American Aresbuterian.

THURSDAY, JUNE, 10, 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.

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 Uni-

Rev. Samuel W. Duffield, Special Cor-

respondent. 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.

Entering Switzerland by the Simplon, Dr. Adams' Address before the Old School Assembly, Page 2d.; Dr. Anderson on Foreign Missions, and other Book Notices, Religious Intelligence, Page 3d; Breventing Mercies (Poetry), The First Pantaloons, (Concluded), The Locusts, Woman's Influence by Phebe Cary, Ministerial Consecration, Page 6th; News of our Churches, Temperance Items, Miscellaneous, Page 7th.

The General Assembly.

MONDAY MORNING, MAY 31st.

As our reports of the Assembly's last day were necessarily imperfect last week, we give them herewith more fully.]

Delegates to Corresponding Bodies.

The following list of Delegates to corresponding bodies, was reported and adopted. No delegates were appointed to the Old School Assembly of 1870, as it was taken for granted that at that meeting each of the Assemblies will attend as Commissioners upon the other:

General Assembly, Cumberland Presbyterian (all the Delegates are ministerial): Isaac Emory, or Nathan Bachman.

General Assembly, United Presbyterian: E. P. Pratt, D. D., or G. M. Maxwell, D. D.

Synod of the Canada Presbyterian church: G. W. Heacock, D. D., or A. T. Chester, D. D. General Synod, Reformed Church in America: Peter Stryker, D. D., or Richard H. Allen, D.D. General Synod, Reformed Presbyterian: C. H. Taylor, D.D., or Joseph Chester.

General Synod, (German) Reformed Church: Z. M. Humphrey, D. D., or Herrick Johnson,

General Synod, Evangelical Lutheran: E. D. Morris, D. D., or J. L. Robertson.

General Conference of the Congregational Churches of Maine: Charles S. Dunning, or Augustus Seward, D. D.

General Association of New Hampshire: John W. Mears, D. D., or George A. Howard. General Convention of Vermont: Theodore S.

Brown, or George T. Everest. General Association of the Congregational Churches of Massachusetts: William Aikman, or

General Association of Connecticut: William

E. Moore, or John Patton, D. D. Presbyterian and Congregational Convention of Wisconsin: Arthur Mitchell, or Warren

The German Theological Seminary.

A resolution recommending the establishment of a German Theological School at Newark, was discussed. Dr. Poor urged its adoption. He spoke of the well-known deep interest of the Presbytery of Newark in the evangelization of the Germans. It has been discovered that the immigrants from the land of Luther were not all of the Hans Breitmann stamp, believing that the Infinite was "one eternal spree," not all material ists, or infidels. Seven German churches are connected with the Presbytery of Newark. One in the city of Newark is exceedingly prosperous, with a crowded house, supporting its own pastor, contributing to our causes, and supporting a missionary in Germany. Another has a pastor, Rev. George C. Seibert, who is the editor of the Botschafter, and the peer, in intellect, of any in this Assembly. He says the Presbyterian Church in this country, is better able than any other to unite the Lutherans and Reformed of his countrymen, as they come to America.

We can carry forward this work as rapidly as our faith warrants. The great want is, German pastors who are familiar with American Presbyterianism. The difficulty with German students trained in English Seminaries, is that they lose their facility in the language, and their sympathy with their people. The attempt to secure a German professor in Union Seminary, having for some reason,—suspicion of heresy involved in the German language, perhaps,—failed, the Newark brethren had to act for themselves. There is a small building secured, and Rev. Mr. Guenther the owner, and a man of high ability, is to be Hausvater and teacher of Homiletics; Mr. Seibert will also take part in the work. It is asked that the brethren will send good German young men to Newark for instruction, supplying them with funds for board and lodging. The funds of our Educational Committee are inadequate to the needs of students in such an institution. Four or five are already in training. A large lot of ground has been secured for a building, if it comes to be needed. Dr. Poor referred to an objection which appeared in one of our papers, to the effect that this plan fails in Americanizing these people. He replied that we must not wait till they are Americanized. It takes generations to do it. We must meet the Germans where they are, or we lose them altogether. The Baptists and Methodists have seminaries. If twenty years ago there had been a German Theological Seminary in this city, would the facts have been as they are now-not a single German N. S. Pres-

In Newark, these people help us in maintaining tion Fund, for three years; Rev. Dr. Norman the Sabbath and shutting the lager beer shops on Sunday. They will vote with us to-morrow against running the cars on Sunday. (Applause.) The leading German Democratic ward in Newark has become the banner Republican ward, by the evangelization of this element. (Dr. Poor was applauded, but it was questioned whether he could continue in this strain in order.) They helped us in the war, as no other Germans have done. It is high time for the Presbyterians to take hold of this work. The influence of the Germans upon our country in the future he put above that of the Freedmen and any other class of citizens.

After remarks by Dr. Stearns, Rev. Arthur Mitchell and Rev. A. M. Stewart, the resolution

Our Relations with Great Britain.

The paper from the other body proposing joint action upon our relations with Great Britain was considered. It is as follows:

Whereas. There are no causes of difference between this country and Great Britain, but such

as ought to be peacefully adjusted; therefore, Resolved, That the General Assembly would earnestly exhort all Christians under its care to offer fervent prayers to Almighty God that He would, by His Holy Spirit, so enlighten and influence the understandings and hearts of the rulers and people of both these nations, that all matters of difference may be amicably settled, and a lasting peace preserved. And this Assembly would affectionately and earnestly appeal to the Christian sentiment of the public.

Judge Foote thought there was little likelihood of war, but when he remembered that many in Great Britain sympathized with our rebellion, and many in our country sympathized with every rebellion in every other country, he thought we ought to join in prayer for peace.

Dr. Sunderland said his opinions were opposite to the views of perhaps the mass of the members on this subject. He considered the matter legitimate for our action. But the paper implied the false views that equal blame rested on both countries; and that war was to be more deplored than the sacrifice of justice. War sometimes is a direful necessity. We had our punishment for slavery; and it seemed to him that England needed a sound drubbing.

He dwelt upon the great and manifold wrongs of which England was guilty as a nation. He discussed her conduct during our terrible and well-nigh fatal struggle, and in spite of pleas in her behalf, he asked whether England was our friend now? Eight-tenths of the English people would exult over a misfortune to our nationality to-day. Her cabinet ministers sneered at the Cretans in their efforts for liberty, as they sneered at us in our struggle. They spent ten millions in two weeks in preparing for war with us on the Trent affair. Where were our Mansfield, our Milton, our Shakspeare, as they are often called, when the press and the pulpit and the nobility were arrayed against us; when the merchants of the Clyde sent out the Alabama like a sea-wolf to prey upon the white flocks of innocent American commerce? The real cause of their better behavior toward the last of our struggle, was because "the monitor" had come.

England needs our fostering sympathy more than we need hers. When our affairs are more nearly settled, let the nobility of England beware. We will avenge ourselves by a war of ideas and principles that shall overthrow the last remnants of feudalism. We will carry the war-(Elder Lane wished to know if this was in order? The Moderator said the remarks were in order of the resolutions were.) Dr. Sunderland said God had given our nation a mission; if he would only crown it by a high Christian inspiration mmensurate with our destiny, we should be blessed by other nations. [Applause.]

Rev. John Ford complimented the eloquence of the speaker. But he wished Great Britain to be rectified by the hand of God and not by man. Applause.

Rev. John Waugh was very sorry that such a speech was uttered-that any one should intimate a wish for a war between the two nations on whom the salvation of the world depends.

Dr. Booth moved the indefinite postponement of the resolutions. Carried by a division.

Three additional reports from delegates to foreign bodies were received. These and those previously read were ordered to be printed in the Appendix.

Dr. Poor reported on the Bohemian Reformed Church, resolutions recommending their objects to our people, also providing for a representation of our church in the Assembly of their Church next year, commending Messrs Von Tardy and Caspar to the American and Foreign Christian Union, and suggesting that their addresses be published in the religious papers connected with our body; and that a Committee of three (Drs. Poor, Herrick Johnson, and Hon. W. E. Dodge) furnish them with a letter of commendation.

Evangelical Union.

Five representatives were appointed to meet epresentatives from other judicatories in N.Y., city in October next, provided the highest judicatories of other evangelical bodies make similar appointments, to consider the plan of co operation resented by the Reformed Dutch Church. The Moderator appointed Dr. G. W. Heacock, Arthur Mitchell, Dr. T. S. Hastings, and Elders Strong and Haines.

The Adjourned Assembly,

Judge Haines reported upon the composition of the adjourned General Assembly a preamble with the following Resolution: In the judgment of this Assembly, those Commissioners only who have presented their Commissions, and whose names have been placed on the roll, will be entitled to participate in the meeting of the Assembly in November, except in case of a vacancy occasioned by death, resignation, refusal or inability of any such commissioner to attend, in which event, it will be competent and proper for Presbytery to supply the vacancy by a new election or appointment. Adopted.

Adjourned to this afternoon.

MONDAY AFTERNOON, MAY 31st.

The reports of the Standing Committees on Home Missions, Freedmen, Church Erection, and Education were severally adopted. Messrs. Farr, Wurts, Drs. March, Eva and Shepherd. were chosen Trustees of the Presbyterian House. byterian Church, and the Sabbath Desecrations Rev. Drs. Few Smith, Burchard, and Mr. Burnand Lager Beer abominations at such a height? Rev. Drs. Few Smith, Burchard, and Mr. Burnand Lager Beer abominations at such a height?

Seaver was elected Trustee for two years, and as Auditors of the Fund, Messrs. Joy, Sylvester, and Ketcham.

Dr. Fowler and the Free Church of Scotland. Dr. Booth's report on Dr. Fowler's letter, upon the methods and peculiarities of the Free Church of Scotland was taken up. The proposal to give the matter of liturgical forms to the hands of a Committee, created debate. Dr. Fowler was pleased with this proposal, though it was not a point in his report. He had been led, contrary to earlier opinions, to look with favor upon the Sustentation Fund. He also explained the working of the deacons' courts. After remarks by Dr. Humphrey favorable to the consideration of the liturgical question, Dr. Adams moved that the report be recommitted for action at the adjourned meeting of the Assembly. Judge Allison admitted the difficulties in regard to the deacons' courts as a substitute for Trustees; but the law could easily make the change. Trustees as an exclusively temporal office, are an anomaly in the Presbyterian Church. The session ought to have the control of the singing. Why should Trustees, who do not profess to be Christian men, be able to lock up the treasury against the Church, because they do not like the persons chosen for the choir? He had known a church in which the Trustees insisted on having the supreme control of all the monies collected for benevolent operations in the congregation. Mr. Brier of California, said Trustees were often quite as good as elders and deacons, and in this young and vigorous country he did not want any methods or customs or advice imported from Scotland, and moved indefinite postponement. Mr. Tatlow said this was an omnibus bill and had a horse or donkey (liturgy) in it, and he was ashamed of it. Mr. Brier divided his motion to postpone, so as to cover only the Trustee and liturgy questions. Dr. Adams referred to the relation between Church and State in Scotland as making all these attempted parallels more difficult. As to liturgy, the older he grew, the more he desired simplicity in worship. (Ap-

Dr. Booth opposed postponement and defended the report. He referred to a church building in New York Third Presbytery, which was shut for a year by Trustees against the wish of the Church. The Committee have withdrawn the matter of Church ritual, but they do think uniformity desirable in marriage and burial services and in receiving church members.

The Report was recommitted for further action at Pittsburg.

A Report on Systematic Beneficence was

A proposal to recommend the Evangelical Advertising Society was indefinitely postponed.

Rev. Dr. Herrick Johnson, Wm. E. Moore and elder Alex. Whilldin were appointed a Committee to draw up a new deliverance on Amusements and to report at Pittsburg.

A Greeting from the Methodist Preachers' Association.

The following communication was read: To the General Assemblies of the Presbyterian

Church, in session in New York: DEAR FATHERS AND BRETHREN:-The New York Preichers' Meeting, composed of more than one hundred pastors of Methodist churches of New York and vicinity, have unanimously adopted the following minute:

Whereas, The General Assemblies of the two orincipal Branches of the great Presbyterian famly are now in session in this city, we take pleasure in sending to them our fraternal greeting and assurances of our Christian love and fellowship. We rejoice with them in the prospect of a speedy reunion of the two Branches of their com- that the blessed consummation might not be far munion, and pray that their prosperity in the off; and that nothing might occur to hinder or future may be even greater than it has been in mar it. The Reunion of the Presbyterian Church,

the past.
We also express the deep conviction that the time has fully come when all evangelical churches, forgetting the sad estrangements of the past, should come nearer together, and, united in heart, aid in maintaining throughout this land a sound morality against Sabbath desecration, intemperance, and all other forms of vice, and a pure religion against Rationalism. Ritualism. and Ro-

We hope the day is near at hand when the most friendly relations will be established and maintained between the Presbyterian and Methodist Episcopal Churches.

The Rev. L. H. King, D. Curry, D. D., and H. B. Ridgeway, D. D., were appointed a Committee to present this action to the respective Assem B. M. Adams, President.

ALEX. McLEAN, Secretary. New York, May 31st, 1869.

The paper was received with great applause, and the General Assembly directed its Stated Clerk to suitably acknowledge the receipt of it, and reciprocate the fraternal greeting.

Vote of Thanks.

Dr. Humphrey, in presenting resolutions of thanks, spoke of his interest in Knickerbocker's veritable History of New York; so much of that as describes the hospitable customs of the people is still true, whatever else may be false. We have not had a lump of sugar suspended over the table, or buckwheat cakes for bed-clothes, but the people have enveloped us with kindness. We shall carry home vaster ideas of the greatness of New York as a centre of influence, and of help rendered by its churches to our causes. It is

indeed a grand city.

Our hearts have been thrilled by the occurences of the last few days, and I believe that we have reasons for confidence in the prosperity of our churches in Reunion, such as have not even been alluded to. Even those who have had most fear will feel more than satisfied. The glacial ridges of Mt. Holyoke still remain and may always remain, and remind us of what has happened in the past. But they are becoming mantled with green; mosses are growing and petals of flowers are falling upon them. Let us not stir these growths, lest when removed, as in Virgil's figure, their roots may drip with blood. As after the union of the Deerfield river and the Connecticut, the rapids below Mt. Holyoke are utilized in water-power, so may our united forces be made more effective. He had no doubt, a cordial welcome would be given to the Assemblies when they finally meet and unite in the city to which William Penn gave the name of Philadelphia-

Elder Aughinbaugh assured the adjourned Asembly of a cordial welcome in Pittsburg.

The resolutions of thanks were adopted. Dr. Prentiss made the response in behalf of the churches in New York. Alluding to the building operations in progress on the adjoining lot, requiring the use of powder, and a violent explosion having just occurred, he expressed pleasure that the brethren regarded themselves as blessed rather than blasted! (Great merriment.) [Quite a number of the panes in the fine stained glass windows have been broken during the sessions of the Assembly by the stones thrown out in blasting the cellar.]

On behalf of our churches and of the families whose hospitality has been so kindly acknowledged, allow me to say, Mr. Moderator, that we regard your presence with us at this time as a special favor of Divine Providence. Your coming has been looked forward to with deep interest by all our people; we have anticipated it as a very solemn and eventful moment in the history, not of our Church only, but of the whole Church of Christ in this land. Nor have our anticipa-tions been disappointed. The great transaction of the past week is destined, I cannot doubt, to fill a large space in our future religious annals. The Reunion of the Presbyterian Church, if consummated in the admirable spirit in which it has been here initiated, cannot fail to prove an immense benediction to our country and to the world. May we not hope that it is the beginning of the end of those deplorable divisions, which have done so much to give aid and comfort to the enemies, and to paralyze the friends, of the Gospel? May we not, at least, confidently expect that henceforth the Presbyterian Church is to be of the other side makes no manner of protest, heartily and thoroughly and visibly ONE, and that, her eye no longer darkened or troubled by old strifes, she will arise and look forth upon this land and the whole world, benignant as the morning, fair as the moon, clear as the sun, and terrible as an army with banners! And if it should please God to render this meeting of the General Assembly of 1869 thus memorable, I cannot but think that some reflection of its light and beauty will abide ever upon this sanctuary, where the momentous act has been performed, upon all our churches, and upon this great city itself. We thank you, therefore, for your coming to us, and for all your fraternal and Christian service and fellowship while you have been with us; we congratulate you upon the grave privilege of having taken so great a part in this grand Reunion movement; and, wishing you a safe and pleasant return to your homes, we offer up fervent prayers that our risen Lord and Master would go with you and bless you, and have you and yours evermore in His holy keeping.

And now, Mr. Moderator, will you pardon me for a personal allusion? Amidst all the high enjoyments of these favored days one sharp regret has again and again risen in my mind -the regret that a very dear friend, who represented my Presbytery with me at Harrisburgh, and who is a greatly beloved member of this congregation, has not been present to share in our joy. You will have anticipated his name when I say, that no other living man has done more, might I not add without wrong? has done so much, to prepare the way for the Reunion of the Presbyterian Church in these United States. How gladly he would have stood with me to welcome you to this Church of the Covenant! How happy he would have been to join in our prayers and praises and thanksgivings! When in February last, at the command of his physician, he fled across the wintry ocean, shattered and broken down by over-work in the service of the Church, and especially in the cause of Reunion, one of his parting words was the expression of his fervent hope first of all, and then the union of all Evangelical Christians in doing the Master's work here and over all the earth—these two things were the burden of his soul day and night. He loved to repeat the lines of Blake.

"I will not cease from mental fight, Nor shall the sword rest in my hand, Till we have built Jerusalem In England's green and pleasant land."

When we shall have built Jerusalem in this broad and pleasant land of ours, no name of our day will be worthy of higher praise than that of

HENRY B. SMITH. (Great applause.)

Adjourned with Singing, Prayer, and the Apostolic Benediction, to meet in the Third church, Pittsburg, November 10th, 1869.

OUR EXCHANGES ON REUNION.

The papers of both branches concede that Reunion is now a fixed fact. All are at least satisfied with it, unless we except the N. W. Presbyterian, which up to the present time, has had nothing positive to say. Of our other exchanges, we commence by giving an extract from the Catholic Telegraph, the shrewd but coarse organ of the Romanists in Cincinnati. Some of its language we prefer not to reprint. Its article is headed "Esau and Jacob," and commences as follows:

"During the past week, the two schools of Presbyterianism have been holding separate synods in New York City, repeating the oft-tried effort to break down the wall of division, and to live together in union, which they mistake for unity. After indulging a dignified hatred for thirty years, during which the stern Presbyterian spirit would make no advance, and listen to no compromise, the rigid followers of John Knox have been brought to terms by the Infant School.

. . While they had been clinging to Kirk and Covenant, ... they found too late, that the knowing ones of a late generation, by preaching more popular religion, had got possession of the land. The Presbyterian Esau, a rough, uncouth, hairy child, first-born, though he was, . . had allowed his birthright to slip through his fingers—the younger son, the smooth-faced Jacob, caring very little for Calvinistic predestination, exclusive salvation, and are going to live and labor together for the Pres-... has, by his finesse, made good his title to the nheritance of the saints. . . The Old School had but a choice of two evils, extinction or coalition; has been. and these youthful evangelicals, remembering the time, when they sat at the feet of such

hairs of these pleading elders, granted as moder. ate terms as could be expected.

Of course, the Telegraph does not expect anything to come of the Reunion. Unitarianism. the origin of which it, with singular oblivion of the facts, ascribes to our division, will soon swallow us both up, and Romanism will alone remain as the "foe of all shams" in religion.

Quite opposite in spirit is the view taken by the Church Union. It doubts the value of the movement in its bearing on a more general union. and on the question of the advance of Christendom. It says:

"The phenomena of the Presbyterian movement through the past three years have left the observer quite in doubt whether there was any progress in it, and many developments of the past few weeks have tended to confirm the doubt. In place of any hint or a desire to relax the bonds of former ages in favor of progressive thought, and in favor of drawing closer to other Christians, by lowering party walls, there is an evident determination on the part of the leaders to reaffirm Calvinism and a zeal to consolidate Presbyterians for the sake of making Presby. terian power overwhelming. Such representa. tive men as Dr. Musgrave, on the one side, have taken pains, in a manner which has shown that it was no accident, in preaching and speaking to bring out in all force the distinctive tenets of that system, and openly to proclaim their determinate purpose to insist on Calvinism as the ultimatum of Christian doctrine. And the party and seems quite ready to strike hands for the maintenance of this system in its integrity.

"The fundamental principles, and causes which in former times brought the unhappy antagonism must be shed, outgrown, cast away. If a true Catholic spirit is to come in with the church of the future, it is to come in, not by piteous cries to the effect that we ought to be united-and we must be united, and it is a shame that we are not united; but it is to come in as heralding a new era of Church history, a step in advance of the past, a manly, candid, searching review of the principles, the methods, and the misconceptions of the past, and a decided forward movement upon an advanced stage of action. If in any particular case we fail to discover the signs of onward motion we fail also in our hope of any enduring Christian fellowship.

"If in a critical movement, where vigorous discussions are called out, where grave decisions are to be made, where a fresh start is to be made, and that while the whole church of Christ is in mortal combat with new forces of the powers of darkness, and while everywhere men's hearts are quailing because former methods, and ideas, and conceptions of ultimate Scripture truth are found, as far as they are human, to be wretchedly out of relation with present emergencies, if, under such circumstances, we find a church has no reply to the demands of the age, if it is powerless to do anything more than to reaffirm ipsissimis verbis, the Calvinistic confession, if it has indeed learned nothing but that in these centuries of thinking, then their great movement is reactionary and not progressive. It marks no step forward. It is not in the interest of Catholic unity. It is a death-struggle rather than the pushing of a

The Church Union is inexcusable for the ignorance shown in this closing paragraph. Dr. Hodge himself steadily disavows the ipsissima verba theory of subscription. The ordination vow, the language of which is purposely made a part of the Basis, says the Confession of Faith to be received as containing the system of doc trine taught in the Holy Scriptures.

The N. Y. Christian Advocate has a long and well considered article on the subject, which is viewed as matter for the rejoicing of the whole Church. The final paragraphs, on which we omit criticisms which would readily suggest themselves, are as follows:

"The freer rendering of the doctrinal standards by the New School men, though in defiance of grammar and logic, will be an advantage to the other wing of the conjoined body; while a larger infusion of sound orthodoxy and of a consistent rational theology into the former from the new compound is something greatly to be desired. In the reinaugurated era of good feeling that may now be anticipated, it may be hoped that each party will supplement the other's defects and modify its excesses.

"It may be a question whether, on the whole, there has been any real progress made during the newly completed cycle in the history of American Presbyterianism. We have believed that there has been, and that the position of the newly unified body is in advance of that occupied forty years ago. Still we must recognize the union as something accomplished by the recession of the more advanced party, if nor, indeed, as a reactionary movement. It remains for all classes in the body to learn the true meaning of their own standards, and to distinguish the doctrines of grace held in common by Lutherans, Arminians, and Calvinists from the dogma of predestination, which is peculiar to the last, and its only distinctive feature. And in that, the only proper sense of the word, the newly consolidated Presbyterianism of America is as Calvinistic as ever."

The Christian Herald well and truly says:

"During the conferences and discussions here great many plain things have been said frankly and courteously, and nobody has got angry. It is understood that we go into this union just as we are Mr. Barnes and all the rest of us; and that we are to be, after the union, just what we were before it. And our Old School brethren go in precisely the same way. We accept of Dr. Hodge as substantially orthodox, and of the Princeton theology as not inconsistent with the Calvinistic system. We are to let the dead past bury its dead, and all the grave-clothes too. We byterian Church of the future-a Church that is to be holier, more charitable and more aggressive than any Presbyterian Church in the past

Gamaliels as Beecher, Brownlee, Spring and a For News of our Churches see head of others, and having some reverence left for the grey! first column on the 7th page (inside.)