

American Presbyterian.

THURSDAY, AUGUST 5, 1869.

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

THE EDITORIAL COMMITTEE.

- Rev. Z. M. Humphrey, D. D., Pastor of Calvary Church. Rev. Herrick Johnson, D. D., Pastor of the First Church. Rev. Danl. March, D. D., Pastor of Clinton St. Church. Rev. Peter Stryker, D. D., Pastor of N. Broad St. Church. Rev. George F. Wiswell, D. D., Pastor of Green Hill Church. Rev. E. E. Adams, D. D., Prof. in Lincoln University. Rev. Samuel W. Duffield, Special Correspondent.

Mr. Robert E. Thompson will continue to act as Editor of the News Department.

Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

Impressions of Europe, II, Gamaliel and Nicodemus, Co-Education of the Sexes, Page 2nd; Editor's Table, Halsey Dunning, Page 3rd; St. Christopher (Poetry), Good Investment, He Prays for the Children, Budget of Anecdotes, Sharp Practice, Prayer in the name of Jesus, To be and to seem to be, Singing Altogether, Page 6th; Religious Intelligence, Reformed Churches, Episcopal Congregational, &c., Page 7th.

The shore end of the French Atlantic Cable has been successfully landed at Duxbury, Mass. The event is taken the more quietly from the fact that the cable is almost entirely in the hands of the European agents and sympathizers of the rebellion during our war. That the landing place was not in South Carolina, but in Massachusetts, results from the same superiority in education, commerce and resources which gave the North the Victory.

One of the Baptist supporters of the Bible Union and its revision of the English New Testament, writes to a Western paper to express his dissatisfaction with the Society and its bantling. He claims that the revised version is an advance on the authorized one, but concedes that the improvement is not so great as to warrant an agitation for its introduction into Church use as a substitute. It is not, he thinks, what has been claimed for it,—such a version as will render a new revision unnecessary for another two hundred and fifty years. Indeed itself needs revising, and the Union has actually been making alterations in what it once called its "Final Revision."

A Ritualistic bishop has "come to grief" in New Zealand. Rev. Dr. Jenner was ordained bishop of Dunedin some time ago and in England. His diocese were not asked if they would accept him. For a good while after his consecration, he went abroad in England, cooperating with the Ritualists and assisting at their ceremonies. When he at last proceeded to his diocese, the Synod by a majority of lay votes, refused to receive him. As there is next to no endowment, and the little that there is cannot be made available, he will probably be starved into a withdrawal of his claims. It seems that they have closed the very pulpits against him, and that in one church he had to sit under the ministry of a "lay reader."

Bishop Cummins, Low Church, of Kentucky, persists in preaching in Illinois, notwithstanding the canons of the Church and the bulls of his irate High Church brother, Bishop Whitehouse. He preached in Trinity church, Chicago, Sabbath before last. The church was filled. Bishop Cummins publishes in The Chicago Tribune, a letter explaining his course in regard to the difficulty between himself and Bishop Whitehouse, from which is appended a letter from Bishop Whitehouse to himself. The latter is bitter in its tone, protesting against Bishop Cummins visiting Bishop Whitehouse's diocese to officiate in any manner within its bounds.

The great revival in Richmond, Ind., has not spent its force. Meetings are held three nights in the week in most of the Churches, and the tide of reviving influence seems to flow from one Church to another, centering always in the one Church for the time being, while quite good meetings are holding in the others. Several saloon-keepers have been converted and have given up their old business to begin—with the aid of Christian brethren—some new line of work. One whose saloon has been the scene of daily prayer for weeks, inaugurated his new grocery store with a public Union prayer-meeting.

The participation of the Quakers has caused some little discussion in the Society. The Friend of this city comments on it very severely, but The Friend of London, while admitting that "some of the things described as taking place in the Friend's meeting house, are novel to our experience," yet "hesitates to say that there is anything essentially inconsistent with the principles of our Society."

Our Quaker brethren are overcoming their old prejudices against singing as a part of public worship, and against music in general. Even the Philadelphia Yearly Meeting will no longer "deal with" a member for having a piano in the house. The New York meeting's First-Day

School has published a hymn-book for its own use and that of other schools.

The First Quakers sang much and merrily, but only "as the Spirit moved them," and not with any form of preconcerted words and music. This gift of the Spirit disappeared from among them as they sobered down and abandoned somewhat of the Foxian recklessness. The Herald of Peace says that "Sewall's history of Friends, considered by Friends as entirely reliable, was originally written and printed in German (or Dutch?) We have not seen a copy of the German edition, but we have a friend who has, and who, furthermore, is able to read it, and he states that it contains not only the hymns which the Friends sang, but the notes by which they sang them. All this is expurgated in the English editions."

The Pope is turning Protestant. He scarcely ever opens his mouth without protesting against somebody or something. Now it is Bible Societies, now the progress of liberty, now Austria, now Russia, now Spain, but especially it is Italy, and the "robbers" of his late dominions: On the 30th of June, we are told, the Holy Father delivered a protest against the King of Piedmont for omitting to present the gold chalice always offered annually to St. Peter by his ancestors, and also for his usurpation of the Marches, the Romagna, and Umbria. And Serrano, the Spanish regent, it is said, sent the Pope a bill on the Bank of Rome for six thousand crowns, but cruel to tell, there were no corresponding number of crowns in the Bank to his credit, and the bill was not honored. Was this an unfeeling hoax—and from most Catholic Spain, too?

A new protest must certainly appear against such treatment. Another ground of protest appear in the fact that desertions from the Pontifical army are more numerous than new recruits, inasmuch that an agent has come all the way to Canada after soldiers. Here is a chance for the faithful to give work-day proof of their devotion.

A MATTER OF HISTORY.

In these blissful days between the wooing and the wedding, Presbyterians are getting a fair share of courtesy and compliment from their denominational neighbors. Our Methodist brethren, forgetting all old feuds, have been foremost in cordial and handsome congratulation on the auspicious termination of the courtship: Others have followed suit, and only The Church Union (save the mark!) edited by an "open communion Baptist" is anxious to forbid the bans. Some members of the family, it is true,—United and Southern Presbyterians,—are disposed to grumble and prophesy evil,—the former possibly in view of the expensive wedding presents which the occasion may call for, the latter as feeling just a little jilted. With these slight exceptions, the general feeling of the Protestant public seems one of very hearty satisfaction at the promised closing of old wounds and reunion of old friends in the cause of Christ.

The Low Church Episcopalians organs are, of course, among the heartiest well-wishers, though The Episcopalian seems a little doubtful of New School orthodoxy. But then it represents nobody, while the real organs of the party do not share its fears. And even The [moderately High] Churchman of Hartford, though not as cordial as a wedding calls for, is still warmer than if at a funeral. It says editorially:

"Presbyterians have come together again as one body. They have accomplished this by ignoring the former points of difference. We are bound to put the best construction we can upon this restoration of brotherhood, and therefore, in the absence of proof [or of knowledge], to suppose that the original differences have been found to be practically unimportant, and that the love of unity was so strong that they were glad to lay aside whatever weight could hinder in [sic] godly union and concord. Perhaps in time they may cease to regard some other differences, once vital in their eyes, and return to the healing of a more ancient separation. Whenever they are so disposed, the way will not be made hard for them."

We rather like the spirit of those sentences, but we cannot say as much for their bad English, and their carelessness in regard to fact. Presbyterians have not come together yet, but they expect to do so in November. Had the writer been in anyway concerned to know the truth, he might have found "proof" enough that his supposition is correct. It is allowable to plead "absence of proof" as a reason for making a statement hypothetical, when the documents are wanting, but that is not the case in this instance. High Churchmen do not usually write such slovenly English.

The last two sentences are, at first sight, a little startling. The Presbyterian Church, in the year of Grace 1560 and under the providential leadership of John Knox, separated from the Church of Rome by banishing Romanism out of the National Church of Scotland. This movement she called a Reformation, not a "destruction" or a "revolution." It was a true National Church, newly purged of idolatry and false doctrine, whose first free General Assembly met in Edinburgh that year, under the moderation of George Buchanan. This is the only "ancient separation" to which our Church looks back. Since then she has had a due succession of lawfully ordained pastors, and (with a few interruptions for which she is not responsible)

of free General Assemblies. Attempts have been repeatedly made by the civil powers to subvert her discipline and modify her government, but she never assented. Men, indeed, came in "not by the door" of Church order, but "climbed up by another way" of civil tyranny, and claimed to sit as Lords over God's heritage in spite of the clearly expressed dissent of the Church, i. e. of "the congregation of faithful men." But no lawfully elected Assembly or Synod ever voted to abandon one jot or tittle of her Calvinistic doctrine or Presbyterian order.

The Church from which her "ancient separation" took place has invited her back this very year. The Pope himself has addressed her and all other Protestant bodies with that view. She has sent back from Assemblies which overflowed with the spirit of Christian union, a refusal and a defiance as clear and emphatic as ever rang out of "Old Greyfriars." Does The Churchman wish us to accept the invitation? We hope not. It boasts that its own denomination (we have Prayer-book warrant for so calling it) is a true Protestant body. It surely does not wish us to become anything else."

We must suppose that the editor, in writing thus, was a little oblivious of historical fact,—a worse fault in a High Churchman than even loose English, for the High Church claims that its especial mission is to "awaken the historical consciousness" of the Church. Or perhaps he has been misled by some of his English friends, who are Erastian in their views and regard the act of Parliament which established Episcopacy in Scotland as of ecclesiastical force. At any rate, he seems to have some confused impression that Presbyterians are a secession from Episcopalians, and that a union of the two denominations would be the "healing of a more ancient separation." A little examination will show him that neither the ministry nor the membership of the Scottish Church were ever anything but Presbyterian, and that the instant the external pressure of king and parliament was removed, the Church repudiated prelatical innovations, disowned the instruments by which they had been introduced, and expunged their proceedings from her records. The Churchman cannot claim that the governmental act by which Prelacy was set up, changed the true character of the Church itself, for it claims that a similar proceeding on the part of the present government in regard to Colenso does not commit the Church to that worthy's heresies.

FROM OUR ROCHESTER CORRESPONDENT. QUARTER CENTURY.

Wednesday, 28th instant, was an interesting day at Newark. This is a large village on the Central Railroad about thirty miles east of Rochester; and here Rev. Geo. R. H. Shumway has been pastor of the Presbyterian church for twenty-five years; and as the termination to this long period drew toward its close, it was thought best all round to take suitable notice of the event; and so the note of warning was duly sent forth; friends were invited; preparations were made, and at the appointed time a large congregation was gathered, filling the commodious church edifice, as upon a bright Sabbath morning.

Stephen Culver, Esq., one of the leading men of the parish, presided on the occasion, and made a very sensible address of welcome to those in attendance. He spoke of the changes and improvements which have transpired in those twenty-five years, since their pastor came among them of the exciting themes and mighty interests which had occupied the public mind. In all these their pastor had borne his part like a man, true to his own honest convictions, outspoken and earnest in defense of the right; the advocate of judicious reforms, the friend of temperance, the foe of oppression, the zealous and prudent laborer in revivals of religion.

He became pastor of the church when it had only one hundred members, and was torn by dissension. Under his ministry they have grown to nearly two hundred and fifty. By hard work they have also built two houses of worship. That is, they built a new and commodious house in 1854, had it almost done, and it was burned up. They went right to work and built another. The congregation has grown with the increase of the church membership. It has been blessed with repeated revivals, in which the pastor has labored with peculiar tact, energy and success. They were reminded by this anniversary of many such scenes through which they had passed together, which were full of tearful and tender interest.

After this, Rev. Charles E. Furman, of Rochester, our new poet laureate, was introduced and recited some very pleasant verses; which were not, however, quite equal to his admirable poem on the semi-centennial of our Presbytery. But it is well understood, that poets are not always expected to do their best. He wrote this time also in a more difficult stanza, and that may have loaded his wings.

Pleasant and highly complimentary addresses were also made by Rev. J. B. Richardson, agent of the American Bible Society, by Rev. Franklin S. Howe of Watkins, Rev. C. C. Carr of Horse Heads, Rev. Robert E. Wilson of Clyde, and others.

Mr. Howe and Mr. Shumway were boys together. The latter had helped him over many hard places. He had been the same sort of helpful man ever since, lending a helping hand wherever he could. Mr. Wilson bore the same testi-

mony. Mr. Shumway had been a true friend and helper to his brethren in the ministry. Many converted by his instrumentality, in other parishes than his own, would long remember him. And these were but parts of the kind things said on this pleasant occasion.

The speaking and other public exercises being ended, the whole congregation and invited guests repaired to the basement of the church, where ample refreshments were waiting, to which we doubt not they did ample justice, though we were compelled to come away before that interesting portion of the day's service was reached.

Mr. Shumway commenced his ministry thirty-five years ago in Palmyra. After leaving there, considerably out of health, he preached for a short time in Patterson, N. J.; then supplied the Washington Street church, (now Central) of this city for six months, where he is still remembered with affectionate interest. And from here, in 1844, he went to Newark, where he has remained to this time.

But he is not now so young as he once was; is not in firm health; thinks also, or says, that a change may now be good for the people of Newark, and so he resigns his charge. He commenced preaching there on the first Sabbath of August 1844, and to-morrow is to preach his farewell discourse.

His people, however, do not mean to let him go empty-handed. He was settled, twenty-five years ago, on six hundred dollars. No very great advance has been made from that sum to this day. An effort has been made to raise \$2500 for him as a parting gift. We trust this sum will be realized. At last accounts it stood at \$1800. Mr. Shumway will still reside at Newark, where he has a home of his own, and will doubtless preach as opportunity offers. We trust his health may soon be so fully restored that he may feel able to take charge again of some congregation; for we doubt not he would still be eminently useful. He was sufficiently endorsed for almost any place. GENESEE.

Rochester, July 31, 1869.

THE STRENGTH OF THE UNITED CHURCH.

The completion of probably the last separate sets of statistics for the two branches of the Presbyterian Church, enables us to form an estimate of the strength of the Church whose union is to be consummated in November. The two stand as follows:

Table with 3 columns: N. S., O. S., UNITED. Rows include Synods, Presbyteries, Licentiates, Candidates, Ministers, Churches, Members, Added on exam., Added on cert., Net gain, Adults bap., Infants bap., S. S. children.

MONEY RAISED.

Table with 3 columns: N. S., O. S., UNITED. Rows include Congregational, Min. Relief, Freedmen, Education, Home Miss., For. Miss., Church Erection, Publication, Contingent, Miscellaneous, Total.

These statistics show that the O. S. have had a net gain of 24 per cent. in membership, while that of the New School is 2 1/2 per cent. The gain per congregation is 2 1/2 in the O. S., and 2 1/2 in the N. S. churches. The average contributions for all purposes are \$17.48 per member in the O. S. and \$21.56 in the N. S. Church.

A YEAR'S GROWTH.

The New School Minutes for this and last year furnish the following statistics:

Table with 2 columns: [1868], [1869]. Rows include Synods, Presbyteries, Ministers, Licentiates, Candidates, Churches, Members, Added by ex., Added by cer., Adults bap., Infants bap., S. S. children.

FUNDS RAISED.

Table with 2 columns: [1868], [1869]. Rows include Gen. Assembly, Home Miss., Ch. Erection, For. Miss., Freedmen, Education, Publication, Min. Rel., Congregational, Miscellaneous, Total.

These figures show an encouraging growth both in strength and liberality, but not exceedingly so. The withdrawal of sundry plan-of-union churches to the Congregationalists has probably diminished the net gain in membership, while the compensation obtained for this in the more Presbyterian character and closer relations of other similar churches, does not appear in these figures.

The gains in point of strength are: Synods, 1; Presbyteries, 2; Ministers, 48; Candidates, 13; Churches, 41; Members, 3,628; S. S. School membership, 7,577. The losses are in but one item, viz., Licentiates, 5.

The figures which indicate relative growth are

not so favorable. The receipts to membership by examination are 1,184 less than last year; by certificate, 691 less. More adults by 296 have been baptized, but fewer infants by 180. We shall only anticipate our Baptist brethren in saying that this speaks badly for the growth of Pe-dobaptist sentiment in the denomination.

The financial statistics are more encouraging and show a gain in every department, nearly \$10,000 in the Home Mission Department, and quite \$8,000 in that of Foreign Missions. The gain in the former is really \$65,136, as the work of Church Erection and among the Freedmen fall under that head. The former was not counted separately last year; the latter has begun within the past year. In the department of Ministerial Relief the gain is over \$8,000. The gain in the grand total is \$519,689.

"Two Canadian presbyteries have voted that revivals are at variance with the Westminster Catechism." Bad for the Catechism.—Zion's Herald.

This is about the twentieth form in which we have seen this falsehood published by religious papers. The fact is that the revival in Galt fell into the hands of Lord Cecil and others of the Plymouth Brethren, and these made denunciations of existing Churches and a stated ministry the staple of exhortation, declaring that the Church lost her Church character if she contained a single unregenerate person. In a word they substituted for earnest appeals to the consciences of sinners, the usual pietistic platitudes of "The Brethren," alias "The Darbyites." Two Presbyteries thereupon warned their people, not against revivals, but, in view of "the agencies employed and the doctrine taught," against what these men had made of this revival. The item of The Independent took the Presbyteries up wrong; he of The Examiner and Chronicle, with his usual keen eye for "things lovely and of good report," followed suit, and so the falsehood has gone the rounds.

TWENTY YEARS LATER.

The veteran, Father Rankin of our Church, writes to The Christian Herald, that twenty years ago, and at the invitation of a Presbyterian elder, he came to Chester county, Pa., to speak against slavery.

The anti-slavery brethren made an appointment for me to preach on Sabbath in a grove at the village of Oxford; for such was the hostility of the minister of the place and some of the people, that there was no prospect of getting a house. When Sabbath came, it rained, and the audience had to shelter themselves in the basement of a large and new barn belonging to a colored man. There was yet no floor in it, and the basement was a stable, and used as such. I remarked to the audience that we were not so comfortably situated as might be desired, and reminded them that the Saviour was born in a stable. And as some of the clergy in that region taught that the Bible sanctioned slaveholding, I proceeded to show that it gave no such sanction, and that it prohibited all kinds of oppression. For Monday evening an appointment was made, to be in a school-house in the village of Oxford. When the hour came, the audience assembled, and found the school-house securely locked against them. I proposed to them that if they could stand so long as to hear me, I would preach to them by starlight; for at that time there was no moonlight. They assented to the proposition, and I preached by starlight. Now, at this same village where I, because an abolitionist, had to preach in a stable by day, and in the street by night, with no other light than the shining of the stars, is the Lincoln University for educating the colored people.

The arrangements of the Ecumenical Council begin to assume shape. There will be a certain number of preliminary councils held, according to the perseverance, each of which will be presided over by a Cardinal specially named by the Pope as his locum tenens, and the results will then be proclaimed as canonical laws, in the sessions presided over by the Pope himself. There will be about ten of these sessions, but they are not to be a "clerical Parliament," but assemblies, to which certain propositions will be read, and which will vote upon them by acclamation and without any discussion whatsoever. The programme, as at present fixed, gives for the respective sessions the following subjects: 1. Pantheism, rationalism, naturalism, absolute rationalism in nine theses; 2. moderate rationalism in seven theses; 3. indifferentism, tolerancism, in four theses; 4. socialism, communism, secret societies, Bible societies, liberal-clerical societies, in six theses; 5. errors of the Church and its rights, in twenty theses; 6. errors in society and its relation to the Church, in seventeen theses; 7. errors on natural and Christian morals, in ten theses; 8. on the Christian marriage, in ten theses; 9. on the sovereignty of the Pope of Rome, in two theses; 10. on modern liberalism, in four theses.

Mr. Voysey, the last Church of England heretic, quite eclipses his predecessors. In the Sling and the Stone (a book of Sermons for which he is to be prosecuted) he impugns the doctrine of Christ's Meditation and Atonement, and of the Incarnation itself, and writes with contempt of the Scriptures generally, but especially of the Gospel by John. The Archbishop of York is to bring him to account before the proper court. Dean Stanley, while protesting that he differs from Mr. Voysey, has taken part in a movement to raise funds for his defence.