

American Presbyterian.

THURSDAY, AUGUST 23, 1866.

LAY PREACHERS.

Some months ago we noticed a movement started in the Church of England, under the auspices of the Archdeacon of London and others, for bringing laymen of that Church, of suitable qualifications, into some official connection with the work of ministering the Gospel to the masses which the existing ecclesiastical arrangements failed to reach. The plan suggested by the originators of the movement, was the rather incomprehensible one of a quasi diaconate—a class, (perhaps we should say an order,) selected from the laity, and authorized by Episcopal authority to render assistance in the ministry, under the direction of the parochial clergy. It was submitted to the archbishops and bishops of the Church, and by them entertained as a proposition of high importance. The scheme, however, received important modifications under their hands. As offered to them, it seemed likely to breed confusion, if nothing worse, in the three-orders system of Episcopalianism, and the plan of a sub-diaconate was inconspicuously dismissed. They, however, determined upon the public appointment of such persons as the bishop, after due examination, shall deem suitable, to whom the name of "Readers" shall be given, and who shall perform substantially the work contemplated in the original proposition.

The precise official niche which this new class is to fill, is not very apparent. The amendment of the scheme at the hands of the Episcopate, does not much relieve it of its complexity. The Readers are not to be set apart by the imposition of hands, and so the three orders is supposed to remain intact. They remain in the laity, and yet are taken out from the ordinary relation of the laity to the Church. The system, in its working, will undoubtedly reveal some crudities, and the time spent and vexation suffered in untwisting the ecclesiastical kinks, will, for awhile, impede its progress, and possibly cause it to become a dead letter on the records of the Upper House. If, however, there is true earnestness in the project, and if there shall be patience to bear with its earlier defects and amend its mistakes, it may grow into an enterprise of inestimable importance.

Intended remedies for existing defects, if they fail as remedies, may still serve as symptoms of those defects. The Church of England is not alone in making the discovery that, under the existing arrangements for ministerial labor, a thoroughly aggressive evangelism is not likely to be carried forward, and that some better system must be devised for entrusting men of good common judgment, talent for address, and warm Christian zeal, but not educated for the ministry, with the work of publishing the Gospel; and that, for the effectiveness of the measure, some official status, or some definite ecclesiastical relations, must be given to those men. That Church is not the first that has attempted to give shape and system to lay effort. The idea is measurably realized in the Methodist class leader, and in the Presbyterian ruling elder,* although it must be confessed that, in both cases, the realization is at present mainly theoretical; and up to the present hour, a well systematized plan for a lay agency for carrying the Gospel, by public proclamation, to the multitudes of the Christian world, is an open problem—almost the problem of the Church in this age.

We should rejoice to see it worked out and put in successful operation by any evangelical branch of the Church. Our hope of such a result from the movement above mentioned is not high; and we therefore hope that those who earnestly desire that some explicit system for a lay ministry should be brought into being, will not stake their views of its feasibility upon the success of this scheme. There is little adaptation to it in the polity of that Church. The whole system of the Christian ministry is there so ramified with orders, prerogatives, prescriptions, and crossing and re-crossing tracks of authority, that the kind of labor proposed will lack the quality of freedom—a point nowhere more desirable than when a preacher goes among a people unused to rules, and in dealing with whom the device of the moment must often stand in the stead of the wisdom of rubrics.

A still greater occasion of doubt lies in
* It is not meant by this to class the Presbyterian ruling elder among the laity. By lay effort we refer to those religious labors which are performed by persons who do not bear the designation of ministers of the Gospel; i. e., ministers of the word and ordinance. We use the term rather in the popular than the ecclesiastical sense.

the present distracted state of the Church of England. Between the upper and nether millstones of ritualism and broad-churchism, its struggle is rather for self-preservation than aggressive upon sin at large. The ritualists will, of course, scout the idea that men are to be fitted for the Church and heaven by becoming evangelized. Their faith is not in the living Gospel, but in incense, altar-lights and ribbons. Broad-churchmen see no distress in the case of the neglected millions, except it be want of good morals, the common decencies of life, or bread. The Gospel, as such, is nothing to them, and why should they make any special effort to bring the wicked under its power?

In view of these embarrassments under which the really evangelical portion of the Church of England must take hold of the work of a systematized lay effort, we could wish, not that they had overlooked it, but that, as an experiment, it was also in other hands. We should be glad to see the non-conforming Churches of the old country giving to it their better-conditioned energies for such a work. We should be especially glad to see it occupying the attention of any or all the evangelical denominations in this country, for here, more than anywhere in the old country, the experiment might be comparatively unembarrassed, and would have free working room. It has been repeatedly commended to the Presbyterian Churches. The occasion for it is sufficiently pressing, and it is worth a trial.

JOHN ROSS.

"A prince and a great man."

[The following brief sketch of the distinguished Cherokee Chief JOHN ROSS was prepared for our columns by Dr. S. W. Butler of this city, son of Dr. Eliza Butler, who was for more than thirty years a missionary of the American Board among the Cherokees, and who, with Rev. S. A. Worcester, suffered imprisonment in the Georgia penitentiary eighteen months, for resisting the encroachments of that State on the rights of the Cherokees, and on their own rights as citizens of the United States. In this they were sustained by the Supreme Court of the United States, whose mandates, however, under the connivance of President Jackson, were for a time nullified, though the missionaries were finally liberated, thereby postponing a conflict which broke out in the rebellion of 1861.]

On Sabbath afternoon, August 5th, the remains of Hon. JOHN ROSS, Principal Chief of the Cherokee Indians, one of the most remarkable men of our times, were consigned to earth in Wilmington, Delaware, by his afflicted family, the official representatives at Washington of the Cherokee people, and a large concourse of citizens of Wilmington, with many friends from abroad. As a representative man, one who, in the orderings of Providence, was largely instrumental in elevating his people from a state of barbarism and ignorance to civilization and Christianity, his memory is worthy of more than a mere passing notice.

Mr. Ross was born on the 3d of October, 1790, in the Cherokee country, which was then located within the bounds of the States of Tennessee, Alabama, Georgia, and North Carolina. His father was a Scotchman, his mother a Cherokee. In the neighboring State of Tennessee he obtained what was then regarded as quite a liberal education, which was greatly improved in after years, by reading and observation. He early gave evidence of great energy and sound judgment, and thereby gained great influence in the nation.

In 1812 he went with a small party on a mission attended with some peril, the object of which was to prevent Tecumseh from enlisting the Western Indians in the war against the United States. On his return he took a commission in the Cherokee regiment, which fought in the service of the United States in the Creek war, and was in the battle of Horse Shoe.

As a prominent and influential man in the councils of the nation, one of his first efforts in the cause of civilization was to open public wagon roads through the nation. In this he had to contend against the prejudices of those who were jealous of the influence of the white man. He succeeded, however, and in this way an important step was taken toward giving the Cherokees the character of a pastoral people. Through his influence, about the year 1826, the Cherokees adopted a constitution and written laws. These were printed a year or two subsequently, for the first time. This constitution was republican in form, and was modeled after that of the United States. It gave the Cherokees a Principal and an Assistant Chief, who were elected every four years, and a Senate

and House of Representatives (called "Committee" and "Council") elected every two and four years, also a judiciary system much like that of the United States.

About this time, as a result of this groping, as it were, of the Cherokee people after civilization, one of the most remarkable inventions ever made by man was brought to light. George Guest, an untutored Cherokee, impressed with the superiority of the white race, and attributing it to their ability to "talk on paper," set himself to work to invent an alphabet. After the most persevering effort, he succeeded in giving his people the most simple and perfect alphabet perhaps extant, being a syllabic one, composed of eighty-five letters. Some of the characters were original, while others were copied from the English alphabet. While engaged in this work, Guest became an object of ridicule with many of his people, and was charged by some with sorcery; but Mr. Ross, on hearing of his efforts, visited him at his cabin and gave him his countenance and support. As a result of this invention a large portion of the Word of God has been translated into the Cherokee language, and is printed in their own characters, and nearly every man, woman and child can read it. Two or three years ago the American Bible Society printed and sent the Cherokees three thousand copies of the New Testament, beautifully printed in their own characters, to supply the wants of the people, as their own presses had been silenced by the war which had desolated their land.

Under the new constitution, Mr. Ross was elected Principal Chief in 1828, since which time he has been regularly re-elected by vote of the people, every four years, to the present time. Soon after his elevation to the Chieftaincy, began that struggle with the State of Georgia, and ultimately with the other neighboring States, and the United States, which ended in might prevailing over right, and the final removal of the Cherokees from their rightful domain east of the Mississippi to lands set apart for them west of that river. The real object of removing the Cherokees was the extension of the area of slavery, and the possession of some gold mines within the bounds of the nation, and the means made use of was a fraudulent treaty made with a few irresponsible individuals, by which the whole nation was bound against their solemn protest. This action of the Government very naturally created feuds in the nation, which were, however, buried in the treaty of 1846, and but for the rebellion of 1861, would never have been revived.

Through all these troubles, Mr. Ross was the consistent, earnest, and able advocate of the cause of his people, counselling moderation and submission to the authority of the Government, when he found that peaceable resistance to its oppressive measures was vain. And when, in 1837, a removal was forced upon his people, he succeeded in effecting an arrangement with the Government by which the contract for the removal was given to Cherokees instead of to heartless white contractors, who, he knew but too well, would have embezzled the funds at the cost of thousands of lives. As it was, the effects of this forced emigration of fifteen to twenty thousand people over two thousand miles, through a country in which they were beset with wiles and temptations of every kind, could but be very fatal to both the lives and the morals of the people.

It has been remarked, as a striking illustration of the sterling qualities of the Cherokees, that after this removal across the Mississippi, they had no sooner settled in their new home than all the laws and the form of government they had before their removal, were immediately put into harmonious operation.

With Mr. Ross, the great object was the education of his people, and their advancement in husbandry and the mechanic arts. To this end, it was his policy to expend the monies received from Government for the lands which they had been forced to sell, for educational purposes, and to supply the people with implements of husbandry and the mechanic arts, instead of having them distributed *per capita*, as is the deplorable custom with most of the Indian tribes. By this means the Cherokees established common schools throughout the nation, and a male and female seminary, or high school. These schools were *absolutely free*. The teachers were paid liberal salaries, no distinction being made between the salaries of male and female teachers, as Mr. Ross said he could not see why a woman's labor of the same kind was not worth as much as a man's.

Thus the rebellion of 1861 found the Cherokees peacefully pursuing a course of rational and remunerative industry based

on freedom and intelligence. They were rapidly becoming an educated and wealthy people. Their traditional instincts were that of opposition to the spirit, and principles, and people by which the country was plunged into war. But the leaders of the rebellion, with an eye to the vast domain occupied by the Indian tribes of the West, early sought to entangle them in the war against the National Government. They succeeded in cutting them off for awhile from help from the United States troops, and by menaces, threats and deception, finally succeeded in compelling them to enter into treaty stipulations with them. This was firmly resisted, as long as resistance was possible, but the same principle—the preservation of his people—which induced Mr. Ross to yield to the forced removal of the nation west, in 1837, impelled him, for the time, to yield to the force of circumstances in this case. But the rebels never felt much confidence in the sincerity of the Cherokees, and appreciated the necessity of keeping a strong force to guard them. It was also a significant fact, that the posts of honor in the rebel armies and councils were not given to the leading men of the nation.

In 1862, the approach of the United States forces gave the Cherokees an opportunity of evincing their loyalty to the Government by enlisting into its service, and three regiments were formed out of a voting population of 4500, who fought to the close of the war. At this time Mr. Ross escaped from the nation, under escort of a small body of United States troops, who, at great risk, went for him, and took up his abode in this city. That he could not safely have remained in the nation was evinced by the persistent, and in some instances, successful efforts made by rebel guerillas to murder members of his family, and by the destruction at their hands of all his property. But Mr. Ross did not in his exile from the nation forget his people, but labored earnestly with the authorities at Washington on their behalf.

It is worthy of note here that the Cherokees, under the administration of Mr. Ross, having voluntarily emancipated their slaves in 1862, have been the first to grant them equal political rights with themselves, and thereby set an example worthy of imitation by white men.

In the face of all Mr. Ross had done and suffered, the last year of his life was embittered, and his days much shortened, without doubt, by the heartless treatment he experienced at the hands of a corrupt Government official. Justice was, however, done by Government when he was on his dying bed. The last several months of his life were spent in Washington in company with a delegation of his people in settling their affairs with the Government. He, however, became so ill as to be unable to transact business, and a treaty was concluded by the delegation without his counsel and advice just before his death.

Mr. Ross died at Washington on the 1st of August, aged seventy-six. For two or three days before his death he was delirious, and talked incessantly of his people, frequently averring that he was not a rebel, but that he had done all that he could do. His last intelligible words were: "I have done all I could for my people." Thus this good and great man, who was hounded through life by wicked and corrupt agents of the Government, finally had his gray hairs brought by them with sorrow to the grave.

Mr. Ross had five children by his first wife, a Cherokee, four of whom are still living. The oldest son was captured by the rebels, though a non-combatant, taken to Texas, and starved in a stockade, so that when he was released he barely had strength to reach St. Louis, where he died. His second wife, an accomplished lady of Wilmington, Del., died rather more than a year ago. By the latter marriage he had two children, a son and daughter, both of whom were with him when he died.

Mr. Ross had been for many years a consistent member of the Methodist Episcopal Church, and at the time of his death was connected with Trinity M. E. Church of this city. He was a consistent temperance man, never yielding his principles even among the corrupting influences of public life at Washington. On his death-bed he took alcoholic stimulants under protest, and only when specially ordered to do so by his medical adviser.

Funeral services were held at Washington city, on Friday, the 3d inst. The body was embalmed and dressed in a suit of black cloth. It was placed in a Seelay depository case, covered with black cloth, which was heavily mounted with silver handles and trimmings, and bore on the breast a silver plate inscribed, "JOHN ROSS, Chief of the Cherokees; born Oct.

3, 1790; died August 1, 1866." A beautiful wreath and bouquet of flowers, from the green-house at the Executive Mansion, were placed on the coffin by a lady during the service. The funeral services, which were very impressive, were conducted by Rev. B. P. Brown, of the Foundry Methodist Episcopal Church; Rev. Dr. A. D. Gillette, of the Thirteenth Street Baptist, and Rev. Dr. Septimus Tustin, of the Presbyterian denomination; and at the conclusion, the corpse was borne to the hearse by the following pall-bearers:—Col. Wm. A. Phillips, of Kansas, Attorney to the Delegation, and commander of the Indian Brigade; Capt. White Catecher, Capt. Joseph McDaniel, Capt. Smith Christie, Lieut. S. H. Benge, D. H. Ross, Esq., and the Rev. J. B. Jones, of the Baptist Church. The above named gentlemen are all members of the Cherokee delegation, tried and veteran soldiers, who ventured life and limb to defend the flag which their venerable and beloved chief loved so well.

THE FUNERAL AT WILMINGTON.

The remains of Mr. Ross were interred in the beautiful Wilmington and Brandywine Cemetery, Wilmington, Del., on Sabbath afternoon, the 5th inst., from the residence of his brother-in-law, Mr. John W. Stapler. They will, no doubt, be reclaimed by his people when the National Council meets in October, and removed West. The funeral services were held in the new chapel of Grace M. E. Church. The opening prayer was offered by Rev. J. G. Hamner, pastor of South Street Presbyterian Church, in this city. The Scriptures were read by Rev. Mr. Curtis, after which remarks appropriate to the occasion were made by Rev. Mr. Rittenbach, of the Methodist Episcopal, and Rev. Mr. Aikman, of the Hanover Street Presbyterian Church, Wilmington. Both these gentlemen acquitted themselves well. The funeral was one of the largest that ever took place in Wilmington. The Cherokee delegation acted as pall-bearers, as at Washington.

The following beautiful and appropriate lines were written by Francis De Haas Janvier, Esq., of Washington, who knew Mr. Ross well, and honored him:—

JOHN ROSS.

Dead! The mighty Chief is dead!
Fallen is the Nation's head!
Eyes unused to tears, to-day,
Weep, in sorrow, o'er his clay.

Dead! Let all his people mourn,
Stricken, silent, and forlorn;
Let them gaze, with sad surprise,
On this costly sacrifice.

Dead! That they might live, to be
Faithful, prosperous, and free;
Theirs alone, his latest breath;
Theirs his life, and theirs his death.

Dead! We stand around his bier;
Ended is his great career;
But we know, though life is o'er,
He is deathless, evermore.

Dead below, he lives on high;
Lives where virtue cannot die;
Lives where God new life imparts;
Lives in all true patriots' hearts.

OUR LAST ROYAL VISITOR.

Queen Emma, the dowager queen of the Sandwich Islands, relict of the late Kamehameha IV., is now in this country, having arrived early in the month from England, where she has spent the last few months. Whether our people are becoming cured of that rage for titled visitors which has hitherto scandalized our republican simplicity, or whether from the deep public absorption in weightier matters, we know not—but for some reason we are taking this royal visit quite tamely. The official compliments and ceremonial always due on such occasions, are going forward. The queen was waited on in New York by the local representatives of the Government, and shown those objects which were calculated to impress her with the greatness and power of our nation. At Washington she had a formal reception by the President, who conveyed his welcome in a graceful speech, which, by the way, is about the first since his accession, in which he forgot to tell that he was first a humble tailor-boy, then a Tennessee lawyer, then a State legislator, and so on to the climax of greatness. She was domiciliated with Sec'y Seward, and accepted national hospitalities of various kinds, conducting herself with womanly amiability and the gracefulness of an accomplished lady. But thus far, outside of these official courtesies, the advent of this lady has raised scarcely a ripple on the surface of society.

Our people have lost their propriety on less worthy occasions. Queen Emma is, from all accounts, a lady who has interesting traits. With Christian people, it is a matter of no light consideration, that, although herself having some mixture of English blood, she still represents a race so recently brought up from the most pitiable heathen degradation, entirely through the instrumentality of the

TERMS.
By Mail, \$2 Per annum, in advance.
By Carrier, \$2 50.
Five cents additional, after the month.
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 00
..... six months..... 12 00
..... one year..... 20 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.

missionaries sent out by the American Board. Herself taught the truths of Christianity and whatever of human learning she has, by them, and moulded by their influence to grace her royal state, she is a living illustration of the wealth of blessing for body and soul which Christian missions from America have carried to those dark regions of the globe.

We are sorry to add that the religious history of the queen has disclosed some weak points, the most conspicuous of which is a susceptibility to the seductions of paganism. It was through this flaw in her constitution, that she became one of the first victims of the attempt to transfer the simple-hearted Islanders to an Anglican ritualism, and is now one of the most influential supporters of the hierarchy transported to the islands by Bishop Staley. Her interest in that enterprise forms the true errand of her visit, both to England and the United States. She comes for money for Bishop Staley. This fact may, by and by, induce some of our highest churchmen and churchwomen to attempt a demonstration over her, but it has unquestionably done something to abate the public interest in her visit.

The Anglican movement in the Sandwich Islands is now pretty well understood. It is an open onslaught upon the American missions, for turning over the converts, not merely to an ordinary prelate, but to the most excessively Romanizing influences in the English Church. Bishop Staley, its head, visited England last year, retailed the foulest slander against the American work, and asked for money. His success in the latter particular was mortifyingly small. He then came to this country, showed himself to the Episcopal Triennial Convention, told the same stories, and asked for money. His success was next to nothing. Stung by his failure, it was a bright thought to try the influence of a woman, and that woman a queen. She has been, as we have said, to England, and not without effect. The *London Patriot* makes the following remarks in relation to her visit there:—

Queen Emma is about to set sail again for Hawaii, after her lengthened, and, we hope, pleasant European sojourn. She has enlisted the interest of the English people by her graceful demeanor, and she returns laden with the good wishes of us all. But not it would seem, with so much High-Church cash as she expected. The *John Bull* has to remind its friends "of a vulgar but true proverb, that sympathy without relief is like mustard without beef." Some £5000 have been raised in aid of the Anglican Establishment in Hawaii, and about as much more toward building a cathedral, which is to cost £10,000; and this, the paper already quoted thinks, altogether insignificant. The Bishop of Oxford has not dared to challenge public opinion again as he did last autumn on the subject of the Anglican schism; but "the friends of the Mission had a most interesting meeting" at Willis's Rooms last week, at which pretty pictures of the proposed cathedral were exhibited—the interior view "depicting the Bishop of Honolulu, vested in mitre, chasuble, and alb, giving the benediction." The Primate, the Bishop of London, and the Bishop of Oxford appeared as sponsors for Bishop Staley's enterprise. The Bishop of London, we are told, "fully recognized the benefits conferred by the independent missionaries," but insisted that Bishop Staley deserved their entire confidence and hearty support, and referred to Queen Emma as "in her own person, affording the best proof of the benefits of Christianity being extended to the Islands." And in reference he vindicated the American missionaries, and demonstrated the unnecessary character of Bishop Staley's expedition; for, though we dare say his Lordship forgot to name it to his audience, it is nevertheless a fact that the Queen owes all her education and religious knowledge to the American missionaries, in whose schools she was instructed before Bishop Staley came near the Islands. Mr. Manley once asked hard to make out that the late king had asked for a bishop; but he was obliged to admit that he had none but circumstantial evidence to give. Bishop Staley, he informed "the friends of the mission," wrote hopefully of the future, though "fighting against difficulties and opposition caused by denominational Christians," as if the Bishop and his followers were not "denominational Christians."

As a matter of fact, this attempt of the Anglicans to enter into other men's labors in a small group of islands at the other side of the world, is about the most shameless piece of denominationalism and sectarianism which modern Christendom can show. The *Queen Emma* informs the world that the hope which is directed to the firm establishment of the English Church in her brother's dominions, and she expects she will succeed. By all means, since they have convinced themselves of the Christian propriety of such an enterprise, let these Anglicans try their best; but common decency should keep them from slandering their forerunners in the work, but for whose labors Bishop Staley would have found not a large and well-ordered city in which to build a cathedral, but the huts of naked savages, amongst whom we doubt whether Anglican zeal would ever have ventured anything.

PHILADELPHIA CHURCHES.—With the pretty extensive absence of pastors, for their summer vacations, there has been this season less than the usual closing of churches. The few that have suspended services are resuming them, and one by one pastors are returning and receiving from their people a welcome home.