

## American Presbyterian.

THURSDAY, AUGUST 16, 1866.

### ILLUSTRATIONS OF HUMAN NATURE IN THE CIRCUMSTANCES OF THE TRIAL AND DEATH OF CHRIST. III.

Looking more closely at some of the individual figures in this wonderfully varied group, we find in Pilate a type of character which has not yet exhausted itself. He is the ruler who, in dealing with the most solemn interests and questions, knows no higher standard than the narrowest and most immediate expediency; who, instead of meeting a responsibility fairly, uses every device to shift it to other shoulders, and to postpone a settlement to later times. He allows a mere threat of popular insurrection to alarm him from the plain path of duty; he is more afraid of the rage of men than the wrath of God; he will sacrifice his clearest convictions, he will give over the friendless innocent, the evident victim of envy, to the power of his murderous enemies, and will even be the tool of their malice rather than run the risk of losing political elevation.

Worldly-minded men utterly absorbed in present good; men whose official position has filled them with pride; whose connection with a great national power has made them oblivious of that power which is "higher than the highest," like Pilate, are incapable of a just conception of spiritual interests and persons falling under their jurisdiction. Only the faintest gleams of the dread reality passing under their eyes are permitted to them. Only the divine dignity itself, in the bearing and in the very submission of Jesus, could have made the hard, unbelieving, unresponsive heart of Pilate, enoased in selfishness and Roman pride, start, as once or twice it did during the trial. The momentary gleam, the half-awakened conviction of something superhuman disappeared, and the unmitigated worlding comes again upon the scene.

The proud rulers of the world think it not part of statesmanship to take religion into account as true. They have no more idea of acknowledging Jesus as the rightful Sovereign of the nations, and of conforming their policy to his requirements and to the advancement of his kingdom, than had the representative of imperial Rome, when this Jesus stood before him, as a poor and friendless Jewish enthusiast, a culprit on trial for his life. Nay, if it will make for their temporary advantage; if it will satisfy the turbulent crowd; if it will promise a longer lease of power, they are perfectly willing that he should be crucified again.

And O! how many times, in the exercise of so-called statesmanship, have principle and truth, have Christ's cause, his Church and his poor, been sacrificed by the rulers of the world in the promotion of their selfish ends. And in the heat of partisan strife, how lightly is his commandment esteemed, and how quickly is the plainest course of right abandoned, if it is suspected of proving a hindrance to party success! Where is the party, where is the national policy in the world, which is not stained with injustice persisted in for expediency's sake? And how rare are the instances of rulers in any way dependent upon popular favor, or in subordinate positions, who have simply sought and rendered justice to all men, without distinction of rank or race! An incense of instinctive, undying reverence goes up to such illustrious exceptions the world over. How much more likely are we to have enough of hesitation, and vacillation, and of feeble essays in the direction of justice, to prove the existence of conscience, to excite for a moment, the hopes of the good and the chagrin of the bad, but with the certainty in the end of an utter betrayal of the high interests at stake!

And the spectacle of the one absolutely holy member of our race, the incarnate God, the author of thousands of benefactions to his contemporaries, made the victim of organized, unrelenting, and murderous injustice, crushed by the operation of the forms of law, which were designed for the protection of the innocent, hurried from one tribunal to another and delivered unto death by one who, in the same breath, pronounced him faultless; what is this but a prophecy of the mockery of justice by persecutors of every age? The midnight arrest, the annoying and urgent questions by which the accused should be provoked to incriminate himself, and the very pretext of zeal for the Church which seemed to warrant the proceedings, are a picture, in advance, of that awful, accursed instrument of ecclesiastical malignity—the inquisition. Here is the first in the long line of fierce and bloody assaults and horrible perversions of justice which a corrupt Church and the

heathen world have visited upon the purest and best of therace. Again and again has the true criminal sat, like Jeffries, on the judge's seat, while the majesty of innocence has stood silent and helpless, like Baxter, in the culprit's place before him.

### PRESENT POSITION OF HOME MISSIONS IN OUR CHURCH.

There are five distinct departments of effort in the field of Home Missions, as contemplated by the Committee of our General Assembly: 1. The Home field proper; that which is at our doors in the older parts of the Church, among the uncareed-for masses of our cities, in the remoter parts of almost every parish and presbytery. 2. The new States and territories in the West and Northwest. 3. The mineral regions. 4. The South, including the Freedmen; and 5. The Germans. Each of these fields might be, and indeed needs to be, viewed by itself; each has marked and important peculiarities; each, in a thorough system of Home Missions, would have its own bureau and subordinate scheme of management. Included now in a single plan, it becomes necessary to state and to dwell upon them analytically, before the people become aware of the magnitude of the work of furnishing the Gospel to a nation and a country like ours, and at a time like the present. We have really five great enterprises on hand, under the seemingly simple designation of "Home Missions." Certainly, words often conceal as much truth as they convey. And we do not think it too much to say, that five times the effort, and five times the means ought to, and can be effectively employed in Home Missions above what our Church is now doing. And, perhaps, nearly five times the number of men now on the ground, could be provided with fields of labor in one or other of these departments, if they should present themselves.

The greatest work that Christian or philanthropist can do for the country, is to supply a pure Gospel, without distinction, to all classes of its population. It is to keep pace, in the enlargement of that supply, with the rapid increase of the country, and the constant onward movement of its settlements. It is to see to it, that the spirit of worldly enterprise does not outstrip the zeal of the Church; and that blind avarice, joining hands with godless profanity, Sabbath-breaking, infidelity and immorality does not give character to incipient States and territories, before the Church and the ministry has had time to cast in the salt and the leaven of grace. In prayer, in faith, in personal consecration, and in liberal giving, as well as in organization and effort, the Home Missionary enterprise of the Church should show a real grandeur; should convey an overwhelming impression of earnestness and consecration on the part of the members. Each feeble Home Missionary, toiling and buffeting with the difficulties of his field, should have the comfort of feeling that the warm and prayerful sympathies of a whole Church, mighty in faith and fully awake to the greatness of the work, is behind him. Cause should never, even for a few days or weeks, be given him to fear that he is forgotten or forsaken of his brethren. It is a burning shame that the home missionaries of a powerful Church should ever be in straits for the merest necessities of daily life.

What are the facts in our own denomination? Much progress we have made, from year to year. The foundations of our denominational work, laid in fears and anxieties, are no longer visible. A vigorous and well-appointed Committee, with its Secretary and Assistant Secretaries, and its Exploring Missionaries, East and West, now takes its place beside the old established enterprises of the Evangelical Church, as an efficient co-laborer on the field. At the last meeting of the General Assembly, "the Committee were able to present a most encouraging report. The whole number of missionaries was sixty-one more than the preceding year. Fifty churches had been organized. Three-fifths of the whole number of missionaries only had sent in the statistics of their labors, but even they reported nearly three thousand converts. Thirty-three hundred had united with their churches, about two thousand and fifty, more than half of the whole number, on profession of their faith."

Still, we fail to see in our Church, that clear and thoroughly aroused consciousness of the grandeur of the work and of our own responsibilities, which the case demands. Not \$8000 a month, not \$96,000 for the year, were contributed by the whole Church; not six cents per month, on the average, for each member to the cause, which, if anything, is to achieve the salvation of our country. It should not have been

less than a quarter of a million of dollars in the year.

And we wait, and almost every Home Missionary waits, for some indication of vitality in the Church. *Erection Enterprises*, as remodeled by the last General Assembly. Many a mission grovels in weakness, is exposed to such vicissitudes as a correspondent describes in the case of Iowa City Church, or tumbles from hopeful beginning into ruin, for lack of efficiency in this indispensable adjunct of Home Missionary effort. The last number of the *Presbyterian Monthly*, speaks of Church Erection as now in a "transition period," the attention of the Trustees being directed to a proper investment of the funds in hand. Nothing is said of the new Secretary which the General Assembly required to be appointed, nor of efforts to collect additional funds to be given to needy churches. For the interest of Home Missions, we hope this "transition period" will be brief, and that we shall see unmistakable indications of vigor and efficiency in this department, which, for various reasons, have never yet been shown, but which are indispensable to the full and prosperous development of our Church life.

The Home Missionary Committee report but \$2500 received in June, and yet their needs are \$10,000 a month. Not unlikely the deficiencies in July and August will prove quite as large. Here there is work for us to do. Let us see to it, that our part is fully done, in making amends for these comparatively barren months. And let us devote ourselves afresh to prayer, labor and giving, for this great object; and when we have advanced, so as to be out of sight of our present low and inadequate views of the work, let it still be our earnest prayer to God to enlighten us and the whole Church to the grandeur of our calling as evangelizers of the Great Republic of the New World.

### LONDON AND NEW ORLEANS.

On Monday, July 23, the population of mighty London swarmed in myriads to Hyde Park to make a demonstration in behalf of an extension of the right of suffrage. Their cause had been defeated by a bare majority in Parliament, and their opponents held the reins of government. The Tories, emboldened by their accession to power on such an issue, had fallen to dreaming of eras of despotism centuries gone by. Because they had, by a few votes, succeeded in postponing a little while the question of allowing a greater proportion of the inhabitants a voice in the government, they seem to have jumped to the conclusion that long-conceded rights, like that of popular and peaceable assembly for the discussion of political matters, had fallen to the ground, or become involved in nice legal questions as to locality. It looked very much as if they had resolved, and felt strong enough to carry out their resolution, not even to allow the popular discussion of popular suffrage, and as if they hoped utterly to defeat the latter by forbidding or greatly embarrassing the former. The result was an almost perfectly harmless, and yet most formidable, demonstration of the people. Finding the gates of Hyde Park closed against them, they broke down the walls and railing, and made themselves masters of the ground, in spite of a body of police 1500 strong. No arms were used and no considerable display of passion was made. But the popular feeling was of the most determined character. Doubtless the utter futility of such oppressive attempts on English soil, and the assurance felt by every one, that the Tory ministry would be compelled to recede from such an absurd position, prevented the outbreak of violence. But if the Tory ministry attempt to play the part of Bismarck in Prussia, London will be the scene of tumults and violence more disastrous than those just witnessed in New Orleans.

One week after the London demonstration, on the 30th of July, a riot upon precisely the same question, of extending the right of suffrage, broke out in New Orleans. And not only did those in power there purpose to prevent the extension of suffrage, but as with the Tories of England, they determined to break up a convention assembled to discuss the measure. To be sure, the convention claimed State authority, and expected to initiate changes in the organic law on the subject; but their opponents denied their claims and viewed them as a mere voluntary deliberative body. Being by accident in power, almost as the Tories were in London, they used against these friends of an extension of suffrage, the whole repressive machinery of civil government. And it is a most singular and not very comforting coincidence, that the enemies of equal rights have recently come into power, in the only two great free

governments on the globe. But here the parallel ends. The Tories in London were without the sympathy of the lower classes; those classes were the very aspirants for political power, whom the Tories were aiming to defeat. In New Orleans, these being already in the enjoyment of the suffrage were on the Tory side, and fought with bloody vehemence against its extension to a class they regarded as lower than themselves—the freedmen. In New Orleans, the class which, for four years, had fought to keep the negroes in slavery, now renewed the fight when the question of their right to vote was raised. The rebel masses in America, unlike the masses of the British population, have been in close sympathy with the Tory leaders of England through the war; and, as now appears, they are in thorough sympathy still; while the sympathy of the British masses and their leaders was, and is, with the loyal men of the North; first, in their effort to free the slaves, and now, in their purpose to enfranchise all who are worthy among them.

Both riots, therefore, in London and in New Orleans, separated only a week in time, belong to precisely the same movement of the age. The riot in New Orleans was bloody, passionate, diabolical, because prejudices of race, questions of loyalty and disloyalty, reminiscences of war, and, above all, the iniquitous encouragement of the authorities in Washington, mingled with its other elements. It was bloody, because the authorities had with them the great mass of the low white population in their crusade against the convention. But the same great question of impartial suffrage, of a just distribution of power, and of the elevation of all worthy individuals to a position of political responsibility and independence in the State, was at the bottom of both of these disorderly movements in the old world and the new.

We are more advanced than England toward the full solution of the question, having commenced our national existence at a point far beyond what the mother country even yet seriously aims to reach. It is devoutly to be hoped that we shall reach the goal without encountering any more bloody or violent scenes. Have we, after all, learned nothing since the fierce struggles between patricians and plebeians in heathen Rome? Must the Christian world go through the same dreary, blood-stained round, before governments are adjusted upon the principles of righteousness and equality? It is no wild prophecy, but it accords with all the teachings of history to declare that, as the refusal to give the colored man his freedom led to war, so the refusal to allow him his rightful place in the government may lead to another war. Rebellion can never be crushed out, until it is conceded that a loyal black man has a better right to vote than a bitter and obstinate white rebel.

### THE NEW ORLEANS RIOT.

We may state in brief as the conclusions generally reached in regard to this melancholy affair, 1st. The proposed Convention to remodel the Constitution of Louisiana, claiming to be a continuation of the Convention of 1864, is considered of very doubtful legality by loyal men. 2d. The meeting of the friends of the Convention, held on the Friday previous, July 27th, in which the extension of the suffrage was boldly advocated, greatly exasperated the rebels, and led them to form their plan of violent interference. 3d. Violence was obviously no part of the plan of the Convention. It was evidently the purpose of the rebels to crush the whole movement in blood, if necessary. 4. Whether the police started out with the intention of using violence to the members of the Convention, or of betraying them to the mob, we do not undertake to say. On their way to accomplish this, they were met and hindered by the negro friends of the Convention, which exasperated them. The negroes they slaughtered indiscriminately. The members of the Convention they either could not or would not protect from the crowd. Two of them—Dostie and Rev. Mr. Horton—received their death wounds while in the hands of the police. Others, like Ex-Governor Hahn, were desperately wounded under similar circumstances. The police and the rebel mob seem to have got hopelessly intermingled. 5. The Convention met under the sanction of the loyal Governor of the State. It might well have regarded itself quite as high in authority as the Mayor of the city, and especially such a Mayor as John T. Monroe. It was no mob. It did not threaten the public peace. Only those who suffered themselves to get into ungovernable rage at its objects, and who cherished the old pro-slavery hate of free speech were thus dangerous. Against

them, the Mayor may well have summoned his police force. But the legality or illegality of a Convention meeting under the sanction of the highest officer of the State, was not a matter for a city official to settle. He had no right to touch it. Rather was it his duty to furnish it protection. Nor was it a matter in which President Johnson should, on his own theory of reconstruction, have allowed himself to interfere. 6. President Johnson did interfere, throwing the whole weight of his personal influence and sympathy with the rebel Mayor and mob, and against the entire loyal element of the State. He did an act, for the like of which Gen. Butler would have sent any man in New Orleans, when under his rule, to Fort Jackson; an act looking to the stirring up of the New Orleans mob against the loyal men and the freed people there. 7. The military, although perfectly adequate to the work of preserving peace, never made their appearance till the work of blood was over. Was there ever such wanton, guilty neglect; such atrocious faithlessness to high responsibilities, as this suffering some hundreds of boys in blue to remain inactive, while loyal men, white and black, were falling under the knives and pistols of a rebel mob, cheering for Jeff. Davis and Andy Johnson, showing the rebel colors and led by Mayor Monroe? This was the worst scandal in the whole series of scandalous occurrences. General Baird did at last bring the military on the scene. Why could he not have done it three hours before?

### ADDITIONS ON PROFESSION.

The two Presbyteries in and adjoining our city, reported each over four hundred additions on profession during the late ecclesiastical year. This is a larger number than was reported by any other Presbytery in the body—a result as surprising as it was gratifying; for during the revivals of the winter and spring, many felt as if the Churches of the city, especially, were almost by passed in the distribution of blessings. It would seem that that the outward and the spiritual progress have been simultaneous, although not enjoyed in an equal degree by all.

### OUR CHICAGO CORRESPONDENT.

#### NEW CHURCHES.—CHICAGO.

A new church has recently been formed by a committee of the Chicago Presbytery, in the southern section of the city. It prospects are flattering in a high degree. The portion of the city in which it is located is now suburban, but it is rapidly improving. Beautiful groves overpread it with shade, and its geographical relation to business centres will ensure its speedy occupancy by citizens of the best class. The church is small as yet, but is imbued with the spirit of Christian enterprise. It is proposed to erect, at once, a house of worship, and to engage the services of, as able and faithful a minister as a liberal salary and the many attractions of the field will command. It will be but a few years before what is now called "Oakland" will be covered with the abodes of taste, intelligence, and wealth.

This is the ninth of the New School churches in Chicago, all of which are in a prosperous condition.

#### JOLIET.

About a week since, a church was formed in this thriving town. The commercial importance of Joliet is derived mainly from the fact that near it are the immense quarries from which the building stone used so extensively throughout the Northwest is taken. It is a fine-grained limestone, erroneously called marble. It has not the crystalline structure of marble, but resembles it in appearance. It is susceptible of a smooth and beautiful finish, and may be wrought into every graceful form. When first taken from the quarry, it is, in color, a delicate drab, a pleasant neutral tint, called by fresco painters, French gray. Exposure to the atmosphere gives it a creamy shade. It can be cut in blocks large enough for monoliths like Cleopatra's Needle. A few days since I saw, in one of our cemeteries, a shaft of it nearly fifty feet in height. It is used for the purposes for which stone is required—broken into fragments for a McAdam road—split into slabs for pavements—artistically wrought into vases and pinnacles and statues. The supply is absolutely inexhaustible.

Up to this period there has been no Presbyterian church in Joliet. A Congregational church was founded there many years ago, but its minister has always been connected with the Presbytery of Chicago. Rev. Lewis H. Loss was long its pastor. He was succeeded by Rev. John Kidd, a Scotchman of remarkable ability in the pulpit. He has just closed his ministry there, and is about to take charge of a neighboring congregation. Circumstances which it

TERMS,  
By Mail, \$3. Per annum, in advance. By Carrier, \$3 50.  
Five cents additional, after three months.  
Clubs.—Ten or more Papers sent to one address, payable strictly in advance and in one remittance.  
By Mail, \$2 50 per annum. By Carrier, \$3 per annum.  
Ministers and Ministers' Widows, \$2 50 in advance.  
Home Missionaries, \$2 00 in advance.  
Remittances by mail are at our risk.  
Postage.—Five cents quarterly in advance, paid by subscribers at the office of delivery.  
Advertisements.—12½ cents per line for the first and 10 cents for the second insertion.  
One square (ten lines) one month.....\$3 00  
..... two months..... 5 00  
..... three months..... 7 50  
..... six months..... 12 00  
..... one year..... 18 00  
The following discount on long advertisements, inserted for three months and upwards, is allowed:—  
Over 20 lines, 10 per cent. off; over 50 lines, 20 per cent.; over 100 lines, 30 per cent.

is not necessary to detail, have led to an interruption of harmony in this church. It has been for time apparent that the interests of religion would be promoted by a new organization. The result will be a Congregational church having strictly Congregational connections, and a Presbyterian church by its side, each of them stronger than the old church has ever been. The community is large enough for both; indeed, evangelical religion has really suffered for want of a second church to gather elements which would not crystallize about the old nucleus. The new church is weak at present, both in numbers and in wealth; it will grow speedily strong.

#### EVANSTON.

This is the most important of the suburban villages within easy reach of Chicago. It is twelve miles north of the city, on the shore of Lake Michigan—a pleasant and attractive place for those who desire the quiet of the country for home, and the excitements of the city for business. The reigning religious influences of the place have hitherto centered about the Northwestern University (Methodist) which is located here. An effort was made three or four years ago to gather a Congregational church under the shadow of the University, but with no permanent success. Gradually a cluster of Presbyterian families was collected, and the project of forming a Presbyterian church was discussed. It seemed desirable, if possible, to bring together all of the two denominations. It was, therefore, agreed, after consultation, to adopt the somewhat doubtful expedient of a union church, and such a church has been formed. Probably a more thoroughly "independent" church never existed. It was formed under the eyes of two Presbyterian ministers, both from Canada, yet they can hardly be said to have formed it. In the evening of the day of its organization, one of these ministers, Rev. Mr. Duncan, was installed as its pastor; clergymen from different denominations, Presbyterian, Congregational, Methodist, and Baptist, assisting in the exercises, yet not installing the candidate; for they acted neither as presbytery or council, but simply performed the parts assigned to them by the church.

The church has a strictly Calvinistic creed. It articles of government are what used to be called, in Wisconsin, *Presbyterian*. A "Committee of Discipline" is appointed, to whom all matters of order are entrusted, as to a session. There is, however, a liberty of appeal from their decisions to the church itself. There are also deacons who discharge the usual functions of that office. The church will have no ecclesiastical connection. The pastor will join the Presbytery of Chicago. It remains to be seen how such an arrangement will succeed. The church is enterprising in its action, and peculiarly liberal in its views. It gives its pastor a salary of \$2000. He is said to be a man of decided ability. A house of worship is to be erected forthwith.

#### IMPROVEMENTS.

The edifice of the Eighth Church in Chicago is rapidly rising. It will be a tasteful and commodious structure. The Seventh Church, occupying what was until recently missionary ground, is about to enlarge and adorn its sanctuary at an expense of four or five thousand dollars. A new organ is also to be introduced into the building thus improved.

#### UNION.

I notice in your last issue an extract from the speech of Dr. Humphrey, of Kentucky, before his Presbytery, in which he expresses doubt as to the possibility of union between the two branches of our Church. There is no question that such a doubt prevails somewhat extensively, especially among the Old School churches on the border; but from a somewhat intimate acquaintance with the sentiments of Old School men, I judge that the doubt does not always proceed from, and is not generally associated with, hostility to union. Dr. Humphrey's officiating at the joint communion of the two Assemblies is not inconsistent with the expressions of his speech. There are many on both sides who are skeptical as to the present possibility of such a union as is alone desirable. I do not myself feel certain that the report of the joint committee of thirty will be favorable to an immediate union. The "My Policy" of our President is not conducive to that sentiment which much exist that a union may be perfect. So long as political issues exert their divisive influence upon our ecclesiastical bodies we must walk apart. When the old leaven of slavery is thoroughly purged from both sides, we shall readily come into one path—move in one phalanx.

#### WABASH.

CHICAGO, August 11, 1866.  
A COMMUNICATION on the late distinguished Chief of the Cherokee nation, JOHN ROSS, has been prepared by a competent hand, and will appear in our next.