

The American Presbyterian.

New Series, Vol. V. No. 15 July 69

Strictly in Advance \$2.50, Otherwise \$3.00. No Extra Charge for City Delivery.

15 July 69

PHILADELPHIA, THURSDAY, OCTOBER 1, 1868.

Genesee Evangelist, No. 1167.

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THURSDAY, OCTOBER 1, 1868.

THE AMERICAN PRESBYTERIAN FOR 1868-9.

The same line of policy which has given character to this paper during its history, will be maintained for the future. It will aim, first and chiefly, to be a means of diffusing the fullest and earliest intelligence of all matters of interest in the progress of Christ's kingdom, especially as relating to our own branch of the Church. It will endeavor, by the earnest and fearless discussion of current topics in theology, in morals, and in ecclesiastical and national polity, to promote the interests of truth, to enlighten and enliven the public conscience, and to secure the progress of Revivals of Religion, the Temperance Reformation, the Observance of the Sabbath, the Development of the Latent Energies of the Church, the Purity of Morals, the Disengagement of Social Excesses and of Pernicious Amusements, the Maintenance of the Everlasting Principles of Justice, and of the Gospel Law of Love in the National Policy, and the Perpetuation and thorough Evangelization of this Republic, as one of the leading Agencies for the Social Elevation, Emancipation and Salvation of the Race.

It will seek to maintain, without narrow partisanship, but with earnest conviction, the generous and safe principles of Doctrinal Liberty, which have gained a recognized place, within the limits of the Presbyterian body, through the energetic labors and the endurance of the so-called New School branch. We shall gladly welcome and cordially support a Reunion which promises to conserve and strengthen this principle. At the same time, every movement contemplating a change in the organic relations of our body, will hereafter as heretofore, be scrutinized as to its bearing upon this important question, under the conviction, that to put upon the entire Presbyterian Church of America the stamp of doctrinal exclusiveness and narrowness at this day, would be a deplorable backward step, crippling its usefulness and lowering it from its high position among the agencies of our Christian civilization, as well as needlessly furnishing additional facilities to infidelity to stir up prejudices against the Church and truth of God.

ENLARGEMENT OF THE EDITORIAL CORPS.
Among the measures designed to increase the efficiency and attractiveness of our paper at this time, our readers will welcome the new arrangement by which a large and distinguished corps of writers is added to the Editorial Department. As the designation of these brethren has met the cordial approval of the Pastors' Association of this city, they will be known as

THE EDITORIAL COMMITTEE.

Their contributions will be generally accompanied with the initials of the writer. Their names are as follows:—

Rev. Z. M. Humphrey, D.D., Pastor of Calvary Church.
Rev. Herriek Johnson, D.D., Pastor of the First Church.
Rev. Danl. March, D.D., Pastor of Clinton St. Church.
Rev. Peter Stryker, D.D., Pastor of N. Broad St. Church.
Rev. George F. Wiswell, D.D., Pastor of Green Hill Church.

Mr. Robert E. Thompson will continue to act as Editor of the News Department.

These brethren will be aided by a corps of numerous contributors in every part of the Church, and in other lands, embracing such names as Rev. Albert Barnes, Rev. H. W. Patterson, D.D., Chicago; Rev. C. P. Wing, D.D., Carlisle; Rev. E. H. Gillett, D.D., Harlem, N. Y.; Rev. Chas. P. Bush, D.D., Rochester; Rev. Ambrose Wight, Michigan; Rev. F. A. Chase, Lyons, Iowa; Rev. A. M. Stewart, Pacific Coast; Rev. Henry H. Jessup, D.D., Beirut, Syria; Rev. Justus Doolittle, Tientsin, China; Rev. R. G. Wilder, Kolar, India; Rev. J. B. Bittenger, Sewickleyville; Rev. J. S. Travell, Alleghany City; George W. Mears, Esq.; J. Ewing Mears, M.D.; H. P. M. Birkinbine; Mrs. Dr. Brainerd; Mrs. Col. Sangster (M. E. M.) and others yet to be named.

TERMS.

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THE VICTORY OF FAITH.

The pride of intellect is perhaps the most serious opponent of faith in the experience of man. But it is far from the only one. Sensuality, avarice, ambition, the fear of man and every form of selfishness contend against the principle of spiritual life, and rebel against its claims to supremacy. The carnal mind is not and cannot be subject to the law of God. There is "another law" in our members, warring against the law of the mind, and bringing us into captivity to the law of sin, which is in our members. But consciousness testifies to the unworthiness of this carnal law to sway the life. The inward man delights in the law of God, and submits to the law of sin with an instinctive protest, which, sometimes, even before conversion, becomes an agonized cry for relief. "O wretched man that I am, who shall deliver me from the body of this death?" Not so with that pride of intellect which especially exalts itself against spiritual truth. Its very essence is a sense of its own sufficiency. It vaunts itself as the glory of human nature, and claims as its right, jurisdiction over every faculty and every branch of human knowledge.

It is necessary therefore that the faith-principle obtain its right of supremacy by actual conflict with foes of the most diverse character; but the crisis of the battle is with those who impugn its own existence, and who would theorize and philosophize God and his witnesses in the soul and in history, out of the world. It must "cast down imaginations (margin reasonings) and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." Faith's victory is gained when all the powers of the soul recognize and submit to the supremacy of spiritual objects; when the rebellion of the pride of reason, pride of self-righteousness and the exaltation of sense, is put down; when men actually cease walking after the flesh and walk after the Spirit; when men are brought to regard immortality and eternity as sufficiently momentous to command their best energies; when the divine Redeemer shall appear as the most lovely and desirable of all objects. It can only be after a great struggle, involving a radical change in man's natural condition, called conversion, that faith can obtain the mastery. It requires the subjection of the whole man, the active powers, the plan and purpose of the whole life. It calls for loyalty and sacrifice. It bids us take up our cross, deny ourselves and follow Christ.

It is a great conflict. Sensuality, pride of intellect and pride of character are deeply entrenched in fallen human nature, and have the advantage of holding the positions which must be taken. So enfeebled is the faith-power in this catastrophe of humanity, that it is scarcely more than conscious of its own rights. But it becomes formidable by the divine impulse which animates it. It lives, and fights, and conquers, by divine aid. The weapons of our warfare are not carnal, but mighty through God. It is not an outward organization, which by force, compels the homage of men, and by outward penalties and violence attempts to retain it. That can only gain external victories and an outward allegiance. Faith's objective point is the inner man; faith's victory is over the life purposes. It is the implanting of a new and ruling principle in the soul. It is accomplished, not by might nor by power, but by the Spirit of the Lord of hosts.

Faith has had its line of victories in the world from the beginning. From the beginning the lives of men have been made sublime by its power. Men have believed in God, not only as deities do, with the trembling, but as children, with filial reverence, affection and joy, as the most necessary object of their experience, the satisfaction of their profoundest wants. They have believed that the worlds were framed by the word of God. They have kept up through all time the service of sacrifices, witnessing the inward need and hope of an offering for sin. Enoch's and Noah's faith made them singular in an utterly corrupt race, and saved them, one by translation, the other by that great work of faith, the building of the ark, from the fate of their contemporaries. Abram, by a great act of faith, becoming a pilgrim and a stranger in the earth, founded the line of the faithful, set apart a country and a people as witnesses for God in the world, and brought to the altar of sacrifice his son whom he loved, a type for all time of the offering of the only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. The grand career of Moses was the direct fruit of the victory of faith, which led him to refuse to be called the son of Pharaoh's daughter, to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and to esteem the reproach of Christ greater riches than the treasures of Egypt. Here and there science has had its martyrs, but faith has had its peoples, enduring martyrdom

and exile through generations, and outlasting their proudest oppressors. Science has caught glimpses of new continents; faith has colonized them with new races in the interest of a living Christianity. Science writes histories; the victories of faith in the lives of men and the policies of nations are the only really valuable material of history.

And when the Word was made flesh and dwelt among us; when spiritual influences received such reinforcements as the crucifixion of Christ for sin; His resurrection from the dead and His ascension to the right hand of God, and gift of the Holy Spirit; when such a great transaction in the spiritual world as the Atonement was set before men, then was the final triumph of the faith-principle over all foes and rivals made sure. The personal God is enlisted in its behalf; the Captain of our salvation leads us to victory.

PASTORS AND PEOPLE: THE DUTY OF THE HOUR.

The keynote of success, under divine grace, in his own ministry, had been a cooperating, working church. No plea of inability was to be accepted. Every member had an assigned share of responsibility, and a place of labor in the vineyard should be sought and found.—The venerable Dr. Wisner at the late meeting of the Synod of Geneva.

Without doubt, many pastors are just at this time, anxiously scrutinizing the tokens of spiritual life in their flocks, and shaping their plans of work somewhat in accordance with them. Individual Christians cannot be too sensible of the degree in which they, by their spiritual condition, influence their pastor; how much he is dependent upon them for the life, the spring, the hopeful energy of his labors, in and out of the pulpit. Have a sense, Christian reader, of your responsibility, in this respect, just now. Brighten the fires of devotion in secret, not only for your own sake, but for your pastor's likewise. Let him feel that you are praying for him; let him be able to reckon on you, as, by your example, your conversation, your readiness to work and bear hardness in the Master's service, an efficient co-worker with him. At this season, reflect how frivolity, neglect of the prayer-meeting, a cold support to the pastor's efforts and a general worldliness and indifference may do infinite mischief, and not leave you altogether guiltless of the loss of souls. Be at your posts. Close up the ranks. Have a heart for duty. If you have never done anything for Christ, do it now. It is full time to begin. The church's business, the world's necessities call upon you to break up your reserve; to testify openly for Jesus in your daily life and conversation; to meet the enormous pressure of worldliness, sensuality and unbelief, by an aggressive, uncompromising, wide-awake personal Christianity.

Pastors, do not wait too long, or watch too cautiously, or depend too much upon the spiritual symptoms of your people. Reasonable regard must, indeed, be had to them; and flesh and blood must fail if left alone in this great work. But you are the spiritual leaders; see that you hold the advance. Sometimes daring is the best prudence. Depend on God; derive your inspiration from communion with Him, with his truth and his promises. According to your faith, not in his people, but in Him, be it unto you. Guard the purity of your motives. And if you thirst for souls, if you feel a tender sympathy for the perishing, if horror has taken hold on you because of the wicked that forsake God's law, if you burn for the honor of the Redeemer; then lay aside all your nice essays and your pulpit fetters of artificial method and coldness, and all mere attempts to entertain and gratify your hearers, and pour out your soul in living appeals.

Be assured that they will not go astray. The same influence that has prepared you to utter them, has been working to prepare others to receive them. Follow your own best impulses at such a time. You may, at times, go far ahead of your people, like the British cavalry general at the battle of Balaclava, who at the moment of contact with the enemy's line was fifty yards in advance of his own men; but like those men, your people will be found following close behind you.

The recent outrages in Camilla, Georgia, belong to the Memphis and New Orleans class of riots; being simply an expression of the old rebel and pro-slavery malignity, encouraged by the forbearance of the North and by the open sympathies of the Democratic party. It seems that two Republican candidates for office, intending to speak upon the issues of the campaign, were first driven from Americus by threats of assassination, and when on the road to Camilla, on the 19th of September, with the intention of addressing the people there, they, with their escort of seventy-five freedmen, were assailed with a cross-fire from the men concealed on both sides of the

road, the candidates, Messrs. Pierce and Murphy were badly wounded, the freedmen, driven in every direction, were hunted down by their pursuers, who kept up the pursuit accompanied by bloodhounds, far into the night, until probably fifty of the freedmen were killed and wounded. Of the attacking party, only two were wounded. Such is in substance the report of Major O. H. Howard of the Freedmen's bureau, who is stationed at Albany, Ga. Major Howard says the freedmen of that place and neighborhood have with difficulty been restrained from arming en masse and taking vengeance for the outrage, which he calls a massacre. Only his most urgent persuasions restrained them. Yet even while telling them that the offenders should be punished and their lives protected, he says he felt no assurance that his promise would be fulfilled. He adds that it will be useless for him to attempt much longer without military aid to block the way to further bloodshed.

Such facts need no comment. They are no matter of surprise to the loyal people of the North. It is impossible that they should be different so long as the late rebels and slave-masters have any hope that the coming change in the Administration will result in restoring rebel supremacy, and that by a policy of assassination and intimidation in their own States, they can contrive to such a result. In the blindness of their passion, they fail to see how every such murderous deed reacts upon the North, repels quiet thinking people from the idea of trusting power into such hands, and more and more accustoms them, whatever may have been their prejudices hitherto, to the policy of equal suffrage, and to the elevation of the loyal of whatever complexion, over the whitest and proudest of unrepentant rebels. Only a few days before this outbreak, the late Provisional Governor Brown, who went "with his State" into the rebellion, but who, since the war, has substituted his Country for his State, wrote as follows:

"I am fully satisfied that the election of Grant and Colfax is the only security left the country against oppression and wrong, attended by scenes of carnage more revolting than any through which we have passed from 1860 to the present time."

"THE WATER STREET REFORMATION."

One is daily met with the inquiry, "What do you think of the movement in Water Street?" The simple facts are well known to every reader of the daily news. Three places are occupied, in that most hopeless locality, with daily prayer-meetings, conducted and controlled, in the main, by the missionaries who labor there.

John Allen's dance house is no more. It no longer invites the sailor to its bar, or to the worse revels and dissipations in the inner room. Drunken carousals, and ribald jests and oaths, have given place to the voice of prayer and song.

This is wonderful, and to a certain extent unexpected, at least to the Christian public. It is possible that Mr. Dyer expected this result, when he singled out John Allen as the "Wickedest Man in New York," and opened the chambers of wickedness to the gaze of the people, but it is not probable. It may be that he is as much surprised as the most unbelieving. I attended the meeting there one day of this week. The two rooms were comfortably full. I was disappointed, not in the numbers present, but in the character and appearance of the people. It looked like any ordinary prayer meeting held in a less unusual place. It is wonderful, that a prayer meeting could be held there, so orderly and quiet. It more closely resembled a Methodist prayer meeting under some special interest. Many both of the better and worse class, evidently came to gratify curiosity. They came, and looked in a moment, noted the surroundings, and passed on. It is certainly a foothold in the enemy's territory, a point gained. Enough has been said about John Allen. I believe no one thinks him a converted man, although he has taken some very important steps towards a better life. May God give him "a new heart and a right spirit." Kit Burns' "Sportsman's Hall" is also occupied as a place of prayer for one hour in each day. Aside from this, it is not in any way changed from its accustomed uses. The same pictures hang upon his walls; he as usual, dispenses liquid poison from his bar; and rats and dogs yet hold their wonted supremacy in the dog-pit. But for one hour of the day, the heaven of the Gospel is poured in; the Word of God is read in the very dog-pit, and the sacred songs of Zion rise beneath that roof, which has for years looked down upon the most degrading and brutalizing sports. The front of the building is respectable, and the drinking room is not unlike others of its class; but when you wind your way through the narrow and crooked hall, that leads to an outer building, which is the arena of brutality, a creeping sensation comes upon you

as if penetrating some unknown abyss. I confess to a shivering back, even though I knew that Christian men had possession for this one hour. Yes, a quiet, well-ordered meeting was being held there. The room was full, and many who seemed most of all to need prayer, were standing in the doorway. But they could hear and see, and who can tell whether the Spirit of God will not soon draw them within the door, and compel them to ask, "Men and brethren, what shall we do to be saved?"

Doubtless many are now hearing for the first time the words of life; and perhaps some wanderer, seared and callous with life-long dissipation and godlessness will be reclaimed. The net is lowered where there are enough to be gathered in; the arrows of truth are hurled from the bow, where there is a multitude to be pricked in their hearts.

To return to the question, "What do you think of the movement in Water Street?" I confess it seems a great mystery. The very locality wears an aspect of wonderment; the people stand on the side-walks and look; they come to the door and look, as if expecting to see something new. Small groups of people here and there talk over the matter, just as you will see when some startling accident has occurred. It seems to me like entering a wedge into a very hard and impracticable knot. Repeated blows may drive it home to the very heart, cleaving asunder the tough and tenacious wood, or the wedge may rebound, leaving the cleft to close up again. Sceptics will say you have opened these places with money. Let it be so. Why not use money for God's cause, as well as for Satan's? Why not hire a place for prayer, as well as for drinking or gambling? Only a few weeks ago, money could not have opened these places.

Let us praise God for what he has done, and ask him to do still more. The whole church is interested in the problem now being solved in Water St. The door is open. Has the church enough power and faith to carry the gospel for sinners into the very midst of sinners? Can she wrestle successfully, with debauchery, lust, and intemperance, in their stronghold? I believe she can. May God give her wisdom and strength for her appointed work. A skillful general converges his fire upon one point; and now, if ever, Christian people should converge their prayers and sympathies upon this movement. "What do you think of it?" Just what Gamaliel thought of the stronger movement under the lead of the Apostles in his day: "If this work be of men, it will come to nought; but if it be of God ye cannot overthrow it." T. S. B.

Our cotemporary, *The Presbyterian*, has discovered that the flippant manner in which it attempted at first to dismiss our argument upon the possible sacramentarian tendencies of our standards will not avail. It has now gone to the other extreme, and doubtless thinks to overwhelm us by three and-a-half of its heaviest and longest columns—about seven feet of reading matter. For a random shot or two, it has substituted siege artillery. At another time we may answer more at length, but for the present we wish merely to point out the shots that have gone wide of the mark. We must express our surprise at its assertion that we ourselves have confessed Zwinglianism as our personal belief, in our first article. We did no such a thing, and certainly did not mean to. Our position was that the current, popular view of the sacraments in both branches was Zwinglian, i. e., that the Sacraments are commemorative and symbolic, nothing more. Our purpose was to show (1.) that many of those who profess to hold to the Confession, "pure and simple," and who therefore are bound to embrace its views on the Sacraments, being Zwinglians, do not do so, and therefore are in need of the liberal principle of subscription which the Joint Committees on Reunion embodied in the second article of the Basis; (2.) furthermore, that by reason of the peculiar language used by the framers of our Confession, on the subject of the Sacraments, a close and slavish adherence to all parts of that document, might, at some future time, encourage the movements of ultra high-church men amongst us, who, it is well known, are as bats, who like to fasten to the more obscure and complicated parts of a structure in which they have taken refuge.

Had *The Presbyterian* designed to answer our article, "pure and simple," it would have spared about a column of its own reply; but let it only discover what it thinks a heresy, it will be as pleased as a raw geologist over a "pliocene" human skull, and it must needs expatiate. Hence its seven feet of reply—*scquipedalia verba*, as, by a little accommodation, we may call them.

Rev. J. B. Bonar has resigned the pastorate of our church in Montreal.