

## American Presbyterian.

THURSDAY, SEPTEMBER 9, 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.

Impressions of Europe, VII. by "B. B. C." Rev. A. M. Stewart's Letters, XIII. Chinese Standard of Morality, by Rev. Justus Doobville, Letter from Kansas, Revs. Page 22; Editor's Table, Literary Items, Does the Church do all she can? Luther at Rome, Pulpit Pandey, Missionary Items, Giants, &amp;c., Page 32; The Jordan, Poetry, by Mr. Hammond, Mr. Hammond's Letters to the Children, IV, Wonderful Canary, Girls should learn to keep house, Wonderful Clock, Budget of Anecdotes, Don't Care, Chinese Version of the Prodigal Son, Page 6th; Religious Intelligence: Reformed Churches, Episcopalian, Congregationalist, Methodist, Baptist, Romanist, City Bulletin, Page 7th.

—We seem to have been mistaken in classifying *The Christian Witness* (Episcopal) of Boston, among the journals which disapprove of Mr. Cheney's course. It copies in full our editorial on "Church and State in Chicago," and speaks of it as a "view of Mr. Cheney's course, which strikes us as very fair, and much more sensible than the ground taken by *The New York Observer*, which we have seen quoted approvingly by some of our Church papers." *The Protestant Churchman*, of New York, copies the same article.*The Presbyterian Banner* points out—not with excessive courtesy—where our parallel between Mr. Cheney's course and that of Paul fails. Paul's "appeal unto Cæsar" was not from a religious to a secular court, but from a lower secular court to higher one. For this slip it graciously classes us with *The Independent*, which recently asserted that the Bible represented all the human race as descended from Cain.The defect in the parallel is only a formal one. To appeal from a lower court to a higher one was to acknowledge the general jurisdiction in the case. The legal maxim which applies here is, *Exceptio probat regulam*,—a plea for stay of proceedings admits the general validity of the rule under which the plea is raised. If this editor had been in Paul's place, and had been called in question, "as touching the resurrection from the dead," he could only have said to Festus, "You have no jurisdiction. I am charged with an offence against the law of the Church. I must, therefore, answer before the courts of the Church. All I can ask of you, is the protection of my life, while under trial." Nay, he could not have asked even that, for the law of the Jewish Church punished blasphemy with death, and of blasphemy the ecclesiastical judge would have convicted him, and to this decision our cotemporary would have been logically compelled to submit.

## WEST CHURCH, WILMINGTON.

The young West church here is fairly on its way, I think. During the summer, though many of our people were absent from the city, and our present house of worship—Monroe St. Chapel—is by no means in a central location, yet it has been full, often to overflowing.

Last Sabbath was communion; 40 members were added and more are ready to enter the ranks now. We are 160 strong, and there is a very encouraging state of religion in the congregation.

As my custom has been, we spent the week preceding the communion in prayer. The meetings were well attended, full of quiet, solemn impression, and with some diminution in number, are to be continued this week. Among those on profession were two heads of families, men passing the prime of life.

It is pleasant to know that this church, at first composed of members mostly from Hanover street and Central churches, is not the offspring of any internal convulsions, but the needful swarming of industrious hives already too full. At the cordial invitations of the mother churches, the West spent two delightful Sabbaths in united services with them, pastor and people receiving the warmest welcome from both. We are looking forward to the Installation with interest.

A harmonious church and a competent salary, promptly paid, and the many acts of thoughtful kindness which I receive, are cheering and stimulating—to a pastor these are next to the inspiration of the Holy Ghost. GEO. H. SMYTH.

HOKENDAQUA.—The Presbyterian congregation of Hokendaqua, now under the pastoral care of the Rev. J. A. Little, from New York city, expect to dedicate their new house of worship on the third Sabbath of September (19th). This is the first church edifice in the place.

FROM OUR ROCHESTER CORRESPONDENT.  
HAMILTON COLLEGE.

A very important meeting of the Board of Trustees of this institution, was held on Tuesday, of the present week; and some changes were made in the affairs of the college. It has been known for some time, that Prof. McHarg was inclined to return again to the pastoral work. He offered his resignation of the Professorship of the Latin language and Literature in August. At this meeting of the Trustees his resignation was accepted, and resolutions of high respect and appreciation were unanimously and cordially adopted. He is at present supplying the pulpit of the Presbyterian Church in Westfield.

Very reluctantly also the Trustees accepted the resignation of Rev. Dr. Ellinwood as one of their number. His residence being in New Jersey, the charter of the college forbid his holding the office of Trustee, and so he resigned. We know that the loss of his wise and valuable counsils in that Board is deeply regretted by the Trustees themselves, and will be deeply regretted by the friends of the college generally. It is a pity that so many of the best citizens of our metropolis are obliged to go into another State to find a place to sleep.

Rev. A. Grosvenor Hopkins was elected assistant Professor of the Latin Language and Literature, with a view to a full professorship, when a little experience, and a little more age shall have qualified him more fully for the responsibilities of the position. He is the second son of Rev. Prof. Hopkins of Auburn Seminary, a graduate of Hamilton College, of the class of 1866, and a graduate of Auburn Seminary, class of 1869. He is regarded as a fine scholar, and a young man of uncommon promise, or he would not have been elected to this responsible position.

Mr. Hopkins has also been supplying the pulpit of the Presbyterian Church of Cortland ever since he left the Seminary last Spring; and only last Saturday the congregation gave him a call to be their pastor. We do not yet know which position he will accept.

## DEDICATION.

The remodeled, renovated church edifice of the Presbyterian Society of Medina, was dedicated on Thursday afternoon, 2d instant—sermon by Rev. Dr. Campbell of this city, and prayer of dedication by Rev. Dr. Fillmore of Knowlesville. Another meeting was held on Thursday evening, at which interesting addresses were made by Rev. Dr. Fillmore, Rev. A. A. Graley, the pastor, Rev. S. F. Bacon of Albion, and Rev. C. S. Furman of this city. Mr. Furman was once pastor of that church, and was able to give some touching reminiscences, which brought tears to many eyes.

## DO NOT CONGUR.

We learn that at a meeting of the Presbyterian church of Clyde on Monday last, the resignation of the pastor, Rev. R. E. Wilson, was not accepted. After enjoying his faithful ministrations for nearly fourteen years, they do not seem inclined to part with him at present.

## PERSONAL.

Rev. Dr. Miller of Ogdensburg, is soon to start for Europe, leave of absence, a good purse, and good company being furnished by his people for that purpose. His wife also makes one of the party. If good wishes will carry them safely and bring them in peace, they are well insured. Rev. Geo. S. Boardman, D. D., formerly of Caznovia, has been engaged to supply his pulpit in Dr. Miller's absence.

Rev. Dr. Knox of Rome, is expected home from his protracted European tour, on the third Sabbath of this month. It has not yet transpired, whether he is to accept the call to Elmira, or remain with his former charge.

Rev. Dr. Condit is to resume the supply of the First Presbyterian church of this city tomorrow, the first Sabbath of this month. He has won a large place, both as a Christian man and an admirable preacher, in the hearts of this people.

Rev. Dr. Heacock of Buffalo, preached his farewell (for the time) to his people last Sunday evening. His text was touchingly appropriate—"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? But the very hairs of your heads are numbered."

And on Tuesday a social farewell was also held in his church, with an address by Rev. Dr. Ball, who has recently returned from California; prayer by Rev. Mr. Calkins; after which Dr. Chester read a very tender and touching letter of the congregation to their beloved pastor, expressing their high regard and their abiding affection for him. Dr. Heacock responded to this in his usual tender and feeling manner; after which a hymn was sung, and a general handshaking, with good wishes and loving adieux, closed the scene. His people will be glad to see him back again when the three months are gone.

Louis Chapin, Esq., of our city has just returned from a trip West, as far as Omaha. He has been looking a little, on his own account, at the interest of Church Extension, to see where church edifices may well be planted, so that he may act understandingly, in his counsels and his gifts for this important cause. In him the Secretary will always find an able helper.

We happen to know also, that he roamed the prairies a little in quest of game. If we may judge from the specimens which found their way

to our table, the chickens are extra good this year; and Mr. Chapin has the happy faculty of coaxing plenty of them within the unerring range of his gun. GENESEE.  
Rochester, Sept. 4, 1869.

## TO PIUS THE NINTH—BISHOP OF ROME.

In your Encyclical Letter, dated Sept. 13, 1868, you invite all "Protestants" to "embrace the opportunity" presented by the Council summoned to meet in the city of Rome during the month of December of the current year, to "return to the one only fold," intending thereby, as the connection implies, the Roman Catholic Church. That letter has been brought to the notice of the two General Assemblies of the Presbyterian Church in the United States of America. Those Assemblies represent nearly five thousand ministers of the Gospel, and a still larger number of Christian congregations.

Believing, as we do, that it is the will of Christ that His Church on earth should be one; and recognizing the duty of doing all we consistently can to promote Christian charity and fellowship, we deem it right to say in few words why we cannot comply with your invitation, or participate in the deliberations of the approaching Council. It is not because we reject any article of the Catholic faith. We are not heretics; we receive all the doctrines contained in the ancient Symbol known as the Apostles' Creed; we regard as consistent with Scripture the doctrinal decisions of the first six Ecumenical Councils; and because of that consistency we receive those decisions as expressing our own faith. We believe the doctrines of the Trinity and Person of Christ, as those doctrines are set forth by the Council of Nice, A. D. 325; by that of Chalcedon, A. D. 451; and by that of Constantinople, A. D. 680. With the whole Catholic Church, therefore, we believe that there are three persons in the God-head, the Father, the Son, and the Holy Ghost; and that the three are one God, the same in substance, and equal in power and glory.

We believe that the Eternal Son of God became man by taking to Himself a true body and a reasonable Soul; and so was, and continues to be, both God and man, in two distinct natures, and one person forever. We believe that our Lord and Saviour Jesus Christ is the Prophet of God, whose teachings we are bound to receive, and in whose promises we confide. He is the High Priest of our profession, whose infinitely meritorious satisfaction to divine justice, and whose ever prevalent intercession is the only ground of our justification and acceptance before God. He is our King, to whom our allegiance is due, not only as His creature, but as the purchase of His blood. To His authority we submit: in His care we trust; and to His service we and all creatures in heaven and earth should be devoted.

We believe, moreover, all those doctrines concerning sin, grace, and predestination, known in history as Augustinian. Those doctrines were sanctioned by the Council of Carthage, A. D. 416; by a more general Council in the same place, A. D. 418; by Zosimus, Bishop of Rome, A. D. 418; and by the third Ecumenical Council at Ephesus, A. D. 451. It is impossible, therefore, that we should be pronounced heretical without including the whole ancient Church in the same condemnation. We not only "glory in the name of Christians," but profess the true faith of Christ, and follow the communion of the Catholic Church. Still further; to quote your own words, "Truth must continue ever stable and not subject to any change."

Neither are we schismatics. We believe in true "Catholicity." We cordially recognize as members of Christ's visible Church on earth all who profess the true religion, together with their children. We are not only willing, but earnestly desire, to maintain Christian communion with them, provided they do not prescribe as a condition of such communion, that we should profess what the Word of God condemns, or do what that Word forbids. If any Church prescribes unscriptural conditions of fellowship; the error and the fault are with such Church and not with us.

But, although neither heretics nor schismatics, we cannot accept your invitation, because we still hold the principles which prompted our "ancestors," in the name of primitive Christianity, and in defence of the "true faith," bravely to protest against the errors and abuses which had been foisted upon the Church—principles for which our fathers, by the Council of Trent, representing the Church over which you preside, excommunicated and pronounced accursed. The most important of those principles are the following:

FIRST. That the Word of God, as contained in the Scriptures of the Old and New Testament, is the only infallible rule of faith and practice. The Council of Trent, however, demands that we receive, *pari pietatis affectu*, the teachings of tradition as supplementing and interpreting the written Word of God. This we cannot do without incurring the condemnation which our Lord pronounced on the Pharisees when He said, "Ye make void the Word of God by your traditions."

SECOND. The right of private judgment. When we open the Scriptures we find them addressed to the people. They speak to us; they command us to search their sacred pages; they require us to believe what they teach, and to do what they enjoin; they hold us personally responsible for our faith and conduct. The promise of the inward teaching of the Spirit to guide men into the knowledge of the truth, is made to the people of God; not to the clergy exclusively; much less to any special order of the clergy alone. The Apostle John says to believers, "Ye have an unction from the Holy One, and know all things; and the anointing which ye have received of Him abideth with you, and ye have not need that any man teach you."—1 John iii. 20 and 27. The Apostle Paul commands us (the people) to pronounce accursed an Apostle, or an angel from heaven, who teaches anything contrary to the divinely authenticated Word of God.—Gal. i. 1. He makes the people the judges of truth and error as accountable to God only; he places the rule of judgment in their hands, and holds them responsible for their decisions. Private judgment, therefore, is not only a right, but a duty, from which no man can exonerate himself, or be exonerated by others.

THIRD. We believe in the universal priest-

hood of believers; that is, that all men have, through Christ, access by one Spirit unto the Father.—Eph. ii. 18. They need no human priest to secure their access to God. Every man for himself may come with boldness to the throne of grace to obtain mercy and find grace to help in time of need.—Heb. iv. 16. "Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, . . . and having a High Priest over the house of God, we may all draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19, 22. To admit, therefore, the priesthood of the clergy, whose intervention is necessary to assure for the people the remission of sins and other benefits of redeeming grace, we regard as involving either the rejection of the priesthood of Christ, or a denial of its sufficiency.

FOURTH. We deny the perpetuity of the apostleship. As no man can be a prophet without the spirit of prophecy, so no man can be an apostle without the gifts of an apostle. Those gifts, as we learn from Scripture, are plenary knowledge of the Gospel, derived by immediate revelation from Christ (Gal. i. 12); and personal infallibility in teaching and ruling. What are the seals of the apostleship, we learn from what St. Paul says to the Corinthians:—"Surely the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—2 Cor. xii. 12. Modern prelates, although they claim apostolic authority, do not pretend to possess the gifts on which that authority was founded, nor do they venture to exhibit the "signs" by which the commission of the messengers of Christ was authenticated. We cannot, therefore, recognize them, either individually or collectively, as the infallible teachers and rulers of the Church.

Much less can we acknowledge the Bishop of Rome to be Christ's vicar upon earth possessing "supreme rule." We acknowledge our adorable Lord and Saviour Jesus Christ to be the only Head of the Church, which is His body. We believe that although now enthroned at the right hand of the Majesty on high, He is still present with His people on earth, whom he governs by His Word, Providence and Spirit. We cannot, therefore, put any creature in His place, or render to a man the obedience which is due to Christ alone.

As the Church of Rome excommunicates all those who profess the principles above enumerated; as we regard these principles to be of vital importance, and intend to assert them more earnestly than ever, as God appears to have given His seal and sanction to these principles by making the countries where they are held, the leaders in civilization—the most eminent for liberty, order, intelligence, and all forms of private and social prosperity—it is evident that the barrier between us and you is, at present, insurmountable.

Although this letter is not intended to be either obligatory or controversial, it is known to all the world, that there are doctrines and usages of the Church over which you preside, which Protestants believe to be not only unscriptural, but contrary to the faith and practice of the early Church.—Some of those doctrines and usages are the following, viz:—The doctrine of transubstantiation and the sacrifice of the mass; the adoration of the host; the power of judicial absolution (which places the salvation of the people in the hands of the priests); the doctrine of the grace of orders, that is that supernatural power and influence are conferred in ordination by the imposition of hands; the doctrine of purgatory; the worship of the Virgin Mary; the invocation of saints; the worship of images; the doctrine of reserve and of implicit faith, and the consequent withholding the Scriptures from the people, etc.

So long as the profession of such doctrines and submission to such usages are required, it is obvious that there is an impassable gulf between us and the Church by which such demands are made.

While loyalty to Christ, obedience to the Holy Scriptures, consistent respect for the early Councils of the Church, and the firm belief that pure "religion is the foundation of all human society" compel us to withdraw from fellowship with the Church of Rome; we, nevertheless, desire to live in charity with all men. We love all who love our Lord Jesus Christ in sincerity. We cordially recognize as Christian brethren all who worship, trust and serve Him as their God and Saviour according to the inspired Word. And we hope to be united in heaven with all who unite with us on earth, in saying, "Unto Him who loved us, and washed us from our sins in His blood, and hath made us kings and priests unto God; to Him be glory and dominion forever and ever. Amen."—Rev. i. 6.

Signed in behalf of the two General Assemblies of the Presbyterian Church in the United States of America.

M. W. JACOBUS, P. H. FOWLER, Moderators.

## UNEXPECTED WISDOM.

*The New York Observer* notices Prof. Hodge's "Commentary on the Westminster Confession," published by the O. S. Board, with high praise. But it adds something that we had not expected from that quarter. It says:

We have our doubts, but would express them with diffidence, as to the expediency of the publication, by the Board, of any Commentary on the Confession at this juncture. The General Assembly has been repeatedly urged to direct the publication of the Commentary on the Bible, and has distinctly declined. Obviously, a Commentary, under Church sanction, becomes an established exposition of doctrine; and in the case before us, so far as the opinion of the Board can go, the explanation of doctrine here given by Prof. Hodge is the sense of the Church. The General Assembly has declined to make any comment upon the Bible, the Confession being a condensed comment on the Inspired Word. We would, therefore, prefer that the Board should not do what the Assembly has declined even to refer to it to do. Besides, this is a peculiar juncture. Two great bodies of Presbyterians are about to unite, as we trust, in one body, with one Confession of Faith; and, as both Assemblies have agreed to take the Standards, pure and simple, as the basis of union, it seems to us infelicitous and liable

to increase the difficulties of harmonious adjustment for either of these bodies to prepare and publish an official comment on the Confession which both have agreed to take without comment.

It is quite likely that the volume would be approved by both bodies, or by the united body; certainly, it would be more likely to find such favor if its issue had been deferred another year. On all the grand, essential points of doctrine there is substantial agreement between this author and the churches. In minor matters there might be difference.

## FOREIGN ITEMS.

## BY CABLE.

DUBLIN, Sept. 2.—Cardinal Cullen has issued a pastoral letter forbidding parents to send their children to national model schools, on pain of a deprivation of the sacraments.

2.—The Roman Catholic Bishops have met here and adopted resolutions demanding exclusive Catholic College endowment by the State, a division of the property of the Royal and endowed schools; and the alteration of Queen's college to a denominational institution, and a general land bill for Ireland.

LONDON, Sept. 4.—The Marquis of Hartington, at the Cutler's banquet, at Sheffield, last night, said the task for the ensuing session of Parliament would be the settlement of the Irish land question. He hoped the question would be debated with as little political feeling as possible. It had never been the battle ground of party; men are comparatively unpledged, and statesmen of various opinions showed an honest disposition to grapple with the difficulties surrounding this matter.

The *Times* comments as follows on Cardinal Cullen's last pastoral, and on the claims put forth by the Roman Catholic bishops of Ireland:

They demand the overthrow of common education and the exaltation of denominationalism. The language of Archbishop Cullen must provoke reprobation. The pretensions of the Catholic hierarchy towards the State are intolerable. There is not one of their resolves on education which the people will not emphatically repudiate, and which if brought before Parliament, will not be rejected. The lessons of the past two years seem lost on their prelates. They have not understood how a proposal of great moderation and acknowledged wisdom proved abortive at the last session, through the profound antipathy of Parliament to apply public money to Catholic uses. The present proposals are about as hopeless as any that could be propounded. England and Scotland will not listen to them, and even in Ireland they will not command the assent of the classes interested in higher education, and in Parliament they would be mentioned only to be condemned.

MADRID, Sept. 1.—Proceedings will be commenced immediately against seven bishops who were apprehended for disobedience of Government orders.

PARIS, Sept. 3.—It is reported that the French Government has declined to send a representative to the Ecumenical Council.

## BY MAIL.

The English ministry, it is reported, has prepared a bill for providing glebes for ministers of every denomination in Ireland, by means of loans from the Government. This plan, it is asserted, settles the question of concurrent endowments, which was objected to on the ground of the inconsistency of supporting clergymen of opposite ways of thinking.

RUSSIA is suffering from the extraordinary proceedings of numerous political sects that have recently sprung up in that country. The nature of the doctrines preached by these sects may be judged from a recent occurrence in the district of Saratov. A short time ago the prophets of a new religion made their appearance in that part of the empire, preaching self destruction by fire as the only sure road to salvation; and so readily was this dreadful doctrine received by the ignorant and superstitious peasantry, that in one large village no less than seventeen hundred persons assembled in some wooden houses, and, having barricaded the doors and windows, set the buildings on fire and perished in the flames.

The following is Dr. Cumming's letter to the Pope:

HOLY FATHER.—You have been pleased to invite to the Ecumenical Council the Protestants and others who are divided and separated from the Church of Rome. We are heartily grateful for the invitation, and are earnestly desirous to be present in the Council. During the course of the year I have sent many letters to the Most Reverend Dr. Manning, in order to get information as to the extent to which liberty of speaking will be granted to us. The most reverend and learned doctor, with much courtesy, replied to me on this point in these words: "I am unable to give you an answer as to the mode of proceeding. The Supreme authority alone can furnish you with that." For this reason, Holy Father, I earnestly beseech you, to be pleased to inform me whether, in the approaching Council, we shall be allowed the liberty of speaking and bringing forward the reasons for which we Protestants are separated and divided from the Church of Rome. I am your Holiness' obedient servant,

JOHN CUMMING, D. D.

Presbyter of the Scotch Church.

THE FIVE HUNDRETH ANNIVERSARY of the birth-day of John Huss, the well known reformer has just been celebrated at Prague, the ceremonies extending over the three days, beginning with last Saturday, September 4th, and ending on Monday. Great preparations were made to give this festival an imposing character. All parts of Bohemia and Moravia were to be represented by deputations, and a large number of guests were invited from Russia, Servia and other Slavonic countries. France and England, it was anticipated, would send representatives. Guizot, Victor Hugo and other distinguished Frenchmen, were invited to be present.

THE BRADFORD-HAYES EXPEDITION to Greenland has been heard from, under date of July 27th near Julienshab. The ruins of an old cathedral, built 850 years ago, by the Normans, at Krakortok, were photographed. The old cathedral or church is in a good state of preservation; the foundation and doorways being perfect. The walls are of an immense thickness, which, it is asserted, accounts for their standing so long. One gable is firm and still eighteen feet high, but the other is crumbling away, and the arched window in it will soon fall.