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ARE WE READY?

The thronging portents of the year 1866, the gathering of great armaments to the battle, the utter failure of protracted efforts to stay the effusion of blood, and the probabilities that a vast war-tempest, carrying in its bosom the seeds of wide political change, has already broken forth in the old world, remind us of the momentous and reasonable prophetic anticipations connected with the present year, and are well suited to bring home to our hearts the question: How should we meet the Lord if his coming in the glory of his Father were indeed at hand? Such a question is suitable at all times; but there are none who will refuse to admit its peculiar appropriateness now, when we are standing upon the threshold of great events, when the roll of history is about being unfolded, probably to a new and unprecedented chapter, and when the nations are standing breathless before the vast and slowly unfolding gates of the Divine decrees; when once more, as by an electric bolt, the word of prophecy and the word of history are to be riveted together, and the Scriptures of truth receive a world-wide and overwhelming corroboration.

Should the Lord Jesus Christ now be about to introduce his own final triumphant dispensation in the world; should the man of sin be overthrown and the unbelieving governments of the old world be crushed in the shock of war, while out of the ruins should rise in beauty and majesty and power, the long promised kingdom of God, swallowing up all other interests and overwhelming all its foes, how would we receive it? What impression would that great final act of this dispensation make upon our minds?

Would it be one of fear, amazement, consternation? If you are yet in your sins; if you are persisting in a long course of rejection of the authority and grace of the now pleading and waiting Saviour, well may you dread the near approach of his majestic second coming. Well may you seek to discredit the signs of this nearness. Well may you shrink instinctively from the alarming thought. There are those, who, on that day, will be so abashed, overwhelmed, self-convicted, that it would be a relief to them if the rocks would fall upon them; and the hills would hide them from the insufferable terrors of his reproofing look. O, see now that this be not your hapless state!

But do you merely feel safe and reconciled to his coming? Has this world such a hold upon you, that the prospect of a final interruption, or sweeping revolution in everything relating to your business enterprises, your schemes for present enjoyment, your far-reaching scientific and literary projects, your political combinations, or even your plans for the extension of Christ's kingdom, and of having Christ himself in their stead, and in the midst, is an irksome and distasteful one, and is entertained loyally indeed, but only as bare duty? Then do we greatly need frequent reminders of the nearness of this event which will so thoroughly and so conclusively test our spiritual characters. Learn, Christian, as you contemplate this grand possibility of the immediate present, to understand the true state of your own deceiving heart toward the world. Learn the true strength of your attachment to the empty, transitory concerns of time. Learn how exaggerated are your estimates of those enterprises, which, however grand in the sight of men, are but the toys of children, when unconnected with the kingdom of Christ, and when not carried on in complete subserviency to the Master's will.

The true reception which Christ's followers should give the coming Redeemer, is a welcome of exalted and glorious joy. They should echo the song of the angels at the first Advent, as now, indeed, about to receive its full meaning: Glory to God in the highest, on earth peace and good will toward men. They should lift up their heads at the rumor of his coming, for their redemption draweth nigh. They should feel that thrill of high expectancy, which will vibrate through the whole creation, when the manifestation of the sons of God, the hour of the answer to its unutterable yearnings, is about to strike. When the mystic word is uttered throughout the galleries of space, Behold he cometh! their eager, joyful response should be, Amen! Even so, come Lord Jesus! "Blessed consumption of this weary and sorrowful world," says Edward Irving, "I give it welcome; I hail its approach; I wait its coming more than they that watch for the morning. O, my Lord, come away! Has-

ten with all thy congregated ones! My soul desireth to see the King in his beauty, and the beautiful ones whom he shall bring along with him." "Come forth out of thy royal chambers, O Prince of all the Kings of the earth," exclaims Milton; "Put on the robes of thy imperial majesty. Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee! For now the voice of thy bride calls thee, and all nature sighs to be renewed." "Hasten, O my Saviour, the time of thy return," says Baxter; "Send forth thine angels, and let that dreadful, joyful trumpet sound. Delay not, lest the living give up their hopes. Delay not, lest earth should grow like hell and thy Church be crumbled to dust. Thy desolate bride saith, Come! The whole creation saith, Come! Even so, come, Lord Jesus!"

Might our hearts be charged with such high and blessed expectations, such spiritual, fervid, rapturous longings! Might we but consider thus the coming of Christ the crown and consummation of all hope for ourselves, for the Church, and for a redeemed world!

Reader, let us whisper you a secret! Christ's second coming to the whole of mankind may not happen now; the year 1866 may, after all, have no historic, world-wide significance, but that second coming may be for you; and this year 1866 may be the most momentous of your lives, because the last. It is the last to that dear servant of God to whom his Master came suddenly on Sabbath before last in this city. We may be sure that soul recognized the summons and hastened joyfully to meet his Lord. We are sure we do not misrepresent the sainted Kenard by charging you in his name: Be ye also ready!

THE GENUINE REBEL SPIRIT.

Our recent notice of the secession movement among the Old School Churches in Baltimore, in which we plainly but firmly, but with no intemperance of language, expressed our conviction that rebel church organizations should not be tolerated any more than rebel State governments, has called out a most bitter response from a rebel church organ in Richmond. Satisfaction with our article in that quarter, we did not expect; but we must confess our surprise at the tone of injured innocence with which it is received and answered by those who, for four years, prayed and toiled with all their might for the overthrow of the lawful Government of our country, and who now have no stronger motive in keeping up a separate church organization, but to conserve rebel sentiment and to cherish the hope of future rebel success. To prevent them from carrying out this plan of sanctifying treason by allying it with the Church, is denounced as persecution. Excuse us, gentlemen, but we think we have heard or read of this cry of persecution from guilty men threatened with punishment, before. It has come to our ears more than once from the false prophet of Utah, when, in the name of law and of decency, the suppression of his infamous establishment has been demanded by an indignant people. To deny to impenitent rebels, who fought until they could fight no longer, a single right enjoyed by loyal men; to preclude them from a single opportunity of inculcating coming generations with their traitorous pro-slavery sentiments, because, forsooth, they do it under the guise of religion, is—persecution! To hinder them from establishing and extending an institution which aims to sear the Southern conscience to all the horrors of Andersonville, and Salisbury, and Fort Pillow, and Memphis, and the whole infamy of the pro-slavery rebellion,—this is persecution! To allow defeated rebels to live undisturbed, to go to church and hear such ministers as they choose, and to worship as the bit of conscience they have left may dictate—but simply to forbid their banding together for the purpose of perpetuating and strengthening their rebel sentiments,—this is persecution! And the bare mention of it stirs all the virtuous indignation of the Richmond organ, and brings out a whole tirade of choice plantation phrases.

It calls our proposal "impudence," "the most atrocious avowal of the right and duty of persecution ever met with in this country," "barefaced, insulting audacity," "outbreak of intolerant bigotry," "its root is in a fanaticism, earthly, sensual, devilish," "fierce this year than last," etc. And no doubt this editor inwardly groans for that past age of subserviency to the pro-slavery interest, which used to prevail in the North, and which he describes, with slight exaggeration to be sure, in the following words: "A few years ago, any minister of the

Gospel in any Church in the land, daring to utter such a sentiment and persisting in it, would have been hurled out of his place with indignation."

Here, reader, is a fair specimen of the friends of "my policy" in the South. This Richmond editor is one of a class, equally prepared with himself, to share the government of this country with loyal men. Are you not grieved that he, and such as he, are debarred from representation in the national councils, and are not privileged to assist in making laws bearing upon Civil Rights and liberty of speech?

THE EXSCINDING ACTS.

The Presbyterian of this city expresses surprise at the exception taken by this paper and The Evangelist to the frequent and favorable mention of the Exscinding Acts, as precedents, in the debate in the other Assembly at St. Louis. We quote a portion of the remarks of The Presbyterian, italicizing a few words:—

"The General Assembly of our Church has never asked for the approval of the Exscinding Acts by those seeking an entrance into the Church; but it has fixed them on her records, and has made no sign that she regrets having passed them, and having stood by them. And we think it a matter which may justly excite surprise, that in a year when reunion is so much the subject of discussion, and when large committees are to meet to consider its practicability, one of the acts of our fathers, in a generation now almost departed, should be so rudely stigmatized as an 'unmitigated flagrant,' and an 'outlawed offence.' We do not think it needful that the question should be raised now whether this act was necessary, or wise, or just. We are willing that it should go into history just as it stands, and be left for the Church in coming time to pass judgment on its character. But if our friends of the other branch really wish the union now so much talked of, we must advise them that such severe denunciations of the act which separated us do not further that end."

To these remarks of The Presbyterian, we reply:—

1. It will astonish many in our body to see an intimation that the present union movement is the act of parties "seeking an entrance into the [Old School] Church." What right, derived from the proceedings in St. Louis, has The Presbyterian to make such an insinuation?

2. We did not use the hyperbolical language attributed to us by The Presbyterian. The paragraph it professes to quote from our columns, never appeared there. Will our contemporary make this correction and be more careful in the future?

3. We want frankness on this matter of union. If the other branch hold the Exscinding Acts in honor and are determined to stand by them, we feel obliged to them for saying so at this time.

4. The admonitory and paternal tone of the last sentence, cannot but arouse grateful emotions in the breasts of those of our body who "really wish the union." The slight matter of liberty of speech, more or less, on the subject of the Exscinding Acts, will of course not be viewed as bearing seriously on the subject. The Presbyterian no doubt is prepared to estimate the number of our people who would desire union on such conditions. It would not be a long or a complicated problem to solve.

5. Plainly, The Presbyterian does not desire union. It is much too astute not to appreciate the bearing of such declarations and made in such a tone.

WHAT IS THOUGHT IN MISSOURI.

The following letter is from a Home Missionary in Missouri, enclosing his own and other subscriptions:—

I will send for three more papers as soon as I can get the money. I intend to give my marriage fees after this for papers, tracts, Baxter's Call, &c. I wish your good paper could be in every family. I cannot tell you how much comfort it gives me and many others also, for we keep them going till they are worn out. You have our prayers in the good work to which our Master has called you. Your brother in Christ.

REV. LEONARD BACON, D.D., has been appointed Professor of Theology in the Seminary at New Haven. This is, in our opinion, a judicious appointment. Dr. Bacon is one of the ablest men, and soundest and clearest thinkers, in Connecticut. His theology is far more closely allied to the old and accepted standards of New England than that of some highly popular teachers, living and dead, in that section. We much mistake if New Haven theology, under his teachings, does not very closely approximate what is known as "New School" doctrine in our own branch of the Church. We are tolerably certain it will not be another edition of Sartor Resartus, i.e., Taylorism revamped.

LARGE ADDITION.—Fifty persons were added to the membership of the Presbyterian Church of Racine, Wis., at the communion season held on the last Sabbath of May.

THE WATER SUPPLY OF OUR GREAT CITIES. II.

Even in ancient times the supply of great cities with water was regarded as a matter of the greatest importance. The highest marks of engineering skill, and proofs of enterprise and liberality, appear in the arrangements made for this important end. In some instances, these water-works have quite outlasted any historical memorials which may have recorded their origin and described their character. There they stand, silent but overwhelming witnesses of a concern for the public welfare, and of skill and munificence, which we, in a more enlightened age, may copy with profit.

Jerusalem as the commercial, political and religious capital of a nation which, at one time, obtained extraordinary power and prosperity, must at times have held an immense population. During the victorious reign of David and the golden age of Solomon, it is not unlikely that a million of inhabitants thronged the walls. If we may trust Josephus, more than this number perished in the siege under Titus. The daily ablutions prescribed by their religion, and required in the services of the temple, must, in part at least, have made up for the absence of manufactures in the average daily demand for the water supply of each inhabitant. If that demand had equalled the present average supply for the inhabitants of London, (26 gallons,) the total average demand would have been, of course, twenty-six million gallons a day. This is just about the capacity of the Fairmount Water Works in our city; and it is a somewhat remarkable coincidence, that the celebrated pools of Bethlehem, otherwise called Solomon's Pools, have a capacity just about equal to that of the reservoirs on the top of Fairmount.

We copy the condensed account of these pools, constructed in part at least, for the supply of Jerusalem, from "The Bible in the Workshop."

These remarkable reservoirs, of which there are three, are partly hewn out of the rock, and partly constructed of masonry. They are situated upon sloping ground, one above the other, each on its own level. They are of irregular shape and of different size, but each of very considerable dimensions. The measurements given by Dr. Robinson, who visited them, are as follows: Lower pool: length, 582 feet; breadth, 148 to 207 feet; depth, 50 feet, and 6 feet of water. Middle pool: length, 423, by 160 to 256 feet; depth, 39 feet, with 14 feet of water. Upper pool: length, 380 feet, by 229 to 236 feet; depth, 25 feet, with 15 feet of water. Their united capacity is therefore about equal to that of the seven reservoirs attached to the Fairmount Water-works in Philadelphia. They are so connected that only the surface water is allowed to flow off from the upper to the lower basin, thus allowing two opportunities for the impurities to settle before being drawn off for actual use. There are, indeed, conduits leading from each basin to the main aqueduct, so that, in time of scarcity, water from either basin could be procured. The embankment of the lower cistern is finished with a sluice, permitting the water to be drawn off occasionally. They are all lined with a thick layer of hard, whitish cement, and a flight of steps leads to the bottom of each. Not only do these cisterns remain, as a monument of the enterprise and skill exhibited by Jewish builders at an early age; but the aqueduct leading from them into the city of Jerusalem, is still easily traced in the greater part of its course, winding through a very uneven country, sometimes above and sometimes below ground, until it crosses the depression on the western side of the city on a series of arches, and is finally lost in the ruins. Its length is estimated at from thirteen to fifteen miles. These remains are said to exhibit an acquaintance with hydraulics, which we could not have expected among Hebrew engineers. The stones of which the pipe is composed, are mortised together, with a fillet interposed, to prevent leakage, and united with an arch or layer of flags, strengthened by the application of a peculiarly strong mortar, "being endued with such absolute firmness as if it had been designed for eternity."

The age of these works is unknown. No distinct mention is made of them in the Scriptures. Tradition ascribes them, emphatically, to the time of Solomon, and numbers them among the great works of that most powerful and enterprising sovereign. No other period has been assigned to them. All agree that they are of great antiquity, and nothing conclusive is advanced to hinder our assent to the tradition.

In 1838, says Dr. Robinson, water was flowing in the aqueduct as far as to some distance north of Bethlehem, but did not reach Jerusalem.

The upper and lower pools of Gihon were constructed by Hezekiah; scarcely to make up for a deficient supply, for the population of Jerusalem was, at that time, doubtless, much smaller than in Solomon's time. Nor could the reservoirs at Bethlehem have given out, for a very recent traveller speaks of having seen them all full. Most probably, Hezekiah's object was to secure a water supply during invasions and sieges. For Milman must surely be mistaken in tracing, as he seems to do, to the pools of Bethlehem, thirteen miles distant, the supplies of water

which enabled Jerusalem to maintain its thousands of worshippers, at different periods, and to endure long and obstinate sieges." An invading army could, without difficulty, have cut off that remote supply. The conduit from the upper pool of Gihon into the city, cannot now be traced in all its course; but Dr. Robinson lighted upon a reservoir in the west of the city still going by the name of "Hezekiah's Pool."

Thus, the Holy City was not unprovided for in this matter of the first importance to the general comfort, health and prosperity of a vast population. And part of the great and divinely-supplied wisdom of Solomon was not inappropriately directed to this end. Our wonder and interest are increased, when we remember that these great works antedate the earliest aqueducts of Rome, of which we have any mention, nearly seven hundred years, and are still older than the oldest Roman works of which any remains can be traced. The oldest remains of these works belong to the aqueduct called Anio Vetus, which brought water from the Anio River, thirty miles southwest of the city. It was erected B. C. 273, seven hundred and forty years after Solomon's day. The Tiber, indeed, a much larger stream than its tributary, the Anio, flowed directly through the city of Rome; but, as the people of that city were without machinery to give the water from that source the needed elevation, the river was of little or no use to the mass of the population. We say nothing here of its probable impurity. Hence, the Romans must seek a source naturally so elevated, as by the mere force of gravity, to distribute the water supply to every point of the seven-hilled city. The Aqua Marcia, a still greater work, nearly fifty miles in extent, drawing its supply from the same stream, but nearer its source, was built a century later. A considerable number of its arches are still standing. No less than ten other aqueducts, thirteen in all, are mentioned in the history of the water supply of Rome. Two of them, built under Claudius, A. D. 41-54, doubled the previous water supply. One of these, called Anio Novus, was a marvel of architectural grandeur. For six miles before reaching the city, it presented a continuous range of lofty arches, in some places 109 feet in height. Three other aqueducts, from different points, were united in the vicinity of the city, forming three separate water-courses, one above the other, and pouring their vast volume of water into a single reservoir in the city.

The Romans, not only marked the lines of their conquests by splendid roads, but they bestowed even upon remote cities in their conquered provinces, the advantages of a similar abundant and steady supply of water. Nicomedis, Ephesus, Smyrna, Syracuse, Lyons, and other cities are mentioned in the list of places thus favored. In some cases, remains of these works are still standing. In Merida, Spain, there remain many piers belonging to two different aqueducts, some of them with three tiers of arches. The aqueduct at Segovia, in Spain, is one of the most perfect and magnificent works of art anywhere remaining. It is entirely of stone, and of great solidity; in places it is upwards of a hundred feet high, with two tiers of arches.

Returning now to London and modern times, we see this great city, with nearly three and a half million of inhabitants, embarrassed not only in the quantity, but in the quality, of her water supply. With five times the population of Philadelphia, she has, in the river Thames, "the great river" of England, a supply flowing over Teddington Weir, of just about half the volume discharged over Fairmount dam from the smallest of our two great rivers—the Schuylkill. She would literally threaten to drink up that "great river," were she not, in connection with fifty-six other towns upon its banks, fast rendering it utterly unfit to be drunk. The degree of impurity, in 1854, was represented in figures as 15.52 degrees. It ranged, in 1863-'65, from twenty-two to sixteen degrees, there being an improvement latterly; arising, we suppose, from a change in the sources of supply of some of the companies. The impurity of the Schuylkill at Fairmount is put at six degrees; and our careful Chief Engineer is every year reminding the authorities in his reports, of the rapid increase of the sources of impurity to this river from the sewage of towns, and the filth of numerous factories of every kind, constantly multiplying on its banks.

As "the great river" of England is becoming hopelessly foul, and as artesian wells are totally inadequate to the wants of the city; as it is idle to look to surface drainage, or to streams in any of the densely-populated regions around the city; as

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even the Severn River, in its lower course, is almost as bad as the Thames, the question forces itself upon the authorities and property-owners of the great metropolis how this vital necessity is to be met? Is the growth of London to be arrested, and its population finally scattered; and shall those melancholy anticipations of the essayist, with his famous New Zealander, musing on the broken arches of London Bridge, already begin to cast the shadows of a cold reality upon the hearts of her surging and swelling millions? We seem to have found the limit of England's coal supply. About the time she has burned up all the coal she can come at, will her city populations have swallowed, or hopelessly corrupted, all the drinkable water within their reach?

English engineers are answering the question very hopefully for London and other great cities on the island. Far away among the remote and desolate hills of Northern Wales, where the damp winds from the Atlantic impinge upon the rocky walls, and first deliver their heaven-dilled treasures for the use of the inhabitants of earth, 171 miles from the half-famishing, half-poisoned millions of London, wise and skilful men have fixed the probable future location of the pure supplies which are to send health, comfort and cleanliness through the streets of the metropolis. Here, the limpid streams which form part of the head waters of the Severn, are depended on to furnish two hundred million gallons per day, or fifty gallons to each of the present inhabitants, with the chance of increasing the supply as it may be needed. The total cost of these great works, with the long range of aqueducts, is put at £8,600,000—not an enormous sum when the vast nature and utility of the enterprise are considered. A gala day, indeed, would it prove for London when such a gift was put in her keeping; an omen of better days and of true advance to the corrupt, festering masses of her poorer population. Two millions of dollars worth of soap alone would be saved, each year, by substituting the soft water of the hills for the hard water of the Thames River, in washing the clothes of the Londoners.

A truly grand and comprehensive scheme is at the same time broached by these English engineers, which proposes to supply Liverpool, Leeds, and a score of Northern towns, from one and the same undertaking. Copying, doubtless, the very successful experiment by which the pure waters of Loch Katrine are brought in profusion into Glasgow, these engineers propose to apply the pure and abundant waters of two lakes in Cumberland and Westmoreland to a similar source. The mountainous ranges of these counties face seaward, and the regions showed in the years 1845-'53, the extraordinary average rain-fall of 140 inches, four times the average in this vicinity. Over the area drained by these lakes, there should, therefore, be an average daily drainage, allowing for evaporation, of 550 millions of gallons. From this immense store, in positions elevated from 400 to 700 feet above tide, it would be a simple problem to furnish these low-lying towns with a daily supply of 131 million gallons in the aggregate. The cost of the combined works would be £12,000,000 sterling, the annual revenue being estimated to exceed interest and expenses of every kind.

Thus, the English are not likely soon to drink up their water supply, whatever may be the fate of the coal.

KOLAPOOR MISSION, INDIA.

It will be gratifying to the many friends of Rev. Mr. Wilder, of the Kolapoor Mission, to know that he continues to be remembered with evidences of substantial sympathy in the prosecution of his self-denying labors for Christ in that distant land of moral darkness.

There has been received, quite recently, from The Taber Sabbath-school, \$75 00. Buttonwood St. Church, (Rev. Dr. Shepherd's), Sabbath-school, 150 00. Clinton St. S. S., 50 00. " " Mission School, 30 00. Western Church S. S., 50 00. Mrs. A. M. Fahnestock, 25 00. G. W. Fahnestock, Esq., 50 00. Rev. Mrs. Dr. Malin, 10 00. A Friend of the Kolapoor Mission, 100 00. \$540 00.

Contributions may be sent, and will be duly acknowledged, to No. 330 South Delaware avenue, No. 20 Bank street, or to the office of the AMERICAN PRESBYTERIAN, 1334 Chestnut street.

J. S. C.

EX-UNITED STATES SENATOR GEORGE E. PUGH and lady, of Ohio, were confirmed at St. Xavier's Church, Catholic, in Cincinnati, recently.