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American Presbyterian.

THURSDAY, OCTOBER 15, 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 Pastors' Association of this city, they will be known as

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. Herrick 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. F. A. Chase, Lyons, Iowa; Rev. A. M. Stewart, Pacific Coast; Rev. Henry H. Jessup, D.D., Beirut, Syria; Rev. Justus Doellite, Tientsin, China; Rev. R. G. Wilder, Kolaroor, 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. Brainard; 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.

POPULAR EXCITEMENTS.

Within the past two weeks, Philadelphia has been ablaze with flags by day, and ablaze with torch-lights and illuminations by night. Long processions have marched through the streets, rending the air with huzzas. We are in the midst of a grand political revival. Those who are most suspicious of any except the calmest movements in the religious world, are zealous in promoting protracted meetings in the favorite places of political gathering. The great thought of the day is to carry conviction, and to rouse the energies of those whose convictions are already formed. The principle which underlies all these popular demonstrations, is, that men are naturally apathetic, even as respects their most solemn earthly duties. Great ideas, once received, smoulder in the intellect. The heart and the will do not feel their heat. They must be fanned into flame. The end desired justifies all proper means to stir the embers. Old ideas supposed to be defective, must be discarded, and better ones, already burning, must be substituted. And all this work of kindling must be done at once. Action must be secured upon a specific day. If men will by and by grow "cold," that must not be allowed, until the decisive time for action is passed. It is understood that some of the old apathy will return. It is believed that no one, experiencing the apathy of reaction, will be on the whole less true as man or citizen, on that account. On the contrary, it is hoped that after the present excitement subsides, after the great result of the present canvass is declared, the country will be in a better state than before. Better principles will prevail. One of our popular orators has said, that in the recent war it was the idea behind the musket which rendered the weapon deadly. The idea remains, after the musket is hung on the wall.

This is the theory of both political parties. And this is the theory by which all popular excitements are justified by their promoters. The thought that there is a tide in human affairs and that it must be taken at the flood, is older than Shakespeare.

Why any who consider themselves sound thinkers, well acquainted with the laws of the human mind, should consider that the theory, so good in every other sphere of human action, is unsafe as applied to religion, we are at a loss to determine. We are ready to admit that in religious matters the mind should never be unbalanced; but we find in its natural spiritual apathy, every reason why it should be roused. We grant that eternal interests are the most important of all; but for that very reason, feel the necessity of securing the attention to and action concerning them. We fully believe that even when aroused, no man is converted except by the agency of the Holy Spirit; but because of that belief, we would have Christians excited to prevailing prayer, and impenitent men to calling mightily upon God. There is no power in sacramental observances, though celebrated with utmost pomp, and in accordance with formulae the most precise, to save a man. The Church does not save by baptism and confirmation alone. The badges and the

pass-words of the Church are of no avail, as such, at the gate of the Kingdom of Heaven. The heart within must be purified, regenerated. And whatever safely promotes this, is to be used by all who consider the salvation and sanctification of the soul the grand object of life.

Religious excitements are doubtless often unhealthy. A spurious religious experience is often the result of such excitements, improperly promoted. But this is no argument against revivals. It is only a reason for care and for following scriptural methods. If a Water-street reformation is injudiciously directed, that is but a reason for seeking the reform of the reformation. We should learn what we may hope for, by what we see.

The lesson of the present political excitements, therefore, is that the Church should bestir itself, not to "get up" revivals, but to call them down,—to avoid whatever is merely sensational and had in these great movements; to use whatever is safe and good, adding thereto all that the Bible suggests, and the Spirit directs. The working days of the Church are at hand. We shall lose a part of them if we wait until November is past. The souls to be saved are all around us. When shall we begin?

Z. M. H.

"THE PRESBYTERIAN" ON THE CONFESSION AND THE SACRAMENTS.

We have already said that our O. S. cotemporary has devoted a very large space in its columns to a re-consideration of our article on this subject; what we have already said in reply to it, we will not now repeat, as of all discussions those on the Sacraments are the most unedifying and uninteresting to the mass of readers. For the same reason we shall avoid touching on some minor points on which we have been grossly—but we presume, unintentionally—misrepresented.

I. The Presbyterian admits that the Westminster Confession is Calvinistic on this subject, but breaks (as it supposes) the force of our argument by the declaration that the Old School are equally so. It quotes from the Confession one (sufficiently ambiguous) clause, which it alleges to be the doctrine of the O. S. Church, but every word of that clause might be subscribed to by a Zwinglian, who put the modern sense on some of its expressions. This is just the point on which we would like to have something of proof, which would be more conclusive than *The Presbyterian's ipse dixit*. We may be judged impertinent for doubting the fact, but our impression to the contrary is so strong, that we are forced to question the correctness of the statement, though it is doubtless made in all sincerity. Our impression is derived from all that we have heard of O. S. teaching on these topics—oral and written; and from our perusal for years past, of all the periodical issues of the O. S. press. It is especially strengthened by the position taken by O. S. organs like *The Presbyterian*, *The New York Observer*, &c., towards the organs and other publications of the Oxford party in the P. E. Church, and the Mercersburg wing of the German Reformed Church.

To a Sacramentarian Calvinist, Oxford and Mercersburg may indeed seem to evince unfortunate tendencies towards exaggerated forms of statement, but still, in the main, they must be recognized by such a one, as defenders of a great Christian truth, in the midst of a corrupt generation. The position, which he will be forced, by his own faith, to assume, will of necessity be one of mediation and moderation. Now, throughout all the discussion of these topics between these Oxford and Mercersburg men, and outside bodies, Old School papers have been the foremost and most unsparing assailants of doctrinal statements which stand in much closer relation to those of the Confession, than do those of the great mass of Protestant Christians. When Dr. Nevin, for instance, defended the Ger. Ref. Synod's Liturgy in an extensive pamphlet, *The Presbyterian* allowed no consideration of the fact that, after all, his opinions were, at worst, but exaggerations of a true but not generally admitted doctrine, to temper its censures. When, on the other hand, a U. P. clergyman, Rev. G. Campbell of New York, publishes a thoroughly Zwinglian "Catechism on the Sacraments," *The Presbyterian* (of Sept. 30th) has no words of censure; nay, praises it for its explicitness and utility. What wonder if our faith is staggered! And now, to crown all, *The Presbyterian* furnishes us with a long discussion of the subject, which, of itself would go to show that it and those for whom it speaks do not hold the Confession's—Calvinistic—doctrine on this subject. For,

* We use this word in a conventional sense. *The Presbyterian* says that it is unjust to charge Zwingli with holding the "symbolical" doctrine, as he has used expressions (some of which it quotes) inconsistent with that doctrine, and which it says is more properly called Socinian. But Zwingli is so inconsistent that he elsewhere uses terms which are inconsistent with his having held any other doctrine.

II. *The Presbyterian* stumbles at the very terms in which the Confession states the doctrine of the Lord's Supper. It does not like our use of the term "real presence" ("really present" is the language of the Confession) and calls upon us to define our (?) terms and not to use those words in a "bald" and therefore, we suppose, misleading sense. It charges us with conveying the impression that the phrase means a "local nearness" of the humanity of Christ to the elements used in the Supper. On referring to what we did say, we find that our only fault was in being too definite and precise. We quoted the Scotch Confession, which defines the locality as (not a place near to the elements, but) heaven; to which the souls of believing communicants are, by a standing miracle, elevated by the Spirit. We said this was the Calvinistic doctrine, and that the Westminster Confession was Calvinistic. The reader of the latter Confession, however, will see that the statement there made is guarded by no such definition of the place where the body and blood of Christ are present, and that the Presbyterian Church has therefore no safe-guard against the introduction of the un-Calvinistic and Puseyite doctrine of a "local nearness" to the elements.

On the other hand, be it noted, every presence of a finite existence, not itself purely spiritual, (Luke xxiv. 39,) must be a local presence. Such an existence the humanity of Christ, even in its glorified state, truly is. It is not infinite; neither is it pure spirit, even though it is itself spiritual and its presence a spiritual one. To assert its real presence is to assert its local presence somewhere, and *The Presbyterian* may as well surmount the whole doctrine as hesitate about that expression. Does it hold, with Calvin, that every believer is supernaturally elevated to heaven at every sacramental season, or does it hold to a local nearness to the elements, or to some "third" doctrine hitherto unannounced? Only the first is Calvinistic, but who ever heard of any O. S. Presbyterian laying down or defending any such theory?

III. On Baptism, *The Presbyterian* seems to us still more unsatisfactory. It rebuts our allegation that the Confession teaches the doctrine of Baptismal Regeneration in a very strange way. It finds in an anti-Puseyite pamphlet a statement of the doctrine as held by ultraists of the Oxford Party, and as seen through the spectacles of an opponent. This statement it gravely contrasts with the mildest—the precautionary—clause of the Confession's statement. "In the same way, it can prove that the doctrine of unconditional election is not taught in the Confession, by taking the statements of that doctrine given by a rabid Armenian, say Gov. Browlow, and contrasting them with the words of the Confession. For no Romanist would assent to the doctrine of Baptismal Regeneration as stated in the words thus quoted, while, as we expressly pointed out, the Confession repudiates the Romish doctrine, as ultra-Romish asserts that regeneration is by Christ and His grace in the sacrament, not by the sacrament, and we expressly pointed out that the Confession did not teach that the grace and the Sacrament were absolutely inseparable. These two are the main points of misrepresentation in the definition quoted.

The Presbyterian having thus repudiated "baptismal regeneration" word and thing—it remains to be seen what doctrine, beyond the mere Zwinglianism, it does hold on this topic. The Confession speaks of "the efficacy of baptism." Efficacy for what? It speaks of "its connection with salvation and regeneration" as not being "so inseparable" but that we may have the one without the other. Is there any connection, and if so, how inseparable are they? The standards speak of benefits, as well as privileges, conferred by baptism. What are those benefits? The last question is answered by the Catechism, that we are to draw strength from the death and resurrection of Christ; into which we were baptized. We are told that the Sacraments in general are meant to "exhibit [i. e. apply] unto those that are within the covenant of grace, the benefits of His mediation." We know not in what sense to understand the words of § VI; if it does not teach that the grace of regeneration is ordinarily conferred in the baptism of the elect: "The efficacy is not tied to that moment of time wherein it is administered," &c. There have been cases of a sporadic sort, in which the doctrine here repudiated by *The Presbyterian* has been in so many words accepted by individuals in the O. S. Church. The late Dr. Alexander of Princeton says:

"We believe that infants may be the subjects of regeneration, and cannot be saved without it. . . . How solemn should parents be for their children, that God would show His grace upon them, even before they know their right hand from their left; and when about to dedicate them to God in holy baptism, how earnestly should they pray that they might be baptized with the Holy Ghost, that while their bodies are washed in the emblematical 'waters of regeneration' they souls may experience the renewing of the Holy Ghost, and the sprinkling of the blood of Jesus." If the sentiments expressed above be correct, then there may be such a thing as baptismal regeneration.

IV. *The Presbyterian* wishes to know if any one seriously thinks the Confession to be open to the charge often brought against the Prayer Book, that it contains Romanizing germs? We have answered that question conditionally. If certain doctrinal statements and phrases, which have been freely bandied about of late years as Romanizing, are really such, then the Confession is certainly open to the charge. *The Churchman* of Hartford (October 1st) says:—

Two principal things attacked just now in the Prayer-Book seem to be the office for Baptism of Infants and the Forms of Absolution. We have sometimes asked ourselves how much persons who should leave us for reasons connected with these would gain, if they sought refuge again among our Presbyterian brethren. What says the Presbyterian Confession?

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only to signify unto us our regeneration and remission of sins, but also to unite us to His body and blood of Christ, and to walk in newness of life." Chapter XXVIII. 1. "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infancy) as that grace begetteth unto, according to the counsel of God's own will, in His appointed time." Chapter XXVIII. 2. "The Lord Jesus as King and Head of His Church hath therein appointed a government in the hand of Church officers distinct from civil magistrates."

Now, except that doctrine is expressed and embodied in solemn services and ministerial acts, and not merely enshrined in a confession, how much beyond all this does the Prayer-Book go? And where, then, except that a man need never put his belief into act, is the gain in seeking refuge from our "Romanizing germs" in Presbyterianism? We have an answer to this question, and a very practical one, in the case of the Mr. Maury, who something more than a year ago, left us for the Presbyterians, because of our shocking doctrine of the sacraments, and has now left the Presbyterians for nearly if not just the same reason.

LIVING WATER.

By Rev. Daniel March, D.D.

In a retired country town, far away to the North, bordering upon the Canada line, I have recently witnessed the gathering of the rich and suffering around the healing springs which the hills pour forth. Multitudes had travelled long journeys, and incurred great expense and self-denial, that they might find their way to that wild hill-top, and try the efficacy of cooling draughts prepared of old in the deep laboratory of the earth with a skill surpassing the chemist's art. The houses of the town were all full of guests; the dusty highways were thronged with carriages coming and going; the ordinary occupations of the people had given place to the entertainment of strangers.

There was an old man passing my window every morning, travelling three miles every day on foot in the hottest of the hot summer to bring water from the spring. He was lodging in an unfurnished garret, and he was boarding at the cheapest possible rate, that he might take the last chance of adding a little to the long measure of his days. There was an aged pair who had sold the little homestead and the last cow to raise money for the long journey, and they had both come with the fond hope of arresting the stroke of disease which had fallen upon one, that the two, who had travelled forty years together in the same path, might have the privilege of keeping each other company a little longer in the last stages of life's journey.

There was a physician who had left home, renounced a large practice and all professional engagements in a distant city, that he might accompany his wife to these fountains of health, and give her every possible assistance in trying the efficacy of the healing waters. There was the honored and beloved pastor of a city church, who had left the pressing responsibilities of his sacred charge for the whole season, that he might bring the partner of his joys and sorrows to that Bethesda among the hills, in the hope that she might there receive strength to shake off the fell grasp of disease that was upon her. There was a young American who had become rich in the brilliant capital of France, and had acquired the courtliness and vivacity of Parisian manners, but had become prematurely old, and had suddenly felt a dead weight pulling the half of his living frame down into the grave, while the other half was as much alive as ever to struggle and to suffer. And he had come that way in search of the lost fountain of youth, seeking to recover the capacity to enjoy what he had given the best years of his life to gain.

There was a millionaire with his two sons, from his splendid mansion in New York, occupying, all summer, small rooms with meagre accommodations, in a hot, thin, frame house, walking half a mile through dust and heat for every meal, traveling six times as far as the springs every day, and all to secure for those two sons, such benefit as the waters could give.

There was a young man who had crossed all the oceans and trodden all the continents, and experienced all the extremes of climate on the face of the globe, and he was expecting soon to

start upon a three years' expedition in search of the North Pole, and he was there to gain strength and endurance to meet the icy rigors of the arctic zone. There was a widowed mother, who had expended all her living to reach the town with her only son. And she was working as a servant for board in a private family, that her poor boy might drink the waters and live. There was a brave officer of the army who had passed through the fires of many a battle, and bore the fatigues of many campaigns, and come home from the four year's toil unable to rest. And he had travelled away northward hundreds of miles to that retired spot, in the hope that the peaceful hills and the healthful fountains might calm the tempest which the wild whirlwind of war had excited in his ardent mind and suffering nerves.

There were some who had exhausted the utmost resources of the healing art in the old world, and they had crossed the ocean to seek relief from these healing springs among the hills of Vermont. There was a letter from Bismark, the iron-framed and iron-souled Prussian Minister of State, acknowledging himself indebted to these waters for the strength that enabled him to bear the terrible and crushing responsibilities of his post. There were the dark-browed children of the sun, who had left their genial home in the palmy isles of southern seas; that they might drink from these fountains of life and health among the rude and rocky hills of the North.

And all this gathering of old and young, rich and poor, from near and far, had been drawn together by the rumor that healing fountains had been found among these hills, and the diseased and suffering had only to drink and live. All this cost and toil and travel and deprivation had been cheerfully borne, in the hope of lengthening out lives that in any case had much of weariness and pain. All this had been done to put off if possible a little longer a dreadful conflict which must inevitably come to all at last.

And when I saw all this eagerness to drink from earthly springs to prolong a life that may at any time become a burden, I said in my heart, "Oh that men were as much interested to drink of the water of life, to gain an everlasting residence in that land, where there shall be no more pain, and death alone shall die." These afflicted ones put forth great exertions, they travelled hundreds and thousands of miles, they made a free expenditure of time and money; in some instances they sacrificed all their possessions, they persevered under great discouragements, they even resisted remonstrance and ridicule that they might try the virtues of the healing waters for themselves. And they did all that, with the bare hope of checking for a time the inroad of disease upon bodies that must inevitably suffer, and in the end will certainly die. How much more reasonably may we put forth and incur every needed sacrifice to preserve the health and soundness of souls that may live in immortal youth, and enjoy the blessedness of an intelligent and perfect life for endless ages.

QUICK RESPONSE.—In the September number of the *Bible Society Record*, a notice of the work of the Society in Mexico closes as follows:

"It is to be hoped that some Protestant Church will soon send missionaries to that country, as it is no work of the Bible Society to organize churches, or to preach the Gospel, however important that work."

In the October number of the *Christian World*, the American and Foreign Christian Union announces its enlarged programme of work. The plan contains the following provision concerning Mexico:

"From the best authority we learn that a large number of educated men in the city of Mexico and adjacent places are ready to establish a Reformed worship, if they may but rely upon our countenance and support. Through their representatives in New York they say, Send us a man whom you and we can trust, and we will openly avow our religious sentiments. This call has been so loud and long, that our dear brother RILEY, notwithstanding his most important work among the Spanish residents of New York, has felt constrained to listen. We desire to commence no feeble enterprise, but one equal to the demands: Hitherto this Society's work in Mexico has rested on the shoulders of that heroic woman, Miss RANKIN. But she has never carried her labors beyond the Region of Monterey. Let us now establish at the capital city itself a Mission which shall be the heart of our Spanish American work."

This arrangement was matured before the paragraph above from the *Record* appeared. Is not the coincidence of God, as if, while the one was calling, the command to the other to arise to the work, went forth?

REV. E. E. ADAMS, D. D., has been elected upon the Editorial Committee of this paper.