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THURSDAY, SEPTEMBER 13, 1866.

MATTHIAS W. BALDWIN.

Again, in the providence of God, we are called to mourn the departure of one of the most prominent and useful members of our branch, or of any branch of the Church in the city or the land. This time it is the ranks of the laity that are invaded, and we perform the sorrowful duty of recording the death of that venerable man, that ingenious and prosperous machinist, that munificent liberal friend of the Church and of every good cause, that fervent patriot and lifelong advocate of equal rights, and that humble Christian, trusting in the merits of the Saviour, and ready to labor in any capacity for His cause, MATTHIAS W. BALDWIN. On Friday of last week, the 7th inst. after a rapid and painful illness, he took his departure from the scene of his many and honorable labors and services here, to higher duty and to better rewards above.

Mr. Baldwin has been in so many ways identified with business, with practical science, with railroad machinery in its late onward strides of improvement, with the fine arts and the public charities of Philadelphia; his name and his support have been so inwoven with the prosperity of our denomination in this city, that we despair of doing justice to his memory in the limits of a newspaper article. For thirty years past he has been prominent in almost all of these relations.

As a machinist, he is remarkable for a career commencing in the humble beginning of an obscure jeweller's shop, and landing him at the very height of the most difficult, important and extensive of all its branches, locomotive building. From a small shop of which he was, we believe, the sole occupant, he became the head of an establishment employing one thousand hands. From the construction of a toy locomotive, which thirty or more years ago ran upon a miniature railroad in a pleasure garden, he became the builder of ponderous engines, whose mighty tread has made the soil of three continents tremble. And not a whit less conscientious than skilful, his work has everywhere given the highest satisfaction for the important purposes for which it was designed.

Connected so closely with the interests of labor and the laboring classes, Mr. Baldwin has ever taken the Christian view of this great subject. His wealth never corrupted his simple tastes or his clear views and upright judgments upon the rights of man. He never despised labor, but had his own tools and work-bench to the last. He was an ardent advocate of emancipation long years before it came, and an unwavering friend of the colored race. None entered more fervently into the merits of the late struggle, or more unqualifiedly committed himself to the great issues at stake. To be called a Radical, would not have given the slightest twinge to the most sensitive of his nerves. He was ready for the most advanced measures of the loyal party long before they were adopted as such.

One of his last public acts was to preside at a meeting for the public reception of the brave Robert Small, who carried away the little steamer *Planter* so heroically from Charleston Harbor during the war. He took a deep interest in his story, and introduced him as "one worthy to be made an Admiral." In the days when Mr. Barnes pleaded almost alone for the slave, one member of his congregation was sure to uphold and sympathize with him—it was Mr. Baldwin.

Benevolence amounting to munificence, was a prevailing characteristic of Mr. Baldwin's nature. The witnesses to this trait are at least as numerous as those to his mechanical skill. If he was the prince of Philadelphia machinists, he was the prince of Philadelphia givers. There is, perhaps, not a deserving charity of a City, State, or National character that has not reaped largely of his beneficence. In our own Church, especially in this city, he has long been looked up to, as carrying the fullest purse with the most open hand. He has been the grand exponent of all our wealthy men of how to give. He has stirred up, we believe, a noble interest and emulation in the Gospel grace of giving. There has been no enterprise in need, no church sinking under a load of indebted-

* A stationary steam engine of eight or ten horse power, constructed by Mr. Baldwin's own hands in 1850, is still doing service in his works, and is a model of compactness and skill even to-day. His locomotive works are the most extensive in the country, and considering the cheapness of the material chiefly used, they are among the greatest of any sort we have. Their annual expense is about three and a half millions, with over half a million profits.

ness, no great plan of advance cherished, without an instinctive looking, to Mr. Baldwin for a large share of the needed means which was generally forthcoming. Nay, it is to the abounding richness and forwardness of his liberality that we owe the conception of some of the most important church enterprises. Mr. Baldwin, for the first two or three years, paid the salary of Dr. Adams as pastor of the North Broad Street Church, and took the preliminary steps, at his own risk, to insure its prosperous existence, besides contributing largely to the expense of the building. In erecting Calvary church, he was a principal giver, and has been a liberal supporter ever since. Tabor and Olivet churches, beautiful and substantial edifices, were built almost wholly with his money. From the same source came a large part of the expenditures on Oxford Street Chapel, and on the chapel in Frankford, now nearly complete. Three years ago he became the sole owner of the *American Presbyterian*, having been largely interested in it from the first. And it is to his liberality that its present position and enlarged opportunities for usefulness are greatly owing.

But it is impossible to enumerate separate deeds in a career so crowded with good. How enviable the fame of such a man! His very secular business was coupled with and animated by the highest aims of usefulness, and was a splendid fulfillment of a purpose to benefit his fellow-man. Millions of travelers and traffickers on the great iron highways of every part of the world, will owe to his inventive skill much of the ease and success with which they accomplish their purposes of pleasure and of business. Inland commerce has gained a new impulse from his enterprise. But his beneficent and kindly spirit, and noble sympathy with everything good and true and just, has raised for him a monument of affection in ten thousand hearts. Of him, may be quoted most aptly, portions of the 112th Psalm:—

"Blessed is the man that feareth the Lord; that delighteth greatly in His Commandments." Wealth and riches shall be in his house; and his righteousness shall endure forever. He is gracious and full of compassion and righteous. Surely he shall not be moved forever; the righteous shall be had in everlasting remembrance. He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord. He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor."

DO MINISTERS PREACH FOR PAY?

On the part of those who regard the Christian ministry as an indispensable provision for the Church, there is generally no question that the men who are called of God and set apart to this service have an honest claim to compensation for service done. Among Christian people, whatever exception is taken to this view of the case, comes from societies who make no account of studious preparation for ministerial duties, and who do not expect ministers to isolate themselves from secular employments as a means of living. The Society of Friends, for example—a people who have many points of sterling worth—more unfortunately for themselves than for any one else, originated the epithet of "hiring priests," meaning by it to scandalize the receiving of worldly compensation in return for preaching the Gospel. We say unfortunately for themselves, for we think the history of their Society proves it. Some of their own writers, searching the causes for the decline of Quakerism, find one cause of it in the fact that, under the present circumstances of Christianity, there is no hope of maintaining a thrifty and growing Christian Society, without a ministry wholly devoted to the supervisory work, and properly qualified to instruct and interest congregations. Other Christian denominations who set out with holding in contempt human learning as a qualification for the sacred work, and who assumed a willingness to take up with the minimum of worldly support to be the mark of the truest holiness, have found themselves forced into the march of improvement. To save their denominations; to save even the youth of their own families to their own churches, they have been compelled to abandon the practice of lifting a man in one day from the mourners' bench to the pulpit, to raise the standard of literary qualifications, and, as a necessary consequence, to make the corresponding change in ministerial compensation.

The evil against the ministry as a mercenary profession, is now seldom made by any Christian Society. It has chiefly passed over to where alone it ought ever to have been heard—the company who wish to scandalize religion itself, and whose aim is to cast stigma upon its ministers in only a means to an end. If the claim of ministers to a suitable worldly compensation were based only upon the principles involved in the relation of employer and employee, or the right of one rendering service to receive remuneration from those whom he serves, it would be a claim which no minister need blush to present. Even if it were to be regarded in the light of pay for preaching, we see nothing in it which necessarily derogates from the purity of the motives or the earnestness of the consecration of the preacher. When General Washington served the American people as their chief magistrate, he had a right to the stipulated salary. Having done his work faithfully, it was his due that the pecuniary compensation should be faithfully rendered. But did any one ever think of charging him with a mercenary motive in accepting that great trust? Was he stigmatized as a *hiring President*, or a chief magistrate that served for pay, because he accepted the salary as his righteous due? And according to the most common principles of right between servants and the served, wherein does the case of the minister differ from that?

The Apostle Paul, in his epistles, has several times referred to the reciprocal claims of ministers and those to whom they minister—the spiritual service due from the former, and the temporal support no less due from the latter. This temporal support he claimed as his right. He mentions one occasion on which he waived this right. He did not *relinquish* the point that it was his fair due, but, for the special reason named—a reason belonging to that particular case—he forbore urging his claim, and resorted to secular employment for a living. On ordinary occasions he seems to have accepted his worldly support from the Church. He commended them for rendering it, and spoke of the ministry as always entitled to it. But, remembering all the worldly prospects which he had surrendered, and all the life of privations which he had embraced for the sake of the ministry of the Gospel, no inference from his doctrine and general practice on this subject could be more unbecoming and wicked than that which would stigmatize him as a preacher who preached for pay.

But while the common principle of rendering due for service done, is sufficient to establish for the minister an honest claim to a good temporal compensation, there yet remains a much truer view of this whole subject. *Ministers, as a class, do not preach for pay.* We have spoken of the epithet "hiring priests," as having, so far as we are aware, originated with the Society of Friends. It so happens that they, in one of their well-known rules, have given a good practical exposition of the true ground upon which the claim of the ministry, to a good temporal support is based. They have a rule, or, if not a written law of the Society, it is a custom which has obtained all the force of law, to this effect: that when any minister of the Society has a Divine call or "concern" pointing to some specific religious service which involves expense, such, for example, as going abroad, and when the meeting is satisfied that he calls real, then, if his or her circumstances are such as to require it, the expense is to be borne by the Society. The plain meaning is this: while fulfilling the Divine call, the temporal wants of the person fulfilling it are to be provided for. We believe that each meeting has its chest where deposits are made for that purpose; and that it is common for Friends who are brought by "concern" to visit it, to draw upon that treasury. The principle thus carried out, that persons called of God to special service are to be enabled to obey the call.

Regulate this custom by a system, and we have exactly the practice of the Christian Churches generally, in the matter of ministerial support. At least we have the principle well systematized: we could wish it were as well carried out. A ministry wholly consecrated to the service of religion, whose members give their whole time as well as heart to it, is essential to the edification, extension and general well-being of the cause of Christ. It is constituted by our Lord and enjoined by the Apostles as a necessity for the Church. And further, as the whole history of the Christian Church has proved, it is no less a necessity that this ministry should receive much preparatory qualification for exposition of the Scripture, for sustaining its truths in the face of learned skepticism and infidelity, for enriching the minds of believers, for correcting errors, and enlarging the views of men in the highest sense in the universe. Men who are called of God to the Gospel ministry, are no less called to the extent of their ability, thus to prepare themselves and thus to fulfil it.

To do this properly admits of but one course in relation to worldly affairs. The ordinary means of worldly support must be given up. Worldly vocations give no man a living, except as he gives them his time and his care. The old proverb, "Keep your shop and your shop will keep you," applies to all secular vocations. Drive the student preparing for the ministry, or the pastor at the head of his flock, to the farm, the shop or the bar for his bread, and we disable him from properly obeying the call of God, besides imposing on the Church an inefficient leader. For a fair fulfillment of his Divine mission he must abandon the common means of support. At just this point the case is exactly set by the Apostolic rule that they who preach the Gospel shall live of the Gospel. The temporal support furnished by the Church, whether to the student, the pastor, or the missionary, is given to enable him to do what he could not otherwise have done—obey the call of God. It has a higher character than that of pay for preparing and preaching sermons, visiting the flock, attending the dying and burying the dead. It is a Divinely-ordained substitute for those common opportunities for self-support, from which he has voluntarily and by Divine moving, cut himself off for the sake of the Gospel of his blessed Lord.

We can only add, in a word, that viewing ministerial compensation in this its true light, its object is but partially, if at all attained, when salaries are insufficient, or are not promptly and cheerfully paid. In relieving a minister from secular vocations, it is as much an object to relieve his mind of their cares and perplexities, as to save for him the time which they would require. But let his house be the home of want; let him see his feeble wife dying by inches under labor beyond her strength; let him feel that his children are losing all their opportunity for preparation for life; let him be compelled to follow up the treasurer and ask, trembling and dreading a repulse, for a delayed payment, and become almost a craven suppliant for one of the most honest dues that grows out of the law of service, and so far as relief from care is concerned, the design of the temporal compensation system is worse than lost. He is more unfitted to go in and out before the flock than he would be coming from the labors of the farm or the shop. Every dollar short of the measure of support which, taking his position and surroundings into the account, would enable him to live comfortably in mind as well as body, is to him a loss of what is his fair right, but to those who withhold it a double loss. They lose the consciousness of meeting a sacred obligation, and they lose in the Church an element of spiritual thrift, the labors of an unembarrassed ministry.

THE EARNEST OF THE SPIRIT.
We suppose the experience which Paul meant to describe in his use of this term, was much higher than the mere hope of heaven. He names it as the ground of his confidence that, when absent from the body, he would be present with the Lord; the ground of his willingness, or as he elsewhere speaks it, his longing for such a transition. We suppose that the earnest of an object implies, over and above an assurance that it shall be attained, a foretaste, a specimen of it in hand. When the spies brought to the host in the wilderness, the cluster of grapes from Canaan, it was a putting into their hands an installment of the fruits of the promised possession. They had, then, two things to inspire their longing for the full possession—the foretaste of what it would be when enjoyed, in addition to the promise of God that it should become the inheritance of their people; and this assurance and foretaste united was for them, if they would have accepted it as such, the earnest of Canaan.

In this way the work of the Holy Spirit in the heart of the believer, becomes his earnest of heaven. It not only speaks to his heart the everlasting promise, but it brings down for him "celestial fruits on earthly ground," the "thousand sacred sweets" from "the hill of Zion,"

"Before we reach the heavenly fields,
Or walk the golden streets."
This is in part exemplified in that high form of Christian experience which we sometimes describe by the phrase *tending forward*, or a state of feeling which finds its consummation only in heaven, and which is an outreaching after such consummation. Every aspiration for holiness is a heavenly experience brought to the Christian's heart here, by the Holy Spirit. To this part of this experience belong all the longings of the heart from the de-

lights of sin and the pleasures which are only of this world. Independent of those natural effects upon his tastes and distastes which result from his physical changes and infirmities—proofs written on his human organization, that worldly pleasures are not fit to engross the love of an immortal mind—here, in the character which God is giving his soul, he has the token of a higher destiny awaiting him.

More than this, the Holy Spirit is all the while weaning him from sin itself. It works in him a loathing of the sin of the past, and such longings for holiness as will prevent the fullness of bliss until holiness is felt to be complete. All this while he is more and more conscious that the fullness of the experience which he desires belongs to some other world than this, and so each fresh longing for holiness produces, in the same degree, a yearning for some abode, at some time, when the work which he feels begun in him shall come to its fruition.

The same Holy Spirit prompts within him all his godly sorrow that he is so partial and reserved in his consecration to God. It leads him to long to give all his service, as well as his heart, to his Redeemer. And thus, also, he feels himself drawn along toward some condition where, in his whole nature, no power will remain that is not absorbed in God and laid upon the altar for the Master's service. He expects the longings of his heart for complete self-consecration to be fulfilled in that world where the joyous Divine service has no rest day nor night, where the employment is as unweary as it is unbroken, as incessantly delightful as it is delightfully incessant.

The Holy Spirit, as an earnest of the rewarding hour, makes itself especially manifest in the sustaining power which it gives to bear the self-denials and cross duties rendered to Christ, and to stand firm and self-devoted in defence of truth and righteousness when there is little encouragement to hope for except from God. Christian decision of character and conduct requires a supporting influence of the highest kind. In this world of sin where every advance step in the cause of Christ is gained by breasting the strong tide of worldly influences, and marching to the conflict against the basest appetites and passions of men, there is no strength of the Divine Spirit more observable than that which enables the true man of God to stand firmly to his ground on every point which relates to the kingdom of the Redeemer. In proportion as that Spirit dwells in his soul and works in his life, he maintains a calm and holy steadfastness under every trial to which duty subjects him, and every delicate embarrassment, which he must overcome in the performance of it.

And when, after obeying the voice of conscience and the Gospel, in preference to the carnal policies of this world, he feels a serene satisfaction which no human blame and no worldly consequences of any kind can disturb, then he recognizes, in that peace of conscience, the earnest of the Spirit in his soul. It points to things not seen as yet, and tells him how surely God will be faithful to him. It speaks to his heart the words, "Him that honoreth me, I will honor." "Be thou faithful unto death, and thou shalt receive a crown of life." The assurance thus brought to his heart, that Jesus will not be ashamed of the servant who was not ashamed of Him, enables him to endure as seeing Him who is invisible, to become one of the faithful company who take a stand from which no worldly policy, no human favor or frowns can move them, so long as they see it to be right and for God. It enables him to bear all while he endures all, and to comfort himself with the thought—the more cross the more crown. He is sustained, not only by promise under endurance, but by the thought of the influence of the endurance upon the reward—the thought of how much happier he will be in heaven for all the self-denials and sufferings which are the price of his fidelity in the world: This is a counterpart of the serene peace of heaven—a bringing down to his soul, for its present support, amid all the conflicts and storms which sweep frightfully along the track of duty, some foretastes of the calm and holy satisfaction which will be perfected in the hour of victory, when the cross shall be exchanged for the crown. The present beginning of this tranquility constitutes that *tending forward* to its coming perfection which imparts to him the consciousness of being borne along towards something not seen yet; something far beyond his present experience, but something of which his present experience is the earnest of the Spirit.

PHILADELPHIA AND THE SOUTHERN LOYALISTS.

Almost as after one of the great victories of the war, was Philadelphia last week dressed up in flags and smiles and over-running with enthusiasm. Happy in an act of fraternal sympathy toward persecuted and deserving men, our people were equally inspired with a deep sense of the solemn justice of their cause, with burning indignation at the efforts of false and wicked men in power to crush them, and with confidence in the speedy and complete triumph of the right. Scarcely any popular demonstration since the first outburst of patriotic spirit at the fall of Fort Sumter has approached in magnitude and impressiveness the reception of Wednesday evening of last week, when it is computed that at least one hundred thousand persons crowded around the League House and the various stands for speaking, and when processions from the various wards, with music, transparencies and fireworks, continued to arrive upon the ground, almost incessantly, for two or three hours, and when a perfectly orderly and good-humored crowd remained on the ground, listening to addresses until after midnight. Such men as Henry Wilson, James Harlan, Gen. Schenck, Gen. Butler, Gen. Burnsides, Edward McPherson, ex-Gov. Yates of Illinois, John Minor Botts of Virginia, and many less known but earnest and tried men of the South lent their presence and their eloquence to the scene. Old men, veteran campaigners, declared that all their former experience of popular enthusiasm was eclipsed by the display of that evening. It was an ovation to the loyal South; an act of homage to patriotism where patriotism had cost something; a solemn pledge of fidelity to men whom the President is putting under the power of their and our bitterest foes. It was the honest reaction of the popular heart from the murders of Memphis and New Orleans. It was the opening notes of that grand chorus of Northern sentiment, that, like the voice of many waters, and like mighty thunders, will roll and echo from State to State, until the most stubborn adders shall hear and be convinced of its unalterable tone and its invincible might.

Philadelphia offered no violence or insult to the Convention of August 14th. It suffered the rebel delegates and their Northern allies to meet and deliberate in peace. It tolerated in utter silence proceedings designed to give popular approval to the policy of yielding the control of the Southern States, and of the nation itself, to the defeated rebels of the South, and of trampling under foot, by intrigues and by patronage, the loyal men of both sections white and black, whose cause has just triumphed in battle.

Philadelphia looked on coldly, and abstained from all official demonstration, when the guilty author of this retrogressive revolution passed through her streets. In each of these cases she acted with a cold propriety, far more significant than any violent or revengeful demonstration could have been. But she showed plainly that her heart was not with the cause represented in these demonstrations. Coming as they did just before the Loyalists' Convention, they furnished the best possible illustration, by contrast, of the true sympathies of our people.

Having escaped from an atmosphere of constraint and repression, with so much the more enthusiasm they bounded forth to greet those who, as personal sufferers and as worthy representatives of the loyal cause, had their hearts; and mayor and Councils and wards, and leagues and clubs, and societies and fire companies, and myriads of citizens, crowded unparalleled honors on their heads.

By this marked difference in the attitude of our people, one sentiment was meant to be expressed, perhaps, more than any other, namely: that loyalty to government is a prime qualification for participating in a government or for receiving its favor, and that nothing can be more monstrous than for impotent, malignant and conquered rebels to be put in greater power over loyal men even than they held before the rebellion. This is the sentiment which we believe to prevail all over the loyal North. This is the plain, self-evident truth which we believe is so firmly fixed in the minds of the people, that no amount of sophistry or of corruption through official patronage can dim its clearness or weaken its force. The issue is too plain to be confused, too manifestly vital to the national honor and safety to fail in the pending contest. And one of its legitimate results must be: equal suffrage to the freedmen.

LETTERS FROM ITALY, and from MR. HAMMOND at Sea, will be found on the inside.