

American Presbyterian.

THURSDAY, JUNE, 24, 1869

REV. JOHN W. MEARS, D. D., Editor.
No. 1334 Chestnut Street, Philadelphia.

THE EDITORIAL COMMITTEE.

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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.

—The popular dissatisfaction with the French Emperor is shown, by the late elections, to have made great strides. All the leading cities and about three-sevenths of the entire number of voters are reckoned in the "opposition." The dreadful type of desperate revolutionary feeling—the barricade—has appeared in Paris; troops have been necessary and citizens have fallen in the attempt to restore order. Eight hundred arrests have been made. Order has been restored, but a feeling of security will return—when?

—Amid excitement so great as to quite eclipse the Alabama question, the House of Lords has yielded assent to the great reform measure of the Disestablishment of the Irish Church, and has voted the Commons' bill to a second reading, by the respectable majority of thirty-three. It is no free conviction of the justice or expediency of the measure that has procured the assent of this conservative body to so great a revolution, however it may be with individuals, but mere sense of the impotence of the Lords against the popular will.

THE UNION QUESTION IN THE FREE CHURCH ASSEMBLY.

We have just received from a kind friend copies of the *Edinburgh Daily Review*, giving an account of the proceedings of the Free Church Assembly. The union question excited the greatest interest, and the leading men on both sides participated in the discussion. Principal Fairbairn, in behalf of the friends of Union offered the following resolution:

"That the General Assembly receive the report, approve of the diligence of the committee, and of the pains and labor they have bestowed upon the various and important heads of inquiry which it embraces; appoint the report to lie on the table till the Assembly of next year, and meanwhile, and in order to ripen the mind of the Church for such further action as may be called for in connection with the Union question, direct the report to be published for the information of all the office-bearers and members of the Church. That the Assembly reappoint the committee with the former instructions, and in particular with the instruction to watch over the whole subject; and in the event of receiving from any quarter suggestions or information tending to throw additional light upon it, to bring up, if they shall see cause, a supplementary report to next Assembly. And, further, that being deeply alive to the heavy responsibility which must lie upon the Church in connection with the ultimate disposal of this Union question, and to the consequent and urgent need she has of Divine light and guidance, the Assembly exhort all her faithful people to abound in prayer to the Almighty God that he may be pleased to bring all the courts and congregations of the Church to see eye to eye, and to be of one mind and of one heart regarding it; and, meanwhile, recommend them to cultivate fraternal intercourse, as means and opportunity may offer, with the office bearers, congregations, and members of the Churches concerned in these Union negotiations, and with all others who love in sincerity the Lord Jesus Christ."

Mr. Nixon representing the opposite side offered the following:

"That the report now submitted to the General Assembly be received, and thanks recorded to the committee for their diligence and labor in connection with the matters therein embraced. That there are serious differences of opinion as to whether, and how far, the results arrived at, in the negotiations for union, conserve the doctrines of Scripture, and of the Church, to which we have all given our adherence, with reference to the duty of nations to Christ and to other vital matters of faith and practice. That as these divisions of opinion are such as must turn the prosecution of the Union movement, on its present footing, into a means of rending this Church, it is indispensable to her peace and prosperity, and to the most pressing interests of that very union in truth and love whereto the movement was intended to advance, that no further steps be taken in the said movement until negotiations can be renewed with due regard to the scriptural principles and the peace of this Church."

The vote was taken after a session protracted to twenty minutes before two o'clock in the morning, and it was decided that there were 429 for Dr. Fairbairn's motion, and 89 for Mr. Nixon's; majority for Union, 340.

The announcement of the result was received with loud cheers from the galleries. Mr. Nixon then presented a dissent, in which Dr. Begg, Horatio Bonar, Prof. Gibson, and a number of others united. The action of the Assembly appears to have been taken with the caution and consideration for which our Scotch brethren are

noted, and while it indicates a decided determination in favor of Union, it gives the minority further time for reflection, so that none can allege that undue haste was used. But if not this year, yet we trust, next year the suggestion of the telegram sent to Scotland when the Old and the New School Assemblies resolved to become one body, may be adopted, and on both sides the Atlantic the same song rise to heaven:

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell."

LETTER FROM THE BOSTON COLISEUM.

DEAR PRESBYTERIAN:—It scarcely can be possible that among the 20,000, 30,000, or even 40,000, gathered in this immense parallelogram, there is to be found no other correspondent of our paper. But if there be, he must most likely be a visitor to Boston, hurried and dwelling "mid scenes of confusion." Perhaps, too, if he write, his verdict will be the opposite of mine, and may be incorrect. He may tell you that one thirty-thousandth part of a song of Adelaide Phillips is a very small dividend, or he may wax wild over Hail Columbia with cannon accompaniment. He is excusable in either case. For to hear every note of a fine song beautifully sung, is not all that one would wish. And there is an enthusiasm generated in the largest audience gathered in the United States, that is easier felt than described. Some enthusiastic admirers have asserted that a ticket for a single admission was intrinsically worth \$25. How much has been given for one this (Friday) afternoon, you will probably find in to-morrow's papers.

For myself, I find less noise and more music here than I expected. I knew it could not be of the highest order, for the laws of acoustics forbid that the simultaneous utterance of two voices, one of which is three hundred feet further than the other, can reach the ear simultaneously. There must be nearly a third of a second's difference. But, in fact, it surprised me to see how little perceptible this was. Many of the pieces were such that the defect in time did not mar them, but in the quicker notes of the "Hallelujah Chorus," any one who watched for this inevitable defect, could perceive it without difficulty.

The space required a vast amount of sound to fill it. It was probably a little more than half the size of Vespasian's amphitheatre, the Coliseum of Rome; so called, not from its colossal size, but from a colossal statue of Nero, that stood in it. That was never intended to hear in. In this immense shanty, a voice like Whitefield's could probably be heard easily by all who could get into its auditory. The area is 500 feet by 300; more than three acres and a third. Consequently the fortissimo passages were not heard so loud in the farther parts of the room as would have been desired by the composers. This may be accounted for to-day, particularly, because many of the choruses who have kept their ground for three days, have at length yielded to the impetuosity of friends and their own fatigue, and lent their tickets to persons who could not sing. There were many others, good singers, who were so exhausted as to make no attempts, coming absolutely without their music and solely to hear the orchestra. So the chorus was as dilute as New York milk. The singers complained that they were unconsciously drawn in to sing beyond their comfortable ability all through.

But the immense audience went away satisfied, not the masses alone, but good judges of music. And the enterprise is in every way a success. In some respects it was (perhaps inevitably) badly managed. Could there, by miracle, have been found, near the centre of the peninsula, four acres for a structure of iron and glass, instead of a wooden building, 2,100 feet from the original shore, it would have been otherwise. The best thing possible would have been to take a part of the public garden for a permanent structure, but such a project would have been fought most resolutely by old Bostonians, who drove even the temporary structure off their sacred Common by threatened legislation.

But enough of this. Let us turn to a more important topic. The temperance majority in Massachusetts had a hard task to make a prohibitory law. The best thing would have been to re-enact the old law verbatim. Then, if it needed mitigation, do that in a separate act. Unhappily that was not done. The majority (perhaps the majority of the real friends of temperance) thought that the sale of cider (in quantities—not by the glass) ought to be permitted. Many of the more limber would put lager beer in the same category. After a long contest, the new law allows the sale of cider but not of beer.

Will it be executed? That I think depends entirely on Gov. Claffin. He is a Methodist Christian in good and regular standing, and a man who probably owes his elevation to his noble character as a friend to humanity and good morals. But the efforts to make him break his oath are inconceivable. And almost all Boston believes, that the heart of the Republican party in Massachusetts is opposed to the execution of a prohibitory law. Many say that a repealing legislature will be elected this fall. But it is certain that the State Police can enforce the law in every acre of Massachusetts, and they will if the Governor pleases.

The aspect of this noblest of the States of the Union is to-day far from flattering. In moral worth, in intelligence, the best, perhaps *longo intervallo*. But the corruption of its politics has dragged it down below its level, possibly as much as it has Pennsylvania or New York. And if it has not, like them, a legislature of thieves and blacklegs, its General Court is not above suspicion. There are few towns in New England in which there is not a clique of selfish men who have the control of the political party that includes most of the moral men. I tremble for the nation from this cause alone. We have United States Senators of the very best. I do not think we could change either Wilson or Sumner for a better. They may both be re-elected as long as they live, but I fear, were either's place to become vacant next winter, a man immensely inferior would be selected to fill the place.

SCHUYLER.

GROUNDS OF SUCCESS.

The *Weekly Illustrated Christian*, a new Western paper, discussing the reasons of Mr. Hammond's success, answers as follows:

First, because Mr. Hammond has consecrated himself to the work of saving souls. We believe he has presented himself a living sacrifice, and for this reason God owns him. Secondly, "Christ and His cross is all his theme." Every sermon presents two great truths: "Man is a sinner; Christ the only Saviour," and these he presses home by striking and touching illustrations, and with great tenderness.

Thirdly, The meetings are conducted in accordance with the laws of mind. *Sanctified common sense* gives direction. The Gospel net is not only let down and drawn up a little, but *lifted clear into the boat*. The truths of the sermon, or perhaps almost as frequently, the truths of the precious hymns sung from the "New Praises of Jesus," are followed up by special effort. A second meeting follows the prayer meeting of the morning and the preaching service of the evening, and then Christians go directly to the hundreds in waiting and present the claim of Christ. Scores can testify: I was first touched by a few words from Christians who came and spoke to me of Christ.

Fourth, The pastors and laymen of some fifteen or twenty Evangelical churches have forgotten all minor differences, and have come close together in prayer and labor for souls. They are "with one accord and in one place," and true to the promises, the Holy Spirit comes in power.

If time and space permitted, we would gladly give many incidents of this revival, the testimony of young converts—some of them children, some of them young men and maidens, and some of them men and women of middle life. Prominent business men are among the young converts, and with a strength God only can give, tell the great congregation of their new found hope.

Another and fifth characteristic of this wonderful work is its *freedom from animal excitement*. Scarcely an audible sob, nor a shout nor a groan has been heard. A deep solemnity settles down, and even skeptics are made to confess, "I never saw the like of this before."

We believe such scenes and such results may be witnessed in every place where Christians, forgetting their sectarianism, join together in prayer and common effort for souls.

God speed the day when men shall not marvel at the fulfillment of the promises, that shine forth from God's Word as the stars from the sky, in a cloudless night.

FROM OUR ROCHESTER CORRESPONDENT.

BUFFALO PRESBYTERY.

The semi-annual meeting was held last week at Gowanda. Rev. Asher Wright, the veteran missionary to the Seneca Indians, was made Moderator. In the absence of Dr. Clarke, the last Moderator, the opening sermon, a good one, was preached by Rev. Erskine N. White, the new pastor of the Westminster church of Buffalo.

There were two things of special interest in connection with the meeting. One was the teatrink at the house of the excellent pastor, Rev. Sylvester Cowles, in which all the Presbytery participated with marked interest and enjoyment. The other was the report or speeches of Drs. Chester and Heacock, commissioners to the General Assembly, both cordially endorsing the re-union movement. We need hardly add, that the Presbytery voted unanimously for union. Who doubts but every Presbytery in our connection will do the same?

INGHAM UNIVERSITY.

Commencement at this highly prosperous Female Seminary, occurred on Wednesday. The graduating class numbered seventeen. The examination was well sustained, and the graduating exercises did the young ladies great credit.

The address before the Concordia and Altonia Societies on "American Life," was delivered by Rev. Prof. Upson of Hamilton College. It seemed to us one of the happiest efforts of this really fascinating speaker.

It will be remembered that this institution belongs to the Synod of Genesee. It was commenced by the Misses Marietta and Emily E. Ingham, (the latter now Mrs. Staunton) in 1837, and has been built up to its present Collegiate proportions by their great energy and wisdom. Mrs. Staunton still has charge of its affairs. The number of pupils the past year has been about one hundred and eighty.

Mrs. Staunton intends to commence at once the erection of another building, to be of stone, 40 x 50 feet, fire proof, and two stories high; intended especially as a Museum and Art Gallery. It is to be located by itself, south of the cottage, so as to make the fine Cabinet and the larger collection of paintings connected with the institutions as safe as possible.

ELMIRA FEMALE COLLEGE.

Commencement exercises occurred also at this excellent institution this week. The graduating class numbers ten; the whole number of students being one hundred and eleven; forty-nine in the

collegiate department, and sixty-two in the Preparatory. The institution is under the care of the Synod of Geneva, and was never more popular or prosperous than now. One of Hook's fine organs has been erected in the Chapel the past year, at an expense of \$2000, and added much to the interest of commencement exercises.

The address before the Literary Societies, which gave great satisfaction, was by Rev. Dr. Lord of Buffalo, on the connections of Science and Art. An alumni dinner, and a Strawberry festival were among the enjoyable things of the week's entertainment. For their annual excursion, for which this school is somewhat famous, we believe the pupils are to make a trip to Lake Superior, as they did last year to Fortress Monroe, Richmond and Washington. They are attended by one or more of the Professors. Arrangements for their entertainment and comfort are made everywhere in advance. Excursion tickets are secured at low rates; so that it is made an economical, as well as an enjoyable and instructive trip.

SAUL AMONG THE PROPHETS.

Rev. T. K. Beecher, pastor of the Congregational church of Elmira, has preached a most remarkable sermon on *Presbyterianism*; distinctly, ably and earnestly advocating that system of church organization, as the most simple, natural, scriptural, and practicable of all the systems. This certainly is something remarkable, coming from such a source. He talks as his father would have talked, but not much as most people would have expected from the sons.

PERSONAL.—Pres. Brown and Dr. Goertner spent last Sabbath in Syracuse, preaching and talking for the College. We know not how successful their visit. We hope they started a large amount of money. Hamilton needs it, and deserves it.

Rev. Charles E. Stebbins of Ovid has received a unanimous and most earnest call to the pastorate of the Presbyterian church in Clinton. He is a graduate of Hamilton, is well remembered in Clinton, and will receive a cordial welcome, if he sees his way clear to accept the invitation.

GENESEE.

Rochester, June 19th, 1869.

OUR EXCHANGES.

We are having more evidence of Methodist affinities for Presbyterianism. The *Christian Advocate* of last week, discoursing on the subject, actually deems it worth while, as a preliminary, to put in a disclaimer against the organic union of the Methodists with any one of the many Presbyterian bodies of the land;—a disclaimer, indeed, yet not nearly so vehement as that of Dr. Porter in the Reformed (Dutch) Convention against Re-union with his own Presbyterian brethren. After which, the *Advocate* adds:

Yet we are satisfied that with no other class of Christians have the Methodists, as a religious body, so many things in common as with the Presbyterians, though hitherto they may have seemed to be most widely removed from each other.

In church polity, it claims that there is substantial agreement, overlooking the element of lay representation which is essential to Presbyterianism, but which has just now been undertaken by Methodists. The *Advocate* thus continues:

"In matters of Christian doctrine it is often tacitly assumed that there is a strong and clearly marked antagonism between the two systems. Calvinism and Arminianism are considered antipodes to each other, the two poles of the dogmatic sphere. But a definition of terms would probably show that these differences are not altogether so clearly marked as at first appeared. A Calvinist's definition of Calvinism includes nearly the entire creed of an evangelical Arminianism; and an Arminian's confession of faith will, to a Calvinist, prove him to be not far from the faith of the "elect." Even the dogma of predestination, which Arminians totally reject, as explained and applied by many Calvinists, will be readily accepted by intelligent Arminians as identical with things approved by themselves, but called by other names, and set forth in more felicitous terms. Both Calvinists and Methodists believe alike in the sovereignty of God and the free agency of man. If the former class err by overpressing the former idea, the latter need to be careful lest they so disproportionately extend the idea of human freedom so as to exclude the divine efficiency from a most important department of his dominions. A broader logic, tempered with an enlightened charity, would go very far toward harmonizing these apparently antagonistic and irreconcilable points of doctrine.

The definition of "original sin" given in the Methodist article on that subject is eminently and distinctly Augustinian, and agrees perfectly with the definitions given by the Reformers, and later, by the Remonstrants, and earnestly contended for by Wesley and elaborated by Watson. The accepted notion of sin pretty certainly determines that of atonement, and here again Calvinists and Arminians agree. The influence of sin in man to render him incapable of repentance and a holy life is most forcibly and happily declared in our article of religion entitled "Of Free Will." That article reads rather strangely if the Methodist doctrine of the "will" as taught by some is to be accepted. "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God."

What the *Advocate* goes on to say of differences on the Will is not so quotable, or so clear. We cordially agree with the concluding sentence: Let each regard the other as fellow-workers in the same great calling, and let all labor on in harmony in the patience and faith of Christ.

The English correspondent of the *Examiner and Chronicle* discusses Senator Sumner's speech, in a fair-minded and highly entertaining manner. Speaking of the great complaint the Senator makes, of want of sympathy, the writer says:

And while the Senator was about it, why did he not squeeze the hand of Manchester and

Birmingham? There was a glorious opening for sympathetic rhetoric. While engrossed with the moral aspect of England's attitude he skips its most remarkable feature—the working classes of England going without bread, and yet holding on to their "sympathy!" This England—historic in its sublimity—has had as yet no suitable recognition in America. If the loss of aristocratic sympathy is to be bemoaned at the peril of our self-respect, the assurance of this sacrificial sympathy should be conspicuously treasured, lest we be accused of ingratitude. If the idle classes were against us, the industrious were with us.

The *Colonial Presbyterian*, of St. John's, N. B., the representative of the Presbyterian church of the Lower Provinces, whose leading members gave Mr. Barnes such an enthusiastic reception last fall, welcomes the proposed re-union of the church in America, as a step forward. At the same time it agrees with a contemporary in saying:

That the Westminster standards, in the sense in which they were drawn up, and which they were intended to convey, cannot be intelligently and sincerely signed by any large number of ministers or elders, and that these standards, however excellent, cannot remain the standards for all time. *Bernardus non vidit omnia* and we may say the same of Calvin. The doctrinal propositions in the standards are too extensive, too minute, and, in some cases, too metaphysical to stand the test of time. Even the same truths require, with the lapse of centuries, to be stated in different forms and to be looked at from different points of view; and when they receive a metaphysical coloring, they frequently require to have modifications in doctrine, made correspondent to the changes which are constantly taking place in philosophy. The changes required may not be very important nor very numerous. If, however, permission were given to enter on the honest and intelligent revision of the standards, it would be found that these changes would deserve serious consideration. Creeds should be living realities, if they are to be honestly subscribed, and this they never can be if they remain expressed in forms of language or modes of thought that are more or less obsolete. Then again the propositions of a creed should be as few and as simple as possible, in order to command intelligent, hearty and general consent. We believe that great changes in this direction may soon be expected in all truly earnest Presbyterian churches which have any vitality about them. Nor do we believe that the auspicious union about to be consummated will hinder this result. In union or out of it the result indicated must come.

This may go as a companion piece to the article we printed last week from the *Herald*, proposing changes in the polity of the united church. The *Christian Intelligencer* gives the sermon of the Moderator, Dr. E. S. Porter, at the opening of the late Convention of the Reformed Dutch Church in this city, from which we quote some sentences revealing a very decided and singular reluctance to entertain the idea of organic union with other Presbyterian bodies. Dr. Porter says:

"On the basis of the common unity that is in Christ, it is the duty of all evangelical denominations to combine in fraternal union, and act together as one against their common foes. This union of the denominations may be none the less real or valuable on account of some differences or variations in secondary matters. Yet, ardent as our desires are for united cooperating work, still nothing but a fatuous imagination, kindled as by the sparks of a will-o'-the-wisp, could dream of merging the Reformed Church of America into any other body, however excellent. Treason here or there may meditate so fatal an exploit, but loyalty to the interests of the kingdom at large, to inherited trusts, to consecrated treasures, to that grand future which awaits us, if we are faithful, will reject any such suicidal measure.

"Suppose it were possible for panic to rule the hour among us, or wild sentimentality to induce an intoxication of our sober thoughts, so that like a flock of frightened sheep, we should start on the jump for some other fold, for what could we go but to be shorn by those who might like our wool more than the bleatings of our sheep-cotes?"

"Our Church has its place assigned it and its work to do. It may not be large enough now to afford a fit scope for the exercise of these rare abilities which belong only to the very few who think themselves the appointed masters of mankind. But it is growing, and never with more of solid health and vigor than it now enjoys. Having the historic basis on which the evangelical churches all united in the (Ecumenical Council at Dort, the historic name, which ought not to be exchanged for any partial or sectarian title, and what is more, the catholic truth and spirit, whereby it may commend itself, it must continue to uphold its own banner in its own place or prove recreant to the bonds of obligation which Providence has imposed."

To this, the *Intelligencer* gives a hearty adhesion, thus:

"In the views he has clearly and candidly set forth, Dr. Porter, we believe, truly represents the just convictions of the ministry, eldership and people of the Reformed Church, who, while they love union, have no desire for any uncertain amalgamations. They are too earnest and too loyal in their work to think of relinquishing it to the care of others."

—Rev. Dr. Gray of Memphis introduced into his Presbytery (Memphis) a colored man, a member of his church, and requested Presbytery to examine him. The Presbytery refused,—Dr. Gray and others complained to the Synod of Memphis. The Synod refused to sustain the complaint, and assigned no reasons for it. The committee of the last Southern Assembly on the minutes of the Synod took exception to this record; and the Assembly (64 to 16) refused to sustain the exception. So the action of the Presbytery stands approved by the whole Southern Church.