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HEALTHFUL PIETY.

The piety of Christians is not only chargeable with defect, but often is found to develop in morbid and abnormal forms, which sadly misrepresent and damage true Christianity before the world. Human nature is so thoroughly and radically corrupt that we cannot wonder at this. There is so much that is morbid and perverse in the very characters, temperaments and physical systems of those who are presented as the subjects of converting grace, that we must expect to find traces of it in the new man himself. But the aspirant after Christian perfection does not cease to repent and rest, when he ceases to wonder. The very earnestness and earnestness of his piety do not relieve him of solicitude as to its healthfulness. Often the most zealous, ardent, active, devoted Christians are most in need of admonition in this matter. Ardor runs into uncalculating enthusiasm; zeal, kindled by knowledge, into fanaticism; solicitude for the enlargement of the church and the salvation of souls, degenerates into high-churchism and persecuting violence; regard for the honor of God's word and for the truth not infrequently becomes bigotry and a high and dry orthodoxy, careful of the head but unconcerned for the heart; true view of sin and of one's own heart, often produces a gloomy, unhappy frame of mind, and a form of piety in which a merit is made of melancholy; while a genuine spirituality and unworldliness are often coupled with an unsympathizing tone towards human interests and the human side even of the kingdom of God. The "care of the soul" is made an excuse for neglect of every day duty. There is a very morbid type of piety which is quick to suspect every other form and every new development of piety, besides those with which it is experimentally acquainted, as themselves morbid or spurious. While there is much piety that is positive and even arrogant in its temper, and which frowns on all doubt as a sin, it is quite probable that the most prevalent type of morbid piety now-a-days, is the doubting kind. Even though the age is too busy and outward cares are too heavy for meditation, all daylong thought, by quick and subtle processes threatens to consume away the vigor and vitality of the piety of our day.

What inestimable blessings are health and manly vigor! What a comfort to those who possess them, what a refreshment to those who behold them! Who would not prefer the sound, sweet sleep of health; to the most gorgeous dreams of the opium-eater's fevered brain! Who does not feel immense relief in turning from a character of good but fragmentary impulses, of one-sided tendencies, of narrow, exclusive views, possessed with a single idea—as pre-millennarianism; * or "balting on his thigh" as he hamstrung, with doubt; or moping under inward fears and burdens, and "shutting himself from his kind"—who does not feel relief, in turning from these psychological deformities, to those strong and yet sweet, steady and well balanced; whose active and genial natures, through whose inward senses beats the full and free and measured life of spiritual health? Who is not glad, quickened and magnified, in the presence of Christian manliness, which is so much engaged in the great vital realities of religion to be bethinking mind, and cunning; which has too large a view of the future and the grace of God to be crushed by despondency; which finds its models in its maxims in the great examples and inspired teachings and tone of Holy Writ, especially in Christ himself; which has its rights among the sons of men, and seeks consecration of all human interests and activity to the Master's service; which, with superficially despising and denouncing, rises above the fog of unbelief, and has its clear brow in the steady light of grace; which combines and blends the powers of mind, affections and will in one harmonious and therefore unostentatious, constant service for God. Such a nature

* Pre-millennarianism as a doctrine held in due subordination to other doctrines need not hinderance healthful piety; but as an absorbing idea, few are more pernicious.

is like an invigorating air to those who come in contact with it. It satisfies the mind, it dispels hostilities, it inspires confidence. It certifies to the reality and excellence of religion.

How shall we gain this healthful piety? In its highest manifestations, it is the gift of attainment of the few. It needs health of body as a physical basis. It can scarcely be reared upon shattered nerves, or a dyspeptic stomach. It can with difficulty be grafted upon a desponding temperament. It needs fresh air, good digestion, sound sleep, and an unlogged liver. Mind and body are too closely connected for us to expect one to act independently of the other. Healthful piety is, perhaps, the highest illustration of the *mens sana in corpore sano*. Christians are bound, for the sake of their souls and their religion, to keep their bodies in order.

Consider the whole matter of Christian self-culture in the light of Scripture. Seek symmetry; complete each quality by some other required as its limit or its complement. Make your faith perfect by works. Add to your virtue or zeal, knowledge; add to zeal and knowledge, temperance; perfect zeal, knowledge and temperance, by patience or constancy under all trials; complete this inward subjective class of qualities, by those which look God-ward and church-ward and man-ward; by godliness, which is kept from becoming a vague mysticism by brotherly kindness; while brotherly kindness and all right impulses towards self, towards God, and towards God's people, are founded off by CHARITY, the Bond of Perfection. Or, turning from Scripture maxims to Scripture models, we are struck with the absence of morbid types of piety from those pages. The pious men and women of Scripture are not perfect; they have their grievous failings; but among them is not effeminacy. They are not half-hearted saints; they are manly, vigorous, large-souled men and women, without pettiness or frivolous sentimentality. How easy it is to discriminate the better traits of Abraham and Jacob, and Moses, and Samuel, and David, and how perfectly safe to follow them! What manliness and health in every fibre of the spiritual nature of the Apostle Paul.

But study, above all, the perfect model of character in the divine author of Christianity himself, in whom health and harmony and symmetry unite in their noblest manifestations. He was grand and powerful without the slightest sacrifice of innocence and purity; he was infinitely tender and gentle without timidity; he could be all aflame with zeal and indignation against sin, and yet harbor no unholy emotion; he was sober without gloom or austerity; he was poor, yet not pitiable; he was unworldly, spiritual, and prayerful, yet glad to be surrounded with crowds, and cheerfully mingling in and striving to sanctify the social life of men; he was liberal without license and scrupulous without legality. Notwithstanding his consuming zeal for the accomplishment of his work, he meets every hindrance with a serene and sacred patience; if he is so great as to anticipate with sublime calmness the agonies of the Garden and the Cross, he encounters, without reaction, the smaller provocations of daily life. He underwent a martyrdom more sorrowful and significant than tongue can tell, with a courage that was truly sublime and yet not a whit more remarkable than the modesty and meekness of his bearing, through all. The extraordinary balance of this character is never disturbed. It has no error to correct; no improvements that can be made; no extravagances to be pruned; no eccentricities to be rectified. Mightiest that ever lived on earth to suffer, and to do, its very perfection and its health keep men from fully estimating its divine transcendent excellence. Be like Christ, and your soul will be in health, though like him, you may fall of notoriety with the world of contemporaries.

Finally, be an active Christian. Health comes with exercise. Bestir yourself in some personal work for God, with the souls of men. You may think yourself almost perishing, but the effort to save another, will give saving warmth and vitality to both. Do not expect to be a healthful Christian or a healthful character of any kind, if you give yourself up to speculation, or morbid self-inquiry, or to the study day by day of nothing but abstract truth. Mingle with your fellow Christians and your fellow-men. Listen, even to the hard criticisms of your

enemies, and the enemies of religion. Do not be over-shy of singularity; for, in a world full of sickness of body and mind, good health itself is singular. Therefore do well and vigorously what is clearly right, in the face of a world full of prejudice and opposition. But singularity without a reason for it, is proof of a diseased state. Aim not merely at exemption from disease, but at vigor. Strength and health go together. Feebleness is disease. Let us have a Christianity that is not frightened by doubts or unmanned by despondency, but one strong in faith, buoyant with hope, broad in sympathies, tender and yet firm, peaceable and yet pure, liberal and yet orthodox, without small suspicions and rivalries, humbly dependent on the Holy Spirit, yet enterprising, active, and courageous in every work for God.

LA FAYETTE COLLEGE.

We are glad to learn that the increasing usefulness of this important institution, is enlisted still more actively in its support, the friends of Christian education throughout our churches. Our readers have noticed with pleasure the large contributions, which, since the accession of Dr. Cattell to the Presidency, have already established the College upon the secure basis of a permanent endowment. All this has been done by a few gentlemen, Mr. Pardee of Hazleton, alone having given \$120,000. But while all must rejoice at the final establishment of a College that, through many trials and discouragements, has for forty years been the only Presbyterian College in Eastern Pennsylvania, it appears that additional help is needed before it is thoroughly equipped for its grand work. The enlarged curriculum, providing for a scientific course parallel with the classical, and for a Post-graduate course designed for the more technical and professional studies of Engineering, Mining, Metallurgy, etc., demands a further increase of the endowments. At least two more Professors are needed, while the fact that the salaries of the present able Corps of instructors (who devote their whole time to the College) do not average nine hundred dollars, shows that a further expenditure is absolutely needed in that direction.

In this emergency, Mr. Pardee has again stepped forward! This noble friend of education offers \$30,000 additional to his previous donations; provided \$120,000 of this sum be raised by other friends of the cause. Mr. Beaver, of Danville, a liberal contributor to the original endowment, has subscribed \$10,000; and Mr. Wm. Adamson, of this city, who endowed the chair of chemistry, has also subscribed \$10,000, leaving \$100,000 to be yet secured before the whole sum is available.

We are persuaded that their noble offers cannot fail to arouse a kindred spirit of generosity among those whom God has blessed with wealth. While the ordinary channels of benevolent effort are to be filled, year by year, with the smaller contributions of many persons, the endowment of our highest institutions of learning must mainly depend upon the large contributions of a smaller number. Such consecration of wealth always confers honorable distinction, but it secures that which is far better, the benediction of God upon him to whom was entrusted much, and of whom much was required and who was found faithful. Let Lafayette College be made truly efficient for its enlarged work by this increase of its endowment, and its high career of usefulness to the Church and the world will be a perpetual memorial before the Lord of all those who shared in its establishment.

THE ARGUMENT for Reunion comes frequently in the practical, though not always safe or elevated, form of an appeal to the pockets of Presbyterians. Here is a specimen of this kind of argument, from the correspondence of the Pittsburgh *Banner*, about as strong as is ever seen. The correspondent was "informed of a place where there are three Presbyterian churches—an Old School, a New School, and a Reformed. The Old School is receiving \$200 per annum from our Board of Missions; the New School \$200 or \$250 from their Board of Missions; and the Reformed \$150 from theirs. Now, here, if these several branches of the Church were united, there might be a strong, self-sustaining congregation, and

from \$100 to \$600 of missionary funds, and two ministers spared for some entirely destitute field."

Here is an illustration from actual experiment, found, since the above was written, in the correspondence of the *Presbyter*:
MISSISSIPPI, Ebroas.—I wrote you a few lines one year ago in regard to our union of the churches at Red Oak, O. S. and N. S. Our agreement was that we would unite with the Chillicothe Presbytery, O. S., and choose a pastor from the N. S. branch of the Church, which has been complied with. On the first of March last we got the Rev. Mr. Atherton, of Illinois. He has been faithful in the discharge of his duties as a minister, and pastor. He united with the Chillicothe Presbytery at its last meeting. The church is harmonious (with a few exceptions). Before our union neither of our churches were able to support their ministers; now, we pay a salary of \$900, furnish a parsonage valued at \$200 a year, and have repaired our church at a cost of \$1,700. In all, our donations, minister's salary and repairs have been about \$3,000. So much for union.

AFFAIRS AT THE CAPITOL.

Washington, Jan. 11th, 1868.

At times the representatives at Washington seem to attain an independent existence and authority, and to exert an influence in shaping and directing public opinion; then, again, Washington is the mere index on the dial plate; at times Congress takes the authority, delegates and governs; at other times refers everything back, and is governed by the people. At present, the index is peculiarly sensitive to every variation of popular favor and choice, and the power of the people is felt. This is usually so, just before a Presidential election, but perhaps never more than now. It is felt here that not only should the seal of approval be put upon what has been done and those now in the halls of legislation be kept there, but that the antagonism between the two great parties in the present campaign is as great as at any time during the war, and hence, that the success of the forces now arrayed against the party in power would be as disastrous to peace and justice as was any victory of the rebels in the field. The principles for which the war was fought are still contested, and they have cost too much of life and treasure to be tamely or timidly given up. Besides the destinies of those set free by the war, so far as they are to be affected by legislation, cannot be left in the hands of those who have always been their enemies. The earnest and good men of the ruling party, and there are many who rise above the mere consideration of party or selfish success, are wisely watching the signs of the times, while their opponents are eager to obstruct, to catch every sign of discontent or of weariness in carrying the burdens of a great cause, and to seize any new issue that may lift them to power. It is unfortunate that legislation must halt under the shadow of an approaching election—for what is needed now is the firmness, courage, and breadth of statesmanship, not the fears or the schemes of politicians—but the election comes apace; and it must be met, and the means necessary for success must be used—while with all hope and enthusiasm the canvass must be made, the tottering finances must be sustained, the anomalous condition of the Southern States rectified, an obstructive Executive thwarted, and the natural reaction from the excitement of the past few years broken. The members of Congress have returned from the brief recess of the holidays impressed with the magnitude of the work laid upon them, but by no means disheartened or ready to take backward steps. It may as well be impressed upon the minds of the people that this campaign is to be conducted on high grounds, and that whoever is elected as the standard bearer, is to be chosen not merely because of availability, but because of known sympathy with advanced and radical views. The leading Republicans expect to win, and to win by clear and distinct advocacy of right principles. General Grant is without doubt the prospective candidate of the Republicans, and he is so because he is supposed to be fully in sympathy with their position. He most wisely maintains his reticence—most wisely—because he is as yet the General of the army, and as such is presumed to have no political preferences, and because, as yet, he is not nominated, and the platform upon which he is expected to stand is not, and cannot be now constructed. But his acts are not equivocal, and the Democrats, whose instincts lead them pretty surely to their friends, have shown this week that they have given up all hope of using him in any way, and brand him as an unmitigated Radical, all the worse for being in disguise. They have opened fire from all sides—the Louisville papers, *N. Y. Herald*, and here the elder Blair's letter to the 8th of January banquet—all show the bitterest hatred. His silence is construed to be treachery, his speech as impertinence, his military success as a fortunate accident, and his steady attention to business as inordinate desire for office. In the absence of words from him, perhaps we may be willing to have his position defined by those who sympathize with treason and who hate the colored race, at least so far as this—he does not suit their purposes. Whether he is to be the man cannot be foretold now, but his prospects have been very much improved during the past week. There are not a few here who would rejoice to see that Christian soldier and philanthropist, Gen. Howard in the Presidential chair, and who believe that presented at the right moment he may be

the strong and winning candidate. The possibility of such a successor to the present incumbent thrills every Christian heart—and the fact alone proves that the war, as a purifier had not been in vain.

The Senate has been engaged during the week in the discussion of the bill passed by the House before the holidays, suspending the authority given to Sec. McCulloch two years and a half ago to contract the currency, that authority was to contract the currency at the rate of four millions per month if he deemed it advisable, and since April 1866 he has withdrawn one hundred and forty millions from circulation. This reduction which in gross amount and in proportionate part to the whole is unprecedented in the history of any country, has brought complaints from all parts of the country and from all branches of industry, that industry is thereby paralyzed, and trade has almost ceased. It has been argued that the stagnation is partly due to the uncertainty respecting the policy of the government, since it is now optional for the Secretary to retire or not the amount named above. There seem to be few who favor any further expansion, but the Senate will by a large majority, pass the bill to stop further contraction and to take away the discretionary power of the Secretary. Since 1865 nearly five hundred millions of the debt have been paid, and it is seen at last that this is crippling all the business of the country. Before we had recovered from the shock of war, and before industry had had time to return to its wonted channels and men to accommodate themselves to a peace basis, we have been taxed five hundred millions above our expenses to pay the debt, and at the same time the circulating medium is being steadily contracted. The feeling is quite strong that we should do no more towards paying the debt at present, but fund it in a long loan, use our capital in developing our resources and increasing our ability to pay, and also that there should be no further contraction until some specified time—say two or three years hence—when we return to specie payments, and then contraction of the paper currency take place by the substitution of the coin put in circulation. The bill will no doubt pass the Senate, and will be one step towards a fixed policy.

Among the political movements of the week have been the vote of censure in the House upon Andrew Johnson, acting President, for removing Sheridan; the vote of thanks to Grant for his letter to the rebel "acting President," protesting against the removal of Sheridan and Stanton; the resolution of the House, constituting eight hours a day's work for all workmen in the employ of the Government—a measure that will be made to do service during the coming campaign. The Senate has passed the bill taking off the tax from cotton—but only for the year 1868. Senator Morton has introduced a bill to abrogate the State governments at the South, and begin, as ought to have been done long ago, at the bottom, by substituting provisional governments in their stead. "With the military power," said Senator Morton, "against us in support of the very thing that we seek to destroy, pledged to defeat the very work that we have at heart, and with the State governments against us,—the Governors, State officers, every county officer, every authority high and low,—we cannot succeed in the work of reconstruction, and if we stand still, we may surrender it this day."

The celebration of the Anniversary of Jackson's victory, at New Orleans, was in the hands of those who sympathized with the rebellion. The President was there, and was endorsed and put forth as a candidate for the next term. Letters were read from Clingman, of North Carolina, A. H. H. Stuart, of Virginia, (who would not come to Washington, because he would not be received here just as he was before he became a traitor), Ex. Presidents Pierce and Buchanan, and young John Quincy Adams, who has learned, in a few months, to utter the same platitudes about the Constitution, and the tyranny of the majority, "the Jacobins" and "the Radicals," that cropped out in a four years' war, after a whole generation of sowing of slavery and Calhounism at the South. The President most considerately made no speech, but in lieu of undertaking to repeat the statements of his devotion to the Union he so often makes, referred the banquetters to his speech to them a year ago. Whereupon his friend, T. B. Florence read from a newspaper the speech referred to. It is a relief that Mr. Johnson has, at last, found this easy method of reiterating his opinions. Henceforth when called upon for a speech, he can assure his auditors that he still holds to his speech of March 4th, 1865, or that of the 22d of February, 1866, or when he needs a veto message, without aid from any of his numerous compilers, can refer Congress to the message prepared by Black in 1866.

So 1868 begins at Washington—finance and reconstruction, the "acting" and the future President all see together; some signs are portentous, but *Qui transtulit sustinet*. FENWICK.

"THE CANDY SCRAPE."—This really good story in the first number of our paper for this year, should have been credited to that excellent Boston Monthly, *The Schoolmate*, to which we seldom turn without wishing we could transfer a large part of the contents to our columns. It is published monthly by Joseph H. Allen, of that city, in whom we recognize a co-worker of the right stamp in the field of moral and Christian literature for the young.

THE OCCIDENT, a new paper to represent the Presbyterian Church, in all its branches, on the Pacific coast, has appeared in San Francisco, Cal., its first number being announced for the 3d inst. Its editor will be James Bells, D.D. (O. S.), assisted by Rev. E. B. Walsworth (N. S.)