

## American Presbyterian.

THURSDAY, NOVEMBER 29, 1866.

### THANKSGIVING IN 1866.

The call to thanksgiving from governors of States, and from the President of the United States, directed to entire communities and to a whole nation, leads us naturally to national and general causes of thanksgiving in our reflections at such a time. And we think, on the whole, these are more numerous and more wonderful this year than they have ever before been.

The churches of our country have a great year of revival to be thankful for. The mature opinion of observers is, that the revival of last winter and spring was the greatest and most fruitful of any enjoyed since 1831, surpassing in depth and thoroughness, and in the quality of its results, the more demonstrative work of 1858. The two specific features of the work were: the uniformly large accessions received by the churches favored, and the great proportion of men among the converts. Lawyers, physicians and merchants were brought in in crowds. On Home Missionary fields, the effect was often surprising. Feeble churches sprang from the dust to a state of efficiency and vigor. The accessions to the Evangelical churches of the North and West during the year cannot be short of three hundred thousand. The catholic and fraternal feelings which have marked the intercourse between Christians of different names for several years, were still further developed and strengthened. Union movements between different branches of the Church, especially in our own denomination, have assumed a specific form; unseemly rivalries and intemperate controversies between Christian brethren of different names, have almost entirely ceased. The action of the lay element in the work of the Church has been most encouraging. To see a man of the standing and ability of Judge Durant, of Massachusetts, give himself to revival work, is matter for special thanksgiving, both for its results in the conversion of souls, and its power as an example to others. The hopeful conversion of a distinguished Senator, through his labors, will not soon be forgotten. And we believe the Church generally is animated with hope of the early, if not immediate, renewal of the reviving influences, which we have been enjoying in such large measure. There is little disposition to settle down in a quiet contentment with what has been gained. No one now considers it necessary, in the order of Providence, for a church to undergo a protracted period of coldness and unfruitfulness before a new season of refreshing can be enjoyed. It is a time when the plowman is expected to overtake the reaper, and the trader of grapes him that soweth seed. Whatever may be the defects of the Church to-day, we believe that never, since apostolic times, was it more penetrated with a working spirit than now.

For defects and dark sides to the picture there certainly are. The thinness of the ranks of the ministry, the deplorable lack of men for almost every position which the pulpit has to offer, both at home and abroad, and the connected fact of the inadequate support of the ministry, are well calculated to throw a shadow upon our rejoicing, otherwise so well-grounded. But multiplied revivals must eventually cure these defects. The powerful influences of the Holy Spirit are sufficient, sooner or later, to remedy every sort of evil under which the Church and the world suffer.

We have spoken of the inadequate support of the ministry. That support is inadequate, painfully so; yet never was so much given for this and for the other objects of Christian benevolence as now. The state of liberality in the Church is rising, not indeed with sufficient rapidity to save many of our best and most faithful laborers in the ministry from suffering, but it is unquestionably rising in such a measure as to afford ground for devout thanksgiving to God. Our Methodist brethren, this year celebrating their centenary, are presenting perhaps the most remarkable example of this enlarged spirit of liberality. Their proposed centenary fund has met the most hearty and generous responses from the churches, and they are determined to give to Christ on no niggardly scale. They are thoroughly aroused; the spirit of high enterprise is burning within them, and no world temple, thronged with enthusiasts, was ever the object of so frequent and valuable a vote offer. More than they are now laying upon the altar of Christianity. Their subscriptions are reported as reaching the sum of two million dollars.

These great causes of thankfulness which

are found in the progress of nations and of the world at large in Christian civilization, were never more numerous or more remarkable than this year. The hearts of the people of our country were never so firmly or so earnestly set upon a policy of justice and equal rights as now. Never were there so many men of honor, of Christian principle and practical ability among its rulers. Never so strong in finances and in military prowess, never so much respected abroad, we perhaps never before could muster such large majorities of men who, by their principles and their characters, were fit to sway the destinies of this great country. And if we look abroad on the world, we find that justice is being enthroned among the nations; we behold Protestant Germany consolidating and rising to a bound to a commanding position among the nations; we see Catholic Austria crumbling to pieces, and Catholic France humbled in the Old World and in the New. We see Italy leaping from papal and imperial thralldom at once. The fifty years of Austrian dominion over Venetia are ended, and the Cossacks have withdrawn to their trans-alpine homes. The twelve hundred and sixty years of hierarchical oppression in Rome, are visibly approaching their close. And the time for that celestial thanksgiving, spoken of Rev. 18: 20, seems at hand, when holy apostles, and prophets, and martyred souls, crying how long! under the altar, shall join in great rejoicings, saying, "Alleluia: Salvation, and glory and honor and power unto the Lord our God! For true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again they said Alleluia! And her smoke rose up for ever and ever. And the four-and-twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen! Alleluia! And a voice came out of the throne, saying PRAISE OUR GOD, all ye his servants, and ye that fear him both small and great."

### THE PASTORAL LETTER OF THE ROMISH-AMERICAN COUNCIL.

GENERAL CHARACTER.—Seven closely-printed columns of a Roman Catholic paper are filled with the "Pastoral Letter of the Second Plenary Council of Baltimore." It is addressed to the "Venerable Brethren of the Clergy and Beloved Children of the Laity;" but bears upon its whole face the intention to produce effect outside of the Church. It is signed by seven archbishops and thirty-eight bishops, comprising, we believe, the prelatical force of the Romish Church in this country, and of course is, or ought to be, a somewhat stupendous exhibition.

The document is a masterpiece of Jesuitism. We know not how many of these prelates are members of that Order, or were trained in the craft of its colleges; but the writer of this Pastoral is beyond question deeply taught in the tactics of Loyola. The gist of the paper could easily be comprised in half a column; all over that is used in making a purpose.

The Papacy vaunts a stubborn changelessness. Ask for any relaxation or modification of its views or policy corresponding with the advancing light of the ages, and from its mediæval cell comes out the husky *non possumus*. But its craft is anything but changeless. Nothing is more flexible, less straitened by the usages of the past, and more accommodating to the age and the public tastes, than the Papal pen, when, as in the present instance, it is employed to disguise the revolting features of the Papacy, and disembarass it of the odium of its standards, such as the Tridentine decrees, and its historic life. Any one who will read the "Secret Instructions of the Jesuits," as they were brought to light after the suppression of the Order about a century ago, will find exact rules laid down for the practice of the rankest hypocrisy in outward show, while concealing a purpose which shuns the light. One article, for example: it is Chapter iv. Section 1, of these "Instructions."

"Let the members of our Society direct princes and great men in such a manner that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience but what they themselves are willing to comply with; for their aim must, not immediately but by degrees and insensibly, be directed toward political and secular dominion."

It is idle for Rome to disclaim responsibility for this atrocious policy on the plea that the Society of Jesuits is not the Papacy, but simply a religious Order. It might have done so in 1773, when, after having been banished by one after another of the Catholic Governments of Europe for its pestiferous influence in the state, it was

finally, for its overbearing insolence, abolished by Pope Clement XIV. Then the Papacy might have washed its hands of complicity in this deliberately arranged and thoroughly systematized scheme of intrigue. But Papacy was on the decline, and the loss of this vigilant and ubiquitous agency was felt. Light and intelligence were making their way in the world, and the Loyalist mode of effort was the only one which could keep such a system afloat amid the general progress of things. The best way to revive the plan of action, was to revive the Order in whose hands it had become such a mighty power. Especially in the prospective raid of Romanism upon our American people and institutions, the services of the Jesuits were likely to be of incomparable value. Accordingly, in 1814, the Order was restored by Pope Pius VII. to its full powers and prerogatives in all particulars, and Catholic princes were called upon "to afford it protection and encouragement;" and the bull reviving it declared that act "above the recall of any judge, with whatever power he may be clothed," thus setting at defiance the civil magistracy of the world. Since then the Jesuit agency has been the right arm of the Papal throne, its choicest instrumentality for propagandism, and in this country especially, it has reduced the whole aggressive effort to its own peculiar and unscrupulous tactics. These gave shape to this Baltimore Pastoral.

### THE PASTORAL RETICENT.

The vital features of the Papacy—we mean the points in which it departs from the common Christian faith, and which constitute the apostasy—are either utterly left out, or buried in a verbiage which leaves their features profoundly indistinct; their aim, to quote again the "Secret Instructions," "not immediately, but by degrees and insensibly" to be reached. Here are seven mortal columns, expatiating, as we have said, upon matters, some of which did not require ten words, and yet no room was found for any statement of the tenets of Mariolatry, immaculate conception, miracles wrought by dead men's bones, praying to the saints, hiring priests to help souls out of purgatory, the sacrifice of the mass, purchase of indulgences, sealing God's Book of Revelation from the people to whom it was given, the Papal denunciation of heretics and handing them over to the civil power for punishment of death, the obligation of the civil power, under the will of the Pope, to extirpate heresy, even with fire and sword, and the divine right of the Pope to dictate to the civil governments of the world. Here, also, are none of the savage anathemas which Rome has been accustomed to append to her decrees. The curses stand out grim and greedy of blood on every page of the decrees of the Council of Trent. Take, for an example, the decree concerning the seven sacraments:—

"Canon 1. Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, baptism, confirmation, the eucharist, penance, extreme unction, orders and matrimony, or that any of these is not properly and truly a sacrament: let him be accused."

"2. Whoever shall affirm that the sacraments of the new law only differ from those of the old law, in that their ceremonies and external rites are different: let him be accused."

"3. Whoever shall affirm that these seven sacraments are in such sense equal, that no one of them is in any respect more honorable than another: let him be accused."

So it proceeds until, upon the subject of the sacraments alone, there are rolled up no less than ninety-three of these curses, most of them following views which are Romish in distinction from our primitive Christian faith.

This Council of Trent, be it remembered, was what is termed an oecumenical or universal one, in which the authority of the Chief Bishop and the Church are combined, and whose decisions are held by all good Catholics as comprising, even above a Papal bull, the infallibility and authority of the Church.

Such hard swearing would not have done for the Baltimore pastoral. This is another country and age, and here at least the time for cursing men into the Romish Church is past.

Readers of the history of the old philosophies remember the distinction which was made between the *esoteric* and *exoteric* doctrines of the schools. The first were tenets lying in the narrow of the system, which would not do for the outside world. They were too choice, too profound, or too radical against the popular prejudices. They were reserved for the disciples, and though not to be taught out of the school, were to be in the mind as a suggestive agency in all attempts to manage the public mind. The exoteric doctrines were for public teaching, and for shaping the public

view of the character of the school. We have been incessantly reminded of this in all the Jesuit teachings of the Romish faith and morals; and never more so than in the seven eminently exoteric columns before us.

Still, with all the daintiness with which some really Romish tenets are set forth in this pastoral, the insuppressible pretensions of the Papacy to spiritual domination are revealed, and the insatiable lust for civil supremacy is not half concealed. It is written with a gloved hand, but nevertheless written: it is: "Arguing that, as obedience to the law is the basis on which civil liberty can be enjoyed, so in religion, respect for the authority established by God, obedience to its commands, and reverence for those in whom it is invested are conditions of Christian freedom," it attempts from these really sensible premises, forgetting the analogy instituted, to make one supreme earthly authority an essential for a spiritual government, and to make a case of rebellion out of any lack of implicit obedience to this authority.

### THE PAPACY AND CIVIL GOVERNMENT.

That part of the pastoral which treats of the relations of the Romish Church to the civil government, is the only one from which, even with sufficiency of space, we should think it worth the while to make quotations. There, of course, an emphatic denial is given to the charge that the claims of the Papacy are incompatible with the independence of the civil power. To this is added the cool assurance that its authority and influence is the most efficacious support of the temporal authority by which society is governed. It is then gently insinuated that, since all "power is of God," and the temporal magistrate wields only a power delegated from on high, the duty of submission is qualified by the higher duty of obedience to God. In other words, no act of obedience can be rendered to the power, which would constitute disobedience to God. This is only the common Christian doctrine on the subject.

The next step brings out the conclusion which, by logical consequence, vests the Papacy with the right to absolve the subjects of any government on earth from their civil alliance. We quote from the pastoral:

"This undeniable principle [that last stated] does not, however, entail the same consequences in the Catholic system as to those of the sects. In these, the individual is the ultimate judge of what the law of God commands or forbids, and is consequently liable to claim the sanction of the higher law, for what after all may be, and often is, but the suggestion of an undisciplined mind, or an overheated imagination. Nor can the civil government be expected to recognize an authority which has no warrant for its character as divine, and no limits in its application, without exposing the State to disorder and anarchy. The Catholic has a guide in the Church, as a divine institution, which enables him to discriminate between what that law of God forbids or allows; and what authority the State is bound to recognize as supreme in its sphere—of moral, no less than dogmatic teaching."

Put a franker face upon these statements, and it ignores—in fact denies the duty of the civil magistrate to pay any regard to the sanctions of religion except as they come to him with the Papal imprimatur. Protestant subjects or citizens may express their religious scruples: these are entitled to none of his respect; but when the Church—in other words, the Pope or the Councils, speaks, that is for him, in its sphere, the supreme authority.

There happens to have been published at Rome, almost simultaneously with this pastoral, the Pope's Allocution on the Roman question, delivered to the "Venerable Brethren" of the Sacred College. In this, after denouncing the government of Victor Emanuel, for giving validity to marriages contracted without the sacrament of the mass, and for sundry other matters decidedly out of the Romish line, he says:—"By our apostolic authority, we abrogate and proclaim null and void, and without force or effect, all the aforesaid decrees, and everything that appertains to them."

The Prelates of the Baltimore Council say that the claims of the Church are not incompatible with the independence of the civil power. This is written for the people of America. The Pope at home pronounces the decrees of a civil magistrate null and void, and without force and effect. We commend these incompatibilities of statements to the Society of Jesuits, as an appropriate work for its peculiar craft.

The pastoral met another and practical difficulty, in its own facile manner. A large portion of the "beloved children of the laity," and a good sprinkling of the "venerable brethren of the clergy" were engaged in the late rebellion against the civil government of this country; and not a few of them might be restive under any laws of loyalty for the future. It would not do to give too much stringency to the

duty of obedience to the civil government, and a heretical one at that. Two or three strokes of the pen settle all this perplexity. "There may, indeed, be instances," says the pastoral, "in which individual Catholics will make a misapplication of the principle; or in which, while the principle of obedience to civil authority is recognized as of divine obligation, the seat of that authority may be a matter of doubt, by reason of the clashing opinions that prevail in regard to this important fact. The Church does not assume to decide such matters in the temporal order, as she is not the judge of civil controversies, although she always, when invited to do so, has endeavored to remove the misconceptions from which diversions so often arise, and to consult for every interest while maintaining the peace of society and the rights of justice."

If the authors of the pastoral expect their laity to comprehend any final result from this backing and filling upon the subject of the relation of the Church to the civil government, they give them credit for more brains than people generally possess. These "beloved children" will probably get from it a vague notion that, respecting the duty of loyalty to any particular government, they must ask the Church, and while awaiting explicit instructions, they must take counsel of their own inclinations. As this has generally been the way with our Romish population, we expect no remarkable changes in their political bearing, from the doctrine of the pastoral.

### OTHER MATTERS.

Besides this subject, the pastoral discourses of matrimony, ranking it of course among the sacraments, urging that it is purely a rite of the Church which should always be contracted with the sacrament of the mass. But it preserves a Jesuitical reticence respecting the canon of the Council of Trent, which affirms to the Church the right to constitute impediments to matrimony, or to annul it, and pronounces *accursed* whoever maintains otherwise. These church-made impediments afford opportunities for special Papal dispensations, and have thus become a source of no small revenues. A Roman Catholic gentleman of wealth, not far from this city, desired to marry his cousin. The Church's consanguinity impediment was in the way. The Pope was applied to, and the difficulty was removed. The pastoral also shies the Romish claim that the ecclesiastical, and not the civil tribunal, shall take cognizance of matrimonial litigation. "Whoever," says the Council of Trent, "shall affirm that matrimonial cases do not belong to the ecclesiastical judges, let him be *accursed*."

The Press comes in for notice, and the law of the Tridentine Council, requiring all books treating of religion to be submitted to the bishop for approval, before publication, is cited as still in force.

On the subject of education there is nothing peculiar said, excepting, perhaps, a caution to parents not to educate their children above their probable condition of life—a caution which, judging from the past, was not greatly needed.

### THE WORK OF THE COUNCIL UNREVEALED.

But the most noteworthy feature of the document is, that it begins and ends with the virtual admission that not one of its declarations have the authority of the Church, and that, in so far as it seems to be an authorized statement of the moralities and doctrines of Romanism, it is, from beginning to end, null and void. In the opening sentences, defining the nature and authority of Plenary Councils, it says:—

By a wise regulation which combines the benefit of central authority with the advantages of local legislation, the decrees of such Councils are not promulgated or published until they have been submitted to the Holy See.

At the conclusion it is stated that the Council has enacted a series of decrees for the promotion of certain ends named, and then it is added:—

For the furtherance of these important objects, we have caused to be drawn up a clear and compendious series of statements upon the most essential points of faith and morals, with which we have embodied the decrees of the Seven Provincial Councils of Baltimore, and of the First Plenary Council, together with the decrees enacted by us in the present Council, which, when they have been examined and approved of by the Holy See, will form a compendium of ecclesiastical law, for the guidance of our clergy in the exercise of their Holy Ministry.

So the real enactments of the Council are thus far, to the under clergy and laity of the Church, and to the outside world, a sealed book. But since, after so much pomp and demonstration as was assumed by that Council, the expectation to hear something which at least bears the semblance of result, is too natural to be trifled with, this irresponsible pastoral becomes a convenient tribute to the public curiosity. It stands self-confessedly, of no official weight;

TERMS.		
Per annum, in advance.	By Mail, \$3.	By Carrier, \$3 50.
One year	3 00	3 50
Two years	5 50	6 00
Three years	7 50	8 00
Six months	1 50	2 00
Three months	1 00	1 50
One month	30	40

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. off; over 100 lines, 30 per cent.

it has no Papal sanction, and no Romanist, not even one of the prelates who signed it, is bound to accept any of its statements of doctrine or duty. It is a mere sermon, and the attempt to give it a higher character is an unmitigated imposition.

The decrees proper have gone to Rome. They are the *esoteric* product of the conclave. They will come back with the Papal signature, and become the basis of a new revival of propagandism among us. They will come back as they went, in Latin. They may never be translated, never be scattered broadcast among the people. They may be dealt out only in fragments from the lips of bishops, and possibly priests, as occasion arises to enforce a tenet or carry a point. Such at least is the probability. So Rome meant to have done by the Bible—does even now by it as far as it is in her power. Such are the only conditions upon which a stupendous priestcraft can be perpetuated; and take from the Papacy this quality of priestcraft, and its last prop is knocked away.

### INTIMATIONS OF REVIVAL.

We rejoice to be able to report various items of a revival character in our columns. It seems like the happy opening of a new, and yet not a new, season of refreshment and progress to the churches—not yet fairly clear of that of last winter. In San Francisco, the preaching of Mr. Earle, the Evangelist, has been accompanied with impressive evidences of the Holy Spirit's presence. Services were held twice daily in the principal hall of the city and were well attended. A Conference of Churches connected with a Western Synod of the other branch, for the promotion of revival will be held next month. A revival is reported in a Reformed Dutch church in another column. Great interest exists in some extended portions of Illinois. Those who heard the statements of D. L. Moody, Esq., President of the Young Men's Christian Association of Chicago, at the recent anniversary in this city, remember the extraordinary results which followed the apostolic efforts of members of the Chicago Association among the neglectful population of Pontiac and other places in Livingston county. Indeed, the Christian people of Illinois seem aroused to high enterprise for God, and speak, perhaps none too boldly, of carrying counties and the whole State for the Master.

There has been an extraordinary gathering of ministers and laymen of all Evangelical denominations, from all parts of the State, at Springfield, in pursuance of a call issued by the evangelical clergy of the capital, for the purpose of prayer for the outpouring of the Holy Spirit upon the churches and people of the State and country. As a result of that meeting, a most stirring and devout appeal has been issued to the Christian public, which shows a state of feeling auspicious of great results for Christ's cause and well calculated to kindle a like feeling in others. We cannot conclude better than by giving some extracts:

This meeting is the outward symbol of the conviction that *united, believing prayer and effort will convert the world to Jesus Christ*—a conviction wrought, as we believe, in multitudes of hearts throughout our land, by the power of the Holy Ghost. We can hardly doubt that the movement was ordained of God. We trust that it may prove one of the opening events in a work of grace, which will never cease till it has overspread the whole earth.

The call thrilled the Christian heart of the nation. Perhaps no convocation ever met for which more earnest prayer has been offered to God, not only in Illinois, but elsewhere. We feel that the prayers of God's dear people have been answered. We go down from this mount of privilege, determined to consecrate ourselves wholly to Christ. The work must be done by individual Christians. Every Christian is, or ought to be, a power for God. We need to place less reliance upon organization and routine, and put forth more direct effort for the salvation of individual sinners. Men are brought to Christ one by one; and the church's work will be done, whenever every unregenerated man in the world is regenerated.

How shall we obtain the revival we desire? 1. Pray. Ask and ye shall receive. 2. For-sake sin. Return unto the Lord, and he will return to you. 3. Look away from sinful self to the Lamb of God slain for us. 4. We see Jesus in the Word. Study more diligently the sacred Scriptures. 5. By the foolishness of preaching, it hath pleased God to save them which believe. Preach the Word. Preach Jesus. Hold up the cross. Remember that Jesus said, "I, if I be lifted up, will draw all men unto me." 6. Labor for immediate results. 7. Expect them. According to your faith be it unto you. Open thy mouth wide, and the children to Jesus. Has he not said, "Suffer for the little children to come unto me?" 8. Be united. "If two of you agree on earth as touching any one thing, it shall be done for you of my Father which is in heaven."

We venture to recommend concert of action in cities, villages and country districts, among Christians of different denominations, and do not desire organic unity. What we need is the unity of the Spirit. The experiences of the past year, in almost every place throughout the State, where the Spirit has been poured out, prove that without any sacrifice of principle, such a union is possible among the converts. If it is possible, observe the week of prayer together. Let several congregations gather in one church.

Another similar conference was appointed to be held in Chicago next year, on the 31st of October, which is chosen as the 350th anniversary of the nailing of the theses by Luther to the church door of Wittenberg.