

## American Presbyterian.

THURSDAY, DECEMBER 6, 1866.

### HOLY BOLDNESS.

John Stuart Mill showed quite as much ignorance of Christian morality, as philosophical hostility to revealed religion, when he declared that the ideal of Christian morality is "negative rather than positive; passive rather than active; Innocence rather than Nobleness; Abstinence from Evil rather than energetic Pursuit of Good." And while he pretends to find a distinction between the teaching of Christ and the system of morals derived from it, rather complimentary to the former than the latter, he says that from the attempt to form the mind and feelings on an exclusively religious type—the teachings of Christ being manifestly what is intended by this expression—"there will result and there is resulting a low, abject, servile type of character, which, submit itself as it may to what it deems the Supreme Will, is incapable of rising to, or sympathizing in, the conception of Supreme Goodness."

Now, we cannot find even that half-truth in this passage, which we are often admonished to expect in the declarations of distinguished errorists. And as Mr. Mill avoids giving us any examples in attestation of his extraordinary statements, we are at a loss to know from what source he derives his impressions. Not from a fair examination of New Testament teachings and examples surely, which are vital with the very soul of active goodness, and through all which runs the idea of self-surrender to every toil and sacrifice, and to death itself, for the welfare of others. If Christ taught anything at all, it was the following of Himself in the great work of redeeming a lost world. And such illustrations of boldness and courage and high enterprise and heroic endurance for this cause, as are found in the characters and lives of men, formed under the direct influence of the teaching of Christ, and narrated in the New Testament, are not paralleled in the world's literature, unless in the after-history of the Church of Christ. And a religion which was enforced by such favorite illustrations as those of the soldier and the racer and the wrestler, can afford to meet the criticisms of Mr. Mill, with a smile of pity not unmixed with contempt.

We should like to know the "secular source" to which Mr. Mill traces the boldness of John Knox, who never feared the face of man; or whence he considers that the suddenly developed boldness of the Apostles Peter and John, which excited the wonder of the Sanhedrim, was derived, if not from the very fountain-head of the Christian life, the personal, spiritual influence of the crucified and just risen Redeemer?

But we took up our pen, not to defend Christianity, but to remind Christians of the duty of holy boldness. Against those who absurdly argue that Christianity discourages such a trait, we urge that its very aim and nature demand it. The enterprise it proposes is great, the difficulties in the way formidable and disheartening to the faint-hearted. There is a powerful inward tyranny to be escaped; there are Red Seas to be crossed; there are burning deserts, streamless, herbless, fruitless, to be traversed; there are fiery serpents to be shunned; there are foes to be met in pitched battle, and there are foes to be circumvented by wariness; but ever the boldness which is mingled of courage and enterprise is demanded of those who have left Egypt and are marching through a desert, hostile world, to the heavenly Canaan.

There is a boldness to be exercised by the Christian in his approaches to God. Infinite majesty, infinite purity, infinite power, the glory of the heavenly worship, need not abash the weakest who comes by the new and living way, nor quench the ardor of his plea, nor abate the measure of his largest requests before God. Timidity in prayer is a delinquency. We may neither restrain prayer nor refrain from it. "Open thy mouth wide and I will fill it." Especially in united prayer, we may ask what we will, and it shall be granted. That awful sanctity, as of an offended God and Judge, which was symbolized in the veiled and rarely visited sanctuary of the inner temple, is done away; joyful confidence, assurance of faith, freedom of access are secured by the wonderful self-sacrifice of the Great High Priest himself. We may press with our thanksgivings and requests before the throne; importunity is expected, is encouraged, is made a condition of success. As if we were expostulating with a

sluggish friend, or wearying and working an unjust judge into a righteous verdict, instead of crouching abjectly before a terrible, incomprehensible God, we should come.

The Christian must grasp boldly the share of the work allotted to him in saving the souls of men. Boldness is not necessarily rudeness; and yet there may be a degree of rudeness excusable in a truly earnest effort to rescue the perishing; even as one scruples not to save a drowning person by seizing violently the hair of his head. Yet true gentleness may accompany Christian boldness. Tender, melting love for a perishing soul will devise a way of reaching its object altogether consistent with its own nature. But the genuine, active Christian must be bold. He must have such confidence in his religion as to regard it its own apology. Needed by all who are without it, as bread is needed by the hungry, he offers it as a God-sent benefactor to the perishing. Remembering the glorious record of its triumphs in the past, he sees no heart too hard, no nature too depraved now, to furnish fresh trophies of its invincible might in their regeneration. The most debased and hopeless classes in society, those from whom purity shrinks as from a source of inevitable contamination, he boldly, though cautiously and tenderly, approaches with that Gospel whose grand elements are infinite grace and infinite power.

Christian boldness takes the form of personal individual effort. While some may possibly plead a natural unfitnes for this mode of work, as a rule, all Christians need but a revived inward life to qualify them for it. There is a sham timidity, which is nothing else than coldness and unbelief in the greater number of inactive Christians. There is an outcry for judgment and knowledge in personal effort, which would seem much more sincere if there was any danger of excess of zeal or boldness among Christians. Better be irregular, make mistakes, and offend some from excess of life, than lie dead in the most exquisitely proportioned mansoleum. Christ himself did not obscurely intimate his intention to judge such irregularities leniently when he said, "The kingdom of heaven suffereth violence, and the violent take it by force."

Yes! snatch the perishing as a brand from the burning. Enter the field close beside the grand foe of the soul. Face his instruments and agents, selfishly driving their trade in souls, with the lofty fearlessness, the overcoming tenderness of Christian love. Be bolder even than they. Go out after those who shrink away from Christian influences. Prove your friendship and affection for those nearest you, by scorifying that timidity and banishing that reserve which prevent the most effective efforts for their greatest good. The world waits for and expects such a demonstration of Christian boldness on a great scale. It marvels at its absence, and it accuses the Christian morality of impotency. Do not give it the show of a cause for such an opinion any longer in your conduct.

### CHURCH ERECTION—THE NEW PLAN.

We hope our readers, and especially the pastors, will not overlook the article upon an inside page, headed "Aspects of Church Erection in the West," signed by Dr. Nelson and Rev. F. Starr, Jr., of St. Louis. It is greatly to be desired that the pressing nature of the case should be well understood before the collection, which takes place in one week from next Sabbath.

For we are decidedly of opinion that our Church is about acting in one of the chief, if not the chiefest, of her interests in this movement for Church Erection. She is about deciding full one-half of the question, whether her Home Missionary Enterprises shall enjoy a high measure of prosperity or not; whether young churches shall speedily spring to efficiency and self-support, by being early provided with a suitable building, and so become aids instead of drains upon the treasury, or whether they shall drag along a tedious and expensive minority, while the organizations of other churches, less popular in themselves, and less fitted for the field, by reason of the wise foresight of those denominations in this regard, outstrip them in the race, and rise to vigor upon the materials properly belonging to us.

The action of the Chicago churches, whose pastors resolved that they ought not to raise less than \$5000 for this object, is most encouraging and exemplary. Carried out at that rate, over the whole church, the sum proposed would be raised several times over. The pastors of our prominent cities should consult as to the amount to be raised, and as to the proper to be aimed at among themselves, and a concerted effort should be made to

do something worthy of the cause. Many a Home Missionary's heart is beating fast as the day approaches, and the fate of many an enterprise hangs upon the result. Do not let us scatter our fire, but by acting together energetically and liberally make the third Sabbath in December one of the most cheering in the annals of our church.

### UNIVERSAL SUFFRAGE AS A PUNISHMENT.

"Must this Government ever be carried on upon a wretched system of swapping and compromises? May it never be administered upon the great principles of truth and justice?"—General Butler, Brooklyn, Nov. 24.

We are firmly of opinion that the moral sentiment of the country demands and will have some appropriate punishment for the crime of rebellion. And the great offence of the rebellion, one which the people felt most keenly and will forget last of all, the one which brought to their feet the greatest number and the most earnestly and indignantly resolved of her defenders, was the defiance it offered to law. If each and every law has its separate penalty, plain men feel that an affront to the whole body of the laws deserves to suffer something like the aggregate penalty of the laws. If the ringleaders and active participants in a common street row are severely punished, they cannot see the justice of overlooking the crime of rousing half a country to armed and prolonged opposition to the Government. If one murderer deserves the gallows, what of half a million murders? If a single case of starvation and maltreatment in a public institution puts to work all the machinery of justice, clothes courts with all their terrors, and brings retribution upon every person to whom a share of the responsibility can be traced, then the starvation of thirty thousand American soldiers, under circumstances of indescribable cruelty and horror, in the prison pens of the South,\* must, in the judgment of the loyal people, be expiated by all who can be shown to be in the least degree responsible for it.

To allow a rebellion of such magnitude and malignity to go unpunished, cannot be considered otherwise than as a vast license to crime of every sort, an assurance to all law-breakers of a relaxation of the public conscience, most favorable to wickedness and violence, a guaranty of comparative impunity in any new scheme of treason which they or their posterity may desire. The loyal people have expressed in every election since the war, their conviction that this ought not to be, and their purpose that it shall not be. And now, since they have reiterated their convictions and purposes by vast majorities, we trust the most politic of politicians will see their account in carrying out the popular will.

For ourselves, we regard the universal-amnesty-universal-suffrage policy, although supported by many conscientious, good men, as little better than a cheat, a corrupt bargain, a scandalous attempt to evade the solemn office of justice laid upon the nation, and a dishonor to the cause of equal rights, in the name of which it is urged. It is a scheme stamped with almost all the vices of mere political expediency. Its aim is not to execute righteousness, but to accomplish the greatest feat in the way of compromise ever attempted by politicians. Bloody, unrepentant rebels are to be reconciled with bitter radicals. Andrew Johnson, Jefferson Davis and General Lee are to be brought upon the Republican platform. The wolf is to dwell with the lamb, and the leopard to lie down with the kid. Radicals are to be appeased by an act in the line of justice, indeed, and yet partaking more of the character of reckless generosity than of justice; while rebels, great and small, high and low, leaders and followers, obdurate or penitent, are to be received back into favor, discharged of all penalty for their enormous offences against country and against kind, and reinstated en masse into all the rights of citizenship. In whatever light it may be placed, with whatever measures linked, we declare the proposition of universal amnesty infamous; and no measure joined with it, however in the line of a righteous policy, can sugar-coat it.

Universal suffrage might, indeed, humiliate the late rebels; it would gall them to see their slaves, whom they counted unworthy even of freedom, admitted to equal political rights with themselves. But this is a sort of penalty, unworthy of the dignity of law. The law does not depend upon sentiments which men ought not to feel as a punishment for what they ought not to do. It is not satisfied with new sins as a punishment for old. General Lee was galled by

\*Andersonville Stockade—"a place," said the rebel Colonel Chandler, "the horrors of which it is difficult to describe, and which are a disgrace to civilization."—Spencer's Narrative, p. 128.

the victory of Grant at Appomattox; did it atone for any part of his guilt, or recommend him to mercy? And how great a punishment, after all, is universal suffrage to the arch rebels, who, by the same act, are restored to every privilege—the chance of wielding again all the political power they ever possessed. They have but secured a wider field for the exercise of their arts. The ignorant and credulous masses will become victims to their duplicity and blind instruments of their elevation. In great national questions, it is true, we may trust the sound instincts of the faithful negro to guide him; but in subordinate matters, we may feel confident that the governing classes of the South, elevated as they must be in the eyes of all by their formal justification and reinstatement in all political rights, will be the governing classes still.

We protest against the political chicanery which plays with such a vast interest as universal suffrage, as if it were a stake in a game of chance, or an element in a bargain between two sharpers. Let it stand on its own merits. Let us have impartial suffrage at once over the whole land, irrespective of any measure of reconstruction. As to the other element, the North was sickened of amnesty in the summer of 1865. That was quite near enough to universal, in the judgment of the loyal people. Lee laid down his arms in deed, but that summer the rebels conquered Washington. They must be made to feel that might and loyalty have triumphed, which it seems they are only beginning to suspect since the last elections.

### THE LAST DEVICE.

We have already had illustrations of the low and dishonorable expedients to which the opponents of the Sunday laws of our State are willing to stoop in order to carry their point. Foiled in their much-vaunted mail contract, they now are about to try a new tack. We admire their ingenuity and sturdiness, but we cannot say we are dismayed by the announcement which the Press of last Saturday somewhat theatrically makes. It says:—

Perhaps this may be a suitable time to announce that a society was formed in Philadelphia, during the past week, the object of which—on the principle that "what is sauce for goose should be sauce for gander"—is to enforce the penalty of the puritanical laws under which, on a recent occasion, with a "Strong" hand, a stop was put to the running of passenger cars on Sundays. In a week or two, therefore, our fellow-citizens may expect to hear of the arrest of reverend clergymen and ultra-pietist laymen, who, contrary to a sort of antediluvian law, happier "in the breach than the observance," travel to and from church, on Sunday, in their own or hired carriages, but will not allow their poor neighbors the cheap accommodation of the passenger cars. If Sunday travel be forbidden the middle and working classes, it should be prohibited to the wealthy.

We are sorry to find a very few of our Evangelical churches still making announcements of Sunday services through the Press. It is a great scandal, and should be stopped.

### FIRST PRESBYTERIAN CHURCH, N. L.

The audience room of this vigorous congregation has, for five months past, been undergoing extensive alterations which now approach completion. A recess, frescoing, pulpit with marble desk, tasteful framing, uniform upholstery, new carpeting, and thorough repainting, have made it one of the most beautiful and attractive rooms in the city. It will be re-opened next Sunday, the 19th inst., with appropriate services. The sermon in the morning at 10½ o'clock, will be by the pastor; in the evening at 7½ o'clock, by the Rev. Dr. Marsh. We urge our friends to attend these services, while we heartily congratulate the congregation upon the completion of a work which reflects the highest credit upon their taste, their liberality, and their enlightened Christian spirit.

### "FIVE YEARS IN CHINA."

We notice that the Rev. C. P. Bush's "Five Years in China," issued by the Presbyterian Publication Committee, has been republished in London, by Nimmo, under the title of "The Martyr Missionary." The book is worthy of this reproduction on the other side of the water, and will have as much interest for English as American readers.

### COLENSO STILL DRAWS HIS SALARY.

The Master of the Rolls of England has decided Bishop Colenso's claim for arrears of salary in his favor, giving the Bishop costs of suit. The Master of the Rolls says that Dr. Colenso, notwithstanding his deprivation by the Bishop of Cape Town, has at present the status of a bishop of the Catholic Church, of which the Church of England "is a branch."

### THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

We cannot content ourselves with the brief notice in which, for lack of space, we were compelled last week to record one of the most remarkable facts in the history of Christian effort in our city. We refer to the sudden and great enlargement of the membership of the Young Men's Christian Association of this city, consummated at the meeting of Monday last week. The active members of the Association had, early in the season, felt urged to more active measures for the ingathering of the many comparatively homeless young men who are exposed to the perils of a great city, under Christian influences; and they laid their plans, as already explained in our columns, for some attractive, improving mode of spending every evening in the week. These arrangements are in no case specifically religious, but they are sensible, judicious, entertaining and popular in their character, and they bring the young men into connection with Christian friends, and with other arrangements, present and prospective, of a more decided Christian type. A prayer-meeting—a substitute for evening family worship—is held for half an hour at the close of all classes and lectures, to which the young men are invited, though none are considered under obligation to attend. An effort will be made to bring the Sunday-schools of our various churches into working connection with the Association, so that a field of Christian labor may be given to those members who desire it, and a supply of teachers furnished for destitute schools and locations.

And now for the response to these exhibitions of zeal and Christian enterprise. One month from the time of their inauguration brought an addition of SEVEN HUNDRED AND THIRTY-FIVE names to the roll of the Association. And the first public monthly meeting, held on Monday evening of last week, was attended by not less, probably, than two thousand people, who poured out, not to hear distinguished orators, but simply to show their interest in the revived usefulness of the Association. It was a proof how near the hearts of the Christian public is that class of society peculiarly exposed to temptation in a large city, and how ready they are to show their appreciation of every well-meant effort for their good.

The Young Men's Association have a solemn responsibility laid upon them in this great accession of members; and we are glad to find that they, as Christians, are alive to it. They need, in every wise, earnest and courageous method, to press their advantages, and to seek the salvation of the souls of those who are thus gathering around them, and of the thousands of others not yet reached by Christian influences. Let us give them our prayers, our countenance and our support in their work.

As a specimen of the kind of effort which is being made to instruct and interest the young men, we give a brief synopsis of the last Friday night's lecture, kindly furnished by the Chairman of the Lecture Committee.

E. J. Houston, Esq., delivered a most brilliant and interesting lecture on Friday evening last before the above named association. The subject was "Chemical Affinity," and was handled in an easy and engaging manner by the accomplished young lecturer. The hall was crowded to its utmost capacity by the young men of the society, who showed their intense interest by frequent bursts of applause.

Among the brilliant array of experiments by which the subject was illustrated, we call to mind the lighting of a candle by a piece of ice—the wick of the candle having a piece of potassium placed in it, whose affinity for the oxygen in the water composing the ice was so strong as to cause the ignition; the burning of phosphorus under water—the affinity of the phosphorus for the oxygen in the water being so strong as to keep up combustion brightly, and for a considerable time, while immersed in water; an immense Pharaoh's serpent, stretching out a yard long and thicker than one's thumb; hydrogen gas mixed with air was blown into soap bubbles and ignited, causing explosions like those of musketry, and, strange to say, the bubbles were held in the hand and exploded without the slightest injury to the operator.

The affinity of iron for oxygen was shown by pouring very finely divided iron through the air some five or six feet from a vial containing the gas, the iron igniting in the descent. Another strange experiment was the pouring of iron filings and gunpowder from the elevated hand into a dish of burning alcohol. The iron had a stronger affinity for oxygen than the gunpowder, and burned in bright, star-like sparks; hydrogen gas mixed with air was blown into soap bubbles and ignited, causing explosions like those of musketry, and, strange to say, the bubbles were held in the hand and exploded without the slightest injury to the operator.

There were other brilliant experiments, such as the burning of phosphorus, of iron filings, and of magnesium wire in oxygen; the bringing out of invisible pictures, drawn on paper with salts of nickel and cobalt, by the application of phosphoretted hydrogen gas; also the changing of a winter scene, drawn upon paper, with snow and leafless trees, into beautiful summer, by simply warming it over the light, everything being at once

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clothed in bright green foliage which before had been invisible.

Altogether, the lecture was entertaining, instructive and brilliant, and adds to the already extended attractiveness as well as usefulness of the association. Let it be understood that Mr. Houston's services were entirely gratuitous, as are those of all the lecturers who have thus far been engaged by the Young Men's Christian Association.

After the lecture worship was held for half an hour in the parlor, at which nearly fifty young men attended.

### MISSIONARY BOXES.

A note from a good elder in Batavia, N. Y., to the Secretary of the Presbyterian Publication Committee, suggests a good idea for those who are packing boxes for our Home Missionaries. It says:—

"The Ladies' Missionary Society of this place sends a box every year to some one of our needy Home Missionaries recommended by our district secretary, Rev. A. M. Stowe. They will send now, in a few days. I have been thinking that a minister, who is unable to procure necessities for his family, must have a famine of books. I wish to send a few in the ladies box.

"Enclosed please find ten dollars, for which send as many of your newest and best books as you can, and if your rules allow please add some tracts as a donation for him to distribute. Please respond without delay or it may be too late for the box. Direct to me at this place by express."

### HOW SHALL THE WORK BE CARRIED ON.

We have repeatedly expressed the conviction that some revised and enlarged system of ministerial labor must be adopted, or the Presbyterian Church cannot hold its own with the advance of population and field. Our old modes of furnishing and settling a ministry were framed when times, movements and modes of progress in all affairs bore almost no resemblance to what they are now, and will continue to be as long as any of us live. As a Church, we can neither live in the past, nor as in the past. The preservation of our relative strength and influence, to say nothing of the more solemn object of fulfilling our part in the general duty of Christian evangelization, demands a review of whole system of ministerial employ and support, and an adjustment of it to the circumstances now upon us. We refer to this, not to add remarks now, but to give, in corroboration of what we have heretofore said, the following paragraph from the *Presbyter's* report of the proceedings of the O. S. Synod of North-western Indiana:—

"Full conversation on the reports of the state of religion developed these facts; forty-two of our churches are now vacant, which cannot be fully supplied, for the want of men and of means, with the ordinances of the Gospel. Several churches died within the last ten or fifteen years for the want of regular ministerial labor. Many churches are now on the brink of extinction, which can be saved, so far as we can see, by nothing but earnest missionary efforts in their behalf. Without an itinerant system, aided by missionary labor from settled pastors, we shall decline rather than advance as a Church. The established churches within our Synod must either spare their pastors for more missionary labor than formerly, or else they must contribute for the purpose of employing evangelists to do the needful missionary work."

### LINCOLN UNIVERSITY.

We understand that intimation has been given to the Trustees of Lincoln University, that a professorship (\$20,000) will be endowed, in that Institution, by the estate of Mr. Avery, late of Pittsburgh, Pa., upon the condition that three others are secured.

The trustees have appointed a Committee, of their own number, to prosecute this endowment, and we are happy to know, that Hon. Wm. E. Dodge, of New York City, who is himself a Trustee of the University, has given assurance that he will find one of the three required professorships. Now is the time for the friends of this much needed and successful Institution to come promptly to its aid. We hope that those having the matter in charge will meet with generous co-operation from all interested in the thorough and liberal education of the colored man. Three instructors and eighty students are now in the University.

### THE GREAT MARVEL OF THE ATLANTIC CABLE.

The exceeding delicacy and promptness with which it responds to the tiniest electrical force exerted upon it. At a recent banquet given to Mr. Field in New York City, he said:—

When the first cable was laid in 1858, electricians thought that to send a current 2000 miles, it must be almost like a stroke of lightning. But God was not in the earthquake, but in the still, small voice. The other day Mr. Latham Clarke telegraphed from Ireland across the ocean and back again; from a battery formed in a lady's thimble!

And now Mr. Collett writes me from Heart's Content:—"I have just sent my compliments to Dr. Gould, of Cambridge, who is at Valletta, with a battery composed of a gun-cap, with a strip of zinc, excited by a drop of water, the simple but of a P. A. telegraph that will do that we think nearly perfect. It has never failed for an hour or a minute."

\*Mill on Liberty, pp. 96, 96, 99.