

American Freebyterian

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GENESEE EVANGELIST.—Whole No. 864.

Poetry.

Communion Hymn.

BY REV. B. J. WALLACE.
(Written in early life, while a student at Princeton.)

What saith to you the mournful voice—
"This do until I come!"
A heart once broke upon a throng,
That we might reach a throne.

'Twas strange that he remembered not
His father's awful frown;
Our glorious sufferer only thought
That we might "all be one!"

What saith to you the "Broken bread,"
And what the flowing "Wine?"
That you have pierced the sacred dead
And mocked the love divine.

And when the Saviour's dearest tone
Spoke through the grumbling throng,
You turned from every dying groan,
And brav'd the ETERNAL GOD.

Correspondence.

OUR FOREIGN CORRESPONDENCE.

THE correspondent of a paper not being licensed to brew or distil, but only to retail news, can give nothing but what he gets. This being admitted, I crave the indulgence of your readers this month, because the supply in the news-market is below average, in both quantity and quality.

POPISH ORGANIZATIONS.

The Popish organizations in England and Ireland, to annoy constitutional assemblies, and put an end to freedom of speech, have at length desisted, after doing much harm, particularly to their authors and abettors. Romanist journals, priests, and bishops, made no secret of the object of their Government in Birkenhead, and Hyde Park, and rejoiced in some, as a step in the right direction—towards domination in England. For this they write, and live, and labor. Should they ever obtain it—which with the help of God they never shall—we might expect Spanish intolerance, heaped seven times, to be imported into our native land. So long as Roman Catholics hold the Pope, in a certain sense, to be the King of Kings, they must be loyal to him, his distributors, and his Government under which they dwell. Therefore, wherever they should be tolerated and protected in the exercise of their civil and religious rights, they should not be conceded and invited to the uppermost seats, in the vain hope of keeping them quiet.

PASTORAL LETTERS.

Mitred clergy of "Mother Church" select wonderful topics for their pastoral. Cardinal Wiseman lectures his dear children on their riots, advising them to go no farther, and praising them for what they have done, as if a once heard a mother do with her son, who, in her presence, had been fighting with another boy. The Archbishop of Cashel admonishes his people in the parish of Emly against faction fights between the "Three Year olds and Four Year olds!" The original of these fights, it seems, was a dispute which once took place between two men, as to whether a certain bull was three or four years old—a circumstance sufficiently trifling to be called, as his Grace calls it, *ridiculous*. It appears Dr. Leahy has tried several methods of making peace between these celebrated factions, but in all vain. He has forbidden the sale of intoxicating drinks on *Sabbath*; but this, leaving the large margin of fair days and holy days, made no improvement on the men of Emly. His last pastoral is now on its trial; and if it fail, the visit of the Redeemerist Fathers is threatened. They will come; and if they do not leave Emly a more powerful parish than they found it, they will leave it a poorer one. There is an old book, called the Bible, which, if Dr. Leahy would introduce in the households of Emly, would be the death of the disgraceful factions which since time immemorial have filled many a grave.

THE CATHOLIC UNIVERSITY.

The Catholic University of which we heard so much not long since, in connection with the most unblushing and defiant violation of the Sabbath, promises to be a famous failure. The foundation stone lies alone in its glory. By way of apology for the defeat of the Roman plot to get a separate State grant for education for the men of Emly, his last pastoral in Stephen's Green, Dublin, and "to make the pot boil," the rector of this so-called college, using a bold figure of speech, has declared that "the people of Ireland have conferred" what Lord Palmerston refused. Nothing can exceed the genius of the men of Rome for making the best of a bad cause. Roman Catholic students, in considerable numbers, attend the Queen's Colleges, though these seminaries have the honor of being under the anathema of the Pope. It speaks well for the independence of these young men, that they can afford to defy even the head of their Church.

Among the Protestants of Ireland sympathy with the Lancashire sufferers is very generally felt, and expressed in the form of pecuniary subscriptions. Collections for their relief have been made in many of the Established churches; and it is intended the Presbyterians should also do something. As a body, the Roman Catholics have kept aloof from this work of charity, which is highly creditable to them, for this among other reasons, that the English were forward to aid the Irish when famine was sore in the land. It may be pleaded that the Saxon is the enemy of the Celt. If so, what follows, according to the teaching of the New Testament? "If thine enemy hunger, feed him; if he thirst, give him drink." Surely the native Irish who are warm-hearted and generous to a proverb, will not suffer such an opportunity of preserving their good name to pass. If they do, the blame shall lie at the priestly teachers' door.

Owing to the severity of the latter part of a late harvest, it is to be feared that many farmers in backwood localities will be greatly straitened in circumstances this winter. It would be a sore, but a just retribution, if the *got up* want of last year should be a reality this year, in those very districts in which the city was loudest. How careful men should ever be of tampering with Divine providence!

IRISH MISSIONS IN INDIA.

The late letters from the General Assembly's Missionaries in India bring very gratifying and cheering intelligence as to the Lord's work there. In the neighborhood of Gora, a movement has taken place among the natives who, of their own accord, applied to the missionaries for two teachers to reside in the village. In the vicinity of Borsud, lived a convert, brought to a knowledge of the truth some years ago. Using his influence on behalf of the Gospel, he has had the pleasure of seeing one hundred families rising up, and coming to the missionaries for Christian instruction. These facts place the past and the future at once before us, reminding us that "they who sow in tears shall reap in joy." This is another proof that the Lord will not suffer one word of his prophecies to fall to the ground. The missionaries are endeavoring to provide residences for as many of the converts as possible, near the stations. Living in such places the native Christians will be able to give their own testimony as to the work of God, and will have better opportunities of instruction. The Lord make bare his arm on behalf of his own truth in India! As I have here spoken of India, I may add another very encouraging item of news, in reference to the education question on which in general, Dr. Killen, author of "The Ancient Church," made his following remarks in the opening lecture of the session in Belfast Presbyterian College:—"The Crusades had roused Europe from its mental slumber; education became the rage. . . . During the course of the Fifteenth century, no less than twenty-seven new universities were established. This intellectual light was the harbinger of the light Divine, for the universities introduced the Reformation." A university has been opened in Calcutta; and an earnest desire has sprung up among those, in the province, who had been educated in Europe, to gain its honors. Dr. Mullens writes, "The University started, and the books, and subjects appointed for examination, are rapidly determining the character of the education given in every Anglo-vernacular school in the country. In the governing body of the senate, the Christian and Missionary institutions of the country are well represented by Dr. Duff, who has devoted much time to these questions, and has exercised a powerful influence on their practical execution. . . . That it may be in the case of India, in the nineteenth century, as it was in the case of Europe in the fifteenth, that the University shall introduce the Reformation! Comparisons have been pronounced *odious*, more generally than justly, perhaps. Still they have their uses; and one of their uses in reference to education in India, is to show that missions can do more work at less expense of pecuniary power than the Government can. At a cost of \$250,000, the State educates 127,513 children; and at a cost of £16,500, Missions educated 100,000 children. These figures are an unanswerable argument in favor of *free trade* in the department of learning. If the Government were as wise as it is old, it would see it to be alike its duty and interest to hand over the education of the Indian youth into the hands of the various Missions which, in this matter, have shown themselves to be worthy of confidence and support.

PRESENT TO DR. CANDLISH.

On the occasion of Dr. Candlish's installation, as Principal of the New College, Edinburgh, his admirers in the Free Church presented him with the magnificent sum of \$5,000. While the testimonial shows that these men can appreciate real worth, it serves, to a demonstration, that they believe the present standard of ministerial support to be fixed quite too low. The presentation may fairly be regarded as the first fruits of Dr. Gairdner's admirable address, delivered at the close of the last General Assembly—an address in which he argued that "the laborer is worthy of his hire," the hire should be worthy of the laborer.

THE SABBATH QUESTION.

The friends and foes of the Sabbath emancipated, may be said, in Edinburgh—the scene of many a memorable struggle between truth and error—are still at war about the opening of the Botanic Gardens on the Lord's day. Hitherto the former have the best of it—the Government having refused, for the present, to sanction the opening. As the public mind in Edinburgh has received a great amount of stirring instruction on how the Sabbath is to be sanctified, it is to be expected that the opposition to this additional form of Sabbath profanation will wax stronger and stronger, and prove more than a match for the evil spirits of the infamous "Sunday League."

THE PRINCE OF WALES.

The Prince of Wales has attained his majority in circumstances without a parallel in the history of English Princes. Because the court and nation may be said to be still in mourning for the death of "Albert the Good," and because the Prince of Wales is to be married to a Princess of Denmark next year, there was very little demonstration of royal joy on the last birthday of His Royal Highness. The fall burst of national rejoicing is reserved for the coming nuptials. Much is expected from the present Prince, owing to the care bestowed on his education, especially by his father, a man of talent and an accomplished scholar. All godly Protestants hope and pray that, as the name of Edward the Sixth, though a youth, is associated with the Reformation in England, the name of Edward the Seventh shall be associated with the preservation of that religion to which his house, under God, owes the throne, and Britain her greatness.

BISHOP COLENSO'S BOOK.

Great excitement prevails regarding Bishop Colenso's new book, in which he tries to prove the first six books of the Bible to be no better than "an old wife's fable." His Lordship's explanation of his change of mind concerning the first books of the Bible is simply absurd. An African expressed his utter astonishment at some quotations Dr. Colenso one day made from the writings of Moses, and the Doctor staggered, and eventually fell into infidelity. I should like to know if he had any German works in his library at Natal, because I am strongly of opinion they did more to mould his mind than the African's expression of wonder. It is said it will be difficult to discover any means of proceeding against a heretical bishop. I suppose he cannot be got into the Court of Arches even. Though his superiors

in the Church give him "a fool's pardon," that is, take no notice of him, all men will not do that. I have seen it stated that Isaac Taylor is preparing to try him; and I am sure he will strip the consecrated infidel, if not of his episcopal income, at least of his pretensions to accurate theological scholarship.

THE EVANGELICAL ALLIANCE AND THE WAR.

At a meeting of the British Branch of the Evangelical Alliance in London, a discussion on the American war took place. The Rev. W. Arthur said, "he wished it to be known as his opinion, that England had been disgraced by the tone of a lying press on the question"—referring to slavery. In the resolution adopted these words occur: "The evils connected with the maintenance of slavery in the South, and complicity with those evils in the North, are one great cause of this solemn visitation." In a letter from the Paris Branch, "the adoption of a deep expression of sympathy with the North" was urged; and it was stated that "the general feeling of the Evangelical Christians in France was, that slavery was the source of the quarrel." I believe what is true of the Christians of France is generally true of the really godly in this country, in spite of all that the newspapers, from the *Chameleon Times* down, say on the subject. The Lord send peace—and soon—to America!

THE POPE'S TEMPORAL POWER.

Nearly 90,000 priests have petitioned the Pope to give up the temporal power. Of course he will not do so; for the temporal is the "better half" of his power. The leader in this movement is Paraglia, whom his Holiness selected as defender of the dogma of the Immaculate Conception. The memorialists have counted the cost, and are ready to brave the terrors of even a curse. It might be that took place in England in the reign of Henry the Eighth, might take place in Italy. First, the authority of the Pope will be disowned, and next, great ecclesiastical changes will be made. The Church, in some degree, being purified. "Good results may be expected, when priests and people are both on the right side."—But for Napoleon, who, it is hinted, is under female influence, he cannot gainsay, the Italians would soon right themselves. He may delay, but he cannot prevent the complete liberation of Italy; and if he does not "go to Italy and Piedmont, Rome and the Papacy, shall fall by a hand even Napoleon must fall before. It is fatal, and it is foolish work to strive with the Lord. S. M.

Selections.

PRESIDENT LINCOLN'S PLAN FOR COMPENSATED EMANCIPATION.

FROM THE LATE MESSAGE TO CONGRESS.

Our strife pertains to ourselves, to the passing generations of men, and it can, without conviction, be pushed forever, with the passing of one generation. In this view I recommend the adoption of the following resolutions and articles, amendatory to the Constitution of the United States.

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of both Houses concurring, that the following articles be proposed to the Legislatures or Conventions of the several States, as amendments to the Constitution of the United States, all or any of which articles, when ratified by three-fourths of the said Legislatures or Conventions, to be valid as part or parts of said Constitution, viz:—

Article.—Every State wherein slavery now exists, which shall abolish the same therein at any time or times before the first day of January, in the year of our Lord one thousand nine hundred, shall receive compensation from the United States as follows, to-wit:—

The President of the United States shall deliver to every such State bonds of the United States, bearing interest at the rate of per cent per annum, to an amount equal to the aggregate sum of—for each slave shown to have been therein by the eighth census of the United States, said bonds to be delivered to such State by installments, or in one parcel, at the completion of the abolition, according to the same shall have been gradual, or at one time, within such State; and interest shall begin to run upon any such bond only from the proper time of its delivery as aforesaid. Any State having received bonds as aforesaid, and afterwards reintroducing or tolerating slavery therein shall refund to the United States the bonds so received, or the value thereof, and all interest paid thereon.

Article.—All slaves who shall have enjoyed actual freedom by the chances of the war, at any time before the end of the Rebellion, shall be forever free, but all owners of such slaves shall not have been disloyal shall be compensated for them at the same rate as is provided for States adopting abolition of slavery, but in such way that no slave shall be twice accounted for.

Article.—Congress may appropriate money and otherwise provide for colonizing free colored persons, with their own consent at any place or places without the United States.

DISCUSSION OF THE EMANCIPATION MEASURE.

I beg indulgence to discuss these proposed articles at some length. Without slavery the Rebellion would never have existed; without slavery it could not continue.

Among the friends of the Union there is great diversity of sentiment and of policy in regard to slavery and the African race amongst us. Some would perpetuate slavery; some would abolish it, suddenly and without compensation; some would abolish it gradually, and with compensation; some would remove the freed people from us, and yet other minor diversities. Because of these diversities we waste much strength in struggles among ourselves. By mutual concession we should harmonize and act together. This would be compromise, but it would be compromise among the friends and not with the enemies of the Union. These articles are intended to embody a plan of such mutual concessions. If the plan shall be adopted, it is assumed that emancipation will follow, at least in several of the States. As to the first article, the main points are—first, the emancipation; secondly, the length of time for consummating it, thirty-seven years, and thirdly, the compensation.

The emancipation will be unsatisfactory to the advocates of perpetual slavery, but the length of time should greatly mitigate their dissatisfaction. The time spares both races from the sudden derangement, while most of those whose habitual course of thought will be disturbed by the measure, will have passed away before its consummation. They will never see it.

Another class will hail the prospect of emancipation, but will deprecate the length of time. They will feel that it gives too little time to the now living slaves. But it really gives them much. It saves them from the vagrant destiny which must largely attend immediate emancipation in localities where their numbers are very great, and it gives the inspiring assurance that their posterity shall be free forever.

The plan leaves each State choosing to emancipate at once, or at a future date, or at a limited time, or by extending over the whole or any part of the period, and it obliges no two States to proceed alike. It also provides for compensation, and generally the mode of making it.

This, it would seem, must further mitigate the dissatisfaction of those who favor perpetual slavery and especially of those who are to receive the compensation. It does not give, will object to the measure is both just and economical. In a certain sense, the liberation of slaves is the destruction of property—property acquired by descent or by purchase, the same as any other property. It is no less true for having been often said, that the people of the South are more responsible for the original introduction of this property than are the people of the North; and when it is remembered how unjustly we have treated the colored man, and how the colored man has shared the blame of sinning in them, we can see that it is not quite fair to say that the South has been more responsible than the North for its continuance.

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surely is not now. In times like the present men should utter nothing for which they would not willingly be responsible through time and in eternity. Is it true that the colored people can displace any more white labor by being free than by remaining slaves? If they stay in their old places they jostle no white laborers. If they leave their old places, they leave them open to white laborers. Logically there is neither more nor less of it. Emancipation, even without deportation, would probably enhance the wages of white labor, and very surely would not reduce them. This the customary amount of labor would still have to be performed. The freed people would surely not do more than their old proportion of it, and, very probably, for a time would do less, leaving an increased part to white laborers, bringing their labor into greater demand, and consequently, enhancing the wages of it. With deportation even to a limited extent, enhanced wages to white labor is mathematically certain. Labor is like any other commodity in the market; increase the demand for it, and you increase the price of it. Reduce the supply of black labor by colonizing the black labor out of the country, and by precisely so much you increase the demand for, and wages of white labor.

But it is dreamed that the freed people will swarm forth and cover the whole land. Are they not already in the land? Will liberation make them any more numerous? Equally distributed among the whites of the whole country, there would be but one colored to seven whites. Could the one in any way greatly disturb the seven? There are many communities now having more than one free colored person to seven whites, and this without any apparent consequences of it. The District of Columbia and the States of Maryland and Delaware are all in this condition. The District has more than one free colored to six whites, and yet in its frequent petitions to Congress I believe it has never presented the presence of free colored persons as one of its grievances.

But why should emancipation South send the freed people North? People of any color seldom run unless there be something to run from. Heretofore, colored people, to some extent, have fled North from bondage, and now, perhaps, from both bondage and degradation. If gradual emancipation and deportation be adopted, they will have no place to flee from. Their old masters will give them wages at least until new labors can be procured, and the freed men in turn will gladly give their labor for the wages, still new homes can be found for them in congenial climates, and with the people of their own blood and race.

This proposition can be trusted on the hands of those made free by it, and in any event, cannot the North decide for itself whether to receive them?

Again, as practice proves more than theory, in any case, has there been any irruption of colored people northward because of the abolishment of slavery in this District last Spring? What I have said of the proportion of free colored persons to the whites in the District, is from the Census of 1860, having no reference to persons called contrabands, nor to those made free by the act of Congress abolishing slavery here.

The plan consisting of these articles is recommended, not but that a restoration of the national authority would be accepted without its adoption; nor will the war proceedings under the proclamation of September 22d, 1862, be stayed because of the recommendation of this plan. Its timely adoption, I doubt not, would bring restoration, and thereby stay both. And notwithstanding this plan, the recommendation that Congress provide by law for compensating any State which may adopt emancipation before this plan shall have been acted upon, is hereby earnestly renewed. Such would be only an advance part of the plan, and the same arguments apply to both.

This plan is recommended as a means not in exclusion of, but additional to, all others for restoring and preserving the national authority throughout the Union. The subject is presented exclusively in its economical aspect. The plan would, I am confident, secure peace more speedily and maintain more permanently than can be done by force alone, while all it would cost, considering amounts and manner of payment, and times of payment, would be easier paid than will be the additional cost of the war; if we rely solely upon force. It is much, very much, that it would cost no blood at all.

The plan is proposed, as permanent Constitutional law. It cannot become such without the concurrence of five-twelfths of Congress, and, afterwards, three-fourths of the States. The requisite three-fourths of the States will necessarily include seven of the Slave States. Their concurrence, if obtained, will give assurance of their severally adopting emancipation at no very distant day upon the new constitutional terms. This assurance would end the struggle now, and save the Union forever.

I do not forget the gravity which should characterize the paper addressed to the Congress of the nation. Nor do I forget that some of you are my seniors; not that many of you have more experience than I in the conduct of public affairs. Yet I trust that in view of the great responsibility resting upon me, you will perceive no want of respect to yourselves in any undue earnestness I may seem to display. Is it doubted, then, that the plan I propose, if adopted, would shorten the war, and thus lessen its expenditure of money and of blood? Is it doubted that it would restore the National authority and National prosperity, and perpetuate both indefinitely? Is it doubted that we here, Congress and Executive, can secure its adoption? Will not the good people respond to a united and earnest appeal from us? Can we, can they, by any other means so certainly or so speedily assure these vital objects? We can succeed only by concert. It is not "Can we all do better?" but "Can we all do better?" still the question recurs, "Can we do better?"

The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country.

FELLOW-CITIZENS: We cannot escape history. We, of this Congress and this Administration, will be remembered, in spite of ourselves. No personal significance or in-

significance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor, to the latest generation.

We say "We are for the Union." The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We—even we, here—hold the power and bear the responsibility.

In giving freedom to the slave, we assure freedom to the free—honorable alike in what we give and what we preserve. We shall not give or meanly lose the last best hope of earth. Other means may succeed; this could not fail.

The way is plain, peaceful, generous; just—a way which, if followed, the world will forever applaud, and God must forever bless.

ABRAHAM LINCOLN.
December 1st, 1862.

PARADISE.

Yet once more let the words of our Lord be repeated, "To-day shall thou be with me in paradise." But where this Paradise? We can say, in answer to these questions, that with this heavenly Paradise into which the redeemed at death do enter, the earthly Paradise is not fit to be compared. In the one, the direct intercourse with God was but occasional; in the other it shall be constant. In the one, the Deity was known only as he revealed himself in the works of creation and in the ways of his providence; in the other, it will be as the God of our redemption, the Lord and Father of our Lord and Saviour Jesus, that He will be recognized, adored, obeyed—all the higher moral attributes of his nature shining forth in harmonious and illustrious display. Into the earthly Paradise the tempter entered; from the heavenly he will be shut out. From the earthly Paradise sad exiles will come forth, from the heavenly we shall go no more out for ever. See how, after all such imperfect and unsatisfying comparisons, the questions return upon us. Where, and what is this Paradise of the redeemed? Our simplest and our best answers to these questions perhaps are these:—Where is Paradise? wherever Jesus is. What is Paradise? to be for ever with, and to be fully like, our Lord. We know—for God has told us so—of a Paradise of the redeemed—that it is a land of perfect light; the day has dawned there, the shadows have for ever fled away. It is a land of perfect blessedness; no tears fall there; no sighs rise there; up to the measure of its capacity, each spirit filled with a pure never-ending joy. It is a land of perfect holiness; nothing that defileth shall enter there, neither whatsoever loveth or maketh a lie. But what gives to this land its light, its joy, its holiness, to the sight of the redeemed? It is the presence of Jesus. If there be no light there, it is because the Lamb is the light of that place; if there be no tears there, it is because from every eye his hand has wiped every tear. The holiness that reigneth there is a holiness caught from the seeing him as he is. And trace the tide of joy that circulates through the hosts of the blessed to its fountain head, and you will find it within that throne on which the Lamb that once was slain is sitting. To be with Jesus, to like Jesus, to love and serve him, purely, deeply, unfeigningly, unflatteringly—that is the Christian's heaven.

"Love, says one, to think of heaven; and as I repeat the words, they will find an echo in each Christian heart."

"I love to think of heaven, the cloudless light. Its endless joys, its recognitions, and its fellowships. Of love and joy unending; but when my mind anticipates

The sight of God incarnate, wearing on his hands And feet and sides marks of the wounds Which he bore for me on Calvary's tree. All heaven beside is swallowed up in this; And he who was my hope of heaven below Becomes the glory of my heaven above."

—Dr. Hanna.

A STARTLING NARRATIVE.

We find the following in the New York *Methodist* of Nov. 27th:

In the fall of 1856, a niece of the Rev. Robert Travis, a member of the New York, East Conference, residing at No. 106 Hammond street, was persuaded by two Roman Catholics to leave her home and become a Catholic. She was conveyed first to the house of one of them, and from there to the convent of the "Sacred Heart" at Manhattanville. After being kept there six or eight months, she was induced to make a visit to her father, and on her return she was very angry. After they got together, she was taken to a convent, three miles from Montreal, and she had a good education, was placed at teaching scholars, who came to the convent-school. After taking the white veil, she became extremely dissatisfied, and wanted to go home to New York, but she was threatened with the pains and penalties of excommunication, and absolutely frightened, while seeking to take the black veil. After three or four years of such a life she was determined to quit the convent, and wrote home, confiding her letter to a lady who pretended to be her friend, but who really was a spy or confederate of the Lady Superior. The letter was placed into the hands of the "confessor," and at the confessional she was charged with keeping back her secret sins, and arrogated confidence, while seeking to take the black veil. After three or four years of such a life she was determined to quit the convent, and wrote home, confiding her letter to a lady who pretended to be her friend, but who really was a spy or confederate of the Lady Superior. The letter was placed into the hands of the "confessor," and at the confessional she was charged with keeping back her secret sins, and arrogated confidence, while seeking to take the black veil. 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