

Miscellaneous.

A SCOTTISH PROFESSOR ON THE AMERICAN CHURCH AND NATION.

Address delivered by Rev. Prof. McCosh, LL. D., D. D., before the Evangelical Alliance Bath, England, Oct. 18th.

(CONTINUED.)

FRIENDLY FEELING TOWARD THE MOTHER COUNTRY.

I uttered such sentiments as these wherever I went; and wherever I went I had opportunities studiously furnished to me that I might utter them. I delivered them in St. Louis to the two influential Assemblies, and in Cincinnati, and New York, and Washington and Baltimore, and Boston to large congregations—in Washington before distinguished members of the Senate and House of Representatives. I had opportunities of speaking them more privately to leading statesmen and generals, including Mr. Seward, the Chief Justice, and General Sherman. I introduced the subject in a dozen colleges, with their professors, and their trustees, and their graduates, and their students, constituting the intelligence—the rising intelligence of the country. And wherever I expressed them I was met by a hearty response—the echo was ever louder than the voice I uttered, and was reverberated from all quarters. I was received with attention and honors which I would have declined imperatively had I thought they were presented to me as an individual; but I believe they were offered to me as one who came from the Old Country to express sentiments of affection, and I received them. In some quiet, academic quarters I may have owed the kindness I received to the circumstance that I was believed to be an expounder of a sound philosophy, facing the speculative errors of the day; and it would be affectation in me to say that I was not greatly gratified by learning the extent to which my works are read there by intelligent people of all professions, and the attention paid to them in Colleges. But I was indebted for the enthusiasm with which I was received in so many places to the circumstance that I spoke words of kindness on the part of Christians in Britain to Christians in America.

I was in America when the Atlantic Cable spoke its first words across the ocean. We all felt that day that the two countries were three thousand miles nearer each other than they had been the day before. Blessed be God, the first words uttered were messages of congratulation from the head of the one country to that of the other, and heralded the tidings of the proclamation of peace in troubled Europe! I look upon them as an augury of the blessings which that great undertaking is to convey to the nations, to show what combined science, and wealth, and enterprise, taking advantage of the laws of nature—that is, the laws of God—may do for the cause of human progress.

But I showed that in our prayers, which mount instantaneously from earth to heaven, and come back instantaneously in their answers from God to man, we have a swifter means of communication than even the Atlantic Cable; and that in the mutual affection and sympathy which vibrate and throb from heart to heart in the bosoms of Christians we have a stronger and yet more mysterious bond than the electric flash. By the formation of a branch of the Evangelical Alliance at New York there has been a cable fixed on the American side; I have come here to Bath to see it fixed on the British side.

MUTUAL IGNORANCE AND PREJUDICE.

Every one knows that there are parties in America who would rejoice in a collision between their country and ours. Now it would be well if we knew who our friends are on the other side of the Atlantic. I have found in the United States a wonderful ignorance of the state of things in this country, but it does not equal the ignorance in England, Scotland and Ireland of the affairs of the United States. In fact, we have not known who our friends are in that country. Our best friends I invariably found were among Evangelical Protestants of all denominations, among those who had inherited the genuine Puritan, or Episcopal, or Covenanting, or Wesleyan, or Baptist, or Quaker spirit from the old country. These I found were the persons who were discouraging every where the miserable Fenianism or the ambitious democracy, that would seize Canada, or set out on a universal conquest, which would be sure to issue in a universal war. But then our friends complain, and I think with some justice, that instead of encouraging them, we have been in the way of ridiculing them in certain portions of the public press.

And here I may refer to what I reckon a weakness in our Transatlantic brethren. They are sensitive, to an extent that is unworthy of them, of the expression of public feeling towards them in this country. Let me tell them that the portions of the public press that have been ridiculing them are the very same that have been ridiculing much that many of us hold dear here; are they not to a large extent the portions of the public press that have thrown contempt upon the Evangelical Alliance? We have found in this country that we can get on with or without these portions of the press, and so can our friends in the United States. And let me tell our brethren in America that they do not now need to boast that they are a great people, and that they would be a greater people if they did not boast of it. If there be a John Bull of an Englishman who will not acknowledge them to be a great people, I advise them strongly never to think of arguing with him. The Englishman is not in the least likely to be convinced by their assertions and repeated assertions, but he will sooner or later, acknowledge it all, provided the Americans go on acting as a great nation, showing cour-

age and enterprise in maintaining and promoting the cause of justice and education and religion in their own land and throughout the world.

THE AFRICAN RACE.

I now turn to more general topics. It will be expected, I may presume, that I should say something on the present condition of that race which was so long enslaved, but is now free for all time coming. Every reflecting mind sees how the late war was made to turn, not so much by the wisdom of man, as by the Providence of God, round the question of slavery and emancipation. It is true that the Northerners did not start the war on the avowed ground of freeing the slave but on the principle of Union. But all along there was an immense body of people, being, in fact, the Evangelical Protestants, to whom I have referred as being our best friends, who prayed and expected that the war would deliver them for ever from their national sin and disgrace. And the war could not be ended as long as it was a mere question of Union. There was defeat after defeat, and the suspension of one general after another, till at length that great and good man—the greatest public man of his age—instigated and supported by the people, and moved by his own loving heart, issued his Abolition Proclamation, and has ever since held a place in the hearts of the people second only (if second) to their great Washington, and among one race will go down through all generations as the greatest man that ever lived. When he was massacred they said, "they have shot our best friend on earth, and left us only this comfort, that they cannot shoot our better friend up in heaven." From that day—I mean the day of that memorable Proclamation—the best young men of the country rushed to the contest in greater numbers than ever, and pious fathers and mothers devoted their best-beloved sons with a feeling of joy ("that day," said a mother to me, "in which my sons told me that they were about to join the army was the proudest in my life,") to a cause they believed to be sacred; and great generals were trained for the work; and the black man took his place alongside the white man in their thickest battles, and the God of battles decided that the great reproach of the country should be wiped away forever.

NO SETTLEMENT, EXCEPT ON PRINCIPLES OF JUSTICE.

People are ever asking here whether the United States are settling down. But let me tell them that the people of that country have no intention of settling down in the sense in which those who put the question use the phrase. They are a living and a moving people, and they advance like the currents of the sea, by wave upon wave. An age ago we in this country gave twenty millions of our money to set the slaves free in our colonies, and we let things settle down; we looked no more into them; and this past year we have been amazed to find that, while we slept, the embers which we had left burst into a conflagration. The Americans may learn a lesson from what befell us in Jamaica. They have given more than we have done for the same cause; they have given not only hundreds of millions of treasure, but the blood of their best sons. And now as an imperative duty, they must see that all this is not spent in vain. God forbid that there should be more blood spilt; but they cannot shrink from securing that these colored people whom they have emancipated be educated and trained to industry.

I confess to you that I have fears as to the destiny of that race. The Anglo-Saxons ever ready to advance themselves, have not been so successful in advancing other races. In this country we cannot as yet boast of what we have done in the West Indies, the Cape of Good Hope, in Australia and New Zealand, or even among the Celtic Irish, (though I admit we can in regard to the Highland Celts,) for the elevation of the people subdued by us. The Americans have certainly made little progress in raising the condition of the Red Indians, who can be taught to read, who can be taught Christianity, but cannot be trained to habits of agricultural industry, and are, in consequence, diminishing in numbers (they numbered formerly, I believe, 900,000, and they are now only about 350,000). Is the same fate to befall the black race in America? I was grieved to find not only worldly statesmen, but Old School orthodox theologians, predicting that in a century the negro race will disappear in America, and looking on the prospect with complacency!

NOT AN INFERIOR RACE.

I was at pains to inquire into the capacities of the colored people. I watched them, I conversed with them. I cross-examined those who knew their state thoroughly, I worshipped with black congregations, with no white person present but myself, and perhaps a friend or two accompanying me, and I visited black schools at Washington, in Virginia, and at Baltimore. I am sure that I have personally examined, in all, between 500 and 1,000 scholars belonging to this race. It is my professional business to study the human mind, and I think I can estimate the capacities of young people; and I am here to testify that the young people brought into schools, in the year that had elapsed since the close of the war, had made as much progress in acquiring elementary learning, as persons of the same age in England, Scotland, and Ireland could have done in the same length of time. But it may be asked, Do you really mean to say that they are equal to us in intelligence? I reply on the instant that I make no such assertion. In certain qualities they are equal to us—in memory—I may add in music; in quickness of apprehension and readiness at catching your meaning; in learning the elements of instruction, such as reading writing and arithmetic; in all, in short, that can be learned by young people under fourteen years of age or so, they can match us. They certainly are not inferior to us in docility,

affection, and gentleness; I believe it is a fact that, during all that terrible war, when the strongest passions were excited, there was not a single case of a slave massacring his master.

Some of them have capacities of a considerably high order. I have heard a black doctor of divinity preach as clear and judicious a discourse as I have heard in my own country. But surely no one would expect a race which had been found in a savage state in Africa, and been kept in an enslaved state in America, should be equal in reflective powers, in shrewdness, and in power to resist sensual indulgences, to a people which had for ages been in a condition of freedom, and in the full enjoyment of education and Christian culture. I maintain that the colored people are not at this moment so inferior to the whites, as the Britons and the Germans were inferior to their conquerors when the Romans subdued our forefathers, even the forefathers of us, the British and Americans. The elevation of this long down-trodden race must be the work of time, and of a process of training continued age after age, till higher brain-power, and intellectual capacity, and energy and perseverance of character are produced and made hereditary. But all this, if ever it is to be done, must be begun now. At present the colored people are not only ready to receive instruction, but are enthusiastic about it. According to the latest official information with which I have been favored by the Inspector of Schools from the Freedmen's Bureau, there must, on the 1st of July last, have been at least 125,000 pupils under an organized system of instruction. The schools are sustained by benevolent associations, under superintendence of the Freedmen's Bureau.

WHAT THE FREEDMEN ARE DOING FOR THEMSELVES.

It was acknowledged to me by the Southrons, that though after the war the freedmen betook themselves to large cities, and perished in thousands—it is said hundreds of thousands—they have this last summer been laboring industriously, commonly on the plantations of their old masters. I was told that they were fast learning the value of the dollar; that they were most anxious to purchase property, where small pieces of land could be had; and that they were depositing considerable sums in the Savings Bank chartered by Congress last winter. The planters who profess to know their character, did indeed tell me that this taste for education and attention to work will not continue. My answer was, that if it exists this year, I do not see why it should not be found next year, and I added that if there be a risk of the existing zeal subsiding, the more need you have to seize the present opportunity. If the present time is not embraced, if the colored people are encouraged and allowed to continue ignorant they will speedily sink into habits not only of idleness, but of profligacy and infanticide, from which it will be all but impossible to reclaim them. I spoke of these things freely to the President of the United States (who graciously granted me an interview,) to senators, to judges, to Southern ministers of the Gospel, and people, as I had opportunity.

In particular, I urged the brethren of my own communion, as I met with them, that, as the Presbyterian Church had always been noted for the interest it had taken in education, so they should move with all their energy in favor of the extension into the South of a thorough system of education for blacks and whites; I said whites, for there are portions of the whites there as ignorant as the blacks. The reply of the Southrons often was, that they could not work with the Yankees; upon which I said, "Then work for yourselves; but with or without the Yankees, let those black people be educated, that they may be a blessing to you." I showed them that if the colored people need the intelligence and capital of the masters, the masters equally need the labors of a people accustomed to their climate. I told them plainly, that if the Southrons opposed all that the Northerners did, and did nothing themselves, the South would inevitably be exposed to greater evils than had yet come upon it. It was with ineffable pleasure that I was able to express my persuasion that the great body of the Southern people did seem to feel an interest in the physical comfort of the black people; and my decided conviction that, with an educated people, black and white, these Southern States would prosper more than they had ever done in former times, when they had been hindered in their very industry by the incubus of slavery. Any fear that I may have of the colored people dying out in America, does not arise from any native incapacity in the race, but from the prejudice of the whites, which may lead them to neglect their duty. Happily the best people of the New England States and in the Western States, and not a few even in the Southern States, are alive to the crisis; and let us see that we do not in our ignorance, and to our own injury, throw ridicule on those who are at one and the same time the most enlightened friends of those formerly in slavery, and the most disposed to live on terms of amity with the people of this country.

(TO BE CONCLUDED.)

JERUSALEM.

Jerusalem is, perhaps, unlike any other city in the world. The midnight slumber is undisturbed by the shrill voice of the iron horse as he thunders along, proclaiming the march of science, and bearing with a speed swifter than eagle's wings the products of civilization, and the labor of genius. The weary sufferer, tossing through the long watches of the night, is undisturbed by the roll of wheels. The devotee of fashion, the midnight reveler—one who has tarried long at the game of chance, and quaffed that cup which at last biteth like a serpent, and stings like an adder—has no cause to curse the fireman's trumpet which has startled him from his drunken slumber. The man of literature, who has labored long and sadly, until the night has far waned, to bring from his brain the creations of his fancy, that his loved

ones may be preserved from starvation, will not have consciousness aroused, and his weary mind called back from the holy land of dreams by the roll of the market cart, bringing to his memory that Aurora has already harnessed her horses, and again the burdensome cares of the day must force him to arise. No fire bell tells in which ward of the city the power of destruction is wasting, with more than lightning speed, and implores the strong arm and stentorian voice of the noble fireman to rescue some helpless infant or trembling maiden from the suffocating flames. The weary mother, bending over the cradle of the sick child, is not pained by the hilarity of the theatre-going crowd. There are no brilliantly-illuminated streets—no light to be seen without, save the fitful glimmer of a paper lantern carried by the hand of the solitary night-walker. No policeman stands sentinel. The soft light of the moon cannot penetrate those narrow, dark alleys. The daughters of music have been brought low. There is a quiet pervading these streets, in which the wind even seems faint, and nothing finds utterance save the bark of a dog, the matin bell, and the muezzin's cry, doleful out his lugubrious summons for the faithful Mahomedan to arise and come to prayers.

And this is Jerusalem, once the joy of the whole earth! And this the spot spread out by Jehovah himself for the eternal dwelling place of his chosen. And these miserable, filthy, poverty-stricken and oppressed people, are the descendants of the friend of God—the children of Abraham. Behold the literal fulfilment of the prophecy! See them "meted out, peeled, and trodden down by the worst of heathen; their houses possessed by the pomp of the strong has ceased, and their holy places are defiled." Where now is that magnificent temple erected by King Solomon? Yea, "not one stone has been left upon another that has not been thrown down." Well might the Saviour say, "daughters of Jerusalem, weep not for me; but weep for yourselves and your children." "Yet, behold there has been left a remnant that shall be brought forth, both sons and daughters. For the Lord shall comfort Zion; he will comfort all her waste places. Then, for Zion's sake, let us not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Pray for the peace of Jerusalem; they shall prosper that love her."

A STRAY REMINISCENCE.

I once heard Dr. Lovick Pierce in the midst of one of his unparalleled appeals on the subject of the parsimony of professing Christians, carry his audience through an ordeal like this: "Go out," said he, "and look towards heaven and say—O God! a new year is beginning; we wait rain, and wind, and sunshine, the regular order of the seasons, the fertility of the soil, the germinating quality of the seed, and all these in that harmonious adjustment of times and relations, that will ensure us a rich harvest, and multiplied bags of cotton. O God! send these, and health, and friends, for we intend to *revel* upon the good things of Thy Providence; but let it be *distinctly understood* that we do not intend to yield a dollar to the support of Thy cause in the earth, until we have feathered our nests to our own liking. Attempt this if you dare," said the Doctor, "and you will feel that lightning ought to strike you before you get through with your petition. And yet," he continued, "this is the plain English of what you are doing!" "The words of the wise are as *goads*."

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