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THURSDAY, AUGUST 8, 1867.

THE CHURCH FOR THE TIMES.

Paul declared that, under the limits of his commission as a preacher of the Gospel, he became all things to all men, that by all means he might save some. He was an eminent example of that comprehensiveness and versatility, combined with a good conscience, which is an essential element in the character of highest usefulness. A Church formed under the controlling influence of such a mind, would feel it not only appropriate but obligatory to adapt itself, within similar limitations, to the age in which it exists. It is, we believe, the prompting of the true Pauline spirit, to inquire whether the Church in its spirit, in its mode of operation, in its various schemes and machinery, in its outward organization and aspect in the eyes of the world, in its ministry, mode of preaching, and form of doctrinal belief, is adapted to the present age; is up with the times; is calculated for the highest degree of useful, saving influence upon the generation to which it belongs.

The characteristics of the age, which the Church must observe, and to which it must adapt itself in order to the highest efficiency, are such as the following:

1. It is an age of culture. It is a very different age from that, when learning, like many other privileges, was confined to the clergy, when the very name (clerk), was equivalent to educated man. It is an age of wide-spread culture; of common school education, when, in the more advanced portions of Christendom, intellectual light is as free as the light of the sun. It is an age when preaching is no longer the chief intellectual pabulum of the people; but when the various issues of the press crowd upon their attention, and when especially the newspaper keeps them in constant, fresh sympathy with the every-day occurrences of actual life in the Church and the world. It is an age when learning is in the hands of the enemies, equally with the friends, of the Church; an age in which the enemies of the Church have paid as profound attention to the history and the sacred books of Christianity, as its most gifted friends have done.

If in any one department, more than another, the scientific culture of the age has shown itself hostile to Christianity, it is in that of natural science. And it is not scientists and smatterers, but acknowledged leaders in the field of scientific inquiry,—Lyell, Agassiz, Darwin, Tyndale, and Huxley, and men of that stamp, who, without seeming heat or prejudice, deliberately unfold conclusions quite subversive of the claims of Christianity to historical truthfulness.

Now the Church itself, by the stimulating effects of its teachings upon the mind, and especially by the Reformation, conjoined with the invention of printing, has really brought about this wide diffusion of knowledge and culture. The men who sowed the seeds of modern science were believers; some, like Newton and Kepler, were deeply pious men. And the Church cannot remain insensible to so remarkable a revolution, to which it so largely contributed, and which seems to threaten paralytic violence to the source from whence it sprang.

An instance of the Church adapting itself to the times in this respect, is seen among our Methodist brethren, who, but a generation ago, rather plumed themselves upon their want of book-learning, but whose ministers now find their way to Germany, even, to complete their theological education, and who are zealously shaping all their educational arrangements with a view to the thorough culture of their candidates for the ministry.

Paul himself was fully abreast of the literature and philosophy of his time; he could hold his own in disputing with the sophists of Ephesus, and could quote their own poets to the cultured, inquisitive and critical Athenians. No doubt, if he had lived at this day, he would have mastered Geology and Darwinianism; he would have been read up in Egyptian and Assyrian antiquities; he would have acquainted himself with the current of modern speculation from Kant and Cousin down to Hamilton, and Mansel, to Mill, McCosh and Hickok. He would not have preached geology or philosophy; but while handling the great theme, Christ and

Him crucified, he would have remembered that the intelligent among his hearers were acquainted with these matters, and had been reared, under influences largely shaped by prevailing views of philosophy and science. He would have been prepared, to meet objections, to modify some of his interpretations of Scripture, so far as they had not already been made known to him, by inspiration, and to make science and philosophy bring tribute to Christ and His truth. The Church will not quiver these oppositions of science, by ignoring them, but by frankly meeting and mastering them and by holding the ground as its own.

2. All this culture has liberalized the ages, has redeemed it from the dominion of narrowness and bigotry; has strengthened the principle of tolerance; has prepared men for diversities of opinion, and lessened that presumption, which leads individuals, and classes to claim sole possession of the truth. It is not an age friendly to religious exclusivism, to the formation, or retention of party Shibboleths, to close-drawn lines, and disciplinary processes, on minor points of belief. Great principles are now the rallying points in national politics and in the Church, and small parties are breaking up and bleeding in great bodies, and massing ground, clear, and universally recognized truths. It almost seems as if we were sensibly approaching the great final division of all men into two classes only—the sheep and the goats—the good and the bad.

The Church for the Times will grasp all the more firmly, her great pillars of doctrine, in an age which tends to the indiscriminate toleration of error as well as truth, and which seeks to discredit all creeds, in its outcry against bigotry; she will hold to the Word of God, as that which abideth forever amid all changes; but she will not affront the ennobled, enlarged spirit of the age by plating before men the banners of a scholastic theology, which had better be hung up as mementoes in the dim corners of some medieval shrine. She will cheerfully recognize the difference between essentials and non-essentials. Holding manfully by the former, she will show Pauline versatility and elasticity in regard to the latter. She will dispense with narrow and refined tests of orthodoxy devised by man and open to endless disputation. She will rejoice to recognize those broad marks by which loyalty to the truth may easily be known, and will direct her best energies to securing such loyal submission, without undue anxiety for conformity to every shade of meaning or separate statement of a theological system.

3. Keeping pace with the advance of the age in the wide diffusion of learning is the keen sense of human rights, everywhere astir in the breasts of men. The spirit of liberty is abroad in the world. The essential worth of manhood, the equality of all before human as before Divine law, the wickedness of oppression and of usurped power in all its forms, are acknowledged now as they never were before. The whole civilized world has risen against slavery. Russia has responded to America, and America again, in the recent action of Brazil, has echoed back the voice of Russia against any form of the enormity of property in man. The Church for the Times will be in sympathy with this great world movement for liberty—a movement springing from her own teachings of the essential equality of man before God and of the accessibility of the great provision of mercy to all alike. She will take the part of the oppressed and plead, boldly for the God-given rights of man. She will be a terror to tyrants and a hope to the down-trodden everywhere. She will claim independence of the State for herself, that she may not be corrupted or used as a mere tool of power.

The Church which does not make clear, in this age, her profound unqualified sympathies with liberty-in-law; which would palliate oppression in any of its forms; which shrinks from the acknowledgment of the plain rights of men from dread of radicalism, and which tries to interpret the Bible as the patron of tyranny, must decline. It has missed its aim and errand as a human institution. On the other hand, the Church for the Times, frowns upon all the movements of mere revolutionary fanaticism, and summons all to the defence of law and good government as the most solemn of duties. And a rebellion against a free and good government, in the interest of oppression,

will, to such a Church, seem the most monstrous of immoralities and will arouse its most earnest and powerful opposition.

4. Since the discovery of the New World by Columbus, there has been no age so enterprising, so active, so ambitious of great achievements as this. The results of scientific enquiry are utilized on the grandest scale. The extraordinary stimulus to American enterprise, furnished by our wide domains, our fertile prairies, our great natural systems of inland navigation, our vast mineral resources and our free institutions, strengthened by the unwonted perils and trials they have recently undergone, has in this country especially called loudly for a Church for the Times;—a Church which will not be left behind, in this great forward movement. The times call for a Church quite as wide awake, with a spirit of sanctified enterprise, as the world and the country we live in are, with their selfish schemes. It calls for a Church capable of conceiving, arranging and executing great plans, masterly enterprises, great campaigns for the Master; a Church which is not above learning wisdom from the children of this world; a Church which has a place for, and which encourages the development and use of the highest human abilities, the best business capacity, and the largest pecuniary resources in the Master's service.

The Church for the Times will not act in contravention of plain principles of business in carrying out its plans. It will gauge its work. It will survey the vast field of effort in heaven and in papal lands, among the Popish and unevangelized masses at home. Like the Free Church of Scotland, it will find that some expensive enterprises in home evangelization, turn out most economical of all. It will be as much dissatisfied with small successes and poor returns, as a merchant is with such results in his own line. It will covet success. It will pray for revivals and encourage their extension, and will never be content until it sees the world's perishing masses converted, as at Pentecost, by thousands. It will develop all its resources; it will devise means of calling into play the capabilities of all its members; it will lay the responsibility of success or failure upon the consciences of individuals; it will aim to convert the Church into one theatre of holy activity, of daily consecration, of beneficence and of prayer.

The Church for the Times must be fresh from the womb of the morning, with the dew of youth glittering upon its brows. The star of hope and of progress must be blazoned upon its forehead. Immortal vigor must shine in its lineaments and animate its movements. The Christian Expositor must be written upon its banners: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." Not in one branch of the Church alone, as now constituted, will all the needed attributes of the Church for the Times be found; each denomination will contribute one or more separate features, but the grand ideal of the Church Militant, clear as the sun, fair as the moon and terrible as an army with banners, should be in every devout mind, as an infinitely desirable and attainable object. And if any one denomination more than another, hath understanding of the Times, to know what Israel ought to do, then, as with the children of Issachar, "all their brethren will be at their commandment," that denomination will reap the largest harvest for the Master and will take the precedence in all schemes for the extension of his kingdom among men.

DR. HAMILTON'S HEALTH.—The last number of the *London Weekly Review*, that has reached us, says with regard to the sudden illness of Dr. Hamilton, of that city:—

Our readers will be glad to learn that all the most violent symptoms connected with Dr. Hamilton's complaint [paralysis of the brain] have abated, although he still remains in a state of great weakness. He has left Eltham for Godalming, and it is to be hoped that from change of air and repose he will derive all that benefit which his many friends ardently desire. "A meeting of the congregation" of Regent-square Church, summoned at the request of the Session, was held on Monday evening, the 16th of July, when it was unanimously resolved to take steps to secure the services of a colleague (subject to the approval of the Presbytery) in the pastoral oversight of the congregation.

WILLIAMS COLLEGE—MISSIONARY MONUMENT AT WILLIAMSTOWN.

BY REV. HENRY FOWLER.

MR. EDITOR; Now that the AMERICAN PRESBYTERIAN circulates extensively not only through New York, but has its readers to the east of the Hudson, it may suitably present, on its pages, a contribution from this New England College.

Yet we should not speak of Williams College, as pertaining exclusively to New England. It belongs to the American Church, because it is the birth-place of Foreign Missions in America. This event was celebrated yesterday, July 28, and your correspondent came from Central New York to be present.

Most of your readers are familiar with the "Haystack" narrative; how in the summer of 1806 a few Christian students of Williams College were accustomed to go to a grove, near the College, for conversational discussion of Christian themes and for prayer. In these meetings the subject of carrying the Gospel to the heathen was presented and considered. It seized upon their renewed hearts. They consecrated themselves to the work of Foreign Missions, a work there not commenced, and scarcely known by the American Church. The place of consecration was close by this grove, itself made sacred as a place of prayer. During the meeting a sudden thunder shower came up, and the young men took shelter behind the neighboring haystack. There, kneeling, while the thunder of Heaven was still reverberating, Samuel J. Mills offered the consecrating prayer, and in the enthusiasm of his devotion he invoked God's artillery to be turned on any who should fight against this cause of the Lord. At the conclusion of the prayer the storm had ceased, the sun broke forth, and the meeting closed amid the bright serenity of nature,—fit emblem of the peace and faith of a Christian consecration.

The young men went forth to appeal to neighboring churches for funds to begin the great work. They addressed meetings, wrote letters, prayed. An organization was effected. The American Board of Commissioners for Foreign Missions was brought into being; and now this Board, the eldest of a large family, has its hundreds of missionaries and its income of over five hundred thousand dollars.

The gathering yesterday was convened for the purpose of dedicating a monument erected on the very site of the haystack.

For many years this site was unknown to the inhabitants of Williamstown. A Baptist traveling through and staying over night, with the only Baptist family in the town, enquired for the site and talked much of the matter. The next day he stopped on his journey, a few miles from the town, and wrote a note to the lady who had entertained him, enclosing a gold dollar, requesting her to mark the spot, (which he supposed was accurately known by some body,) with at least a cedar stake, and expressing the hope that at some day a permanent monument might be erected. The lady conferred with Prof. Albert Hopkins, and consigned the dollar to his keeping. Every effort was made during years to locate the spot, correctly but in vain, until Hon. Byram Green, of Sodus, New York, once a Congressman, visited some friends in the place, declared himself as one of the praying circle and designated the exact spot, and President Hopkins, under Mr. Green's direction, drove the stake.

Hon. Harvey Rice of Cleveland, a classmate of President Hopkins has been moved by his interest in the subject to erect the monument. Mr. Rice has not been understood, hitherto prominent in religious enterprises, but in promoting the cause of public instruction in Cleveland, he is an efficient and valued worker. He belongs to the Episcopal denomination.

The monument is one of marked appropriateness and beauty. A square shaft of marble is surmounted by a marble globe, marked with geographical lines. On one side the haystack is represented in bas-relief. Beneath the globe is inscribed "THE FIELD IS THE WORLD." Beneath the bas-relief is inscribed, "The birth-place of American Foreign Missions, 1806." Near the base of the shaft, these names are engraved, "SAMUEL J. MILLS, JAMES RICHARDS, FRANCIS L. ROBBINS, HARVEY LOOMIS, BYRAM GREEN."

The height of the entire monument is twelve feet. The globe is nine feet in circumference. The shaft is thirty inches square at the base. The marble is of a silver blue color. It was quarried in Dalton, in this county, and was wrought by Berkshire workmen.

The meeting commenced at half past four. The people collected beneath the maple grove, fortunately spared, within seventy feet of which stands the monument. Some were seated in carriages, some on the grass, and some on bunches of hay brought by the gentlemen from hay-cocks close by, which awaited Monday for garnering. It was a fair afternoon, with scattered clouds casting beautiful shadows upon the hill-sides. The heat was tempered by a slight breeze. The encircling mountains reposed beneath the alternating light and shadow in surpassing grandeur and beauty.

President Hopkins, as President of the American Board, presided, standing within the large circle of Christian people, and impressing one by his noble head and saintly bearing as an apostle of God, ordained by the same Divine Spirit which spoke into being the surrounding mountains and the light upon them. After singing, Rev. Jonas Clark, who was graduated fifty years ago, offered a most appropriate prayer.

The President gave a history of the monument, with remarks of simplicity and pathos, closing with an eloquent expression of the desire that as this marble globe had been lifted into the sunlight and poised upon the shaft, so this earth might be lifted up by the work of Missions into the sunlight of salvation, and poised in perpetual obedience to the revealed will of God.

Hon. Harvey Rice then presented an appropriate discourse, giving a history of the progress of Missions and quoted the text of President Hopkins' sermon before the Board some years ago, as a prophecy fulfilled by this history: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." (Psalms lxxii. 17.)

At the close, Mr. Rice presented to Rev. Calvin Durfee for safe-keeping, two letters of S. J. Mills on the subject of Missions written to Rev. John Seward of Ohio, which were gracefully acknowledged by the recipient.

Excellent remarks were then made by Rev. Marshall D. Saunders, returned Missionary from India, and by the Vice President of the Board, Hon. Wm. E. Dodge.

The exercises were closed by a few appropriate remarks and prayer by Dr. Robert R. Booth of New York, and by the singing of the Missionary Hymn and Benediction by Rev. Dr. Thompson of Roxbury, Mass. This was completed one of the eventful meetings of the year 1867, whose record will be read in all lands where the missionary enterprise is loved or prosecuted.

WILLIAMSTOWN, MASS., July 27, 1867.

THE FIRST TRIAL OF NEGRO SUFFRAGE.

For more than a month all parties in the country have been watching with interest for the result of the first great trial of negro suffrage in this country and in the world, which has just taken place in Tennessee. It was an experiment in which hung the reputation of the enfranchised race, the general judgment upon the policy of elevating them to citizenship and upon the wisdom of the Republican party, in this its last and most decisive measure. Perhaps, too, the fate of the party itself hung upon the result.

That result is now known, and is a glorious triumph for the colored race in America, and for the party which has elevated and befriended them.

The election which took place a week ago, August 1, was one of the most peaceful and orderly ever known in any part of the country. All the Republican Congressmen are elected, by an aggregate majority of 50,000. The State Legislature is also thoroughly Republican, and Governor Brownlow is re-elected. This is a bright omen for the reconstructed South, and for the future of our Republic.

CORRECTION.—In announcing the Doctorates of Divinity conferred by Hamilton College, the types misrepresented one esteemed friend's name, and address. It should be Rev. J. Jermain Porter, of Watertown, not "Rev. J. Germain Porter of Waterloo."