

American Presbyterian.

THURSDAY, JULY 8, 1869

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

THE EDITORIAL COMMITTEE.

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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.

—Green Street M. E. church is to have a new organ.

—The Methodist Home for aged members is in Lehigh avenue, near Broad street.

—Rev. J. Milton Holmes, has declined the call to the Second Reformed (Dutch) church of this city.

—The Young Men's Society of St. Mark's Evangelical Lutheran Church in this city, is intended to gather into its membership all young men connected with the church or attending upon its services. It has been in existence two years.

—Rev. Edwin L. Hurd, D. D., was installed pastor of the Presbyterian church at Sandwich, Ills., by the Presbytery of Ottawa, June 29th, 1869. Rev. G. H. Robertson of the Presbytery of Illinois, preached the sermon on the occasion. Rev. Moses Thacher presided and constituted the pastoral relation. Rev. E. J. Stewart, Pastor of the church at Ausable Grove, made the installing prayer. Rev. Levi P. Crawford, Pastor of the church at Sonoma, gave the charge to the pastor, and Rev. Geo. Duffield of Knox Presbytery, gave the charge to the people.

—The late Grand Jury of the Quarter Sessions were severely criticized by the city press upon their supposed neglect of duty in failing to indict parties concerned in compounding a felony with the robbers of the Saving Fund at 12th and Chestnut Sts. Before making a final presentment, they asked the presiding Judge (Ludlow) some general questions, as to their power to indict for contempt, or for attempt to influence their action. The Judge answered that the statute limited the courts in cases of contempt to certain special cases, (newspaper articles not being included); that the jury could not indict upon knowledge that a direct attempt to influence their action had been made—which again could hardly be construed to cover a newspaper article.)

The death of Hon. Henry J. Raymond, editor of The New York Times, is another warning to those who are violating God's laws of physical and moral health. That Mr. Raymond had overworked himself, no one can doubt who knew the restless and laborious activity of the man. One of his characteristic exploits was the writing of a biographical sketch and eulogy of Daniel Webster, filling twenty-nine columns of The Times. This was written on a Saturday and Sunday, for Monday's paper,—sixteen columns being finished at a single sitting. A few years since, Mr. Raymond, not satisfied with issuing his paper six days in the week, added a Sunday edition,—thus increasing the strain upon a life already severely overtaxed, besides wronging his associates and violating the law of God. Six months ago, says The National Baptist, (from which we copy these pertinent remarks) we cut from an editorial in Mr. Raymond's paper the following paragraphs, which might well find a place in a notice of his death:

Rest being the great cardinal idea upon which Sunday is based, it is and should be doubly prized by us over-worked Americans. Already, the nerves and brains of our people are taxed beyond endurance. On every hand, we see frightful evidences of this, in the increase of paralysis, insanity, attenuation, nerve disease in every form; we see our people, as they get into the harness of life, abandoning all relaxation and amusement, or plunging into it, if at all, in the excitements of wine, gaming, horse-racing, etc., etc.; and we see, as a matter of course, men and women wrecks at forty, or lying fast asleep under "green bed-clothes," their work and their lives but half done.

Now, whatever views men may have about the proper observance of this divine day,—whether they advocate the practices of Catholic Rome, or Puritan Boston,—all will admit that it ought to be a day of rest. We hold it to be a vital thing, a reviving and renewing of life, that all our people, on this one day of seven,—even if they do not go inside a church,—lay aside the plow and hammer, drop their buying and selling, shave and wash and dress themselves decently, walk about with their families, read their books or newspapers, and thus thoroughly change the drift of their thoughts, as well as their occupations.

We believe this a vast benefit, inasmuch as it secures a relaxation of the tension of daily toil and speculation, even if it does nothing more; and we know that this rest of one day in seven

is a most important fact in securing health to our people.

The Tribune, in copying these paragraphs, made the following suggestive comments:

These views of The Times have long seemed to us sound and important. Hence, we deem it advisable to issue our journal six days in the week, rather than seven. If there is to be any such "vital thing," such "reviving and renewing of life," as The Times commends, why should not newspaper men share its advantages?

In joining in the general praise of Mr. Raymond as a man and a journalist, let not the momentous lesson of his death be unheeded by those to whom the warning most solemnly appeals.

REV. A. M. STEWART'S LETTERS.—No. XXXVI.

SALT LAKE CITY, June, 1869. All things are said to move in circles; so, after a pretty wide ring, here am I again at the Mormon hotel and headquarters of these Latter Day Saints. When here in February, stern winter had settled down upon the mountains and valleys of Utah. Now, lovely June has supplanted the frosts and snows, rendering all things full of beautiful attractions. The natural scenery of Salt Lake Valley is inviting, though somewhat barren. Mormon thrift has, however, turned everything it has touched into pleasing fruitfulness. The capacities of the soil and climate in this far interior portion of the Great Basin, have been fully tested for fruit and grain raising. We are feasted with abundance of the largest and most deliciously flavored strawberries ever tasted. In every Mormon garden, apple, peach, nectarine and plum trees are already bending under a fast-maturing crop of fruit. Wheat, barley and corn-fields promise a rich harvest.

JOURNEY HITHER.

From Cheyenne, where my last was indited, to a station on the Union Pacific Railroad called Deseret, but being changed by the railroad men to Utah, is about six hundred miles. This is the nearest point, on the railroad, to Salt Lake City, a distance of twenty-eight miles. Several lines of stages now connect the two places, and are well patronized. The ride by stage is picturesque, and to the tourist, very interesting. From Utah, there are about ten miles of mountain scenery; the remainder along the shore of Salt Lake, lies between a high mountain range and the Lake. It is lined with thrifty Mormon farms and villages.

The saints have already commenced work on a railroad to connect their capital city with the great overland route. Their determination evidently is to have their local road entirely under their own control.

Two or three miles before reaching the city our stage-road passes close by a very remarkable hot sulphur spring. The water, in volume, sufficient to turn a mill, issues from the base of an immense ledge of limestone rock, at a boiling temperature. So strong is its mineral impregnation, that quite a distance before reaching it, you are satisfied with the strong smell of sulphur.

ANTAGONISM.

Mormonism can be no longer isolated. A highway for the nations has been completed directly through their settlements. Intruders are multiplying. The Gentiles have as yet formed no settlements or separate communities in Utah. The large proportion of those who are here, not Mormons, have come on some kind of trading interests with these members of the Latter Day Kingdom; all of which is a serious eye-sore and continued ulcer to Uncle Brigham and his confederates. To counteract this business-contact between saints and sinners, these selfish and worldly-wise authorities, have devised a new and very shrewd dodge.

In each ward of the city—their wards are small and numerous—as well as in each village and settlement, there have been formed, or are in process of formation, what they term "Co-operative Stores," "Manufacturing and Trading Establishments." Each Mormon, according to ability, is expected, to take stock in these Co-operative concerns, and under various saintly penalties is to buy, sell or trade in none others. At various places along our stage-route, and through the city were seen large sign-boards over stores and business places, bearing inscriptions like the following:—

"HOLINESS TO THE LORD."

"ZION'S CO-OPERATIVE STORE."

Often also a large human eye, intended probably to represent the eye of God, painted above the lettering.

So effective have these "Co-operatives" become, that in various places, Gentile traders, who have brought large stocks of goods, find themselves entirely deserted, and permitted to watch their fabrics without a customer. This is a swindle and oppression upon the deluded people, as these "Zion Co-operatives" sell at prices far beyond what Gentile traders in fair competition ask. It is doubtful whether this people, though so thoroughly humbugged in spiritual matters, will long quietly submit to such cunningly devised restrictions.

My present visit is, in part, to examine and report upon the feasibility and probabilities of having a Presbyterian Missionary at these headquarters of Latter Day Saints. But of this and various additional insights into the workings of this strange fanaticism, again.

A. M. STEWART.

A STORM-BOUND SECRETARY ON REUNION.

DES MOINES, IOWA, June 26, 1869.

DEAR BRO. MEARS:—I am storm-bound in this goodly capital, and know not when the pouring rains and the undermined Railroad track will admit of my proceeding on my way to the mountains and Pacific slope.

Such a storm has not been known here for twelve years, and what aggravates the matter is, that it is one of a series which have continued their diluvian succession for some weeks. The fine wheat crop is getting badly lodged, and the young corn, otherwise good, stands some of it, "chin-deep" in water. Just now everything is half drowned by a pouring shower of two hours.

Many cellars are full; boys are navigating the vacant lots and allies on planks, and outside, the prairie-roads are well nigh impassable. Two railroads converging here are hors du combat. One resource is always left to one who has travelled enough to have become philosophic under delay. He can just get an easy posture, and looking out at the sheets of rain, can set up a prodigious thinking. I am the more inevitably driven to this, by the fact that my books and papers are in a baggage car, lying over some where between this and Council Bluffs. In some of the old papers which I find about the hotel and which I have read down to the very fibre, are echoes of the Peace Jubilee and the intermarriage of the two oceans by the Union Pacific Railroad, and the reconstruction and return of rebel states, and the votes for the reunion of the two Branches of the Presbyterian Church. All these, together with the establishment of direct telegraphic communication with France will render this the great jubilate year of Unions or Reunions. It ought to be properly recognized and celebrated.

The country, as such, has expressed her joy at this grand march of events by the Boston Jubilee, with its enthusiastic acres of people, its cannon and church-bells and anvils and trumpets and myriad voices, with Parépa-soaring above them all, and Grant the Peace-maker as a distinguished but unmusical entree.

Shall the Church be less grateful to God than the nation?

The reunion of two Branches of Presbyterians seems now to be a fixed fact, and whatever doubts may have existed, in many minds, all appear at length to be agreed that the hand of God is in it for good, and when we contrast the fraternal spirit of to-day with the animosities of thirty years ago, this reunion marks a great advance toward the great Millennium Jubilee than any other event of the times. It should be celebrated, though perhaps in some more quiet way, than with anvils and cannon.

There should be some kind of a fatted calf killed on both sides, for the reason that each party considers itself the injured father receiving the other as a returned prodigal to his arms. A handsome thing should be done all around.

It has been suggested that a general fund should be raised like the Methodist Centenary Fund; and that all the benevolences of the Church should thus be raised to a position of greater efficiency. This is well if there be nothing better. But all spasmodic and exhaustive efforts of the kind are likely to be followed by reactions. The N. S. Presbyterian Church was twelve years in recovering from the effort or rather from the pretext of raising the Church Erection Fund, if indeed, she has recovered yet.

There are many churches who are inwardly raising that old fund to this day, and will be while life lasts. We have heard it hinted that the Congregational Fund raised three or four years since, was followed by like results. It may prove so, also, with the Methodist Centenary fund. There can be no objection to liberal amounts surely, but only to the idea that the thing done is done up and at an end.

Would it not be better if an effort should be made, in the two Branches of the Church to signalize the year by a universal contribution, small or great, to all the Boards and Committees recommended by the General Assemblies? That were a thing attainable, and in its moral power it would be worth more than many special funds raised by the wealthy few. It would enlist and organize the effort of the whole united Church. It would be of the nature of an auspicious beginning instead of a grand ending. It would inaugurate an era of system and organic power, and would afford the surest guarantee of future success. It would also lead to that proper distribution of funds among the various Boards, which a symmetrical work of the Church requires. In this respect, our Branch of the Church particularly would be benefited. It has been supposed that our benevolences were conducted with more life and efficiency than those of the other Branch. I am inclined to think that, on the whole, this is incorrect. We have given a vigorous support to one or two causes, which were more popular, but at the expense of others. Some of the Reports at the last Assembly were very satisfactory, but others were exceedingly humiliating to the whole Church. To use the Classic illustration of the Classic Dr. Crosby at the reunion Festival at the Apollo Rooms in New York, our benevolence has been poured, like the boys molasses, "all gob, in one or two spots, instead of being krinkle krangle all around." The old school churches have given less upon impulse and more upon system, and I think a comparison of the tabular reports in the Minutes of the Assemblies will give them much the greater aggregate. But may not both bodies—nay, the One body no longer twain—be rendered far more efficient by some such system as I have suggested?

As to the means of bringing it about, a little talking up in the religious papers and in the Presbyterian meetings would accomplish it.

Some months ago I prepared for the Evangelist a Roll of Honor—embracing the names of all churches which had contributed to all the Assemblies' causes. In examining that list I observed that all classes of Churches—the poorest as well as the richest, and those which had most extra burdens, as well as those which

had none—were included, thus showing that the thing is practicable for all.

F. F. ELLINWOOD.

PASTORAL LETTER.

The General Assemblies of both Branches of the Presbyterian Church in the United States of America to the Presbyteries and Churches under their care:—

BELOVED BRETHREN:—You are already informed of the successive measures which have been adopted during the last three years, designed to effect an organic union of the two Branches of the Presbyterian Church in these United States. The several conferences and overtures of preceding Committees and Assemblies having accomplished much in the interest of mutual understanding and of Christian confidence, the two General Assemblies recently convened in the city of New York, found themselves ready, very promptly, to agree as they have agreed with signal unanimity, upon a Basis of Reunion.

This Basis is simply the doctrinal and ecclesiastical Basis of our Standards, heretofore and now common to both Branches—the Confession of Faith and Form of Government of the Presbyterian Church in the United States, without note or comment, without restriction or qualification. Each Body, equally with the other, recognizes and abides by this platform, as the natural and constitutional ground for those claiming to be Presbyterians; and as the true, safe, consistent and unchallengeable ground for these two bodies coming again to be one.

We have commingled our prayers and praises as one Assembly, and we have communed together at the table of our common Lord as "one body in Christ;" and we believe that the Spirit of love and of concord has been shed down upon us, leading to this good result.

The great questions of our cherished Formulas, which are solemnly propounded in the licensure and ordination of Ministers, and in the ordination of Ruling Elders and Deacons, namely:—"Do you believe the Scriptures, etc.?" "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" and, "Do you approve of the Government and Discipline of the Presbyterian Church in these United States?"—these vital questions are here addressed by each to the other of these great bodies. And as to each of these questions, each of these bodies responds to the other, and to the world, with an unqualified AYE! Several items, not in the Basis, are appended, as "Concurrent Declarations of the General Assemblies of 1869." They express certain mutual understandings to be carried out in good faith, though not of the nature of a contract.

So simple a Plan, and so constitutional, with such unanimous adoption of your representatives in both Assemblies, seemed to some to warrant an immediate consummation. But, unanimous as were the General Assemblies, they were not disposed to deny to any Presbytery the free expression of its opinion and suffrage, even though this may seem to have been given already in advance.

Accordingly it was ordered that the Plan of Reunion above described, should be transmitted to you for formal and official approval. It only remains that you take prompt and harmonious action upon it, such as is indicated by the action of your delegates, and that you send up to the respective General Assemblies, your Presbyterian ratification, and then the separation which has lasted nearly half the century thus far, and almost a whole generation, will be happily ended, and we shall surely gird ourselves for a new stadium of our career in the work and service of our Lord.

We beg you to notice that, inasmuch as the affirmative vote of two-thirds of the Presbyteries connected with each Assembly is requisite, each Presbytery must act, or be counted in the negative. And action must be taken definitely, on or before the 15th day of October; and a statement of the vote of the Presbytery must be certified to the Stated Clerk of the Assembly, prior to November 1st. And besides, in order to secure transmission, the Commissioners should bring up in hand to the adjourned meeting of the Assembly in Pittsburg on the 10th of November, a certificate of the action of their respective Presbyteries.

And now, brethren, do not the times demand of us such organic consolidation, when the forces of Antichrist are everywhere organizing union against the Lord and against His Anointed, and when the rallying call for an Ecumenical Council goes forth from Rome, that would fain muster her recruits from the Protestant ranks for the great coming conflict? Our best answer to the Pope's Encyclical will be our reunion in November, in season to be communicated to the Papal conclave at the Vatican, in December. We are loudly summoned to reunite now, when such gigantic enterprises are on foot to subvert our holy religion, when all forms of misbelief, and disbelief are banding their forces to destroy the Christian faith, to break down the Christian Sabbath, to demoralize society, and to root out our blessed Christianity from the world; when Romanism, Rationalism and Ritualism, make up the TRINE FALSEHOOD which denies all that is vital in our doctrine and worship; and when the great Deceiver goes forth, in all the earth, with sleepless energy, to instigate kings and people to all the horrid orgies of Atheism. At such a fearful crisis ought any evangelizing energy to be wasted or misapplied? At the moment of final conflict, is it not a woful mistake to turn our guns against battalions of our own army, who come to join our ranks, bearing aloft our banners? Our confession dwells much upon "the Communion of saints." (See chap. 26.)

And if there should be any dissent from the Plan so unanimously agreed upon by your representatives, then is it not the true Presbyterian loyalty that a minority should defer, in all good conscience and in all Christian charity, to the Presbyterial majority—following after the things that make for peace, and things wherewith one may edify another?—Rom. xiv. 19.

And now, beloved brethren, let us not boast ourselves, as if by the mere force of such a compact our great work could be achieved. Else, like Jacob in his success with the wrestling Angel, the sinew of the thigh will be shrunk, and we shall be sent halting on our way. (Gen. xxxii. 25, 31, 32.) Nor, on the other hand, let any one

foster suspicions, or stir up strifes. Even torches of truth may be mischievously placed, so as to set on fire the standing corn, and vineyards and olives, that give such glorious promise of harvest. (Judg. xv. 4, 5.) And then remember that even greater than Faith and Hope is CHARITY. (1 Cor. xiii. 13.)

To exercise an intelligent Christian confidence, to cultivate a higher style of piety for pastors and people, and to devise and execute liberal things for Christ and His Church—these are urgent demands of this jubilant occasion.

And finally, dear brethren, for this great united, re-united Presbyterian Church in these United States, still opening her arms to receive other members of the same noble family who "have obtained like precious faith with us," what a stupendous work is set forth, which we may enter upon and achieve! Our own land is pleading for our united and aggressive action. Moral elements, good and bad, are seeking their affinities. Un-evangelized masses, in our teeming cities and on our wide frontiers, are retaliating upon our neglect of them, by claiming license under the name of liberty, and threatening our free institutions. Meanwhile the ends of the earth are marvellously brought together, as if in eager waiting to see the salvation of our God. And as if to rebuke the slowness of our Foreign Missionary work, the idolatrous populations of Asia are thronging upon our Pacific coast. Is it not high time for us, as a Church, to move in solid phalanx upon the enemy's works? Can we afford longer to divide our forces and weaken our defenses, by working apart? And shall not this Church, to whom God has committed, as we believe, a special deposit of His truth, gird herself anew, at this loving impulse, to disseminate this truth in all lands and languages? In such a day of His power, shall not His people be willing, (Free will offerings, Psalm cx. 3.) as when the people of Israel "brought the Lord's offering to the work of the tabernacle of the congregation; men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold?" (Exod. xxxv. 21, etc.) Wealth that has long been withheld will flow forth, as we trust, in a new consecration, and our excellent Presbyterian system will be operated with new efficiency in all its departments. We fondly believe that not only our merchant princes, but the masses of our membership, touched by this spirit of REVIVAL, and hailing this new era in the annals of our Church, will bring forward their munificent thank offerings, to supply the treasures of our Boards and Committees; to sustain our impoverished ministry; and against all negative and false Christianity; to bear aloft the Standards of the Presbyterian Church, its Confession and Catechisms, with its free government and its simple, Scriptural worship for the salvation of the world.

We have only, in conclusion, to beg your observance of the Second Sabbath in September, recommended by both General Assemblies as "a day of fervent and united prayer to Almighty God, that he would grant unto us all the spirit of counsel and might, the spirit of knowledge and the fear of the Lord;" and that he would enable us, in the new relations now contemplated, "to keep the unity of the Spirit in the bond of peace."

"Pray for the peace of Jerusalem. They shall prosper that love thee."

"Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ. WHEREFORE, RECEIVE YE ONE ANOTHER, AS CHRIST ALSO RECEIVED US, TO THE GLORY OF GOD."—Rom. xv. 5, 7.

- Signed by the Joint Committee. M. W. JACOBUS, Moderator, O. S. G. W. MUSGRAVE, A. G. HALL, L. H. ATWATER, WILLIS LORDB, H. R. WILSON, Ministers. HENRY DAY, ROBERT CARTER, CHAS. D. DRAKE, WM. M. FRANCIS, JNO. C. GRIER, Elders. P. H. FOWLER, Moderator, N. S. WM. ADAMS, J. F. STEARNS, R. W. PATTERSON, S. W. FISHER, JAS. B. SHAW, Ministers. W. STRONG, DAN'L HAINES, WM. E. DODGE, J. S. FARLAND, J. L. KNIGHT, Elders.

—Among the humanizing influences of the Gospel upon heathen communities, the last Herald enumerates such facts as the following:

"On one of the Micronesian Islands the missionary was amazed to find that there were no children. The vices of the people had stayed the vital forces of nature in their sources. With the Gospel came the Christian home, the prattle of infancy, and the pattering of little feet. The missionaries at Harpoot, in Eastern Turkey, observing the waste of grain in the primitive methods of cleaning it generally practiced in that region, sent for an American fanning-mill. An enterprising native sent for another; other orders followed, till one for fourteen has just been filled in Western New York. Hardly a week passes without the shipment, from the Missionary House, of some of the various implements of American industry to different mission fields. Rubber coats are already an "institution" among the native preachers of Eastern Turkey, and they sometimes furnish suggestive themes for missionary sermons. There lies before us as we write an advertising sheet in Chinese, published in London, with illustrations of a great variety of implements and machinery of all sorts—fire-arms, steam-engines, printing-presses, plows, garden tools, petroleum-lamps, etc., down to match-boxes. The Christian nations of the West are recognized as taking the lead in the application of science to the arts of life. If our merchants would pay into the treasury of the Board the tax of one per cent. on the export and import trade developed, directly or indirectly, by its missionaries in the Hawaiian Islands, the amount received would more than cover our annual expenditures in that mission. A French company last year proposed to establish a mission station in Africa, purely in the interest of commerce, and they would doubtless have found it a good investment." The Zulu Chief, Ira Adams, speaks and reads English, lives in a well furnished brick house, has plenty of English books, commentaries, histories, philosophies, newspapers and periodicals, which he reads with intelligence, has a sugar mill, is a great business man, and a fine preacher. His tribe has sixty American pupils.