMOND'S LABORS.

INDIANAPOLIS.

A correspondent in Indianapolis commences with some extracts from the secular press of that city:

"The Work of the Lord Continues to Increase at Indianapolis."

"No one will deny that a deep religious interest excites this entire community. Every orthodox minister in the city, and every truly religious person, is in earnest sympathy with the great work, and the attendance at the meetings is limited only by the capacities of the churches to hold the people who gather to them."

The above is from the *Daily Evening Mirror*, a paper heretofore conducted in the interests of Satan. It has always been ready to cast a reproach upon religion, and ever anxious to attack any Christian or moral institution. But they are compelled to make this acknowledgment, and they do it pretty well in a column and a half EDITORIAL, all in the same strain. We consider this a good deal, coming from the source it does. It does more for the Master than a good many very good sermons will accomplish. Our cause is strong when our enemy testifies in our favor. *The Morning Journal* (our most reliable paper) says:

"There have never been seen in this city such sights as are witnessed in every one of the meetings. Christian men and women laboring earnestly for the conversion of the people, just as though there was no such thing as church denomination."

Thus the work continues to deepen and widen. We hear of it upon every corner, in places of business, and everywhere. It has taken hold of almost all classes of our citizens, bringing some into lively sympathy with it, and setting others against it.

The children's meetings were discontinued last Saturday. That last children's meeting surpassed anything it has ever been our privilege to witness. The large audience-chamber of the First Presbyterian church was packed as full as it would hold of anxious ones, most of whom were children.

On last Sabbath evening the first meeting was held for adults in the "Academy of Music." This is a magnificent temple lately erected and dedicated to the service of Satan, and his followers have been holding high carnival there during the past winter. Last Sabbath evening the scene was quite different. It was such a scene as Indianapolis never before looked upon. There were three thousand five hundred or four thousand in that Theatre, and nearly as many were turned away not being able to find standing room. Mr. Hammond spoke with more than his usual earnestness and power, and all seemed deeply interested. At the close of the sermon a second meeting was held. Almost all stayed. The sight was indeed a grand one, and solemn beyond all power of description. There in that vast audience chamber, from the "Pit" to "3rd gallery" were anxious souls weeping for their sins. Some had heard the gospel preached from their cradle up, others not for ten, fifteen and twenty years, and all together inquiring "What they must do to be saved." Many, I have no doubt, came to Christ there and then. One of the most interesting sights was the President of the Institute for Deaf and Dumb, with fifty or sixty of his pupils around him. He heard the word of life as it fell from brother Hammond's lips and, by signs, gave it to these anxious souls. They were deeply interested, and many of them, I am informed, have become Christians. The meetings have been continued during this week in the First Baptist church. They are daily increasing in interest. Last night more than two hundred arose asking Christians to pray for them. Another meeting will be held in the "Academy of Music" on Sabbath evening, and the meetings will be continued next week as they have this, in one of our largest churches. We expect still greater things. J. B. B.

—Rev. Herrick Johnson, D. D., preached his first anniversary sermon as pastor of the First church last Sabbath. Text: Exod. 14: 15, Speak unto the children of Israel, that they go forward. The text is a well-chosen motto for the man and his method with this Church. Nor has the response of the church itself been less cheering. 76 persons have been added during the year, 42 by profession; the latter number exactly represents the net gain of the year. \$21,411 have been raised for all purposes, of which just about one-half, or nearly eleven thousand dollars was for outside purposes. Thirty-five teachers have been furnished for the new Mission effort in Lombard St. In benevolent contributions the church is considerably in advance of all others of our denomination in this city. With great joy we chronicle these cheering facts in the history of this venerated organization. Rev. Mr. Leeds assisted in the services, during which very tender mention was made of Mr. Barnes. Though the day was stormy, the attendance was good.

—The Rev. George A. Durborrow, for nearly twenty years Rector of the P. E. church of the Redemption, at Twenty-second and Callowhill streets, died at his residence, Friday, April 30th, after a few weeks' illness. The deceased was the founder of the church of which he was rector, and was widely known, particularly in the north-western portions of the city. His loss will be seriously felt. His age was 47.