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THURSDAY, OCTOBER 22, 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 follows:—

#### THE EDITORIAL COMMITTEE.

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

- Rev. Z. M. Humphrey, D.D., Pastor of Calvary Church.
- Rev. Herrick Johnson, D.D., Pastor of the First Church.
- Rev. Dan. 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.
- Rev. E. E. Adams, D. D., Prof. in Lincoln University.

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

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

### RECONCILIATION OF FAITH AND REASON.

Among the faculties of the mind, faith indeed is to rule, supreme, but not as a despot or a tyrant. It is by the help and with the consent of all the others, not by crushing and outlawing them that faith would establish its dominion. It is, not faith, but its troubled caricature, superstition, that regards philosophy as its enemy, that tramples upon science, and that persecutes those who establish the great and startling facts and laws of the material and the mental world.

There is a wide difference between *beyond*, and *contrary to*; if faith is beyond reason, by that very fact, reason is unable to prove it either contradictory or accordant; it may just as easily be one as the other; and if reason's self-assertion is so absolute as to declare that the idea of anything beyond its reach is contradictory and absurd, it reveals its own unreason and becomes presumption and folly. In denying religion, it makes a religion, and sets itself up as a god to be worshipped.

Reason itself, so far from excluding such a thing, ever points to something beyond itself. There are barriers to speculation which cannot be passed. There are some most common questions which the very childhood of each succeeding generation is able to ask, but which it baffles each succeeding generation of philosophers to answer. Reason is confessedly unable to solve just those problems which are of the highest practical value and interest to man. If a man die, shall he live again? How shall man be just with God? These are questions asked four thousand years ago, questions that men have asked ever since, and will continue to ask, and which it is not in the province of reason to answer; and yet men feel more deeply their need of an answer to them, than their need of the most brilliant results of mathematical or chemical or metaphysical analysis. In this sphere, reason herself is a beggar for light, and can do nothing but wait upon faith; can but point from her own bulky, but unsatisfying tomes, to the Word of God as *URIM* and *THUMMIM*; and to the WORD MADE FLESH, as the true Light that lighteth every man that cometh into the world.

The region of faith is thus beyond reason, and must in many respects be a surprise and an astonishment to reason; yet never could a reconciliation between the two be thought of, if it were admitted that the clearly understood objects of faith could be in open antagonism to the simple axioms of reason. It is in fact just here that reason can perform the most valuable and necessary service for faith; without which faith could have no criterion of the correctness of its own particular objects, and would be a mere vague instinct or appetite, or undeveloped capacity, or be subject to all the extravagances of an unbridled imagination. Reason may go hand in hand with these great, supreme instincts of our nature; may shelter them from imposture; may interpose its veto to prevent gross and palpable absurdities from being accepted as the most sublime realities. This service to faith is its highest function. It cannot indeed find the true God, but in feeling after Him, it can judge among the false ones, and when He is revealed it can recognize Him, and surrender all its faculties to be swallowed up in the glory of His attributes. It cannot originate the true system of theology, but discarding the false, it can arrange, methodize, develop and vindicate the facts divinely acquired by faith. It has no revelation of its own, but heeding faith's longing and faith's assurance that such there is in the world, reason examines the claims of vari-

ous works of man to such a character, and thus guides faith to the veritable Word of God, and helps to unfold the great decisive proofs that it is the Book of books. Reason alone suggests to us no miracles, rather the reverse; but guided by the unalterable instinct of faith, which in every age and nationality has affirmed and accepted them, reason discriminates the true from the false, and saves religion from becoming a mere mythology.

It is the business of reason to recognize the true relation of the faculties. It is in the exercise of reason, and not in its overthrow, that we fully discover and vindicate the supremacy of faith. And who can but pity the mere reason that is determined to be satisfied with itself; that coldly dooms the immortal spirit of man to the narrowness and the twilight of its own operations forever; that in divorcing itself as a Sadducee from spirit, identifies itself with brute matter; and that raises darker and more awful problems in giving us man without a God, a world without a Creator, a conscience without an atonement, a sufferer without a consoler, infinite longings without infinite supplies, than any of the mysteries in religion at which it stumbles; who does not feel, that by the side of such direful perplexities, the Trinity, miracles, prayer, sovereignty and freedom will be radiant with divine light and beauty?

Before the reason of the believer, how grand and inspiring is the prospect, when, in that wonderful transformation which makes even the body spiritual, the mind shall doubtless attain a proportionate elevation above its former self, and when the objects of faith which now surpass its comprehension, shall be easily within its reach! Now they are like far-off hints, to the mere beginner, of the studies of the most advanced classes; then, the graduated soul shall have made them thoroughly its own. Now, we see through a glass darkly; but then face to face. Now, we know in part; but then we shall know even as we are known. It is only faith's triumph here that insures reason's triumph hereafter.

### TAKE AWAY THE STONE.

Just where divine agency and human agency meet, in the individual life and in the life of the world, we may not know. That they have beautiful correlation in all right activity, is out of doubt. They go together.

God is, indeed, the source of all power as of all life. But in the work of the world, man is to be recognized as, in a sense, a force by himself, with power of choice not only, but of achievement.

Man's power is limited. God's is unlimited. Yet infinite as the power of God is, He consents to circumscribe its use. His concession of power to man is a kind of limitation upon himself. The sphere of human agency is sacred to humanity. God does not, will not, enter the realm where His creatures have work to do and are delegated with power to do it, and perform that work himself. His almightiness supplements our agency, never takes its place.

Do Christians understand this? Does the Church understand it? Work out your own salvation, for it is God that worketh in you. We know something of that. Work out your brother's salvation; for it is God that worketh with you. Do we know just the reach and significance of that?

"Take ye away the stone," said Jesus, at the grave of Lazarus. Why? Was the stone in his way? Could not a word of his have jostled it out of its place? Could not his potent voice have summoned Lazarus through that ribbed rock as easily as through the open door? Yes. But human agency could take away that stone. It needed divine, to raise the dead. So man must open the sepulchre. God emptied it.

The world is full of sepulchres. And the dead are there. Oh! the dead! the dead! they are on every side of us. They are in our homes, at our places of business, in our circles of friendship and acquaintance. The spiritually dead—the dead in trespasses and sins—dead souls. Who doubts that Christ, by his omnific word, could raise these dead, and give them deed of resurrection and life, without wish or will or deed of ours. Yet who believes he ever will!

We must send urgent message to him, and put our hearts in it, as Mary and Martha did. We must tell him our Lazarus is dead. Unless he come, in answer to our loving and trustful solicitation, and stand at the door of these sepulchres, the dead will never come forth.

Is he not here? Is he not walking in the midst of the golden candlesticks to-day? Do not the churches hear the foot-fall of the Redeemer, come in the greatness of his strength, mighty to save? Many a home-garden has still a sepulchre in it. No Sabbath School is without its dead. In every

congregation there are souls that have never yet been called to life. Multitudes have been in their graves, lo! these many years. Parent, pastor, Sabbath school teacher, have you taken away the stone?

To take away the stone, is to do all that work which is possible to human agency, in securing the salvation of those about us. Simply to pray, and to be content with that, while there is something else that can be done, and that needs to be done, and that therefore ought to be done, is to keep the sepulchres shut. The impenitent must be reached by personal effort; must be brought to the house of God and the place of prayer; must be confronted directly with the truth; must be talked with and prayed with, as well as preached to and prayed for. They must be made to feel that there is a personal and special interest in their welfare—that somebody cares for their souls.

Our faith may be equal to prayer, when it is not equal to effort. Martha's prayer, in behalf of Lazarus, breathed all trustfulness. But when the Master came and said, "Take away the stone," her faith staggered. "What use Lord? He has been dead four days!" So, and how often, do we, too, doubt; withholding our word and deed after we have sent up our prayer. Our shameful and criminal unbelief suggests and urges difficulties in the case; both with reference to human agency and the power of God. Who of us is not rebuked by Christ's reproof of Martha's want of faith; "Said I not, that, if thou wouldst believe, thou shouldst see the glory of God?"

Work, Christians, is the duty of the hour. Work possible to us all, and to which we shall go, in faith that it will be supplemented by work possible only to God. Special, personal, spiritual work—work for souls. Preparation, work, preaching and co-ordinating God's work. Until this is done, we shall see no resurrections. We must go and do what was done there, by human hands, at the grave of Lazarus, if we would have the dead in trespasses and sins made alive in Christ Jesus. We must open the sepulchres. We must take away the stone.

This done—done faithfully and believingly, with trust in God—and the voice that woke the dead on Olivet will speak again; multitudes of souls shall have glorious resurrection, and the dead shall live. H. J.

### MR. BARNES IN NEW BRUNSWICK.

Our townsman and ministerial brother, Rev. Albert Barnes, is spending a few weeks in the Queen's dominions in conformity to a law by which he may acquire a copyright for his works in any part of Great Britain. His host, John McMillan, Esquire, of New Brunswick, has improved the occasion to give him a formal reception, and thus, in some degree, return the civilities shown to the distinguished clerical visitors from Scotland and Ireland last year, in which Mr. Barnes bore an honored part. Our own, and all branches of the Evangelical Church, which claims the unblemished name of Albert Barnes as a common treasure and as among its most valued possessions, will be gratified with these marks of cordial friendship and appreciation on the part of the clergy and laity of all denominations in New Brunswick.

The reception took place on Monday, October 5th, and was attended by ministers of the Church of England, and of Scotland, the Presbyterian Church of the Lower Provinces, the Reformed Presbyterian Church, the Wesleyan, the Baptist, and the Congregationalist. The report of the occasion in the *Christian Visitor* (Baptist), says:

After prayer, Mr. McMillan remarked, that as his reverend friend had so long occupied a distinguished place in the Christian Church, and as he had rendered such valuable service to the cause of truth, he had felt it a matter of obligation, as well as of very great pleasure, to afford an opportunity to the clergy and prominent laymen of the city to give him a social reception. He then called upon Rev. Dr. McDonald to give, on behalf of the ministry, the address of welcome. The Dr. expressed, in appropriate words, the very great pleasure which he felt in extending his personal congratulations, as also those of his ministerial brethren, to one so highly distinguished in the Christian ministry and in the religious literature of his age, and warmly extended the hand of fellowship. Dr. Botsford followed, on behalf of the lay brethren present, in inspiring sentiments of hearty greeting. Dr. Barnes, in reply, said, that he had been quite taken by surprise, and that he was deeply affected with this unexpected expression of good-will in this city of strangers. He touchingly referred to the eulogistic references which had been made by previous speakers to his life and labors, and said that his life-work was about closed. That he was within a few months of seventy years, the age commonly allotted to man, and that, in consequence of physical disability, he had resigned the pastorate of his church in Philadelphia, and had been compelled to rest from all labor and study; that, having completed his work, he was waiting the call of his Master. That what he had accomplished in life had been performed under the guidance of an unseen hand—his course had been entirely different from what he had intended when he entered upon life's duties. He was then a sycopic in sentiment, and designed to follow the pro-

cession of the law; but by the grace of God he was converted to Christianity, and led to enter the gospel ministry. He had no thought at that time that he would ever be able to write anything which mankind would read with interest; but without any fixed plan he had written books, and he was now amazed at the success which had attended them. The most of these works had been prepared before he took his breakfast in the morning, so as not to interfere with his pastoral work; that he had enjoyed very great pleasure in writing them, and if they had done good, to Jehovah, and not to him, belonged the glory. When summoned to the spirit world he should have nothing to rely upon but the atoning blood of the Lamb. These affectionate utterances came home with melting tenderness to all hearts, and will long be remembered with gratitude by all present. We have no space to do justice to this admirable address. It breathed throughout the spirit of matured wisdom and experience, a comprehensive sense of personal responsibility, enlarged Christian charity, and genuine humility.

After a free social interchange and refreshments,

Mr. Staveland expressed for himself and his brethren assembled hearty thanks to Mr. and Mrs. McMillan for this golden opportunity, and called upon John Boyd, Esq., of the London House, for a speech. Mr. Boyd responded in a style which thrilled the deepest sensibilities of the soul. He was glad of the favorable opportunity to thank Mr. Barnes in person for the great personal advantage which he had derived from his published works, especially his commentary on the Word of God. These notes, unlike many notes that were given, were sure to pass like manna for their real value. They had not only found their way to nearly every section of this continent, thereby making the name of their revered author a household word in its Christian homes, but they had crossed the Atlantic, had become incorporated with the religious literature of the good old father land, had been translated into some of the languages of continental Europe; opened up the well-springs of life eternal to millions in distant heathen climes, and had shed their light and their glory upon the golden Australias and upon the peaceful isles of the Pacific. He rejoiced greatly in these national interchanges of representative Christian men. The visits of such men as Newman Hall to the American States, and of Albert Barnes to the domains of England's Queen, would do more to bind the mother and daughter together in the bonds of an enduring harmony, than all the diplomacy which politicians could command. Mr. Boyd closed his eloquent address in utterances of gratitude to Mr. and Mrs. McMillan for the rich social treat of the evening.

During the progress of the exercises, Mr. McMillan received a telegram from Governor Wilnot expressing regret that he was unable to be present, and appropriately quoting Hebrews xiii. 20, 21: "Now the God of peace, that brought again from dead."

The *Visitor* concludes its report in the following manner:

"May peace and prosperity attend his footsteps while he remains with us, and may his last days be brightened with the approving smile of his Saviour and his God!"

The *Colonial Presbyterian* asserts a personal resemblance between Mr. Barnes and Dr. Cooke, of Belfast. It says:

"Dr. Barnes is a shade lighter than Dr. Cooke, but of the same make, similar white locks, aquiline nose, and shaven cheeks."

It quotes Mr. Barnes as saying of the city of St. John that he

"Was pleased to notice the good order that prevailed on the streets and the quiet of the Sabbath day—in this respect it resembled Philadelphia in which he was accustomed to think the day of rest was observed in a more becoming manner than in most cities in the Union."

Also that

"Though he could not expect now to live long, having nearly reached his three score years and ten, and though he desired to be found willing to depart, he confessed he had a desire to live, to live longer. The privilege of doing so in our day was very different from what it was even fifty or seventy or a hundred years ago. Now there were great developments in material progress, and science, in religion—in the revelation of the Divine plans, which it was a privilege to witness. Life was a heritage, and life represented more now than in any former period in the world's history. The hopes of men centered in God as revealed in the God-man."

### THE VERDICT OF THE PEOPLE.

It is conceded on all hands that the people have decided to elect General Grant as the next President, and to maintain the policy of justice, equal rights, honesty to the national creditors and loyalty to the national Government, upon which the Republican party is based. There has not been such an exciting canvass at any time within the memory of this generation. Even during the elections in war times, expectation was not so strained, nor feelings so intense; for the conduct and influence of our national Executive, during the past three years, have been such as to reopen nearly all the issues which were regarded as settled by war. The adherents of the Lost Cause, day by day, gathered hope by the example of Mr. Johnson, that what the North had won by the bayonet, they would insensibly allow to be taken by the ballot. It was proclaimed everywhere, that the people were dissatisfied with the principles of loyalty and justice, on which the State governments at the South were reconstructed; that their rooted prejudices against the negro were offended by his admission to equal civil rights; that Congress had ceased to represent the people in what was called its "Radical Legislation," which would soon be overturned, and the rebel whites of the South soon be reinstated in all their wonted seats of power and influence; and, with the single exception of the form of slavery, the status quo ante bellum

would be fully restored. We were, in fact, fighting rebellion with the ballot, and moreover with the disadvantage that we could not use the bayonet at the same time, as we were doing in 1864, and with all the tremendous patronage and prestige of the national Executive wielded against us. We were asking the question: Shall we honestly pay the war debt? the counterpart to the one asked during the war: Shall we lend to, and try to borrow for the Government; the means to carry on the war? the latter question, as every one knows, being far the easiest of the two to carry in the affirmative; proposed, as it was, amid excitements which made us insensible to the greatness of the burden, which now we feel in all its oppressive weight.

Thus, at grievous odds, we have really, this fall, been fighting our four years' war over again. The wounded viper of the rebellion, cherished in the bosom of treacherous loyalty, has roused to venomous and vigorous life. Victory seemed as near to its grasp as after Bull Run, or Gaines' Mills. Hence, the tremendous excitement of these pivotal contests of October. The vote of Pennsylvania or of Ohio was necessary to decide the question in November. Both have gone unequivocally and irrevocably for Grant, and the conflict is virtually ended. Rebellion is put down the second time. The awful question, which Mr. Johnson dared to open, whether the Nation would go back on its record, dishonor its myriads of martyrs for liberty, and reinstate blood-stained and unrepentant rebels in power, has been negated. The motion to reconsider its most solemn acts has been put to the Nation by a renegade from the majority, and amid the most intense expectation, it has been laid on the table, and cannot, and will not be taken up again.

Once more, the Democracy, which has not learned anything since the struggle with slavery began, has under-estimated the growing intelligence and moral sentiment of the people. Its leaders counted largely on the prevalence of the lowest and most selfish principles of the human heart. They viewed the masses as devoid of the principles of common honesty, justice, and humanity. They thought again to play upon their low and unreasoning prejudices against the negro. They bribed them, as if they were a nation of knaves, with the hope of a virtual repudiation of their honest debts. Thank God! there is enough Christian principle in the heart of the American people, to disappoint the plans of men, who believe the sure road to power is by appealing to the baser instincts of their fellow-citizens. The insulted people again and again have repudiated them. The Republicans made their appeal to what was manly, honorable, just and humane in the popular heart, and they have triumphed.

### TEN ORDINATIONS—TWO NEW PRESBYTERIES—A NEW SYNOD.

A cheering view of the progress of Christ's cause in the great Central West is given in the report of the last meeting of the Synod of Missouri, and in Dr. Hatfield's Letter which will be found in other parts of the paper. In one day, a step forward was taken, which assimilates the rate of Christian progress to that exhibited by the greatest of modern secular enterprises. It looks indeed as if our church was resolved to be fully even with the needs of that vastly expanding section of country, when in a single session of a religious body, ten educated men could be set apart for missionary work, two Presbyteries organized and a Synod prepared for the finishing touch of the next General Assembly. There are few such good days' work in the history of any part of the Church.

The appeal for funds to support these great undertakings will be cheerfully met. Our Home Missionary Committee calls for \$33,000. Every cent of it should and could be in the treasury in two months' time.

The Philadelphia Association of Baptists, was in session in this city week before last. The item of most general interest was the passage of the very preambles and resolutions, which the Warren (R. I.) Association, killed by reference to a hostile committee and which several other local Associations have passed. These, which have already appeared in our paper, declare that baptism must, in the nature of things, come before admission to the Lord's Supper, but give no Scripture to prove the position. They sound to our ears as meaning, (1.) *Whereas*, we Baptists have always adhered to Scripture against tradition; and *Whereas*, (2.) we do now adhere to tradition without Scripture; Therefore Resolved, that we will, in the name of 'soul liberty,' give the cold shoulder to any one who has the hardihood to differ from us.