

The American Presbyterian.

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PHILADELPHIA, THURSDAY, NOVEMBER 18, 1869.

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The two Pastors' Associations, of the former Old and New School branches, will hold a joint meeting, on next Monday morning at 11 o'clock, in the Lecture Room of West Spruce Street Church, Rev. Dr. Breed's. Rev. Albert Barnes will preside.

The Pennsylvania State Sabbath School Association will hold an Institute every evening except Saturday, of the week commencing next Sabbath, the 21st, in the Spring Garden M. E. Church (corner of 20th Street). The services will commence at a quarter before eight o'clock, except Saturday when there will be a service for children, at three o'clock in the afternoon.

THE ACCOMPLISHED FACT.

It is written in history. The divided branches of the Presbyterian Church in the United States have indeed become one. Fresh from the strange, the thrilling, the unprecedented scenes which marked the event, we scarcely dare trust ourselves to speak of them. They are beyond the writer's or the photographer's art. But memory will treasure them among the grandest, brightest and most imperishable scenes in her galleries. There was grandeur in the simple, unostentatious announcement of the result of the vote, and the declaration that the Basis of Union was of binding force, made in both Assemblies, at the same moment. There was grandeur and happy omen in the fact that ONLY THREE, out of TWO HUNDRED AND FORTY-SIX Presbyteries, in both bodies, had voted in the negative. There was grandeur in the hearty, almost instantaneous, melting of the two lines of the procession into one, and in the march of a thousand ministers and elders of the Presbyterian Church, through the crowded streets and amid the pressure of jubilant throngs of spectators. There was grandeur in the rush of the great wave of humanity, that almost leaped into every vacant space, and every nook and corner of the great edifice of the Third Church, after the representatives of the church had entered. Twenty-five hundred persons sat and stood within, and twenty-five hundred without would have done the same, if they could have gained entrance. Such an exultant, eager, inly-touched, devoutly-grateful crowd, ready equally to applaud, to sing, to pray, to laugh, to weep, was never gathered among Presbyterians before. Such a rush of uncontrollable emotions never went through a staid religious assembly. So many happy tears, with such an abandonment of effort to stay them, were scarcely ever wept before. For nearly four hours, from eleven until half past two, we lingered in those new and blessed associations, taking no note of time. One almost expected to hear the sound, as of a rushing mighty wind, and to see the hovering cloud and the cloven tongues of fire descend upon the disciples, so thoroughly of one accord in one place.

All through these and the preliminary proceedings, we confess we felt thoroughly at home. The very air was balm to us. The whole population sympathized in the movement. Even a shoe-black paused in his application of the brushes to a delegate's foot, and asked earnestly: "Well, are they going to jine?" The cars from all the surrounding country, which is densely Presbyterian, came loaded, train after train, with eager visitors. Clerks deserted their desks to catch a glimpse of the proceedings. The daily papers loaded down their columns with photographic reports, scrupulously gathering up every scrap of business, and even reporting prayer-meeting talks and prayers, and blazoning their bulletin boards, as in war times, with the announcements. We suppose Old School men felt themselves in an Old School current;—of that we can not speak positively,—but we are sure that New School men felt themselves in a New School current; every thing seemed happily drifting in their direction. It seemed as if all Pittsburgh had become New School. There seemed to be a sudden and general waking up to the excellencies of this branch of the Church. The vigor and success of its missionary enterprises, the freedom and elasticity of its spirit and methods, its adaptedness to the character and wants of the times, were illustrated in the great missionary meeting in the First Church, Thursday night, which seemed to have been generously arranged to bring out these facts; and significant comments and congratulations were exchanged among Old School men on the great value of these elements of vigor, elasticity and progress in the united body.

The presence of the venerable Dr. David Elliott, Moderator in the stormy times of 1837 and '38, in a prominent place on the platform, his rising in response to Moderator Jacobus' appeal, whether he knew of any lawful hindrance to the

union of these two bodies, and his graceful and clear reply: "I KNOW OF NONE, SIR," were peculiarly pleasing to New School men. When Dr. Musgrave spoke so emphatically of the marvellous change that had come over his own branch as preliminary to reunion, and when he reckoned the division as rather permitted, and the reunion, on the contrary, as decreed by God, he touched a deep chord in the New School heart. And when Dr. Adams endorsed Dr. Musgrave's Calvinistic view of the history of our Church, and of the Reunion, but added that it would not be amiss to speak of the New School view, and to rejoice together that we had been able to do so much to make our calling and election sure, the magnificent outburst of applause, which was taken up again and again by the crowd, thrilled the men especially, who have always kept in view that part of the inspired text. The appointment of this jubilee meeting in the Third Church, and the unanimous choice of the First Church in this city, as the first place of meeting of the joint Assembly, were also among the many intimations of the utter absence of small jealousies, and of the dominance everywhere of a broad and generous spirit in which the two bodies had truly become one. We do not know that we carried with us to Pittsburgh a spark of any other feeling; if we did, it has utterly vanished. If any doubts, or ghosts of doubts, which we cherished, of the expediency or future success, on a large scale, of the movement, still lingered, they shrank with an unheard of velocity, when we beheld the mighty accord of that representative body; its accord in feeling, in humility, in respect for mutual peculiarities, in new consecration, in consciousness of high calling, in resolve upon great enterprises for Christ and humanity. An accord which so manifestly honors Christ, and cherishes Christian liberty, it will be our highest joy to promote and prolong to the best of our ability.

THANKSGIVING; 1869.

With justice we may reckon it a great cause of thanksgiving to day, that the practice has become national. It is no longer "a good old custom" of the New England States merely; it has, in the course of a dozen years spread from State to State, until the Chief Executives of the nation have felt authorized, by the force of public sentiment, to give it the sanction of their official recommendation, which is almost universally followed by the people. This would seem to be a sign of growing religious feeling among us, worthy of notice amid so much of an opposite and ominous character. A free nation, with none but free churches, volunteering a service of thanksgiving to Almighty God, upon a set day throughout its borders, is a fact worth pondering. The services of the Jewish Theocracy were sacred because divinely appointed; and every sincere worshipper honored Jehovah in observing them; but we doubt whether they were as pleasing to God as the unanimous, informal, free-will offering of a day of thanksgiving, by a whole Christian people, who, so far forth, show the law written in their hearts, of the spirit and not of the letter.

And the topics which suggest themselves at this time are of a broad, inspiring, and national character. No Christian, teacher need go back to threadbare subjects in these days of high activity and hopeful achievement. The gracious hand of God is seen plainly amid the novel events of our time. If "to-day is a king in disguise," it must be admitted that some glimpses of royal lustre shine through the folds of his dress, as he passes by. May we not discern his royalty in the recent completion of the Pacific Railroad, whose termini touch the waters of the two great oceans of the globe, and whose tracks make a highway across the whole breadth of a continent? We give thanks, to-day, for that proud achievement of modern enterprise; thanks for the marvellous energy that so far anticipated the promised and, to many, doubtful era of completion, as to bring it into the earlier half of our year.

Thanks have also been going up ever since the fourth of March, for the healthful, purifying, honorable change which then took place in the management of our national affairs. Thanks for the arrest then laid upon the swift downward progress of our policy towards the repudiation of just debts, and the toleration and even exaltation of dishonesty and crime. Thanks for the reversal of the last official act of Andrew Johnson,—pocketing the bill which pledged the faith of the nation to the payment, in full value, of every dollar of the public debt,—by the re-enacting of the same bill, the very first to receive the signature of President Grant. Thanks for the clear, persistent purpose of the administration to do justice, to surround itself with honorable and upright officers, and to prove to the world the

ability and the readiness of the American people to discharge their enormous obligations. Thanks for the sixty-two millions paid off in the first eight months of the Presidential year, and for the saving in the national finances at the rate of over one hundred millions a year. Thanks for the disposition shown by the people at the recent elections, to stand by the administration in this righteous policy; the Democratic victory in New York State not being capable of a different interpretation.

But the year of Presbyterian Re-union has come. And it is one of the happy providences of the time that the Re-union is one of the events of Thanksgiving week. Thanksgiving day stands bathed in the fresh glow and radiance of that auspicious and wonderful event. The year is crowned with the divine goodness. A whole day is needed to speak adequately of this fact alone. Thanks for the healing of a whole generation of deep alienations between sincere Christian men; thanks for the falling off of mantles of prejudice so thick as to shut in throbbing hearts and generous hands that would have been responsive in loves and labors for Christ; thanks for the extirpation of old roots of bitterness; thanks for the high and commanding attitude before the world hereafter, of those whose stripes and jealousies upon the minor details of their creed heretofore have brought into contempt the grand names of Presbyterian and Protestant which they bore; thanks for that river which springs from the throne of God itself, whose clear, broad and sweet waters of charity are bathing our souls, and with a fresh baptism consecrating these two churches to deeper holiness, to larger services and to grander usefulness than ever.

A united Church in a united country; no happier occasion for thanksgiving need be asked than that!

"LET US DO SOME GREAT WORK."

On all sides do we hear this as the motto of the United Presbyterian Church. Happily, and in a most marvellous manner, have the two great divisions of the Presbyterian family, blended into one. All the feuds and alienations of the past have been dissolved in the chemistry of Christian affection and brotherhood. In the first gushes of feeling at this long-desired and prayed-for result, it is not strange that there should be some manifestations of great and almost rapturous enthusiasm. Warm and hopeful natures indulge in gorgeous visions of future enlargement and greatness. They feel, with the ardent disciple on the Mount of Transfiguration, like building tabernacles, and making permanent homes on this bright spot of vision. We may not be surprised to hear it spoken, that the reunited church, so grand in its historic reunion, so linked with the spirit of liberty and progress through the ages, is to be THE CHURCH OF THE FUTURE. And if there are expressions akin to boasting, we must pass them to the credit of high-wrought zeal and glowing hope.

But will this great Church do some "grand work" to commemorate the union and the beginning of its new life? Will it go forth into the wide-waving harvest field, girded about with new strength, and informed with fresh life and power? This remains for the "great cloud of witnesses" to see. The waiting, eager, watching millions, expect to see some proofs of the benefit of union in the works of the Church—its charities, its intelligent zeal, and expenditure of spiritual power. And if we fail of this, it were better perhaps, that no word of union had been spoken. Will the Church rise to the height of her great privilege, and meet this reasonable expectation? If so, there will be a new song among the angels in heaven, over the triumph of Jesus in this fallen world.

But how will this be done? In rapturous moments of hope, we may say "now for some great, grand, glorious enterprise." But is it to be some one splendid enterprise, which will stir all the enthusiasm of the people for a single year, and like some resplendent meteor, leave all in darkness thereafter? Is it to be a single masterpiece, or shall it not rather be a succession of great undertakings, projecting themselves far into the future, and losing themselves in the light of millennial day? Great as may be the éclat of reunion, after long and bitter division, there will be no great increase of power, unless we keep consistently in mind:

1. That the true source of strength in the Church is in the type of individual piety, and the local church communion. Just as is the personal and social Christian life of the church at home, will be the strength and aggressive power of the combined life of the whole body. The individual church member may lose his personal responsibility in talking about what the Church is doing, and will do, and so the local

Church may lose her individuality, and greatly diminish her personal power, while rejoicing in the greatness and might of the multitude.

2. We must not allow our attention to be diverted from Christ's work, by anxieties about petty heresies and diversities of personal opinion in the body at large.

3. We must simplify our machinery and cut ecclesiastical red tape. In this way we shall get directly at the work to be done, losing neither time nor strength.

4. We must be a consecrated Church, keeping the high, healthful table ground we have hitherto held, in reference to the conformity of Christians to the principles, tastes and habits of the world, and all the great questions which affect society, laws and governments.

5. Every man and woman belonging to this honored and highly favored communion of saints, must be up and doing, intent upon the greatest good to the greatest number, the highest glory of our divine Lord and Master. The raising of millions of money for the cause of the Church, during the ensuing year, will be a great thing, but, by far the greatest thing will be a united, holy, consecrated Church, of near half a million of souls, quickened into a higher life, going forward with hearts all aflame with quenchless zeal and untiring spirit, to the last great battle of the world, remembering the thrilling words of the great apostle, "So, then, every one of us shall give an account of himself to God." G. F. W.

OUR ROCHESTER CORRESPONDENT.

HELP THESE WOMEN.

We have recently been favored with a visit from Rev. O. P. Allen, Missionary of the American Board from Harpoot, Turkey. He and his wife addressed the Ladies of our Women's Board of Missions, auxiliary to the Women's Board in Boston, and gave a very touching account of the degradation and ignorance of the poor women of Turkey.

One story told by Mrs. Allen, beautifully illustrates the power of the gospel in setting people to work to give to others the blessing they have found in it themselves. A poor Armenian woman, after being at first a cruel opposer, came at length to love the gospel, and to see how degraded and wretched she and others had been without it. She came to Harpoot, learned to read a little—just a little. Her heart was touched for the women of her native village who could not read at all. She went back and got up a school. She gathered forty women, and began to teach them the little she knew herself.

But this was not enough. Some of the women could not attend her day school; so she gathered some twenty more into an evening class. She did well as far as she could go. She gained the confidence, the affections of her scholars, and excited their liveliest gratitude. The missionaries were more than gratified with her success; it excited admiration and surprise. They thought, if she only had a little more education herself, she could go on teaching and do much good. They therefore went to her, and proposed that she should return to Harpoot, and study more and qualify herself for greater usefulness.

But to this proposition her scholars objected. They said, we cannot spare her; and some began to shed tears at the mere thought of losing their beloved teacher.

But, the Missionaries said, we do not mean to take her away altogether. We only want her to go back to school for a while, and learn more; so she can be a better teacher.

But they said, she knows enough now to teach us; and we can't spare her, even for a season.

This was told to illustrate the eagerness of some, at least, of the poor degraded women of Turkey, to learn to read. It shows also how much good a woman may do there even with a very limited education. Many of those who, but a few years ago, could not read a word, and never expected to read, are now the true Bible Readers, going, without pay, from house to house among their own sex, reading portions of God's holy word, and offering prayer in the hovels of the lowly, where the Missionary could not so readily find access. "Let him that heareth, say Come."

We see that Mrs. Rhea, who was nine years a missionary among the Nestorians of Persia, has been in like manner talking to some of the ladies of Buffalo, in regard to mission work in that more distant country. One or two ladies' Missionary Societies, auxiliary to the Women's Board of Boston, have also been formed in Buffalo, and promise much usefulness. Mrs. Rhea's visit must give a new impulse to the good work which they have taken in hand. Several other female missionaries have done much to interest our ladies more deeply in the cause of Foreign

Missions, especially in the work of the Board for degraded, heathen women.

HAMILTON COLLEGE.

President Brown, of Hamilton College, in his centennial address at Dartmouth College, brings out some interesting coincidences in the founding and character of the two institutions. They were both planted originally in the forest, on the outskirts of civilization. Both were started with special reference to the education of the Indians. They were intended, in part, as mission schools. A few of the natives of the forest have been educated at Dartmouth, but none at Hamilton. ELIAZER WHEELOCK, the founder of the Dartmouth school, and SAMUEL KIRKLAND, of Hamilton, were also intimate friends and correspondents, and both did their work with special reference to the spread of Christ's Kingdom. They aimed at nothing less than making their institutions Christian colleges. In this respect Hamilton, at least, remains true to the pious intent of the noble designer.

A CALL.

Rev. Dwight W. Marsh, formerly Missionary of the American Board, and author of that beautiful missionary volume, "The Tennesseean in Persia," has received and accepted a call to the Congregational church of Whitney's Point, and is to enter at once upon his new field of labor.

THE AUBURN CHAPEL.

The charming chapel made out of the materials of the Old First Presbyterian church of Auburn, is now completed and ready for use. The appearance of the old church is retained as nearly as possible; it is only made smaller, and the galleries omitted, except at one end. The old pulpit is reproduced, with its antique device of arch and descending dove, and the oil lamps which lighted it before gas was introduced. The house is now 60 by 40 feet, with 20 feet ceiling, and will seat 350 persons. It is in the eastern part of the city, which is rapidly growing; and where such an edifice is much needed. It was a happy thought, thus to preserve the old building. How much better than to have sold it to the Catholics, or converted it into a livery stable—things which have been done.

ONE PROCLAMATION ENOUGH.

Our President issues his proclamation for a national Thanksgiving; appointing a day and asking the people to unite in its proper observance. All right. What need now for a proclamation from the Governor of each State? Are we not yet a nation? And suppose some Governor chooses to appoint some other day than that named by the President; which day is to be observed in such a state? Will the people be compelled to eat two dinners, and the ministers to preach two sermons? The Proclamation of the President is enough. Then the festival is natural, and there is no conflict or discord. Let the Governors keep silence. Enough said, when the President has spoken. GENESEE.

Rochester, Nov. 13, 1869.

—Rev. Chas. Wadsworth, D.D., has sent his resignation to Calvary church, San Francisco, so that his acceptance of the call from the Third Reformed church of this city may be counted on.

Calvary church are divided on the question of his successor. Some want to recall their former pastor, Rev. Dr. Scott of New York, who left them at the opening of the war on account of the want of harmony with his people on political issues. He recently re-visited them. Others want to secure Rev. Mr. Hemphill, a young Irish Presbyterian, now travelling in this country collecting money for a congregation who are "well enough off" to do without it.

—The movement to close the Retail Dry Goods stores of Paris on the Sabbath, ended in a collision of employers and their clerks, the former refusing to stop work on that day. The clerks largely withdrew from the old stores, and started new establishments on a grand scale, and on the principle of Co operation. These have secured a large share of the public patronage, and are decided successes.

—The Philadelphia Baptist Association declining to pronounce Baptism "the necessary prerequisite" to the Lord's Supper, prefer declaring it "a natural and scriptural precedent" of that sacrament. They also wisely and temperately decline asserting that their views on Baptism agree with the "convictions of universal Christendom."

—Bethany Mission on Wednesday evening last, unanimously called to its pastorate Rev. J. R. Miller, late of the U. P. Church, now of the United Presbyterian Church. We have no doubt of his acceptance.