

American Presbyterian.

THURSDAY, JUNE 17, 1869

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THE EDITORIAL COMMITTEE.

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

Entering Switzerland by the Simplon, II. Thoughts for the Summer, Ministers' Salaries, Josiah Bissell, Climate in Geological Periods, Rain and Hail Marks, page 2nd; Editor's Table, Christian Apologetics, the Cambridge Concordance, Religious Intelligence, page 3rd; Bright Side of Earth, (Poetry,) Mr. Hammond's Letters, II, Chat with Little Folks, That's my Father's Hand, Romanism in China, Temperance Items, page 6th; The Chinaman in California, Anecdotes of Edwards, Literary Intelligence, page 7th.

Dr. Bushnell's long expected book, Women's Suffrage the Reform Against Nature, has just been published by Scribner.

The Established Church of Scotland is yielding to the popular movement towards voluntarism. Its late Assembly voted for the abolition of patronage by 193 to 88, and sent a petition to Parliament on the heels of the vote, asking for the needed legislation. It was offered in the Commons on the evening of June 1st.

OUR OWN WORK.

Now that we have fairly inaugurated a denominational work among the Freedmen, it becomes us to use all diligence in its prosecution; carefully directing all the means at our command to the sustenance of our own missions; for the proper conducting of which our own Committee of Home Missions are responsible. To this end, it must be evident to all, that Agents and others not having the proper authority from the Home Mission Committee, should be discouraged from all efforts to raise funds from our churches and congregations. With the cause on the schedule of benevolent operations, having its own time for presentation, it will be far less difficult to refuse irresponsible parties, who seek opportunities for presenting their claims for the Freedmen.

Of these there are three sorts: 1st. The advocates of independent religious associations, known to be useful, and having a good record. For these, it is surely sufficient that the Church, with a full knowledge of their character and usefulness, has expressed its preference for its own plan of operating through its own constituted authorities.

Besides, such associations are also denominational, and it is fair to presume will not be unkindly of the opportunities afforded them in this work of organizing churches of their own faith and form of government. Preferring the Presbyterian form of church organization above any other, and having now the opportunity to build for ourselves in the South, while wishing our brethren who differ from us all success in every good enterprise they may undertake, we should unhesitatingly refuse to allow our sympathies and money to be drawn aside from our own legitimate work.

2d. Advocates for local operations, such as the building of a school-house, the establishment of a Manual Labor College, or similar institution. Surely if these are meritorious the special pleading for them may well be made to the Committee of Home Missions, who are in a position to judge of their claim, and ready to do what is right and proper in such directions.

3d. Colored men, frequently Ministers; for whom we feel deep sympathy, and whom it is very difficult to refuse the opportunity of appealing to our people. Some of these are agents for colored organizations, but so indifferent is their success in collecting that they must absorb a very large percentage of their collections in travelling expenses.

Our school and Mission stations already occupied, will require no inconsiderable sum for their support, while the duty of extending so beneficial an enterprise is plain and pressing.

A very large number of colored Presbyterians at the South are without religious and educational privileges. Surely it becomes us to provide for these who will else be scattered, before lending our aid to propagate for other denominations.

Of the character and progress of the work undertaken by our denomination we have the most encouraging accounts.

Writing from Stevenson, Ala, one of our teachers says, "There are constant additions to the colored churches. Two of our Normal Class have united with the Church. I wish to try and elevate the Christian standard for these young converts. I love to think of the text, 'The times of ignorance God winked at.'" From Clinton, E. Tennessee, the teacher

writes: "On Friday afternoons we dispense with our usual lessons, and have all who can read, join the Testament class, and peruse the word of God, for the space of one hour. We commenced at the First chapter of Matthew and have regularly gone on until we have reached the 17th of St. John. One pleasing feature in this connection is the love these children have for the Bible. I never have occasion to tell them to bring their Testaments, for they are only too glad to see Friday come. After the reading we spend one hour in prayer. Many of the scholars who have been compelled to leave school in order to work, come on Friday afternoons to participate in the exercises.

From New Market, Tenn., a Missionary writes, "I expect to complete the organization of a Presbyterian Church, at this place, on the second Sunday in June, at which time the Lord's Supper will be administered."

Thus the good work goes on. There is a serious earnestness characterizing the letters of our teachers that is indicative of a spirit of true devotion. There is seldom a sensational item, and not often a repetition of negro phrases, a practice which is not in good taste and which we are glad to see is being discouraged.

LAST WORDS OF THE ASSEMBLY.

These will relate rather to the surroundings and extra-ecclesiastical, personal experiences of the members during their stay, which are needful to a complete view of the Assembly of 1869. It was thirteen years since the body met before, in New York City, and the change within and without in that period was equally marked. Then the Madison Square church, in which the body met, recently constructed, was far "up town;" now, meeting eleven blocks higher up, we find magnificent churches, and palatial dwellings stretching fifteen or twenty blocks further; then Central Park was a name which had scarcely been whispered; now it is really one of the wonders of the world. Then we had not witnessed the final drawing of the lines between North and South; Drs. Ross and Boyd and their associates sat in that Assembly, and argued against the necessity of any action by the Assembly on the subject, and gave us abundant specimens of the new style of Bible defence of Slavery by respectable Christians of the South, which, had we but known it, was the surest prophecy of the coming strife. Then we were on the eve of a great trial in Church and State; now we have emerged from those trials, have been blessed with great and almost continuous revivals, have developed our church schemes to strength and success, and have taken our place among the leading denominations of the land; needing not so much the grace of endurance, as that of humility. Then on the eve of a sad division, we now find ourselves about to enter auspiciously and honorably upon the greatest of voluntary Church unions since the Reformation, thus to give a great impetus to the healing tendency which is showing itself everywhere among the ancient divisions of Protestantism.

In the great metropolis in which we met, and in the very heart of whose wealth we were entertained, and with an every day succession of invitations to various scenes of interest, read from the clerk's desk, the difficulty was to choose among them. A joint entertainment was provided for the Assemblies and their friends at the Apollo Rooms, comprising a very spacious hall, retiring rooms, cloak rooms, refectory, &c., on 28th street and Broadway. It is computed that 1,800 persons were in attendance. Singing and addresses were among the matters of entertainment, but the company seemed to enjoy itself most of all, at least until the great doors of the refectory were thrown open, and division after division of the throng, several hundreds at a time, were admitted to the well-loaded tables, which were supplied and re-supplied with every luxury, as fast as they were cleared. It is in vain to attempt to tell who was there;—perhaps it will be enough to specify a once famous general who did not take Richmond, and whom the people could not see to be deserving the Presidency, and who is now engaged at a stunning salary, superintending the work on a "floating" battery, chiefly celebrated because all the stress of our late war did not get it aloft.

The Rooms of the New York Historical Society, the most interesting of any similar institution on the Continent, were thrown open and specially lighted for the Assemblies on another evening. The only difficulty in the case was that half-a-dozen evenings were really necessary to give the collection proper attention. In fact one feels simply overwhelmed as he sees himself surrounded by over a thousand relics of the most ancient civilization and religion of Egypt. The weight of forty centuries burdens the very air. Eyes, head and feet ache; perception is dazed, and thought itself is wearied out in the attempt to appreciate these wonderful witnesses of the manners, religion, arts, amusements and wars of this extraordinary people.

The mummied relics of their dead, the implements of their living; their household utensils, their chess men and children's toys; their linen cloths, and papyrus rolls, their tools, their ropes, their earthenware, their necklaces and finger-rings, their surgical instruments, their wearing apparel, their lamps and glass bottles, their moulds for casting, whips of task-masters, hoes for working clay in brick-making, specimens of bricks,

mingled with straw, which from the inscriptions, are pronounced to be of the very age, and perhaps the very workmanship of the oppressed Hebrews; and rising above all the cases and smaller articles three enormous mummies of the sacred bull Apis, the only specimens in possession of any museum. Well preserved they were with their cloth and rope wrappings,—speaking witnesses of the degrading idolatry of this otherwise highly civilized country—indications perhaps of the spread of a sort of Darwinism in that early day; but bringing to the mind of the Christian the words of Paul: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things." Or this of Milton:

After these appeared A crew, who under names of old renown, Osiris, Isis, Orus, and their train With monstrous shapes and sorceries, abused Fanatic Egypt and her priests, to seek Their wandering gods disguised in brutish forms Rather than human.

We turned from this truly wonderful collection promising ourselves another visit—some time.

Many members visited the "Five Points Mission;" others made themselves acquainted with some part of the great field of City Missions, covered by the exceedingly able and indefatigable administration of the good brother, whom the Metropolis called from our city, Rev. George J. Mingsins: We met him at one of the lowest points of contact between vice and the Gospel—the new refuge for the fallen in West Fourth St. It was a profoundly moving sight to see those who were rescued singing their songs of praise, and pouring out their cries from the lowest depths of broken hearts in behalf of their wandering sisters—and those who, under the guidance of a faithful, fearless woman, came in later from the streets—flaunting in silks and feathers, and with the unabashed looks of those hardened in iniquity. The lowest meeting point indeed; but often the scene of the greatest wonders of grace. Sixty per cent. of those received into the refuge, Mr. Mingsins tells us, are believed to have been really saved for this world, at any rate, and many for the next too.

But our last words must come to an end. We should like to tell something of the Chi Alpha—but we suppose that it was not as an editor exactly that we got within its charmed circle and so we forbear. We could easily give a paragraph to a ride in the Park, brought to a sudden and not very agreeable end by a tremendous shower, in which two Editors got damp enough to keep their leaders from being dry a six month; and after which one got into the other's dry clothes which fitted him so well, that it might have been taken as ominous of a metempsychosis on a larger scale. We would like to speak too of the charm of simplicity which has not fled from some of the brownest of brown-stone fronts and some of the homes nearest to the great avenues. If we must say a last word, it shall be for the early hours, the simple manners, the godliness without austerity that marked the domestic life of our host, whose business—as we saw a few days afterwards in the list of the largest dealers in New York—amounted to one and a-half millions in the first four months of the year.

OUR EXCHANGES.

The N. Y. Methodist, after speaking of the probable union of all the Presbyterian bodies in America, adds:

"Already some are looking for ulterior and greater results. It is thought that some kind of organic connection may be established among the Presbyterian bodies of the world, and we may well ask, why should not this be possible? What reason is there that religious bodies which are one in faith should view each other as foreign Churches only because the one is American and the other is English? If an American Presbyterian passes to England, or vice versa, why should he not have the satisfaction of remaining in the same, instead of passing over into a foreign communion? Now, the Old School Presbyterian Church has Presbyteries in India, China, and Brazil; why then might not one Presbyterian Church have Synods and Presbyteries in America, Scotland, England, Holland, and other countries? It will be a happy day for Protestant Christendom if such differences as now separate the Presbyterian bodies shall be known only as differences of theological opinion; but not as landmarks of ecclesiastical organization."

The Morning Post is trying to whistle away its fears of what may happen to reckless, Mormon-sympathizing papers in this Presbyterian State of Pennsylvania, when all the branches have united:

"We watch the events occurring in the religious world with interest. They all seem to point to a grand upheaval and reconstruction. What the result will be it is hard to say, but doubtless the survivors will be able to stand it. It is too late in the day for massacres and persecutions. Those unpleasant incidents of the Dark Ages of Religion got rid of, the field is clear for the combatants, with the comforting conviction for spectators that, whoever wins, nobody will be hurt."

The N. W. Presbyterian, which has contended against all of the previous plans of Reunion, gives in its adhesion to the last, in the following terms:

"It is with unfeigned pleasure that we congratulate our readers upon the hopeful aspect of the Reunion negotiations. The NORTHWESTERN PRESBYTERIAN has stood opposed to the unwise concession of the bases of union which unsafe leaders of the movement have persistently endeavored to force upon the Church. We have

contended from the beginning for the simple standards, and have asserted our willingness to forward the movement upon a basis at once simple and safe. The result has proved that we represented the opinion of the Church. Notwithstanding the misrepresentation of our position, and the harsh criticism to which we have been subjected, we have lived to see these different bases repudiated and the platform we have always advocated adopted by the almost unanimous voice of the Church. We expect now to see the united Church enter upon its work, untrammelled by any conditions, save those imposed upon all alike by our confession of faith and form of government. We are not required to give our assent to terms of union that will any way change or modify the historic position of the Church we love. Though many important questions remain to be settled, yet they are questions of administration, which we believe may be safely entrusted to the wisdom of the united Church. It is our earnest hope, and should be a subject of prayer by all the Church, that God will pour out abundantly the spirit of love, and of power, and of a sound mind—that all questions of difference may be satisfactorily settled in the interest of truth and peace, and that another year may see our Church equipped for its work, and ready to go forward, strong in its unity in the truth, to perform its part in the evangelization of our land and of the world."

The Evangelist's correspondent, "T. L. C.," has been in Boston. He saw nothing there which more impressed him, than the large success of Rev. J. B. Dunn, who last year went from our body to take charge of an almost extinct O. S. church in "the hub." He says: "The success of our teetotal brother, the Rev. J. B. Dunn, in the Beech-street Presbyterian Church, has even surpassed the reports which had reached me; it sums up as follows: church income raised from \$1,900 to \$8,000, in a year the membership increased by one hundred and eighty, an empty house now filled in the aisles with camp-stools, and \$30,000 raised to sweep off an old debt in a day! The man who has done this great year's work is no genius, but is a 'terrible toiler,' loves to save souls, and has got hold of the Scotch-Irish element and the young men."

Another correspondent, "K.," writes from Rome, in regard to the extravagant expenditures of the Pope upon works of art, as follows:

"To raise monuments to the decree of the Immaculate Conception, and prepare great paintings (great in the room they occupy) along side the frescoes of Raffaele, to illustrate the same event, constitutes a legitimate claim on the Governmental treasury. But to provide needful education for the masses, and public improvements in his degenerate domain, is not in his line of things."

Our excellent cotemporary of Cincinnati, The Herald, is a little prematurely discussing the query: "After Union, What?" We give a large extract, however, as exactly in the line of our views:

"After reunion we shall be in better position to consider how our common Presbyterianism can make progress in the development of its scriptural principles, and in the more effective application of its scriptural forces to the great work of evangelization, and of the culture of Biblical piety. In our separation each body has been restrained from such wise progress, from fear lest it should be chargeable, or charged, with unwise innovation. So has our Presbyterian polity been exposed to the imputation of rigidity, of blind adhesion to antiquated forms, to the hurtful repression of its vital forces. This does not belong to true Presbyterianism. Our Form of Government, for example, wisely provides for its own amendment, by the vote of a majority of the Presbyteries. Such an instrument is likely to need amendment in the successive ages during which it is the acknowledged law of a Church. The Assemblies of 1868, forseeing occasion for such changes, wisely appointed a Joint-Committee of ten (five from each branch, as then existing) to propose any changes which they may deem needful to the first General Assembly of the united Church. No radical changes are looked for. Doubtless none such could find favor. But there is a prevalent feeling in both bodies that improvements may be made. Perhaps we shall find it possible to accomplish the most of what improvement is needed in the administration of our Church government without any change in its written constitutions. . . . The General Assemblies of the future, having the spirit of their constituent Presbyteries, may refrain from such exaggeration of control as has sometimes been unwisely attempted, and may encourage more autonomy, more free movement in local work, on the part of the Presbyteries. Our increased facilities for intercourse and intercommunication, making the different parts of the Church better known to each other, help fraternal confidence, and diminish the desire to subject every local judicatory and agency to the rigid and minute dictation of a central power. Presbyterian and Synodical agencies of local evangelization; the management of theological seminaries by Boards immediately responsible to the neighboring Synods or Presbyteries; such local liberties as these are likely to be increasingly favored in the united Church, for they have lately been visibly growing in favor with both branches. All wise and needful liberalization of policy may be found practicable as a mere matter of administration. If not so, then we look for deliberate and wise amendment of the constitution. The reunited Church will keep its roots firm in its noble past; but will lift its green and blossoming branches up to the light and air of the glorious future. Freely and beautifully waving there, and beckoning to them all heavenly influences, their fruit will be abundant and wholesome."

Quite a curiosity—nothing less than the Confession of Faith of The Independent—may be found at the conclusion of a leading article in the last number, in which it takes considerable credit to itself for having given what it considers the facts in regard to the great progress and aggressiveness of Parkerism and Radicalism in Boston. The Independent's creed makes us involuntarily put the question whether such

Radicalism is not also making progress near our home. Here it is:

The true religion consists in fidelity to one's own sacred convictions, whatever these may be. Any other religion, whether heterodox or orthodox, is as false as the Father of Lies.

FROM OUR ROCHESTER CORRESPONDENT. PRESBYTERY OF ONTARIO.

It held its semi-annual meeting at East Avon on Tuesday and Wednesday of this week. The matter of chief interest, perhaps, in its business was the adoption of the Assembly's action on reunion. It was not only unanimous, but adopted, by a standing vote, to make it as emphatic as possible. Four or five other Presbyteries of this region met at the same time, and we do not doubt that their action is the same, all for union, without a dissenting voice.

Rev. J. W. Whiting, recently ordained by the Presbytery of Cayuga, as Missionary to China, was received as a member of this Presbytery, where he naturally belongs, as his residence is in Lima; and he really goes from this Presbytery to the heathen.

INSTALLATION.

On Thursday, 10th instant, Rev. Lucius D. Chapin, formerly of Ann Arbor, Mich., was installed pastor of the Independent Congregational church of East Bloomfield. An admirable sermon was preached by Rev. Dr. Shaw of this city. The Right Hand of Fellowship was given in a very good speech by Rev. F. E. Allen of Canadaigua. The charge to the pastor was by Rev. A. L. Benton of Lima, and charge to the people by Rev. P. F. Sanborne of West Bloomfield—the last two being members of Ontario Presbytery, to which Mr. Chapin also belongs. The services were all well sustained and interesting. The congregation was large. The church is strong, and the new pastor seems to have won all hearts. His prospects of usefulness in that large and interesting field are all that one could well desire.

CENTRAL CHURCH, AUBURN.

We have before noticed the sale of the Central church chapel, and the plans of the congregation for a new and commodious church edifice. In the meantime, nothing else offering that would answer their purpose, they have hired the Opera House on advantageous terms, and held their first service in the new place last Sabbath. The esteemed pastor, Rev. Henry Fowler, preached an appropriate sermon on the occasion, comparing their present condition to a sort of captivity. The church was organized seven years ago last January. Its first meetings were held in an upper room, which would seat only two hundred people. In less than eleven months they had built and dedicated a neat chapel, which would contain five hundred, and every pew not reserved was rented on the first Sabbath of its occupation. On an average forty-nine members a year have been added to the membership of the church. "Not the most sanguine of this congregation," said the pastor, "anticipated the growth we have attained, or ventured to count on the moneys we have disbursed or accumulated."

CHURCH GROUPS.

An interesting young artist of our city, Thos. H. Hopwood, is doing a very neat thing, in getting pictures of our churches and their pastors, in what we should call a church group. That of the Central church lies before us, as we write, a picture eight by ten inches. In the centre is a neat view of the church edifice; and then the heads of the four pastors, Drs. George S. Boardman, Milo J. Hickok, Frank F. Ellinwood and Samuel M. Campbell, all good likenesses, are ranged round the building. A picture of the old First church is gotten up in the same style, with its former pastors, Dr. Joseph Penney, Tryon Edwards, Malcom M. McLaren, Joseph H. McIlvaine, Calvin Pense, Elias R. Beadle, and Rev. Maurice M. Wines. There should have been one more in this group, Rev. Comfort Williams, the first pastor; but he died in 1825, and no likeness of him could be obtained. Dr. Beadle was not settled over this church, but was called, accepted the call and preached six months for them, and so his face finds a place in the group. The Brick church group, St. Peter's, and others, are to be produced in the same style.

SYRACUSE MISSION SCHOOLS.

There are five of them; with fourteen hundred scholars; four hundred in one school; all under the care of the Young Men's Christian Association. They meet morning and afternoon, and are doing a good work for the destitute and the lowly. Like efforts are made by the benevolent in other cities.

But other agencies are also at work to undo all that they can accomplish and more also. Our Commissioners of Excise in Rochester have just granted about six hundred licenses for our city. Other cities are enjoying like favors—free rum and free ruin.

We wish the Commissioners could have seen what we saw in our own street yesterday, a mother trying to draw her own drunken son out of a fight. The parties were all well dressed; seemed to belong to good society; and yet there was a young man maddened with rum, trying to break another young man's head, the mother of the first frantically throwing herself between the combatants; and trying to separate them. Rum plenty to make just such scenes every day, may now be obtained at about six hundred licensed establishments in our city, and at probably four hundred more selling without license. It needs some mission schools to undo something of the mischief thus set loose in all our cities. When will the tide be stayed?

ROCHESTER, June 12, 1869. GENEESE.

BLACKWOOD'S MAGAZINE, for May, contains: George Eliot's New Poem, How Lisa Loved the King, the beginning of a new tale, entitled, A Year and a Day, a number of Cornelius O'Dowd's Lucubrations, a careful review of the late Convention-Exposure in England, and other articles. Published as above. Reviews and Blackwood's are for sale by Wm. B. Zieber, Phila. Price \$4 each a year. Four Reviews and Blackwood, \$15.