

American Presbyterian.

THURSDAY, NOVEMBER 30, 1865.

LIBERAL PREMIUMS.

Willcox & Gibbs' Sewing Machine for
Twenty Subscribers.

By special arrangement, we are able to
offer, until the 1st of January, 1866, the
WILCOX & GIBBS
Rapid, Noiseless, Easily-managed, Dura-
ble, First-class Sewing Machine,
sold at fifty-five dollars, for twenty subscribers
and sixty dollars, the machinery being iden-
tical with that of their

HIGHEST PRICED MACHINES,
the difference consisting in ornament and
cabinet work alone.

This machine has rapidly taken a foremost
place among the well-known machines of the
day. Its mechanical superiority is attested by
eminent Engineers, Machinists, and Sci-
entific men of our city, among which are such
names as M. W. Baldwin, M. Baird, the
Messrs. Sellers—John, William, and Coleman
—Colonel J. Ross Snowden, J. C. Booth,
(U. S. Mint); its other advantages
by such eminent physicians as Drs. Pancoast,
Meigs, Ellerslie Wallace, Goddard, Kirk-
bride, Cresson, Gilbert, Norris, Pepper,
Wilson, also by Hon. Wm. D. Kelly, Mor-
ton McMichael, William M. Meredith, Eli
K. Price, Richard Vaux, A. S. Allibone,
Abram R. Perkins, Thomas H. Wood, O.
H. Willard, H. B. Ashmead, Rev. Dr.
Krauth, Rev. James Crowell, Messrs. Orne,
Franklin Peale, William D. Lewis, and
others.

Higher priced machines can be had by
sending the additional amount in cash. Price
lists will be sent to any address.

OUR COMMITTEE'S PUBLICATIONS AS PREMIUMS.

Desirous of enlarging the circulation
both of the AMERICAN PRESBYTERIAN
and of the publications of our Committee,
we make the following extremely liberal
offers, to hold good until the first of Janu-
ary, 1866:

SOCIAL HYMN AND TUNE BOOK.

For EVERY new subscriber paying full
rates in advance, we will give two copies
of the *Hymn and Tune Book*, bound in
cloth, postage or express prepaid. For
a new club of ten paying \$25 in advance,
we will send fifteen copies, freight extra.
We make this offer to any extent.

SABBATH-SCHOOL BOOKS.

For EIGHTEEN new subscribers, paying as
above, or for twenty-seven in club, we will
send the entire list of the early-one Sabbath-
School Library Books issued by the Commit-
tee, including the two just going through the
press—*Five Years in China*, and *Bessie
Lane's Mistake*. Freight extra.

MISCELLANEOUS WORKS.

For TWELVE new subscribers paying as
above, or for a club of eighteen, we will give
the following valuable miscellaneous works of
the Committee:—THE NEW DIGEST, GIL-
LETT'S HISTORY OF PRESBYTERIANISM, TWO
VOLS.; LIFE OF JOHN BRAINERD, ZULU LAND,
SOCIAL HYMN AND TUNE BOOK, MOROCCO;
COLEMAN'S ATLAS, MINUTES OF THE GEN-
ERAL ASSEMBLY, SUNDAY THOUGHTS, MORNING
and NIGHT WALKS, THE STILL HOUR, THE
CLOSER WALK, THE CLOSET COMPANION, STRONG
TOWER, GOD'S WAY OF PEACE, WHY DELAY?
Manly Piety, Life at Three Scores, Ten Amer-
ican Presbyterian Almanacs, Confession of
Faith, Barnes on Justification, Presbyterian
Manual, Apostolic Church, Hall's Law of
Baptism, Hall's and Boyd's Catechisms.
Freight extra.

FOR ONE NEW SUBSCRIBER.

Zulu Land, or Coleman's Text Book and
Atlas. Postage ten cents.

FOR TWO NEW SUBSCRIBERS.

Life of John Brainerd and Zulu Land.
Postage 56 cents extra.

FOR THREE NEW SUBSCRIBERS.

The Digest and Life of Brainerd, (pos-
tage 60 cents extra,) or Gillett's History of
Presbyterianism, two vols., and Social Hymn
and Tune Book, morocco. Postage 60 cents
extra.

FOR FOUR NEW SUBSCRIBERS.

Gillett's History, Life of Brainerd, Hymn
and Tune Book, morocco. Postage \$1 extra.
Or The Digest and Gillett's History. Pos-
tage \$1 extra.

FOR FIVE NEW SUBSCRIBERS.

Zulu Land, History of Presbyterianism,
Life of Brainerd, Hymn and Tune Book,
morocco. Postage \$1 12 extra.
Any book of equal value on the Commit-
tee's list may be substituted in the above
offers. A list will be sent if desired.

HUSS AND HIS TIMES.

We also renew our offer to send, postage
free, to any address for FOUR new subscribers,
the above standard work.

All orders must be accompanied with
the cash. If possible by a draft, or a post-
age order, as in case of loss of money we
cannot send the premiums, though we shall
adhere to our rule of sending the papers.
Only bona fide new subscribers will be ac-
cepted in making up lists for premiums. No
money is made in such a transaction; the
simple object is to give wider circulation to
the paper and the Committee's Publications.
Hence pastors and others may the more
freely engage in the work.

COME TO JESUS.

For the sinner inquiring for salvation,
this, and only this, is the safe counsel. No
direction can be more simple, and none
more easily understood by one who makes
the felt necessities of his spiritual nature
the key to its meaning. But there is none
which is so often made obscure by the
perversities of unbelief. Inquirers gener-
ally have some vague notion that their
proper course is to go to Christ for pardon,
renewal, and holiness; but they almost
always look for a long and circuitous road
to the Cross, marked by a succession of
preliminary religious exercises, along which
they are to be carried somehow, they have
not the remotest idea how. The sweet and
sublime truth of a purchased pardon, an
already paid price of redemption, a now
ready Saviour, and all that is implied in
coupling the "Just as I am" condition
with the spirit of approach, "O, Lamb of
God, I come!"—all these are regarded as an
interesting pulpit rhetoric, but, as an
answer to the question, What must I do to
be saved? they are treated as simply an
impracticability.

We are sorry to believe that some of the
religious teaching upon this subject, and
some of the popular demands respecting the
immediate pre-regenerate experience, really
darken the inquiring sinner's mind respect-
ing the straight way to Jesus. We hear
sometimes of *steps toward religion*, and in
some cases the attempt is made to reduce
them to a mechanical accuracy, such as the
first, second, and third steps. The terrors
of impending wrath, the anguish of a
guilty conscience, the law leading to
despair of help from any other quarter
than the Cross—all, in greater or less mea-
sure, the usual accompaniments of a true
conversion, and the last two indispensably
so—are nevertheless clothed with a pro-
gramme aspect, or represented as distinct
processes in a gradation, following each other
in timely order, and with scientific accu-
racy. The sinner feels himself taught to
expect a season of conflict with each of
them in its order, and then to look for
regeneration as a sort of logical conclusion
of the series. He has heard from the
pulpit, or in the inquiry-meeting, of cases
in illustration, and he has perhaps seen
these cases in process, and thus, as it were,
studied the subject clinically, until he has,
as he imagines, learned about how long he
must undergo the pangs of conviction, and
through what phases this conviction must
pass before it ripens to conversion. These
fancies receive their mould in a heart suf-
ficiently disinclined to come, by any process,
as a beggar to the Cross, and take salvation
as the free gift of the love of Christ. So
that unbelief of which we have spoken, in
a straight way to Christ, or in his present
readiness to save, is nourished.

A gentleman of our acquaintance, then a
young man, educated, and of strong mental
powers, but whose relations to religion were
simply those of respect, while passing
thoughtlessly along the street, had his at-
tention arrested by the light from the windows
of a room where a prayer-meeting was
being held. "That," said he to himself,
"Christian people are seeking the favor of
heaven. What can be more suitable for
an immortal being, responsible for his con-
duct to God, and bound to answer to him
for all that conduct? I will go in." He
entered. The leader had just commenced
reading the history of the pentecostal re-
vival. The Holy Spirit wrought in his
heart an acceptance of the accusation of
guilt there contained, and he felt the
Saviour there set forth to be the Saviour
needed by his lost soul.

For a moment, as he afterward acknowl-
edged, his mind felt the vitiating effect of
the prevalent notions of an extended pre-
conversion experience to which we have
referred. "But," thought he, "how was
it with these pentecostal converts? Peter
set Christ before them, and to Christ they
went with their sin-burdened souls—
straight to Christ. And Christ received
them there at once, for there is the record
that the same day they were added to the
Lord. And if Jesus could there, on the
instant, pardon and renew three thousand
of those wicked sinners, why may I not
here now cast myself upon him for the same
mercy?" And so, believing in Christ's
present readiness to save him, he found a
present salvation.

We add with some shame, that the Church
should ever have dishonored herself by
such inexcusable slowness of faith, that,
although the pastor of that church had
often preached to sinners that they ought
there, upon their seats, to make the full
surrender of their hearts to Christ, and that
there was no good reason why they should
not retire from the assembly as fully con-
verted persons, and although the session,
as well as other members of the church,

had never doubted the propriety of such
exhortations, yet it was a gravely-discussed
question whether this young man should,
upon the relation of such an experience, be
admitted to the communion. His general
character was all right; he was a person
who was as likely as any other to know his
own feelings, and who was wholly unlikely
to make a deliberately false profession.
The only point which led the session to
hesitate, was the *suddenness of the change*.
It seemed incredible that a person who,
at nightfall, was walking the street in total
carelessness of religion, should, before nine
o'clock, be in the full and happy enjoyment
of religion.

Happily, as many following years of a
holy and useful after life have well proved,
they waived their scruples, and took him to
their arms as a brother beloved. Why
should they not? What more could they
have asked? The instant he saw his need
of Christ, he went to him, received him as
his Saviour, and consecrated to him his
heart and life. Would this sweet and de-
cisive act have been more acceptable if it
had been less prompt? Until it takes
place, all the previous exercises are gener-
ally the mere revolt of a proud heart
against God's only way of salvation, and
their intensity is only a higher point of
the excitement of resistance to an offered
Saviour. God's revealed mode of conver-
sion involves no occasion for a fresh excite-
ment of the spirit of rebellion, as a prepara-
tory step, and it is simply monstrous to say
virtually to the sinner, "You must go to
Jesus, but your way to him is only through
a painful and mad contest with the fact
that, for such a nature as yours, there is no
hope" except from the mercy of the Cross."

We spoke of illustrative cases. The
best and safest are those found in New
Testament history. Several are on record
there, and we believe that among them
no precedent can be found for lingering
preliminary steps toward religion—nothing
but the one step into it. In the case of
Zaccheus, it is a fair conclusion from the
drift of the narrative, that he came out to
see Christ, with no higher interest than to
behold with his own eyes the celebrity of
the day; that, in the voice which called
him down from the tree, he heard the
Spirit's call to his heart, and that his true
spiritual conversion was the fact declared
by the Lord, when he said, "This day is
salvation come to this house." We have
referred to the converts of the day of Pen-
tecost. There was quick work there. The
instant they saw and felt their sin, they
took the straight way to pardon and peace,
and they found them. It was enough for
them to learn that they were sinners, and
that Jesus, in the atonement, had provided
for the renewal and salvation of such.
These two truths—that they were lost sin-
ners, and that Jesus was just the Saviour
whom such sinners need—laid to their
hearts by the Holy Spirit, constituted the
vital theology of that wondrous revival.

The case of the conversion of the Phil-
ippian jailer is eminently in point. His
whole previous life was, in all probability,
passed in heathenism, with all his religious
views shaped by heathen theology. If,
previous to the night of his conversion, he
had bestowed one inquiring thought upon
the subject, he would have had one feeling of
evangelical conviction of sin, until the moment
of that passionate appeal to Paul and Silas,
"What must I do to be saved?"

If there could ever be a case in which it
would be proper to tell an inquirer to pause
and examine whether he had yet a suffi-
cient sense of what it is to be a sinner, a suf-
ficient feeling of the plague of his own
heart, or a sufficient understanding of how
Christ becomes the Saviour of sinners, and
what is meant by faith in him as such, this
certainly would have been one. On all
these subjects, he had everything to learn,
and those Christian teachers knew it.
They began the lesson by first leading him
to Jesus. This, in their estimation was
the starting truth in a system of saving
theology—Christ a ready Saviour for a lost
sinner. When this is accepted in the
heart, then a whole life and a blessed eter-
nity may be well spent in studying all the
facts and reasoning which lead to it, and
the glorious conclusions which result from
it. Unphilosophical as this mode of learn-
ing may appear, it is nevertheless the way
to become taught of God.

The inquirer took the direction implicitly
as it was given. Little as he had known
of Jesus, he at once "ventured on him,
ventured wholly," committing his soul to
him for salvation. There was no delay.
It was in the dead of night, and before the
morning he was, with sacramental ordi-
nance, enfolded in the Church as a fully
converted Christian.

Had he delayed, asking for more light
more time to study the exercises of his own
heart, and more assurance that his convic-
tions were genuine, he might, after a pain-
ful and useless strife in resistance to the
heavenly counsel, have at length yielded a
tardy submission, and found mercy. Or
he might have gone back to carelessness
respecting Christ, to be awakened no more
until the fruitless awakening of the careless
sinner in eternity. As it was, we feel a
relief for him, that he did not venture the
awful hazard of waiting for more light and
conviction. We feel that he went to Jesus
none too soon. It was well for him that
he went then, exactly as he would have
been obliged to go if he went at all, after
weeks of preparation—"Just as I am." It
was with him, as it is at some time in
the life of every sinner, the most decisive
crisis for the soul's destiny—the solemn
hour of the Holy Spirit's call. That call
ever speaks a ready Saviour. Its language
never is, "Make ready," but, "Come, for
all things are ready."

ITINERANT EVANGELISTS IN EN- GLAND.

A marked phenomenon of the religious
condition of England, at the present time,
is the multitude of so-called revivalists or
lay preachers who, since the revival of '59
and '60, have been perambulating the coun-
try. Many of them are poor, and some
even in distress at times; many are utterly
without education, except that they can
read the Bible—a very important exception,
by the way. They preach wherever they
can gather an audience, in the street, by
the road side, in cottages, theatres, town
halls, corn exchanges, in camps and bar-
nacks. They are sure to be on race-grounds,
in fairs and at executions, which in Eng-
land are public and draw together myriads
of people. At such public gatherings sev-
eral of them arrange to go together; they
set up a Bible stall, they carry great pla-
cards inscribed with Scripture texts through
the crowd, they plant a banner at their
preaching place; sometimes they announce
their services by sending one of their num-
ber as a bell-man through the crowd. A
number of females have devoted themselves
to some branches of the effort; some, whose
husbands are evangelists, travel with them,
as is the case with Joshua Poole and his
wife, a Mr. and Mrs. Booth, and others;
some seem to travel independently; others
labor in fixed localities, as Mrs. Daniell,
the instrument of a truly marvellous work
among the soldiers at Aldershot, where
she has labored for two years.

Classed with these wayside preachers,
though they may not regularly itinerate,
are some pious noblemen, like Lord Rad-
stock, the Earl of Kintore, Lord Henry
Cholmondeley, and others; well-known
itinerants are Richard Weaver, Brownlow
North, and Reginald Radcliffe—though the
latter is not spoken of as actively engaged
at present. Less known here, but appar-
ently prominent in the service in Eng-
land, are Richard Cunningham—called
"the converted fletcher," (butcher,) Joshua
Poole, "the converted fiddler," once a
rough, low character, but now sincere,
zealous, and efficient in labors among that
class of people. There are also John Vine,
Harrison Ord, Edward Usher, John Ham-
bleton, John Ashworth, author of "Niff
and his Dogs" and "Strange Tales," and
Gordon Forlong. Mention should be made,
too, of Wm. Carter, a converted thief, who
has given abundant proof of sincerity and
fitness for his work by many months of
persevering and successful labors among
the lowest characters of South London.
Joseph Barker, the converted infidel, well
known in this country, is now, we believe,
a Methodist preacher.

We believe, none of the others named are
licensed preachers. Few of them go into
churches or pulpits to preach. Richard
Weaver, indeed, is frequently found in
some of the most respectable pulpits of
Scotland. Last month he occupied the large
Free Church in Dumfries, Dr. Julius Wood's,
on a Sabbath, and for several succeeding
nights. As a rule, we think he and the
whole of this class of laborers avoid churches,
and seek places to which irreligious people
may more readily be brought. In many
places "Gospel Halls" have been built,
which are open several days or nights of
the week, besides Sunday, and where
schools, industrial operations, and social
gatherings among the godless poor, as well
as religious services, are carried on, in entire
independence of any denomination. In
some, perhaps in many, cases, the converts
are gathered into no communion. Some-
times an independent church is formed,
without creed or regularly ordained minis-
try that we can discover, though this pro-
ceeding we judge to be rare. We fear
that too often the converts are left to scat-

ter and backslide, for many complaints of
falling away come up from the evangelists.

A literature has sprung up in connection
with these efforts. Accounts of the lives
and the conversion of the evangelists, and
of individual cases occurring in their work,
sometimes most remarkable illustrations of
the power and grace of God in rescuing and
elevating the most abandoned characters,
phonographic reports of the most stirring
of their addresses, tracts written by the
more educated among them, reports of their
special evangelistic enterprises, and the
like, go to make up this Gospel literature
of "the highways and hedges." A small
quarto journal of sixteen pages, called *The
Revival*, published weekly by the respect-
able London house of Morgan & Chase, is
the organ of the movement, and few jour-
nals which we take into our hands so power-
fully attract our Christian sympathies.
It spreads before us a most remarkable
scene of incessant, humble, disinterested
labor for Christ among those lower classes
of British society, which some have declared
the most degraded in Christendom. And
the evidences of Divine approval conferred
upon these exceedingly humble instrumen-
talities are most abundant and cheering.
The Revival, by its mere presentation of
facts, is a sufficient vindication of the move-
ment.

For it has had to encounter its share of
opposition. And it suffers serious disad-
vantages in its isolation from other spheres
of Christian effort, in the ignorance and
unfitness of some of its agents, and in the
frequently transient nature of its best re-
sults from the failure always to house the
fruits. But, as a whole, we look upon it as
one of the marvellous and hopeful phenom-
ena of the times. That an army of hun-
dreds, perhaps thousands, of voluntary
workers for Christ, from the people, are
scattered up and down among the people of
England, familiarly speaking to them of
the great salvation, saying every man to
his neighbor: Know thou the Lord; hunt-
ing out, in the lowest haunts of poverty
and vice, those who had been saying: No
man careth for my soul; that the noble and
the gifted, as well as the lowly and unedu-
cated, that pious women as well as men,
should be turned into lay preachers by the
mere force of Christian sympathy, and
should literally be going out into the lanes
and alleys, into the highways and hedges of
England, and compelling the children of
want, the outcast and the fallen, to come
in to Christ's table, seems to us nothing
less than one of those new demonstrations
of the power and working of the Holy
Spirit, which, instead of misapprehending,
ignoring, and opposing, we should gladly
and gratefully welcome. And while many
of its features are inappropriate to our na-
tional character and circumstances, yet
the essential element of energetic, self-den-
ing, lay effort, on a wide scale for the sal-
vation of the neglected masses, needs to be
introduced in our own and all other nomi-
nally Christian countries.

SUNDAY PAPERS.

We last week made sorrowful mention of
the issue of the first number of a *Sunday*
edition of Forney's Press, a hitherto re-
spectable paper of this city. We have ever
had a strong belief that the Sabbath, like
every other good institution, is in the hands
of its friends—that God lays upon them
the responsibility of preserving it, upon
such conditions that it is safe against all
attacks, while they are conscientiously, per-
severingly, and with self-denying spirit
faithful to it. If we could be sure of this,
we should view this last outrage upon its
sanctity with little alarm. Let all its pro-
fessed friends drop their patronage of the
Press, either as purchasers or advertisers,
and it would soon be compelled either to de-
sist from this wicked enterprise, or to take
its place as one of the low papers which live
on the vile part of the community. Will
they do it? is the question.

The Press boasts a "religious editor"; i. e.
one who has special charge of the religious
department, and who is paraded, in excuse
for the Sunday Press, as a religious man.
In other words, it has a man who stands to
it exactly as the straggling Levite stood to
Mioah, of Mount Ephraim—a religious
apology for a very irreligious proceeding.
See the seventeenth chapter of Judges.
Perhaps this religious editor has really a
connection with some evangelical church.
If so, has that church the nerve to wash its
hands of complicity in this outrage upon
the Holy Sabbath, by doing its unmistak-
able duty in the case?

This religious editor, in the first number
of the Sunday Press, pleads in defence, that
the whole office work, editorial and me-
chanical, is performed before the com-
mencement of the Sabbath hour, knowing,
of course, that all the work of hawking it

about the streets is sure to be done on the
Sabbath, and at the very time when the
poor boys employed ought to be in the Sab-
bath-school. The unseen work is done on
Saturday; the public, and therefore the
most dangerous part, is done on the Sab-
bath. He further makes account of the
fact that the work on the Monday morning
papers is done on Sabbath evening. So he
expects out of two wrongs to make one
right. The Lord in mercy save our hearts
from the corruption, and our brains from
the logic, of sin!

Since writing the above, the following
appropriate and timely action of a Phila-
delphia Presbytery has come to our knowl-
edge:—

"At a meeting of the Presbytery of Phila-
delphia, held November 21st, the following
resolution was unanimously adopted, and the
Stated Clerk was directed to publish it in the
Presbyterian, and in the other papers of this
city, so far as practicable.

Resolved, That this Presbytery deplors
the desecration of the Sabbath by the issuing
of newspapers on that holy day; and that
members of our churches, and all other per-
sons, be admonished not to read, purchase,
or encourage the circulation of such papers.
A true extract from the minutes of the
Presbytery of Philadelphia.
Attest: W. M. RICE, Stated Clerk.
PHILADELPHIA, Nov. 22, 1865.

TOKENS FOR GOOD.

There are not a few indications that the
Holy Spirit is already working among the
people of God in response to their expecta-
tions and prayers for a mighty descent of
his influence. Some truly extraordinary
revivals have already been recorded in our
columns, the fruits of which are being
gathered into the churches. This has been
the case with a cluster of churches in Ches-
ter County, near the Maryland line,—a
neighborhood of revival repute for early
times. The work in Binghamton, New
York, under the preaching of Mr. Ham-
mond, seems to have been very extensive
and protracted, comprehending pretty much
all the evangelical churches, and reaching
all classes and ages in the community.
The fact that a large church has been
necessary to accommodate the daily prayer-
meeting alone, shows the character of the
work. In our own city, some of the pas-
tors are greatly encouraged by indications
of unwonted interest among their people.
Organized efforts for reaching the neglect-
ors of the Gospel are multiplying, and the
most cheering results of personal visitation
in the awakening and converting of sinners
have come to our ears. A glorious revival
is in progress in one of the Washington
City churches, of which we hope to be able
to report more fully, perhaps in the next
issue of this paper. The Lord hath been
mindful of us; he will bless us.

THE APPROACHING THANKSGIVING.

The first day set apart by recommenda-
tion of the National authorities to the pur-
poses of thanksgiving for our great and
wonderful deliverance as a Nation, is the
coming Thursday, the 7th of December.
All will agree that such a recommendation is
most appropriate. Time enough has elapsed
to remove all doubt as to the completeness
of the deliverance which God has wrought
for us. Not only has rebellion been crush-
ed on the field, but the hopes of its friends
in the North and the South alike, of
accomplishing by intrigue and party com-
binations what they failed to do by open
war, are utterly overthrown. We have no
mere hollow, material victory to be thank-
ful for, but the triumphant establishment,
by the unanimous voice of the loyal people,
of the high principles of order, justice and
humanity involved in the struggle, among
the axioms of the national policy. Never
had the people of this land, perhaps never
had any people, grander occasion for an
outpouring of praise and of joy before the
Lord than we. We trust, therefore, that
every arrangement will be made for a suit-
able expression of the popular feeling, and
that the day will be a marked one in the
annals of Church and State alike. A slight
or careless observance will not only react
unfavorably upon ourselves and our chil-
dren, but will be not without detrimental
effect upon the South itself.

ARREST THEM!

If any of the spurious Congressmen
elect from the South, who have based
their claims to the suffrages of their co-
rebels upon the ground of their actual
disqualifications for office, and who have
gone about the country breathing un-
mitigated treason and defiance of the
government they wish to share, and for
these very reasons were elected over
Union men, should dare to present them-
selves for admission, we hope Congress
will have the manliness to order every
one of them under arrest and put them
on trial for their lives. Common self-
respect requires it of the body.