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THURSDAY, AUGUST 30, 1866.

REV. THOMAS BRAINERD, D.D.

With startling suddenness came the telegraphic announcement of the death of the beloved and venerated pastor of Old Pine Street Church, at Scranton, on Wednesday morning of last week. Dr. Brainerd had been so long ailing, and had, for so many years, contrived to get through a great amount of parochial and public duty without any alarming increase in his unfavorable symptoms, that we were in a manner used to them, and ceased to fear any speedy culmination of them in death. Only a day or two, indeed, before he died, he wrote in an animated strain, in view of the probable early resumption of his duties with increased health and prospect of usefulness. All, therefore, but perhaps the few who had more carefully considered the state of his health, were greatly shocked by the announcement that, after passing Tuesday with no unusual symptoms, and retiring comfortably to rest at night, he gave forth his life in one single, deep sigh, at one o'clock of the following morning.

With such a speedy, peaceful, painless exit, well closed a life full of years, of high usefulness, of ripe Christian character, of distinguished ministerial success, and crowned with well-merited honors. For us, his death came all too soon. We would not have put it earlier than three score and ten at the soonest. For him, doubtless in the ordering of Providence, it came at precisely the most appropriate moment. "All things shall work together for good to them that love him." It is certain that Dr. Brainerd's career has been steadily upward, both in the measure of his usefulness and his honor. He dies with nothing to dim the lustre of the name he leaves with his church and his family. His star was yet in the ascendant when its light was quenched, and it will ever shine full-orbed in our memories.

Especially in the last five or six years of his life, he has the reputation of Dr. Brainerd being gained most rapidly among his fellow-men. With the first mutterings of rebellion, he took his stand for the maintenance of the laws and for the preservation of the national life and unity, and never swerved from it for a moment to the end. He preserved and cherished the patriotic associations of Old Pine Street Church, and greatly enhanced their lustre. Dr. Brainerd and Old Pine Street Church became the most conspicuous among the loyal agencies in our city, outside of the great public organizations. They were a rock of strength and a never-failing spring of encouragement to loyal men and enterprises. In sermons and prayers, in addresses, speeches, and appeals, the manly voice of Dr. Brainerd has everywhere been heard cheering the despondent, stimulating to nobler exertions the patriotic, piercing to the very heart the false arguments of the disloyal, silencing cavils, and kindling fresh enthusiasm for the national cause in every breast. Few men showed a clearer judgment and a better appreciation of the high moral principles at stake in the conflict. Few rejoiced more heartily at the revival of national life in the masses of the North, and at the substitution of a martyr's zeal for country and liberty, in place of the low and grovelling aims which seemed to have gained almost exclusive control over the American mind.

Although Dr. Brainerd did not approve of all the measures of the late Administration, and grieved over what he considered its errors and failures, he never for a moment thought of arraying himself against the Government on that account. On the contrary, he rejoiced greatly and devoutly in the fact of emancipation, as one of the greatest boons of the war. He never, for a moment, lost his intense interest in the national cause, or abated a jot of his earnest efforts for its success. He ever cherished the most profound confidence in the uprightness and sagacity of Abraham Lincoln, whom, indeed, he resembled in his shrewd observation of men and his accurate estimate of public opinion.

The honor in which Dr. Brainerd was held by his loyal fellow-citizens was shown in his election as a member of the Union League almost at its very organization, and by the prominent position usually assigned him in the religious portion of the public services held by that and other bodies of our citizens during and since the war. No hour of his life could have been more gladly or more solemnly, than when he was thus called to lead the devotions of a people, after the victory of Gettysburg. A throng of ten or twenty thousand people blocked the streets before him. The fire companies

with their equipages had, by a spontaneous impulse, turned out to celebrate the occasion. Far above in the steeple, a band was wafting the strains of "Old Hundred" to the skies, and there, standing on the sacred steps of Independence Hall, amid the indescribable raptures of that hour of great deliverance, he gave suitable expression to the sentiments of a grateful people. He has also been closely identified with the Union Volunteer Refreshment Saloons and with various movements, great and small, for the relief of our suffering soldiers in the hospitals and on the field. When the battle of Gettysburg was imminent, and when sore distress darkened many of the faces of our citizens, Dr. Brainerd, nearly sixty years old, marched beside a recruiting officer to the drum and life, aiding to gather up recruits for the emergency. More than all, he gave his only son, Thomas, to the service of his country, and had the satisfaction to see him rise to honor in his profession, and return in entire safety with the conquering armies of the nation before he died. And perhaps no act of his life caused him greater pleasure than the erection, in the vestibule of his church, of the mural tablet to the memory of the men of his congregation who fell in the war. It seemed to complete his patriotic record and to blend it beautifully with that of his people.

With such a bright, undimmed record as a patriot, he passed away. No rack of a cloud will ever rest upon his memory in this high regard. His example will live imperishably, and will instruct and inspire the youth and the clergy and the people of the land, for generations to come. No cold suspicion, no heartless cavil, no momentary unfaithfulness to the high interests of nationality and of liberty will weaken its power or darken its perfect beauty. We need scarcely add that, though reaching his conclusion with the reluctance of true Christian charity, he had come to understand and to judge most righteously, the false and wicked man who now disgraces the seat, lately so honored by a true, a temperate, and a praying President.

Dr. Brainerd had never seemed to court literary distinction. His editorial career in Cincinnati, many years ago, was, indeed, a great success. But since that time, he has been content with such fugitive issues as are consonant with burdensome pastoral duties, until he undertook the great work of his life, the Life of his kinsman, JOHN BRAINERD. That work, after years of painstaking toil, he lived to complete, and to see welcomed with unanimous and even enthusiastic approval by the religious journals of all denominations, by our daily press, and by many critics of the old world. Its character, as a faithful record of a pure, devoted, and noble life, rescued from obscurity, and preserved among the choicest treasures of the Christian Church, suffered to speak its own story and only enlarged with skillful touches here and there to serve as the setting to the diamond—this work ensured him a literary immortality as certain, at least in the esteem of the Church, as that of David and John Brainerd themselves. He has bound his name up in a trio with theirs, which time will not be able to dissolve.

Dr. Brainerd had received the highest honors the Church of his choice could bestow. In the General Assembly of 1864, he was chosen Moderator, and performed his duties with urbanity, skill, and success that gave unmingled satisfaction and delight. The Assembly of 1866 bestowed upon him the honor of chairmanship of its Committee on Reunion. In that position, without any of the discomfort of failure, he died, being translated to a blessed region, where, without any preliminary measures, reunion is universal, without mistrust, without smothered jealousies, without fear of renewed contention and division.

Thus ripe in honors from the Church and his fellow-citizens, at the climax of his usefulness, he ceased to be among us. He feared much that it might be otherwise. He dreaded an old age of prolonged infirmity, incapacity, and dependence. He loved the cheerful, sunny side of life, and he made life such wherever his influence was. He delighted in the gambols and the natural gracefulness of children, and he freshened his own life by drinking at the fountain of their pure joys and sympathies. And it is touching to think that the deep tenderness of a grandfather's attachment to his children's children, rent from him one after another by death, helped to snap the cord of his own life, and so bore him over that dreary period of infirmity which he dreaded, and landed him at once, from a life which he had never kept fresh and youthful, into the life of eternal youth beyond.

For a marked feature of Dr. Brainerd's

life was his refusal to grow mentally, morally, socially and theologically old. Fixed great principles of Scripture and Calvinistic divinity, Dr. Brainerd had no cowardly dread of anything, simply because it was new. He kept himself fully abreast of current opinion in his age. He studied men; he identified himself heartily with the interests and feelings of the generation of youth grown up around him. They found in him one who wonderfully understood and sympathized with them, and who drew them to him by an uncommon and a noble Christian magnetism. His name was the bond of union to the widely-scattered congregation of Pine Street Church, and nothing can be so powerful as his memory to hold them together, now that he has gone. His name was a tower of strength to every enterprise to which he gave it, and he gave it with such sagacity that it was almost a sure guaranty of success. His own parochial life was one long success. A steady average of about thirty additions, on profession, per annum, marked his pastorate in Pine Street Church. And no numbers can adequately portray the exuberant life and the ceaseless activity with which, under God, he has been able to inspire its members. Although it is one of the old "down-town" churches of the city, remote from the new and popular districts, its meetings are crowded with promising young people, the most hopeful elements of a congregation. There is the utmost freedom, combined with decorum, in taking part in meetings for prayer and conference. The crowded Sunday-night meetings, from week to week, present all the better features of a revival prayer-meeting; and the Brainerd Mission chapel, a large building in Greenwich street, put up by members of his congregation at an expense of ten thousand dollars, and manned by the young people of the church, proves the munificence and the zeal of "Old Pine Street."

It was the money, too, of Old Pine Street which restored, when on the verge of ruin, the German Street Church, which paid its debt and completed its house of worship, at an expense of fifteen or twenty thousand dollars. These are only recent proofs of the beneficent influence exerted from this vigorous centre.

As a man of the people, Dr. Brainerd was deeply interested in all efforts to reach the masses with the Gospel. He was an earnest advocate of "open-air preaching," and himself had practised it on many occasions. He was associated with Rev. James Patterson in those famous out-door efforts which laid the foundation of the Church in the Northern Liberties. And in later days, in spite of increasing bodily infirmities, he continued the practice. He frequently used a butcher's block in one of the market-houses for a pulpit, to which, however, a support had to be attached to steady him during the discourse. Nervous as he was, the surroundings were of no consequence to him, provided he had opportunity to proclaim the unsearchable riches of Christ to his fellow-men. One of his latest declarations on the subject of open-air preaching, made in a discussion in the Pastor's Association, was to the effect that the practice would increase fivefold if the pulpit efficiency of the brethren if they would engage in it.

A notice of Dr. Brainerd would be unpardonably defective, which omitted to mention his remarkable power as an extempore speaker. Educated for the law, he seemed ever to retain the readiness of speech so needful to that profession. He was greatest, as a speaker, when called on, often without apparent premeditation, to meet some special occasion; to take the place, which, alas! none as he could fill—at the grave-side of departed worth and eminence—to stimulate to some new patriotic effort—to express the joy of the people at the dedication of a new house of worship; or to give direction to their thoughts in great public prayer-meetings. There was a freshness, a manliness, a strength of common sense, a singular shrewdness and penetration, which put the subject in a new and powerful light. Endowed with retentive memory and excellent powers of observation, he had a store of capital illustrations which he had wonderful skill in bringing in precisely at the right time and place. Over his speeches there was a constant play of native wit, of good humor, and of winning geniality, that gave them a peculiar charm. He never seemed to be exhausted; he always had something new, something more appropriate to the special occasion than anything he had ever said before. He was never common-place, yet never far-fetched. Everywhere the people welled him, everywhere they expected edification and stimulus from his words, and rarely were they disappointed. At the

Jayne's Hall monster prayer-meeting, in 1858, where thousands met every day for weeks, he was one of the few ministers who knew how to meet and use those marvellous and somewhat trying scenes, to the highest spiritual profit. A frequent, he was ever a most welcome speaker at those meetings, and was as calm, as ready, and as felicitous in his remarks, as in the most familiar scenes. There the heart of the multitude was bared as, perhaps, it has never been since, and it was because Dr. Brainerd's heart was so large, and so warm, and so thoroughly the people's, that he found himself so ready, so much at home, so marvellously adapted to the occasion. A man of God, of somewhat similar character and adaptedness, who contributed no small share himself to the noonday and other prayer-meetings; a man of most tender and devoted spirit, toward whom Dr. Brainerd was drawn by unusual ties of Christian affection; like himself, one of the oldest pastors of our city churches, has gone to heaven but a few weeks before him. Great, often, in anticipation of heaven, was the joy of meeting in religious services, between Dr. Brainerd and Dr. Kennard. Who shall attempt to describe the joy with which, after so short a separation, they met to renew their joint worship in heaven? Who shall draw the lines of their features—noble even on earth, but glorified above? Who, rather, shall not look forward with longing to join the blessed company, and enjoy those raptures, of which our happiest and most elevated scenes of devotion, under their leadership, were but faint anticipations?

When almost every old citizen of a great city, and almost every member and minister of a large church, feels stricken and bereaved by a Providential event, as they do in the death of Dr. Brainerd, it seems idle for any one individual to parade his grief as special, or to demand special sympathy for the loss as his own. Yet we cannot refrain from offering a wreath of personal homage to the memory of one who has been our warm and fast friend almost since we knew him; who has encouraged us in all our undertakings by his cheering words and fraternal acts; and who has especially stood by us in the trying and responsible duties of the editorial office. With those, the earlier associations of his career prepared him to sympathize; while his native shrewdness and quickness of wit and penetration, his unflagging interest in all the great movements of the time, and especially his loyalty to the interests of Christ's cause and of the denomination, fully qualified him as an adviser, and as such he was a frequent and the most welcome visitor in the office of this paper. Without any attitude of officiousness, or solemn assumption of superiority, or even any great amount of specific advice, it was rather the magnetic influence of contact with a man of such large sympathies and such ennobling views, such a warm and generous nature, that we felt and welcomed as a powerful stimulus, and that we shall most sadly miss. We differed at times; occasionally, our views were wide apart; but time and a closer interchange almost invariably drew us together, and our intimacy in the editorial sanctum was unbroken to the last.

We have, therefore, our own tear of regret to shed apart from the crowd; our own tribute to lay upon his tomb; our own memory of individual loss to deplore in his sudden departure.

### NEED OF CHRISTIAN INFLUENCE IN OUR POLITICAL ARRANGEMENTS.

Outside of the very few professing Christians of the North whose religious scruples prevent their voting at all, we have a large body of Christians, some of whom show entirely too little concern or sense of responsibility in the important duty of voting. Or, if they endeavor to perform this final act in the choice of rulers, faithfully and wisely, they are indifferent to all those preliminary stages of the process, in the management of which most of the art and energy of professional politicians is so successfully employed. Voting indeed, is often but the blind obedient confirmation of the previous decisions of politicians who have almost come to regard the people as mere tools of their will. In their primary meetings, held mostly in small disagreeable places, frequently in immediate proximity to, or under the same roof with, a drinking establishment, to which the rough characters of the township or precinct are apt to come in far greater numbers than the reputable and the good, these party managers are pretty sure to have their own way. That way has no regard for justice, honor, or the public good, only so far as is necessary to preserve appearances with the class of voters who are

guided by principle. Their object is the success of the party for their own individual profit. As a class, the political managers of the country, the men who have acquired that cleverness and astuteness which are regarded as the highest accomplishments of the professed politician, are the most unprincipled set of jugglers to be found anywhere. They seem to become such in spite of good intentions and fair character at the start. But whatever they were at the beginning, they, as a class, are not the men to whom the people should for one single hour consent to trust the destinies of this country. It is, indeed, nothing less than monstrous that a country so leavened with Christian principles as is ours, should be suffered to fall so much under the influence of the mere wire-working schemers, the men whose highest qualifications are not for the kingly art of government, but for chicanery and intrigue, for personal advancement or personal revenge. That such a class should exist in a free country, is not indeed, wonderful; it must be expected in the course of things; but that Christian people should quietly submit, year after year, to their dictation, should allow them to hold completely in their hands all the preliminaries of political action,—this is the real miracle. This is the abuse which throws discredit upon the working of our free institutions. The question is not, whether there is piety and patriotism enough in the country to save it; we may grant that there is. But is there enough practical good sense, along with our Christianity, to bring it to bear efficiently upon the politics of the country? Is there an every-day self-denying patriotism among Christians, making them willing to bear in some degree the burdens and responsibilities of a proper management of our political affairs, and to save them from irremediable corruption at the very fountain-heads of power?

We do not believe the other sort of patriotism, which is ready to expend life and limb and treasure for the country, admirable as it is, will avail for the salvation of our country, if it is not attended with that steady and sober, and perhaps more difficult form of loyalty, which directs its efforts to the every-day working of our political institutions in their first stages, from the nomination of a school director to that of President.

The good people of the country, Christians and others, must declare that bad men, depraved men, intemperate men, opponents of the Sabbath, mere self-seeking politicians, who have no thought of reverence toward the Ruler of all and no concern for principles of righteousness, justice and humanity, shall not rule this country; that such men shall not clutch and hold the reins of power in every stage of its exercise. Let them say this; let it be understood that this is their position, and the very time-serving and strategy of politicians will lead them to better and wiser courses of action.

Other aspects of the subject will come up for consideration.

### News of our Churches.

BRIDGEVILLE, DEL.—We are glad to hear that the new church is still on the advance. An accession of eight members was received at the last communion, two on profession, making the entire membership twenty-two. The Sabbath-school is growing in numbers and interest. A picnic was recently given by the teachers and parents to the children, in a neighboring grove, to which the friends of the church and the children, and friends of the Methodist Sunday-school were invited. About five hundred persons were assembled, who were feasted without charge and to their hearts' content on all manner of good things. The best of order prevailed and the satisfaction was universal.

The people have commenced building their church. Half a dozen of their number subscribed \$750. A building committee are now soliciting funds and building material. They will doubtless extend their calls to Northern Delaware, and to the cities of Wilmington and Philadelphia. We bespeak for them a hearty response.

THE PRESBYTERY OF LAKE SUPERIOR, which for two years lacked a Constitutional quorum, has now six members. A correspondent of the Evangelist writes:—"July 25th the Presbytery held its annual meeting at Escanaba, Michigan. This may well be regarded as the first formal, regular meeting ever held by this body. We had our Presbyterial sermon and communion service, our meeting for prayer and still another sermon, in connection with formal public service. Of business of special interest might be mentioned the taking under its

care, by Presbytery, of the First Presbyterian Church of Escanaba, organized but a few months since; and the licensing of Mr. Alexander McLochlin to preach the Gospel.

"The religious narratives presented were of marked interest. The church at Sault St. Marie, which a year since had but seven members, added during the year fifteen more. The Church at Marquette added during the year, on examination fifteen, and on certificate twelve, making a total of twenty-seven; raising the number of members from thirty-nine of a year since to fifty-nine. The Congregational Church of Hancock, Portage Lake, supplied by a member of Presbytery, reported informally an increase, since May, 1865, to July last, of fifty-eight members, by certificate thirty-one, and by examination twenty-seven; raising the membership from thirty-two to eighty-seven. The other Churches of the Presbytery were not duly represented, and facts in reference to them cannot, consequently, be given. The contributions to the cause of religion were in some instances with very marked liberality, such as is rarely equalled by other Churches anywhere.

"The commissioners to the General Assembly to meet at Rochester next year, are, principals, Rev. Thomas R. Easterday and Elder Philo S. Church; and alternates, Rev. C. B. Stevens and Elder J. B. Clark."

INFANT BAPTISMS.—It is frequently asserted that infant baptism is neglected by the denominations which profess to believe in it. We have examined the Minutes on this point with some interest. The infant baptisms reported for the past year are 3933. The whole number of communicants is 150,000. There are probably, then, about 30,000 families in the Church. How many children would be born in any given year in 30,000 families? Certainly not more than 5000. Nearly a quarter of the Churches made no report last year. The number of members is carried on from the previous year, but the baptisms, if any, do not appear. We may add perhaps 500 for the cases not reported. And we have about 4500 infant baptisms in a church to whose members about 5000 infants have been born during the year. Nineteenth of Presbyterian parents consecrate their children to God. One-tenth neglect it. These figures and calculations show that there is no foundation for the sweeping statement that pedobaptists do not carry out their principles.

We may reach a similar result in another way. The additions to the Church last year on profession were 10,289. The adult baptisms were 3455. Hence of the converts received into our communion, 6854, or very nearly two-thirds, have been baptized in infancy. This does not look as if we were neglecting infant baptism, nor as if it was a meaningless and useless ordinance.—*Christian Herald.*

CALIFORNIA.—Rev. T. E. Taylor organized a church at Meadow Lake on the 17th of June.

REV. J. D. JENKINS, DE SOTO, MO.—Rev. J. D. Jenkins has removed from Huron, Ohio, to De Soto, Jefferson county, Missouri. He has entered upon Home Missionary work in the latter place, with fair prospects of building up a Presbyterian Church.

ANOTHER UNION.—Fourteen members of the Old School Presbyterian Church at Henrysville, Clark county, Indiana—all heads of families—have recently united with the Mount Lebanon New School Church in that county. They had for several years been receiving the Home Missionary labors of Rev. F. Bevan, and came into the church during the interest which has not yet ceased in that congregation.—*Ibid.*

THE MASSACRE OF BARLETTA is under investigation. Something as the melancholy scenes of Memphis and New Orleans with us, it is a touchstone of the fidelity of Government to its avowed policy of freedom and justice to all. The correspondent of *Evangelical Christendom* says:—"The 'process' against the rioters and murderers of Barletta drags its slow length along, and every effort will be used to make it as 'mild' as possible, if it be not hung up till the matter is forgotten. It is said that the Procurator Royal at Trani is a Liberal, and anxious that justice should take its course; but the 'Juge d'Instruction' at Barletta, to whom is confided the drawing up of the case, preconscious of the witnesses, etc., is said to be a *Fascisto* of the deepest dye, a mere tool in the hands of the priestly party, and it is feared he will manage the case, so that it will be as innocuous as possible when it comes before the Courts. The number now in prison concerned in that massacre is over 200. Immediately after that sad event there was so strong a reaction in favor of liberty of conscience and worship, that the Nice Committee's missionary might have settled at Barletta with the assurance that, humanly speaking, he could be nowhere so safe as there in preaching the Gospel, after what had occurred. By weakness on the part of its agents, however, and bullying on the part of the sub-prefect, they were driven away for a while, time was lost, the people were discouraged, nay, were even induced to sign a paper requesting that the evangelist might be removed for a time; but all that is now past. Giannini has returned to Barletta, and finds no obstacle in the way of his work."