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PHILADELPHIA, THURSDAY, AUGUST 12, 1869.

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—The four negotiating Presbyterian churches of England and Scotland spend £60,000 per year on Foreign Missions, and £15,100, in Home Mission work.

—Regent Square church in London, which has been ministered to by an Edward Irving and a James Hamilton, calls to the pastorate Rev. J. Oswald Dykes, a former colleague of Dr. Candlish in Edinburgh, and latterly a very popular preacher in Melbourne, Australia. He is in England now.

—The London U. P. Presbytery have received to membership Rev. Allen Curr, F. G. S. and F. R. L. S., a popular lecturer who is widely known throughout the kingdom, and has gathered in a congregation of some four hundred by six months' labor in a temporary iron-church at Hammersmith. Mr. Curr was brought up among the United Presbyterians, but convictions led him to the Baptists, while riper views bring him back to the Church of his childhood.

—Spurgeon, like Beecher, is not afraid to declare himself above and independent of the great modern movement towards organic Christian Union. In a recent address, he said:

"I am a Sectarian of the Sectarians. I do not believe in the modern Diana of unity, which some people cry up so mightily. I believe that the existence of Christian denominations, so far from being a blot, is one of the beauties of Christianity, and if I could associate all denominations by lifting my finger, I would not do it."

—The endless "organ question" which has got the Presbyterians of Canada, Scotland and Ireland by the ears, has come up among English Presbyterians also, and is to be disposed of at next Synod, after having been finally disposed of in the negative ten or eleven years ago. The Lancashire Presbytery allows of instrumental music in one of the Liverpool churches. Camden-Road church in London, bought a harmonium and piped joyously, but their Presbytery "would not dance." They debated the subject till midnight at their summer meeting, and then put it off till winter.

—The North German Gazette, a semi-official Prussian paper commenting on Von Bismarck's refusal to unite Austria and Bavaria in immediate opposition to the Ecumenical Council, on the ground that it was unbecomingly to what conclusion the Council would come, points out the fact that the constitution of the sub-committee to prepare business, leaves no doubt on this head. "All the leading members of these committees are the most decided and zealous partisans of Ultramontanism; so much so, as to completely confirm the opinion that the great object of the Council is to give additional strength to that system, especially in its relation to the temporal power. Under these circumstances it is impossible to blame the civil Governments if they already commence their preparations for resistance; indeed, their adopting such an attitude may prevent the expected conflict."

These words are especially important as foreshadowing Prussia's policy toward Rome.

—What seems to us a curious judicial proceeding has taken place in the Free Church session of Coupar Angus in Scotland. Two private members—a manufacturer and a teacher—have been called to account for holding erroneous views on the Atonement, Inspiration, &c. The minister—a Mr. Bain—had had conversations with them, and resolved to cite them before session. One of them appeared under protest, complaining of the use which Mr. Bain had made of confidential conversations, and denying the right of session to judge of the faith of those who held no office in the Church; and giving notice of an appeal to Presbytery in case his protest were ignored. The session took the matter into consideration.

—The Millwall Church of London have done an original thing. Having lost their pastor, (they increased from seventy to nearly one hundred in the vacant time) they now ask the London Presbytery to ordain over them a Congregational layman, Mr. J. H. Dickson, who has had no academic training whatever, but has labored for some sixteen years in the work of the Open Air Mission. He is in a good business where he can support himself, while the depressed state of trade makes it hard for the Millwall Church to raise the money needed to pay the expense of public worship. The Presbytery authorized the Millwall session to employ him for six months, to supply the pulpit, and then report results.

—The Ritualists are having troublesome times. The new Bishop of London will not have even a cross of flowers on the communion table of any church that he is consecrating. The chaplain of Trimulgherry, in India, having adopted ritualistic ways, three hundred privates of one of the regiments turned Presbyterians on the spot to avoid attendance at his services. Bishop Jenner has to give up his claims to his New Zealand Diocese and go back to his Kent vicarage, because he "galvanted" about with "the advanced" of the party while in England. Rev. Mr. Purchase of Brighton—the successor of poor F. W. Robertson's persecutor, we presume—is to be tried for Ritualism on thirty-three distinct charges. The English Church Union has fallen out, and its Secretary resigns. The American one has forfeited many friends by interfering in the Ohio prosecution.

CHURCH AND STATE IN CHICAGO.

Very many of our cotemporaries, in reviewing Mr. Cheney's course in calling in the "civil authority during an ecclesiastical trial, censured his proceeding as Erastian and wrong. Not being able to see the case in that light we ask attention to a few points.

Mr. Cheney did not ask the civil courts to decide on the merits of his case, or of any case involving theological questions. He did not ask them to say that he was right in using or not using the words regenerate and regenerated in the baptismal service. He simply asked them to see that he had a fair trial under the laws of his own Church, and that because his trial involved the legal right to sundry pieces of property.

His course was only unusual in that he made his appeal at an earlier stage of the proceedings than usual. Had he waited until sentence had been pronounced against him, and then appealed to the civil courts on the same ground, no one would have found fault. He would then have come before the civil courts of Illinois and said, "I and my people became a minister and congregation of the Protestant Episcopal Church, under certain clearly expressed and published conditions. Those conditions defined mutual rights and duties on our part and on that of the Diocese. They defined how those rights were forfeit, and also by what methods their forfeiture could be legally ascertained and pronounced upon. The authorities of the diocese, however, ignoring the methods prescribed by the conditions published, have pronounced our rights forfeit without having legally ascertained and pronounced upon our offence. We ask this court to take the case in review and see to it that our legal secular rights are not prejudiced by these illegal and irregular acts of the civil authorities. We do so because these express conditions of membership and communion are of the nature of a civil contract and involve civil issues."

This is done every day, and in every branch of the Church, from Romanists to Quakers. No one feels it strange or censures it, because however jealous we may be of any interference of the State with the Church, we feel that when civil rights are involved, the State should not stand by to see men trampled upon by any high-handed ecclesiastical autocrat, whether it be bishop or synod.

In the earlier period of our legal history there was more delicacy in regard to this question than at present. The Courts were disposed to treat the higher Courts of any Church as the ultimate tribunals of appeal on all aspects of the question of law and fact. In later times, the disposition to treat Church constitutions as of the nature of civil contracts has been on the increase. The decisions on the legality of the Excising Acts of 1837, was an illustration of the old view of question. The decision making the injunction permanent in Mr. Cheney's case, until the Court of the Church conformed its practice to the law of the Church, is an instance of the latter practice.

Mr. Cheney's appeal was earlier than usual, but that is all that is unusual in it. While the Court was yet in session, and when its members had just refused to conform to the canonical law, the civil authorities came to his aid, and decided on the question of the legality of a proceeding, upon which they would otherwise have had to pronounce after sentence had been given against Mr. Cheney. This course was probably dictated by Mr. C.'s determination to stay in the P. E. Church at all hazards. Had he wished to leave at Bishop Whitehouse's gentle persuasion, it would have been much safer to have let the Court go blundering on, trampling on canon after canon, and making his case strong when the question came at last before the courts. That, we believe, was the policy adopted by the Liberals in the R. P. General Synod when the case

of Geo. H. Stuart was under consideration in Pittsburg. Any State Court would have issued an injunction in the case, had it been wished; but the minority saw that the easiest way out of their troubles was to let the majority do their worst. Mr. Cheney, however, has other ends in view, and will fight Bishop Whitehouse's Court inch by inch sooner than let that gentleman put him out of the denomination.

HISTORIC NECESSITY OF CHRISTIANITY.

By Rev. E. Adams, D. D.

The history of man proves that Christianity is a necessity for him.

What is this history but a record of sublime failures? Everywhere and in every age, man has been religious. He has set up altars and offered oblations. The Assyrians worshipped an ideal god, under the name of Baal. They had their priesthood, their ritual, and their ceremonies. They cut themselves with knives when seeking favors from their deity. They feared, they petitioned, they were mad with disappointment. What did their religion for them? Did it civilize them? Did it give them good laws? Did it render their homes happier? Did it educate them beyond a rude grandeur in art? or lift them above the most gloomy notions of the Divinity? Did it give hope to a single spirit, or relieve any soul of its guilt and fear? Did it ever make a man better? or satisfy one rational desire, or hush the cry of a single conscience?

The Grecian worshipped beauty. Every statue, every temple, every religious thought, with him, was aesthetic. All that he did or said, or sung, was graceful, rounded, symmetrical. His god was beauty, and his religion was art. What was its issue? The loss of a true ideal, and the fall of mind and soul into the worship of form, then into lust. The statue became the embodiment of sensuality. The mind did not reach the beauty of holiness, it fell to the lowest blandishments of vice.

Take any form of religion that ever existed aside from that of the Old and New Testament, and what have all of them ever done even to give man a true idea of himself or of God? Have they lifted the soul above materialism, or given it one gleam of the spiritual life? There was something grand and imposing in the sun worship of the Persians; something elegant and pleasing in the refined religion of Greece; something awful and stupendous in the Roman and Norse Mythology. There may have been something in them to make warriors, to develop vigor of will. They helped men to die bravely, to meet the rudeness of the age, they hardened humanity for endurance. So does the northern winter, so does the life of the Esquimaux, in conflict with the walrus and the bear. And the religion of those old nations is not much higher than nature, not much different from nature in her cold, stormy, wild, and sombre reign.

Men that sighed for sympathy; souls that agonized for promise; that sought, some being to love; that sent a timid hope into the future; that trembled under the rebukes of conscience, found nothing in the sun, nothing in ideal beauty, nothing in the stars of Thor and Wodin, to give relief—to point to, a loving and forgiving God, to an all-sufficient sacrifice. And as man never realized in any of these systems, what his nature claimed; as all the religions he has tried before and aside from Christianity, have proved failures—not adequate to his wants, not equal to his convictions, and his sorrows—they are demonstrations, and his history is a demonstration, that Christianity is a necessity for him. In other words, there is an absolute need of that which can satisfy his hope, his love, his conscience, his want of goodness and happiness; and this Christianity alone can do.

It is no relief to a man's moral nature that he is religious. This fact is his burden and his woe, if there be nothing to meet and satisfy his religious nature. By its very definition, it demands God. By the consciousness of man he is impelled to seek something better than the religions of the world. His moral wants are deeper than they. His fears and hopes are too stupendous; his soul is too great; his capacity for joy and sorrow too large for anything less than the infinite; and the gospel offers the infinite.

The history of man therefore, the history of his religious nature, its developments, its expressions of moral need, its failures, its wasted energies, its aspirations unsatisfied, its experiments of systems and philosophies; these are proofs of a solemn necessity. They reveal man to us in his agony and unrest. They tell us how far below his natural grandeur and the demands of his soul are the best things of art and of religion, aside from the gospel. They present him cast helpless, bereft, as on the shore of a mighty ocean, the wreck of his own passion and

pride, to be saved, if saved at all, by the angel of Christian love and hope.

EXPLANATORY OF THE FIGURES.

The results of the year's work in both branches of the Church, though showing decided progress, are far less encouraging than we had hoped to chronicle. This is especially true in the net growth of the membership, which in the New School branch is less than four thousand. Last year it was over ten thousand, more than twice as great. It is a remarkable fact, too, that this small increase is not the result of a serious lessening of the number of conversions, and additions by profession to the churches. The reports of revivals and accessions which we were privileged to record during the year, prepared us to see a final summing up but little below that of the year before. That was 10,891; this year's total of additions by profession is 9,707, a falling off of 1,184, or one-ninth, the remarkable fact being, that with this small difference in the number of actual additions, the growth of the Church should be only a little over one-third of what it was last year. While we might have counted on an accession of nine thousand judging from the proportion of last year's gain to members received, we have an increase of less than four thousand (3,628). In other words, nearly all of last year's additions by profession were utilized—their whole effect was felt in the returns of members for the year; while of this year's accessions only somewhat more than one-third (373 of the whole) seems to have been retained. What has become of the two-thirds? Can the precise channels of this drain be discovered?

We have already pointed out one of these channels in the withdrawal of Congregational Churches, who have felt themselves called to choose between two forms of Church government, in anticipation of the results of the reunion movement. Thus we find there were dropped from the rolls in the Synod of Albany two churches; of Onondaga, five churches; Geneva, one church; Susquehanna, two churches. From the Synod of New York and New Jersey two churches disappear—possibly from other causes than the one above enumerated. From the Synod of W. Reserve, Presbytery of Trumbull, one church disappears, making a total of thirteen churches with 1,248 members, as reported in last year's minutes.

After these are deducted, there still remains just about one half of the additions by profession to be accounted for (4,831). No small part of this amount has been neutralized by the rectification of the rolls of individual churches. The column of "unknown" which, for a few years past, has stood in the statistical tables, has required the reporting in the column of "Total" the entire number of names upon the roll of each Church; but in this year's minutes the "Unknown" column is no longer found. Hence, many of those desirous of reporting only the real strength of their churches have deducted the unknown members from the rolls and have reported only the remainder as the total. This seems to have been the case especially in the Synod of Pennsylvania. In this Synod, the additions by profession averaged more than twelve to each Church, a higher average than in any other Synod in this branch of the Church; the total of additions for the 95 churches being 1181. But the actual gain on last year's total is but 574—leaving 607 to be accounted for. Now the "Unknown" column in this Synod last year showed a total of 559, which closely corresponds with this deficit, and suggests what any one holding both this and last year's minutes open before him can at once see to be the fact—that the churches of the Synod have been clearing their rolls and reporting their real strength only to the General Assembly. Other Synods, it is true, do not appear to have pursued this course. The Synod of New York and New Jersey, which is next to that of Pennsylvania, in the average number of additions by profession to its churches, appears to have utilized the entire number of those additions within a fraction. But by comparison of the minutes of this and last year, (when the "Unknown" column showed a total of no less than 2,836 in this Synod) we discover no such signs of the purging of the Church records as appears in the Synod of Pennsylvania. For example, a single Church in New York City reported last year a total of 572 members, 247 being unknown. This year of course, the unknown figures have disappeared, but not to the detriment of the "Total" which is put at 616. Had the course taken in the Synod of Pennsylvania been pursued here, the total would have been less than four hundred; and had the records been purged throughout the Synod of New York and New Jersey, the progress indicated would have been much less.

We do not wish to be understood as passing a judgment upon either of the methods pursued in making up the statistics. Whether the unknown column should have been retained, or whether, in its absence, the New York or the Pennsylvania Synod's policy were the wisest, is not a question. If, however, that of the New York Synod had been pursued throughout, or if the "unknown" column had been retained, it is clear to our mind that the total result would have been far more flattering than it now is.

The failure of over four thousand additions on examination to appear in the year's totals, may, we think, be readily accounted for, on the supposition of a rectification of the rolls of many of the churches, who felt themselves excused from that duty last year by the opportunity afforded of reporting delinquents in the column of "unknown."

The loss of members in the Synod of West Pennsylvania is due to the accidental omission of the membership of the Second Church, New Castle, from the column of totals. The number of additions is given, but not the entire membership, which must be over 200.

IN THE COUNTRY.

I am in the country. There are a few such places left in the onward sweep of civilization. It makes one feel strange to get into a real country place. I mean such as we read of in former times. Such a quiet region of life, as the older people faintly remembered to have seen and felt a little, a long time ago. What a nice thing it would be, if we could keep a few genuine back-country towns, free from the incursions of modern fashions, customs and tastes, where no storied Saratoga trunks should ever be tolerated, no steam whistles and thundering cars should ever be heard; where the people should be kept in their primitive integrity and old-time ways. Such a place would be capital for weary editors and over-taxed pastors to visit in the summer.

We have some things in this place (I cannot afford to say just where it is, lest you should all come and disturb my quiet) such as you don't very readily find in the summer or winter, in towns and cities, viz.: milk, and fresh eggs, and swings under the trees, and long still nights, &c. And then Sundays are so quiet. The street-cars are prohibited by the force of public sentiment! Horses rest out here all day, and sleep at night. I attended church last Sabbath, and heard an admirable sermon. I was instructed not only by the sermon, but by observations made on the material of the congregation. There were a great many children. They came into church respectfully with their parents, and sat with them. The idea of the people seemed to be that the children were made to be converted, christianly educated and saved.

I am persuaded, that in our city churches, there is far too little of this. I will not attempt to speak of the causes, but the fact is undeniable, that often the same family is distributed among two or three churches. The flock is early scattered abroad. Some have gone to the Methodists; one preferred the Episcopal service, and a third has been baptized by immersion; the unity of the family is broken, and the peculiar charm of church fellowship in the family is lost. Far more generally, I would love to see the children coming to the sanctuary and sitting with their parents, trained in the same spiritual household, and sitting also with parents, at the table of the Lord. There is a simplicity and apparent sincerity in the manners and worship of the country people here, quite in contrast with our city ways, and really refreshing, if not instructive.

On my way to this place, I fell in company with about one hundred persons, on their way home from the great Methodist camp meeting at Round Lake, and a more perfectly self-complacent and satisfied set of Christians, I never saw. I listened for an hour to their exhortations, singing, and praying, &c., the burden of which seemed to be, that they were all going to heaven, though they go alone, for I did not hear a word that would inform any poor wayfaring sinner how to get there. The Round Lake party appeared to have monopolized the whole thoroughfare to the better country. Such meetings may be beneficial at least to a chosen few. X. August 1869.

—We trust our good friend of the *Hearth and Home* is not about to commit *felix de se* by going into the Women's Rights Movement. What will become of all the *Hearts and Homes*, his own representative and honorable one included, if Miss Anthony, John Stuart Mill, and the *Revolution* succeed in their most undomestic and unchristian plans?