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AMUSEMENTS.

The need of that lighter kind of pleasure which we call amusement is universal. It seems to be a prompting of nature as immediate as the appetite for food and drink. No wise man will remonstrate against it in child or man or woman. Our Saviour and Paul both showed that they were familiar with the sports of childhood, and with the games of the men of their time; and while it does not appear that they joined in these sports, no word or line unfavorable to them can be found in their sayings or writings. Our Saviour is expressly described as in antagonism to the ascetic manner of John the Baptist's life, and he freely mingled with the people on festive occasions without a rebuke or a frown. Such a Master is not honored or followed by a discipleship of gloom or isolation from the world. The Christian has no right to represent his calling as one inconsistent with amusement.

What, then, is the ground of the opinion so prevalent, especially among the young, that a sincere profession of religion is destructive of the pleasures peculiar to their time of life? And what should the Church feel called on to do, or is it her part to do any specific thing at all, in view of the misconception and prejudices which prevail?

1. There have, doubtless, been many unfair presentations of Christian character, which have given color to these prejudices. Christians are not perfect. Their lives and characters and opinions often do great injustice to the religion they profess, as none are more ready to admit than they. Men do not lay aside their temperaments when they become Christians; and there are those gruff natures—much to be pitied—who never seem to need amusement, who have no lighter side to their natures; who are the same before and after conversion. The gravity of John Calvin must not be ascribed to his religion, nor to his peculiar system of doctrines; but to his native constitution. Just as Luther's vivacity and jollity belonged to his nature, and went with him through all his career as a Christian. It is a pity that men are so perverse as to select Calvin, and to overlook Luther, when pointing out the relation of the Christian religion to amusements. Just as many of the Jews selected John the Baptist rather than Christ, as a type of the social character of the Christian dispensation.

2. True religion is in open antagonism, to the selfishness, recklessness and unscrupulousness with which the world and worldly people are so apt to carry on their amusements. In this hostility, true religion is scarcely different from common prudence, and a regard for the decencies and proprieties of social life; youth and worldly people have no more ground to complain of religion than of these latter principles of conduct. And it is notorious that they are just as impatient of the restraints of prudence as of religion.

Christian teachers must not shrink from the full weight of odium which may befall them in uncompromising opposition to the madness and folly with which even professing Christians pursue the round of fashionable amusements. The devotion of the greater part of one's time, and nearly all of one's powers and tastes, and the concentration of every particle of one's interest upon schemes of entertainment: the midnight ball succeeded by the opera, the opera in turn succeeded by the midnight ball; the intervening time occupied with the cares of dress;—the whole season of summer recreation turned into one ceaseless round of unhealthy and fatiguing excitement,—youth and childhood even, swept into the giddy and merciless vortex,—for such pursuits as these, a Christianity which is true to its character has nothing gentler than a whip of small cords and an indignant rebuke. Professors of religion may give them countenance, but let no one appeal to Christianity itself for their defence or approval. The spirit of true Christianity is calm, collected, self-governed, and clear, while the tendency of worldly amusement is to become an overmastering passion, as much so as covetousness, ambition or sensuality; and it is the business of true religion to enfranchise the human spirit from all such servitude, and to make the love of Christ the master passion of all.

3. The Church should not allow herself to be compromised or misrepresented upon this subject; she should make it, and keep it clear, in the eyes of all, that she is the friend and contributor to all right, rational and suitable amusements. She should rejoice with them that do rejoice, as well as weep with them that weep; she should show her belief that there is a time to laugh; as well as a time to weep; should prove her power to brighten the beauty of every scene, to heighten the joy of every household, and to raise and purify the happiness of every social festivity; but she cannot hope that, whatever she may do, she can ever commend herself to a pleasure-loving world. With them amusements are first; with her they are last; with them all serious duty must be postponed to pleasure; with her all pleasures must be postponed to duty; with them the grand end of all is the entertainment of self; with her the glory of God; with them how most thoughtlessly gaily to pass away the present, with her how most effectively and enduringly to provide for the future. They regard man as but an ephemeral insect—the gay butterfly of a day; she regards him as a child of immortality—a candidate for heaven or for hell.

One or the other of these widely different parties must renounce their views, if they are ever to agree. It seems to us a waste of strength, and a misconception of the true state of the question, and of the relation of the parties at issue, to try to put the Church in the attitude of acceptableness to the pleasure-seeking world. The objects commended and pursued by the Church are so great, so serious, so urgent, that they leave comparatively little room for the pursuits and amusements of the world. Amusements must hold a place very subordinate indeed to the great interests of the soul. It is a gross piece of impertinence to bring them into comparison. In settling the great question of one's personal relations to God, in considering whether to accept the offers of justifying grace, and to cast in one's lot with the followers of Jesus Christ, how profane would be any thought of amusement; how impertinent is the necessity of turning away from everything of the nature, even of innocent recreation, in transacting such a business as this; and how utterly impossible is the salvation of one who refuses to sacrifice those distractions, as too many are unwilling to do, in order to devote a few moments of solemn thought to the interests of their souls.

The whole religious life is necessarily one in which we must stand prepared to sacrifice one or another of those entertainments of the flesh in which the world delights. The Christian, who finds even an innocent sort of amusement distracting to his mind, and a foe to devotion, must be willing to sacrifice it to the higher interests of his soul. No true Christian must tolerate the mastery of love of amusement for an hour; and whether amusements are distracting to him or not, how can he forget that the Christian life is a grand occupation—a business, a warfare, a mission for the salvation of perishing millions and hundreds of millions? And what place, in such a life, can there be for amusements, except a merely subordinate one? And what fidelity can there be to his calling, on the part of the Christian, if he is not ready at any time to take up his cross, to abandon the entertainments of the hour, turn his back upon pleasure, and to embrace suffering, loss and death, for his Master?

It is right, indeed, to disabuse the minds of the young, and to relieve them of prejudice in regard to the attitude of the Church upon this subject. It is wrong, too, to deny to the Church a share in the purification and elevation of the modes in which young and old seek the recreation so material to them; but it is a still greater wrong to represent the matter in such a light that the defence of the cross is well-nigh hidden, and the counting of the cost of a profession of religion is made a more intricate operation to the inquirer. Those whose conceptions of human life, duty and destiny are so low, that they require their amusements to be provided for before they can be persuaded to adopt a system of religion, might as well be given up as hopeless subjects by the defenders, teachers and propagators of Christianity.

OUR EUROPEAN CORRESPONDENT complains justly of the prominence given the Episcopal liturgy in American churches on the continent.

ROMANISM AND RUM.

Rev. O. P. Pitcher, city Missionary, has recently furnished for publication, a very full moral census of the city of Washington. Mr. P.'s service in that city has been of long standing, and it would be difficult to find any one in similar employ more patient and thorough in explorations, or more accurate in statistics. One of the significant facts which he has brought to light is, that out of the 764 groggeries within the incorporate limits, 440 are kept by Roman Catholics. Most of the remainder are kept by persons who come under no Christian name, so that very few are in the hands of persons who, in any fair sense of the term, are Protestants. No one passing along those streets in our own, or any of the cities of this country, which are lined with the lower class of these vestibules of perdition, and reading the names over the doors, or catching the sound of the brogue within, can doubt what would be the result here of a similar investigation; much less would be revealed by a further inquiry respecting the proportionate number of customers. We remember the remark made, some thirty years ago, by the priest of the Indian village of St. Regis, on the St. Lawrence river, to a tourist who was inquiring for the points of interest there. The people of that village, some 800 in number, were, with the exception of one family and the priest, Indians. They had a good church edifice, built in generations past for a French Mission. They were, without a single exception, nominally Christianized, and in all their affairs, spiritual and temporal, implicitly subservient to the priestly government. And yet there they were, without a school, or any means of learning a letter of the alphabet, with not a reader among their number, thriftless, roaming the neighboring country for food, and everywhere had for drink, and almost infallibly drunk when it could be procured. The reply of the priest to an inquiry whether he found any piety among his people, was, "O yes, they are very pious, though I am sorry to say, not very sober." This spoke the exact Romish idea of piety—a zealous observance of the rites of the Church. Drunkenness is to be regretted, but it has no radical bearing upon the question of piety.

German to this subject is the remark which we recently heard in the town of Vineland, New Jersey, not spoken by a religious partizan, but by a gentleman deep in the business of promoting the settlement of that wonderful place. Vineland, both township and town, (the former a tract of 32,000 acres,) has grown up amid the vast forest known as the New Jersey pines, within the past six years, and has now a population of 10,000, of what character may be judged from the fact that no intoxicating drink has ever been sold there, for drinking purposes, and at the last election the vote of the township on the subject stood—for license, 1; against license, 647. In the place of grog shops, either genteel or low, there are fifteen schools, one of them a High School, churches finished or in progress, for Presbyterians, Methodists, and other Protestant denominations, and a prevalent religious sentiment in the community—the Presbyterian Church (N. S.) taking the lead. "But," added our informant, "we have no Roman Catholics, at least next to none—probably not half a dozen on the entire tract." We expressed surprise, knowing how fast these new openings for population are generally filled up from the enormous immigration of Irish and German Romanism, and how close at hand this place is to the chief places of landing. His solution of this wonder was very short. "Roman Catholics," said he, "will not go where they can get no rum."

DEATH OF JUDGE ARMSTRONG.—We read with regret the notice of the death of Hon. James Armstrong, formerly a member of the bench of the Supreme Court of this State, but better known to us for his calm and well-sustained Christian character. The event took place at his residence in Williamsport, on the 13th inst., at the ripe age of 73 years. Judge A. took his place on the bench in 1857, by Executive appointment, to fill the unexpired term of the resigning Judge Black, but from preference of the bar, and more especially from his love of home, refused to become a candidate for the succeeding term. As a lawyer, he excelled, and throughout his region of the State, was in

extensive requisition; and his fondness for activity kept him in attendance upon the Courts in those later years, when his abundance of worldly supply seemed to invite him to fall back upon a life of repose. His church-membership was with the Second Presbyterian church, Rev. Mr. Sterling's, to the support of which, and of religious and benevolent enterprises generally, he was a generous contributor.

THE MISSION PRESBYTERIAN CHURCH AT CHARLESTON, S. C.

ENNALLIS J. ADAMS, PASTOR.
The edifice of this church, now in course of erection, is ready for the roof. The pastor has again returned to the North to renew his appeal for aid to push forward the work to completion, for which something over eight thousand dollars will be required. The entire cost will be about \$18,000 ground not included.

Its pecuniary condition stands thus:
Original cost of lot \$4,000
(payable in three years from 1st May, 1866 with interest at 7 per cent. and for which most our church at Charleston is pledged to be responsible.)
The amount of money raised and paid by said church is as follows:
First payment on the lot \$1,000
Interest paid 210
For material and work 1,250
Rent of rooms to worship in, 1 year 240
Incidental expenses 200
Donations to the pastor 100
Total \$2,800
Add for Home Missions \$235
Total \$3,035

The following are contributions by the Newark Presbytery and churches of New York and Brooklyn, which have been applied for aid to pay for material and work on the building.

Newark Presbytery	\$2,000 00
Mattison Square church, New York, Rev. Dr. Adams	107 00
First church, Brooklyn	750 00
Lafayette Ave. ch. " " " " "	475 00
Church of the Covenant, New York	475 00
West church	400 00
Fourteenth St. church	350 00
South church, Brooklyn, Rev. Dr. Spauld	336 00
Fourth Avenue church, New York, Rev. Dr. Crosby	335 00
Metropolitan ch. " " " "	323 00
Thirteenth Street	106 00
Allen	60 00
Total	\$5,300 00

Contributions by members of the First Pres. ch., Rev. A. Barnes, Phila. \$142 00
Promissory contributions: New York, Philadelphia, and Rochester 482 00
Total contributions as the North \$684 00

Contributions for material and work by church at Charleston (not including other expenses) \$ 750 00
Our debt for material and work 1707 25
Total cost for material and work as far as we have gone \$2,457 25

Something over \$8000 will enable us to complete our work which we have successfully carried forward to the present juncture, excepting the ground, for which we (church at Charleston) are pledged to pay.

Will the churches and friends at the North afford us more aid?

[We subjoin the following note from the Rev. Mr. Barnes in regard to Mr. Adams' visit to the North:

PHILADELPHIA, June 12, 1867.
The Rev. E. J. Adams was licensed by the Fourth Presbytery of this city, and was for some years the pastor of the Lombard Street Presbyterian church. He is now a member of the Newark Presbytery, and has been engaged for two years in endeavouring to establish a Presbyterian church among the Freedmen in Charleston, S. C. He has had great success there, the church having increased from 6 to 360, with 200 in the Sabbath-school.

The congregation is greatly in want of a church building, and Mr. Adams is endeavoring to secure funds for that object. The Presbytery of Newark was pledged for \$2000, and the churches in New York have contributed over \$6000. The church will cost from \$16,000 to \$18,000. It is now ready for the roof, and the immediate object is to ipose it and to finish the basement. This will cost some \$200.

Mr. Adams is a very worthy, faithful, and earnest laborer in the cause of his Master, and I commend him and his object to any with whom my name may have any influence.

ALBERT BARNES.]

We are pleased to learn by news of Tuesday morning that Gen. Grant's reticence in civil affairs, as formerly in military matters, has not resulted from a lack of definite and correct views upon important matters,—much the contrary.

His correspondence with the President in regard to the removal of Gen. Sheridan has just been made public. The President, probably himself uncertain as to the views of Gen. Grant, invited suggestions from him, when sending the order for the removal of Gen. Sheridan. The response of Gen. Grant shows that the President "waked up the wrong passenger," as the following paragraphs from his letter prove:

"I am pleased to avail myself of this invitation to urge, earnestly urge, in the name of a patriotic people who have sacri-

ficed hundreds of thousands of loyal lives and thousands of millions of treasure to preserve the integrity and union of this country—that this order be not insisted on. It is unmistakably the expressed wish of the country that General Sheridan should not be removed from his present command. This is a Republic where the will of the people is the law of the land. I beg that their voice may be heard.

"General Sheridan has performed his civil duties faithfully and intelligently. His removal will only be regarded as an effort to defeat the laws of Congress. It will be interpreted by the unconquered element in the South—those who did all they could to break up the government by arms, and now wish to be the only element consulted as to the method of restoring order—as a triumph. It will embolden them to renewed opposition to the will of the loyal masses, believing that they have the Executive with them."

We rejoice to recognize in these utterances the constancy and fidelity of the Lieutenant General to the great principles for which he fought and conquered; but we must confess that it still remains a mystery to us how, with these sentiments, he can content himself to maintain his present relations with, and perform acts of subservience to, the will of the President in a course which he himself declares to be at war with the will of the people.

THE INQUISTION.—One of the first things that the Papal Government set itself to accomplish after the withdrawal of the French troops, was the refitting at an expense of 10,000 scudi of the rooms and prison belonging to the Inquisition which had been occupied as a school for artillery. Recently it has received as an inmate Father Carnelli, a Dominican monk, one of the censors appointed to examine books, and a master of the Pope's Palace. The arrest is said to have been caused by direct orders from the Pope, who is reported to be exceedingly wroth. His crime is having had correspondence with the deposed Cardinal Andrea, having introduced into Rome a book defending the cardinal against certain violent charges made by Father Mura, and having licensed a sermon which ended by calling down a blessing on Italy and those who rule her.

MINISTERIAL SUPPORT.—Hon. Amasa Walker has been collecting statistics on this subject, having obtained, in answer to a circular in the Boston papers, returns from one thousand ministers of eight denominations, and in eighteen different States, who receive salaries ranging from \$300 to \$5,000 per annum. They give the following results:—
Average salaries in 1860 \$772.38
" " " " 1865 907.28
" " " " gratuities per year 32.77
Average advance in salaries for 1860 to 1865; 17.4 per cent.
Average advance in salaries and gratuities, 21.7 per cent.

This, he claims, shows that no class has sacrificed more for their country than have clergymen. There has been improvement since 1865, but there is still great injustice done. Three-fourths of the salaries range from \$350 to \$1000.

RALPH WALDO EMERSON, who started off thirty years ago on a tangent of universal dissent, is drawing nearer every year to a more thorough understanding of, and a more hearty sympathy with, his country. The war did much to re-make him an American, and his voice never failed to be uplifted on the side of freedom and emancipation during the struggle. His eulogy of the martyr President is one of the finest of his orations. We trust that he is aiming to understand and appreciate American religion as well as our politics. In the course of a recent address he says: "I confess our later generation does sometimes appear to a thoughtful mind ungit and frivolous, compared with the last, or Calvinistic age, in this country. There was then a serious acknowledgment and reference to the spiritual running through diaries, letters, conversation, and even into wills and legal instruments, compared with which our liberalities seem a little reckless and dapper."

We expect to publish next week, in our Scientific Department, a mathematical refutation of Hume's Argument on Miracles, by Gen. Silas Casey, late U. S. A., with an introduction by his pastor, Rev. George Duffield, D. D., of Detroit.