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THURSDAY, OCTOBER 8, 1868.

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 Factors' Association of this city, they will be known as follows:

THE EDITORIAL COMMITTEE.

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

Rev. E. 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. R. W. Patterson, D.D., Chicago; Rev. C. P. Wing, D.D., Carlisle; Rev. E. H. Gillet, D. D., Harlem, N. Y.; Rev. Chas. P. Bush, D.D., Rochester; Rev. Ambrose Wight, Michigan; Rev. E. 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, Kala-poor, India; Rev. J. B. Bittinger, Sewickleyville; Rev. J. S. Travell, Allegheny City; George W. Maule, Esq., J. Ewing Moore, M. D.; H. P. M. Birkinbine; Mrs. Dr. Brainerd; Mrs. Col. Sangster (M. E. M.) and others yet to be named.

Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

THE REVOLUTION IN SPAIN.

The most systematic and hopeful popular movement that this country has seen perhaps for centuries is now in rapid progress. Many meaningless and fruitless outbreaks are recorded in its history, but superstition and bigotry have hitherto been too deeply rooted in the countrymen of Torquemada and Dominic to fit them for earnest and intelligent opposition to civil tyranny. Slowly has the country which invented the Inquisition, rather than the Printing Press, moved toward constitutional liberty. But the leaven of free institutions and of Evangelical truth could not be utterly excluded even from this stronghold of Papal darkness. It is said there are in Spain more professed Protestants than those Israelites, who, in Elijah's time, had not bowed the knee to Baal. At various periods, the most liberal and anti-Popish measures have been taken by the government. A century ago the Jesuits were expelled by the enlightened Charles III., but his successors, Charles IV. and Ferdinand VII., (the father of the ex-queen Isabella,) took back the liberal measures of their predecessors; while the formidable popular movement of 1820, in which Gen. O'Donnell figured, and which might have led to substantial and permanent reform, was crushed by the armed intervention of France. During the Carlist troubles, when the brother of the young Isabella endeavored to seize the throne, to which, under former Spanish law, he was entitled, and especially during the regency of the brave and wise Espartero, from 1835 to 1839, many reforms were inaugurated. Nearly all the convents, which numbered about two thousand, were suppressed, and church property, to the amount of seventy-eight millions, was sold. But counter-revolutions, in behalf of the church-party, drove Espartero from Spain, and a period of almost unceasing strife has followed, in which we find Espartero again, for two years, at the head of the ministry, and religious toleration, and the sale of church property announced as among the measures of the government. That was in 1854-56, since which time peace has been made with Rome, and the illiberal policy more accordant with the history of the country has prevailed.

By the Atlantic Cable, Madrid, despatches of the eighth of July informed us that Dulce, Serrano and five other generals had been placed under arrest, and warrants issued for the arrest of three others. It was believed that the generals were meditating another insurrection with the view of placing the Duke of Montpensier, the son of Louis Philippe and husband of Queen Isabella's sister, upon the Spanish throne. On the 12th of July, the Duke had been banished from Spain and taken refuge in Portugal. The generals had also been banished. For two or three weeks, we heard nothing more, except that the government had put a strict censorship on the telegraph. Then, on the 28th of July, it transpired that Catalonia was under martial law, and that all attempts at a rising in that extreme northern province had been suppressed. Three days afterwards, London despatches which have always had a decided liberal leaning—spoke of the troubles as threatening to break out in armed

insurrection, and mentioned that the officers of the fleet sympathized with the movement. By the 5th of August, the exiled Duke of Montpensier had taken up his residence, with the permission of the Portuguese authorities, in Lisbon. Paris despatches, which have always leaned strongly to the Queen, now also admitted the extensive spread of disaffection in Spain. On the 13th of August, armed bands of insurgents had appeared in Aragon, the province adjacent to Catalonia. A new ministry promising reform was reported as appointed, but on the other hand, a special envoy from the Spanish court visits the French Emperor, with a view to replacing the French troops, when withdrawn from Rome, with a Spanish force of 30,000 men. Nearly three weeks more pass. Queen Isabella is at St. Sebastian, a seaport on the North coast of Spain, near France, and is exchanging civilities with the French Emperor, planning perhaps for a new Holy Alliance against Protestantism and liberty in Europe; little thinking that she had turned her back upon Madrid for the last time; that the days of Holy Alliances were passed, and that Spain in all probability was about to follow Austria in the path of constitutional and liberal reform.

Events followed each other from this time with such rapidity that in ten days the rebellion was complete. The royalist armies fraternized with the insurgents, whom they were sent to overthrow; the only general who held out for the Queen was utterly routed and has since died of his wounds; the seaports and the navy declared for the revolution; Madrid fell into the hands of the insurgents without a struggle; the Queen's Prime Minister having led the populace! A provisional government was formed which proclaimed the deposition of the Queen, and the Queen herself fled from her country, abandoned her uneasy seat of royalty, and accepted an obscure retreat in the dominions of the Emperor to whom she was but just offering the use of 30,000 Spanish soldiers, in aid of his plans to maintain the temporal power of the Pope. And yet it would seem that the contingency of being forced to depend on her own resources, was not altogether absent from her thoughts, if, as asserted, she carried with her jewels estimated at about three millions in gold.

The choice of Madoz as President of the provisional junta augurs well for the spirit with which the new era is inaugurated. He is a native statesman, sixty years of age, who has been twice imprisoned for his activity on the liberal side; who has struggled with poverty and exile, and has been called, in the many revolutions of this century in Spain, to high political positions including that of Minister of Finance. In this position he carried through the measure for the sale of the church property during the brief existence of the liberal government of Espartero, 1854-56. Moreover, he seems to be perfectly at home in such social perplexities as struggles between masters and workmen, one of which he successfully arranged in Barcelona; while his energetic and successful measures for relief, in a cholera visitation in the same city, won from the authorities the offer of a civic crown, and a commemorative tablet, and from the national government sundry grand crosses and titles, all of which he modestly declined. At the same time, he is one of the greatest scholars in Spain. With great wisdom and moderation, the Junta, under the lead of this distinguished Iberian, are taking the sense of the people in an election for a definite Junta, and for delegates to a constituent Assembly. This is as far as we can follow the movement. Suffice it to say that the sudden and utter fall of a dynasty which has ruled Spain for a century and a half, and has made her the by-word of Christian Europe for ignorance, superstition and fanatical devotion to Rome, is a surprising disclosure of the inherent weakness of civil and ecclesiastical despotism in the Old World, much like the sudden collapse and disappearance of the Old Austria, after the brief campaign which ended with Sadova. Courage, friends of truth, liberty, and evangelical religion. Subtly, yet ceaselessly, the disintegrating forces of Protestantism and of the Spirit of Truth have been undermining giant forms of error; and the kingdoms of this world which now seem so estranged and unlikely may be on the point of yielding themselves everywhere to the sway of the Lord of lords and King of kings.

Later intelligence shows that Munoz is Minister of Finance, while Serrano, the victorious General, whom the populace received with one of the grandest of modern ovations, is President of the Junta, and that it was promised to call the wise Espartero, the greatest statesman of Spain, to the head of the new government.

All hail to thee Spain! latest candidate for the priceless heritage of Liberty. Thou Lazarus of the nation; may it indeed prove a summons from the Lord of life too powerful for even thy deep

slumber of darkness and corruption to resist. Rise from thy centuries of blind subjection to the Papal yoke, and move into the light of evangelical truth and Protestant civilization!

WORK FOR ALL.

As long as God keeps us in the world it is for a great and good purpose, and he will always give us something to do. We have never done enough so long as there remains anything to be done. God has work for the aged, the afflicted, the suffering, the disappointed, the helpless, the poor. The greatest work ever done in this world was done by One who was called a man of sorrows, and who had not where to lay his head. The greatest success ever gained in this world was called a failure at the time; and the greatest victory was thought by men to be an utter and shameful defeat.

When we are most weary and discouraged, and the world seems a desert, God's angel may be on the wing to bring us messages of mercy from the throne. Whatever seeming failures and disappointments we may experience, it is never time for us to fling ourselves down in despair and say, "It is enough." What we call failure may be Divine success with God, and our sorest defeat may be the preparation for the most glorious triumph. Elijah's night of despair in the desert, and his long contest with an apostate king and black-living people, made him the man to be taken to heaven in a chariot of fire.

It is not the chief end of man to achieve what the world will applaud as success. It is our main business in life to show ourselves true men, loving righteousness, hating evil, and willing to take such measure of present happiness and success as flows from obedience to the truth. There is unconquerable strength which begins with the confession of weakness. There is a serene and lofty repose of soul which is reached only through conflicts and through scars. There is a pure and sacred joy which springs from the deepest sorrow and suffering. The great loss which we have most need to deplore is the loss of earnestness to do right; the loss of strength to resist temptation; the loss of faith in the everlasting principles of truth and duty. The poorest men in the world has something to live and to die for so long as he preserves the integrity of his own conscience. The most successful man in the world is the man who gives himself most earnestly to the cause of God and truth; and who never bates one jot of heart or hope in his good work, whatever difficulties and delays he may have to meet.

Take courage, then, when the burden is heavy and the work moves slow; and the temptations and conflicts to be met are many and strong. Never say "It is enough," long as you have one wrong disposition in your own heart to subdue—long as there is one soul to be benefited by your effort; or example—long as patience and faith and love and devotion to duty are the great lessons to be taught and learned—long as God says he will never forsake the soul that trusts in him and seeks his aid—long as the crown of life is offered only to him that overcometh. Never say it is enough! But toil on, pray on, hope on, and always believe that while life lasts there is something to do to prepare yourself and others for the better life to come. D. M.

Have you examined our reduced terms—especially for clubs? You will find them adapted to the almost universal circulation of the paper. One hundred copies, \$1.50 each. Twenty copies besides, given as premiums.

THE BOYS IN BLUE.

As after some great victory, our city, last Friday, dressed itself in the national colors and kept holiday. She had surrendered to the Boys in Blue. Without arms they easily occupied her high places. Our armories, our hotels, our halls, our private houses, our League House, and our Independence Square were flung open at their approach. A hundred thousand people lined the streets through which they paraded, and childhood and age, and womanhood and manhood, smiled and cheered and waved them the deep welcome of loyal hearts as they passed. A rich light and fragrance of historic renown, of deeds and sufferings for union and liberty hung over their great procession, crowned the noble forms of Burnside and Sickles, and Geary and Kilpatrick, and Nagle and Baxter, floated around the battle-riven banners, and clung to the once wasted forms of the survivors of Libby and of Andersonville and of Salisbury, and to the crippled veterans of a score of bloody battles. From the remote fields, from the smoking workshops, from the mineral regions of our own State, from rock-ribbed and true-hearted Massachusetts, from far-off Texas, whose breezes are again loaded

with sounds of rapine and murder, from Maryland, My Maryland, from the Empire State, from little Rhode, from New Jersey, whom gallant Kilpatrick will again restore to the Union, from the Diamond State and the District of Columbia, they swarmed. By day they moved with the steady tramp of veterans, a solid column of blue, through the streets, not now accounted for the conflict of arms; no deadly weapon was carried by officer or man; but a hundred streamers inscribed "PEACE" waved over the serried files. By night, ten thousand torches flashed above their heads, and they walked amid a sea of festive fires, almost miles in length. What with stirring speeches from men rapt above themselves by the occasion, with strains of music from the choicest bands in the country, with ceaseless huzzas, and with the brightness of banners under which the very breezes have grown fresher, as if proud of their stately burden, we have been intoxicated. The atmosphere has turned Republican and pronounced for GAUNT, LIBERTY, and PEACE.

Doubtless, these hosts of Boys in Blue are marching to a victory at the ballot-box, as sure as that which they won with sword and rifle. We are inclined to believe that the victory thus won, will be a finality as to the great issues of the war, perhaps even more decisive because of the supplementary treason and rebellion which has covered nearly all of the last four years. As the prolonging of the war from the defeat of Bull Run, led to a more thorough war policy, so the uprising of once defeated rebeldom through the assassination of Mr. Lincoln; the drunkenness and perjury of Andrew Johnson, and the recent capture of the Democratic party by the brazen, unrepentant rebels of the South, has wrought in our Boys in Blue, and in their supporters at home and in Congress, a clearer conviction than otherwise was possible, of the necessity of conserving the fruits of their victory in the field by a policy founded on the imperishable principles of justice and equal rights to all.

TEN THOUSAND NEW SUBSCRIBERS could be obtained by one hundred churches, each adopting the ONE HUNDRED CLUB arrangement. Who will set the ball rolling?

MEETING OF THE SYNOD OF WEST PENNSYLVANIA.

Newcastle, Pa., Sept. 29th, 1868.
TO THE AMERICAN PRESBYTERIAN.—Our annual meeting has just closed. Again it is my privilege to speak of the meeting as one of deep religious interest. I was prevented from getting to Synod till late on Saturday evening, but from that time to the close on Monday evening, every one seemed to feel that it was an occasion of no ordinary religious feeling. The prayer meetings were characterized by simplicity, directness, absence of formality, and a pervading sentiment of concern for the personal spiritual welfare of the brethren individually, and their families. The discussions were all, with scarcely an exception, characterized by ability and a deep feeling of conviction of the importance of the subjects brought before the Synod. Among these topics those of the Freedmen, Systematic Benevolence, and the Publication Cause attracted the most attention during the time I was present. Noted as the meetings of this Synod have been, to my personal knowledge, for their religious interest and earnest fraternal spirit, it seemed to be the universal feeling that this one had been a most blessed one—one not soon likely to be forgotten.

THE FREEDMEN.

This subject came up in connection with the report of the Committee on the Minutes of the General Assembly. The brethren seemed to feel indignant that nothing had yet been done by the Home Missionary Committee, in accordance with the direction of the General Assembly in May. The impression was very general and deep, that some one or more had "blundered" in allowing the wave of feeling that was spreading over the whole country, after the meeting of the Assembly in Brooklyn, in favor of our branch of the Christian Church, to die away, and nothing done to enlist our Church energetically in the promotion of this good cause. All seemed to feel that no cause had higher claims on us than this. The following resolutions were adopted with entire unanimity, and even enthusiasm:

1. Resolved, That this Synod regards the Freedmen of the Southern States as presenting to our branch of the Church, a field of missionary labor, whose claims upon us at this time are second to those of no other field whatever.
2. That as a denomination of Christians we have not hitherto taken possession of this field with that efficiency which the unusual exigencies of the case imperatively demand.
3. That Messrs. Rev. F. A. Noble, Joseph S. Travell, R. Craighead, and Wm. Thaw, be appointed a Committee to confer with the General Assembly's Home Missionary Committee, and urge upon them the importance of taking immediate action to perfect our or-

ganization in accordance with the direction of the General Assembly to carry on this work.

4. That in case of failing to secure the result indicated, through the Home Missionary Committee, the Committee now appointed, have power to increase their own number to seven, and take all necessary measures to perfect their organization and prosecute the work under the supervision of this Synod.

5. That this paper be read in all the churches in the bounds of Synod, and also be published in our religious papers.

SYSTEMATIC BENEVOLENCE.

By appointment of Synod, Rev. W. T. Wylie read a tract on this subject, which elicited a most spirited discussion. After the reading of the tract, Bro. Craighead, of Meadville, made a most earnest speech on the subject. He was followed by Bro. Noble, of the Third Church, Pittsburgh, in a speech full of pathos and power. This was listened to by the Synod with breathless and tearful attention. The Synod appointed a Committee to have the tract printed, and, as far as possible, put into all the families of our Church. The general feeling of the speakers seemed to be that, in proportion to its length, the tract was one of the ablest they had ever read or heard. Its suggestions were eminently wise and practical.

PUBLICATION CAUSE.

The interests of the Publication Committee were presented by the Moderator, Bro. Bradford, of Waterford, and by Rev. W. T. Dickson, of Pine Grove church, and others, in strong testimonials to the excellence of the books published by the Committee, and the desirableness of circulating them, especially in this section of the country, and thus do away with the prejudices of the Church.

Before closing the following resolution was unanimously passed:

Resolved, That "the Abridgment of Worship in the School Room," by Rev. W. T. Wylie, be earnestly commended by the Synod to the Sunday-schools and churches as an admirable work for the Sabbath and day schools of the country."

I was glad that this resolution was passed, as I myself have seen it used most happily and successfully in the Sabbath-school room. As managed by Bro. Wylie himself, on several occasions when I have been present, I thought I had never, in a long life of Sunday-school labor seen anything more efficient and useful. His system of black-board exercises drawn from the lessons in this work would commend themselves generally if they were known. J. S. T.

Our esteemed and acute correspondent in Allegheny City contributes a defence of the Pittsburgh Circular in a communication to which we invite our readers on the second page. We have never for a moment questioned the truth and the honor of such as he in the other branch, nor do we doubt the generosity and liberality of their doctrinal comprehensiveness. Nor do we mean to deny the force of his argument, which we print; but it is impossible that the "Circular" movements of our brethren of the other branch should escape the appearance of an attempt to avoid the direct issue presented by the action of both the late General Assemblies, and expounded to the satisfaction of all liberal men in both, by the supplementary papers accompanying. So it strikes the vast majority of our own church. Probably the most distinguished supporter of the Reunion movement in our body; represents us all fairly in the following extract from a note recently received from him:

"I think the O. S. are getting into a fog. We are in sunlight and on a straight course. If the O. S. adopt anything else than our Basis, it is their risk. Let us act consistently, manfully, and honorably in regard to that Plan of Union which was adopted by Joint Committee and the two Assemblies and there rest. Such is the course prescribed by my own feelings and instincts."

We are gratified and thankful that notwithstanding the resignation of Judge Strong, the high character of the Supreme Bench of our State is to be maintained in the appointment of Hon. Henry W. Williams of Pittsburgh, as his successor. This is an act most gracefully recommended by the retiring Judge, and promptly performed by Governor Geary, and is in some degree a compensation for the defeat of the will of the people of Pennsylvania, the loyal majority of whom, doubtless, had really chosen Judge Williams to this position last fall. In this staunch old Presbyterian State, it is not so very surprising that all three of the agents in this transaction are members, and two of them office-bearers, of our own church, while men of all creeds or of none, unite to applaud the act.

We learn that city postage will have to be paid by publishers, in advance, for their subscribers. Hence city subscribers will find twenty cents—the amount of postage—added to their bills.

It would be a comparatively easy thing for ten of our city churches each to introduce a hundred papers into their congregations. Will not sessions, will not the young men, will not the ladies take it in hand and see that it is done?