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THURSDAY, SEPTEMBER 17, 1868.

INVIOIABILITY OF THE SPHERE OF FAITH.

Faith is not only the name of an act, or exercise, or of a habit of mind, but the word may also describe a faculty or capacity of our spiritual being. There is that in us which we may call our *believing power*, as properly as we speak of our power to judge, conceive or think. Allied to that high faculty which compares, combines, generalizes and reasons, and which deals with being and substance, the faith-power transcends it in the greatness and importance of the objects with which it is employed. It may be described as that distinct faculty or power by which we recognize, appreciate, reach after, and grasp spiritual truth. It has its own class of functions as much as conscience has, if indeed that spiritual faculty be not included among the manifestations of the faith-faculty.

It does not reason, nor does it depend upon reason; it does not claim or care to understand. It has its own peculiar sphere. Founded on spiritual want, and guided by a spiritual instinct it seizes upon such objects as are adapted to supply its wants, without waiting first to reason out the matter. We believe in a God, rather than know Him, and before we can be said to know Him. We know because we believe and not believe because we know. There is in us a feeling of supreme spiritual necessity for God, which is above all logical processes of proof and disproof, and to which, all the atheistical philosophies are as idle as would be the plots of children against the fixed stars. Faith in a Revolution from God, in a divine Redeemer, and a present Holy Spirit, indeed, owes its definiteness and speciality to reason and the understanding, but it exists already, potentially, in the mind, in the form of an instinctive receptivity for all these and other leading objects of spiritual truth. Faith holds the wounded conscience, as it were, by the hand, ready to spring towards the cross of the atoning Saviour whenever it appears.

Not that this power is ever or often in its normal state. Here, indeed, mainly the ruin of sin appears. Adam and Eve hid themselves from the God who appeared both to the faith and the sense of his unfallen creatures. And men have never since "liked to retain God in their knowledge." The whole spiritual sphere of man's nature has been darkened. But it still exists in its dignity, with its innate tendencies, its wants and its vague but powerful feeling after God, after forgiveness, after holiness and after truth. And this faith-faculty demands culture and protection and stimulus as much as any other set of faculties in the mind. Our nature is cruelly wronged if it be neglected. Our training is one-sided and faulty, no matter how great attention is given to the other faculties. We are cruelly wronged if our understanding and our reason are cultivated to the highest point demanded by modern civilization, and our capacity for grasping spiritual truth and for enjoying spiritual realities is neglected.

And when the over-cultivated reason or scientific instinct takes ground exclusive and subversive of faith's teaching, it must be warned that its lawful limits are passed, that it is trenching upon the rights and claims of a faculty which has at least as good a right to be heard as any other. Scientific men must learn that if men are not made solely for spiritual ends, they are no more made solely for scientific ends; that if faith cannot annul the teachings of science, neither can science ignore the teachings of faith; that if faith may not be bigoted, science may not be godless. A scientific man has no more right to pronounce a conclusion of his reason final which would invalidate the claims of faith, than a believing man has to discredit the conclusions of science because they seem inconsistent with his faith. We must believe; it is far more of a necessity than it is to speculate, and we are bound to guard our believing power as the most precious of all we have, from everything that would discredit and debilitate it. Poor, abject, lost, indeed, were a world full of all the imaginable results of mere science, from which the objects of faith had been swept and the faith-power itself crushed and forgotten.

Dear reader, can you point to a single soul converted by your instrumentality? Is there a single gem in your immortal crown? There is a time coming when you will wish for this, more than any of the honors, comfort, or wealth of earth. Alas! what a reflection is forced upon us from year to year by the statistics of our churches, which show that but one person is converted to about one dozen professing Christians!

THE ISSUES BEFORE THE PEOPLE.

In a few weeks the people will be called upon to decide whether they will adhere in peace to the principles by which they were guided in the war with the rebellion; whether they will surrender to defeated rebels the power and influence which we fought a desperate and costly war to prevent their exercising; whether in fine, the final overthrow of rebellion after such a protracted and terrible struggle, brings with it, as a logical and immediate result, the right of the guilty authors of the mischief to all the privileges of citizenship in the country they sought to destroy. The question fairly stated is: Shall the future of the country be in the hands of its known friends or in those of its belligerent enemies? Shall loyal men, or shall traitors and sympathizers with treason, worse often than open rebels, rule the land? Nay more. The present issues really involve the question, whether the loyal and the true shall even be tolerated in vast districts of our country, and whether fidelity to the government, the first of social virtues, shall be treated as a crime too odious to be visited by the ordinary course of law, and demanding the prompt methods of assassination and mob violence.

One would scarcely imagine such issues capable for a moment of dividing the intelligent people of the country. True, they are not set forth in this bald manner. The prejudices of men are called into play. Multitudes of those who vote wrong, will do so in innocency of any intention of the results likely to follow. But we think it will require little reflection to see that the overthrow of the reconstruction policy of Congress, which is one of the prime objects of the opposition party, will be wholly in the interest of the instigators and leaders of the rebellion, and would be followed by a policy more or less conforming to their wishes. The share of the negroes in the rights and duties of citizenship would be circumscribed; the odious apprenticeship systems, which were simply stepping-stones back into slavery, and which had actually been inaugurated under some of Mr. Johnson's provisional governments, would be extended all over the South; loyal men, soldiers in the army of freedom, and enterprising emigrants, missionaries and school teachers from the North, would be proscribed, injured and expelled, if not coldly murdered; the lines would be broadly drawn between the laboring classes and the would-be aristocracy of the South, and the whole policy of the nation would be effectually at the beck of rebellious Southerners as truly as if Grant had surrendered to Lee, and Jefferson Davis and his rebel cabinet had dictated a peace to the country from the National Capitol.

But why do not our countrymen more generally perceive these dread probabilities, and shrink from them with one unanimous recoil? Simply because the only effectual way of preventing them is to put the ballot in the hands of a despised race, and many, alas! prefer to risk these calamities rather than sacrifice their blind, unchristian caste-prejudices. Here is where the shoe pinches. If loyalty cannot be honored and rebellion restrained without making a man of the dark-skinned lover of his country, then let the genteel rebels of the South take back the reins; let them manage the affairs of their section again; let black man and white unionist be content with the best he can get at their hands! So absurd and outrageous are the conclusions to which mere prejudice of race will sometimes bring even intelligent men. Of what use is victory over a pro-slavery rebellion to those who so abuse their advantages? What is gained if the result of our costly war is but to encourage and confirm the arrogance of those who planned it, and to re-establish those principles of caste which in our republic are so paradoxical as to be the sure germs of new political convulsions in the future?

We do not see how any true man can shut his eyes to the fact, that our national policy during and since the war has been a most hopeful advance in the line of the Gospel precept of Love to our Neighbor. The Abolition of Slavery, the Civil Rights Bill, and the enfranchisement of the colored men of the South, are measures which, in the pages of future history, will outline the lustre of Gettysburg, of Vicksburg, of Sherman's march, and of Appomattox Court House. Indeed, without those great acts of legislation, these victories would be almost unmeaning. Feats of arms are glorious only as they make way for the advance of great principles in the world. We think the pages of history will be searched in vain for an instance of progress in the removal of great and inveterate wrongs, and the recognition of precious human rights so rapid, so cheering, and so momentous as that achieved by our country during the last eight years. Our churches, in nearly all their branches, have been in thorough sympathy with this progress, and the General Assembly of our body, in 1865,

was the first great public body to demand political rights for the Freedmen of the South. A religious sacredness, a high Christian and moral character, belongs to this progress. It enters into the world's hopes of redemption, it encourages faith in the approach of the Millennium, it belongs to those movements which emancipate the mind, which remove obstacles to the progress of truth, and which give the Gospel a free course in the world. There can be no plainer duty to the Christian, in our judgment,—and in our own Church we have the plainest decisions of our Assembly to confirm the judgment,—than to pray and labor and vote that in this onward and upward movement there may be no unfortunate pause or retrogression at this time.

"WHO CAN REFUTE A SNEER?"

Asks Paley. It is not very easy,—still less easy to refute such a string of them as we find in the last number of *The Presbyterian*, which purports to give its readers some account of our recent article, SACRAMENTAL GRACE AND THE WESTMINSTER CONFESSION. The writer knows his own business best, however, and the cynical spirit of the Heine School may not be a bad one for a champion of Princeton, though the defence of Christian truth has been best conducted in a different spirit.

The whole bearing of our article is distorted in a way that suggests some obliquity of mental vision in the critic. What was manifestly an after-thought and a secondary reason in our article, and less effective in such a discussion, though not less important in itself, because resting on probability, is lugged forward. What rested, not on the probability of the future, but the certainty of the present, is never noticed. We wish to know

(1.) Do the Westminster Standards teach the Zwinglian doctrine of the sacraments?

(2.) Do Old School Presbyterians hold the Calvinistic doctrine?

(3.) If both these questions must be answered in the negative, (and we think they must,) do the facts thus copied bear so slightly on the question of the sense in which the Confession is held in the other branch, as to justify the allegation that those who resort to such questions must be hard put to for arguments against the Burgh Circular?

The Presbyterian wants to know if there are "Romanizing germs in the Confession." We answer if it be Romanizing doctrine to assert that (1.) the body and blood of Christ are really present and partaken of in the Eucharist, and (2.) that Baptism is efficacious to regenerate the elect, then there are Romanizing germs and more than germs in the Confession,—statements which modern Protestants commonly reject as unsound and dangerous, even though they were held by Calvin himself.

As to "sundry doctrines in the Confession which the AMERICAN PRESBYTERIAN does not approve of," we believe that we are not any worse off in that regard than our neighbors, the difference being, we believe, that we are more candid in owning to the fact when our opinions differ in any matter from "the traditions of the elders." We, certainly, are not in the habit of reading lectures to other schools of theology for their Romanizing tendencies in holding and teaching what is taught in any document to which we ourselves profess to give an implicit assent.

As to Grundvig we would refer *The Presbyterian* to any common work in recent ecclesiastical or doctrinal history, for information as to the greatest of Scandinavian Churchmen.

THE EARTHQUAKE IN SOUTH AMERICA.

We get some faint conception of those great geological catastrophes which swept away whole systems of living things, and entire continents, in the great earthquake of last month on the Western Coast of South America. The details show a coast-line of one thousand miles in extent reaching from Chili, past Bolivia and Peru into Ecuador, and a belt of country extending back to the Andes, in which twenty towns and cities appear to have been utterly demolished, some thirty thousand lives lost and three hundred millions of property destroyed. The shocks of the earthquake were violent and protracted to an unusual degree even in those countries, the earth reeled to and fro like a drunken man, all the motions of a steamer on a stormy sea were experienced on the solid ground, and the enormous return wave of the startled ocean fell, like an avalanche, upon the miserable ruins left by the earthquake, and swept them clean from their places into the sea. The oft visited Quito, in the lap of the Andes, is again in ruins. It is rumored, in the first panic, that extensive mining districts, in the interior, with as many as eighteen thousand

inhabitants, have been swallowed up, leaving no trace behind.

We wait for the story as it shall be told in a calmer and perhaps less exaggerated form, but we see little reason to doubt that for violent and destructive effects over a vast range of country, this is unparalleled among all calamities of the kind recorded in history. The only occurrence that can compare with it is the earthquake of 1797, when the country from Santa Fe to Panama was convulsed, and 40,000 persons perished. In the great Lisbon earthquake of 1757, sixty thousand are believed to have perished in about six minutes, but though the shock was felt over seven and a half millions of square miles, its destruction efforts were mostly confined to the city of Lisbon alone. There was an earthquake in Calabria, at the end of the last century, in which 40,000 persons perished. In the Island of Java in 1772, forty villages, with all their inhabitants, were overwhelmed in ruin. The *Tribune* mentions an earthquake in the kingdom of Naples, in 1857, attended with the loss, as was believed of fully 30,000 lives, and it gives the following terrible summary of less destructive visitations, adding that twelve or thirteen earthquakes, more or less destructive, are believed to occur every year, and that thirteen million of the human race are believed to have perished by earthquakes.

In October, 1746, Lima and Callao were demolished, and 18,000 persons buried in the ruins; in April, 1756, the City of Quito was destroyed; in July, 1773, Guatemala, with 8,000 of its inhabitants, was swallowed up; in February, 1797, occurred the terrible earthquake above alluded to; in March, 1812, the City of Caracas, the capital of Venezuela, was reduced, with all its splendid churches, to a heap of ruins, beneath which 12,000 of the inhabitants were crushed to death; on the 2d April, 1831, Valparaiso was terribly shaken, and more than 400 houses destroyed; in April, 1854, St. Salvador was destroyed; in June, 1858, the Valley of Mexico was convulsed, and property to the value of several millions of dollars destroyed; in March, 1839, Quito in Ecuador suffered terribly, about 2,000 persons having been killed, and an immense amount of property destroyed; in March, 1861, the greater part of the city of Mendoza, in the Argentine Republic, was overthrown, and 7,000 lives lost, and in December, 1862, 160 buildings and 14 churches were destroyed in Guatemala.

The West India Islands have also suffered terribly. There was the earthquake at Jamaica, in 1692, which destroyed Port Royal; that at Martinique, in January, 1843, by which nearly 700 persons were killed, nearly half the capital of the island destroyed, and the whole island damaged; that of May, 1842, at Cape Haitien, in Hayti, which destroyed nearly two-thirds of the town with from 4,000 to 5,000 of its inhabitants; that at Guadaloupe in February, 1843, resulted in the entire destruction of Point-a-Pitre and lastly, besides several inferior ones, that with which the island of St. Thomas, and other parts of the West Indies, were visited in October of last year, causing the loss of property valued at several millions of dollars. The St. Thomas catastrophe was followed in the early part of this year, by the earthquake in the Sandwich Islands.

What a comment is all this upon the instability and uncertainty of that which is the very foundation of all man's dependence for this life; that to which he points as the essence and illustration of all that is stable and true—mother-earth. How unreal is even his "real" estate. But a little ways beneath our feet struggle the elemental forces which thus show their readiness and give a hint of their power to whom the earth in one universal catastrophe. Who, then, is ready for the new heaven and the new earth wherein dwelleth righteousness?

ANTIDOTE FOR TOBACCO.

MY DEAR BROTHER:—When I receive a newspaper with a particular article marked by pen or pencil I instantly infer that, in the judgment of some friend, the said article is one in which I have a special concern. Judge then of my surprise when opening your paper, which I read regularly, my eye fell upon the following advertisement—marked on it I supposed by some friendly hand:

An Antidote for Tobacco.

This great remedy invariably removes all effects of tobacco, and is entirely vegetable and harmless. It is suited to the most delicate constitutions. It purifies the blood, invigorates the system, possesses great nourishing and strengthening power, enables the stomach to digest the heartiest food, makes sleep refreshing and establishes robust health. Smokers and Chewers for Fifty Years. Price Fifty Cents, post free. A Treatise on the Lethal Effects of Tobacco, with Lists of testimonials, instructions, etc. SENT FREE. Agents wanted. Address Dr. T. R. Abbott, Jersey City, N. J.

A CROSBYMAN'S TESTIMONY.—ONE BOX OF ANTIDOTE cured my brother and myself. IT NEVER FAILS. Rev. J. W. BUCKNER, Kenner's Station, Pa. HEALTH AND STRENGTH GAINED.—I received eleven lbs. of food and am restored to sound health by using the ANTIDOTE. S. D. BOWLER, Prospect Hill, Mo. FROM THE U. S. TREASURY, Secretary's Office, Please send me a copy of ANTIDOTE. The one received from Dr. T. R. ABBOTT, JERSEY CITY, N. J. O. T. EDGAR.

My first emotion was indignation. What business had any one to send me such a paragraph. The implication is that I need it, which I regard as little better than a personal affront. Thus far in my life I am free from all bondage to tobacco in any form. The only antidote to this poisonous narcotic which I need is to continue to do as I have hitherto done—LET IT ALONE.

I was so out by what I thought was an imperiousness and an insult that I did not discover for

a considerable time, that what I had regarded as a private and personal designation, was only a typographical art, intended give an advertisement the greater emphasis and publicity.

But my thoughts would not stop. Relieved at once from the uncomfortable feeling of a personal imputation, my attention was fastened upon the many admissions which are here made as to the unhappy and deleterious effects of tobacco. A promised "Antidote for Tobacco!" "It purifies the blood." Then tobacco makes the blood impure. "Invigorates the system." Then it is conceded that tobacco debilitates the system. "Enables the stomach to digest the heartiest food." Then tobacco enfeebles digestion. "Makes sleep refreshing and establishes robust health!" Then tobacco disturbs sleep and impairs health. Thank God I never have used tobacco.

ANTIDOTE for Tobacco! And this in the form of a vegetable preparation, sold in a box! And a clergyman giving testimony for himself and his brother that it is infallible! Can it be so that one addicted to the use of tobacco—and he a preacher of that Gospel which "gives liberty to the captive"—is so bound and fettered by the habit, that having no help from reason, or conscience, or self-control, he looks for relief to a physical appliance in the shape of an advertised nostrum? Thank God again, that I have not acquired a habit which so enslaves and disables its victims.

Here is a specific which is infallible, costing nothing, misleading no one, and good for TOBACCO, as for CONFORTION. "Leave it off before it be meddled with." W. A.

New York, Sept. 8, 1868.

THE EPISCOPALIAN AND BAPTIST TROUBLES IN RHODE ISLAND.

BROTHER MEARS:—The Ecclesiastical Court for the trial of the Rev. John P. Hubbard of Westerly, R. I., for alleged violations of the canons of the Protestant Episcopal Church, convened in this city on Tuesday, Sept. 8th. The court not being full they adjourned until Wednesday; when they met and the parties agreed "that a statement of facts be prepared and agreed to by the respective parties, which shall take the place of the familiar mode of arriving at the facts in the case by a course of evidence." So they adjourned to meet on the 22d of September. From the above facts the trial will, doubtless, be short but important.

On Wednesday also, the one hundred and second annual meeting of the Warren Baptist Association was held in the First Baptist Church. On the afternoon of the second day, the Rev. Dr. Lincoln introduced the following resolution:

WHEREAS, The Warren Association has from its origin taken the Word of God as a supreme authority in matters of faith and practice; and whereas, in common with Christians of every name, it accepts the divinely appointed order of "Baptism before the Lord's Supper;" therefore, Resolved, That this Association regards an inversion of the Scripture law in inviting to the Lord's table those who have not been baptized, contrary to the universal custom of Christendom, as an infringement of the Divine law, and a violation of Christian propriety.

This was a shaft hurled at the Rev. C. H. Malcom, who, it will be remembered, a few months since, united with a Pedobaptist Church, in the celebration of the Lord's Supper, which was a sore offence to certain brethren, though that church had always been known as an open communion church. Mr. Malcom immediately moved that the resolution be indefinitely postponed. This motion being lost, Mr. M. took the floor, and by a simple enumeration of alleged facts put the resolution and the mover, not on the table, but in a most uncomfortable position.

Mr. M. showed that the Warren Association never had pronounced that baptism must precede the Lord's Supper (see resolution.) That his acts were in perfect consistency with the independence of individual churches, and the right of private interpretation: That this liberty had always been the right of the churches in the Association and that the 2d Church of Newport had always used that right. He denied that their Confession or the Bible makes baptism a prerequisite to the Lord's Table; and asserted that the Confession gave the largest liberty; defining the worthy communicant to be the one who fed upon Christ spiritually: That the question of a restricted communion had been left in their Confession purposely and studiously open; and that the question was open in their denomination: That President Wayland and other noble names, were emphatically in favor of entire liberty; That the 2d Church in Newport—an old and influential church in the Association—had taught him to invite to the Lord's table those who have not been immersed.

The whole matter was then referred to a committee of five, and so the next meeting will hear from it again.

Providence, R. I., Sept. 11th, 1868.

The "English Church Union," the great Ritualistic league, has divided on the Irish Church question. Dr. Pusey and his friends having endorsed Gladstone, a large party have seceded and formed an "English Church and State Union."