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THURSDAY, NOVEMBER 12, 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. Z. M. Humphrey, D.D., Pastor of Calvary Church.
Rev. Merrick Johnson, D.D., Pastor of the First Church.
Rev. Dani. 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.

Rev. Samuel W. Duffield, Special Correspondent.

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.

THE MOTIVE POWER.

Our readers have observed, no doubt, with a deep and joyful interest, the new earnestness with which the various judica ories of our church, meeting this fall, have discussed and urged upon the people the duty of giving to the leading causes of benevolence. So general and so decisive has been this action, reaching even to the remotest boundaries of the church, that we may truly speak of a Synodical uprising for enlarged and systematic benevolence. Committees on the different causes have been appointed or reorganized; much time has been cheerfully spent in hearing the Assembly's Secretaries; whole evenings have been devoted to public meetings in behalf of the causes, in which the speakers, as under uncommon inspiration, have surpassed themselves in eloquence and power; and reports have been made and resolutions adopted in language of unusual energy, aiming at securing from every church on our rolls, a contribution for every one of the causes of our denomination.

Every thing looks as if a greater pressure than ever would now be brought to bear upon our membership. More of them probably will this year be approached for contributions than ever before. They will be preached at, they will be districted and blocked out and assigned to committee-men and women, and solicited as never before. Ministers will doubtless attain higher views and greater boldness as agents of the Master in this particular department of their work. Most earnestly do we hope that such will prove to be the fact. We hope to see all over the church, a great advance in this kind of activity. We have as yet only begun to develop the resources of the church. Only one hundred and thirty-two of our churches appear on the Minutes as having contributed to every one of the Assembly's causes, and only one hundred and thirteen others filled every column but one,—two hundred and thirty-five in all out of 1,590 churches. Examples of liberality are occurring every day, in missionary churches among the heathen that show habits, rules and principles of giving amazingly beyond anything known or practiced in Christian lands.

But what do all these plans, resolutions, speeches, and reports amount to? Of themselves they are outward appliances only. They are a force from without, applied to machinery that can be worked properly only by force from within. They will produce favorable results, only as they work with, or as they tend to stir up, the force within. By themselves they can scarcely have permanent results, or bring in returns half so pleasing to God as the widow's two mites; or, they may actually do damage, break and destroy where they aim to move; close and harden the covetous hearts they would open; and dry up the streams they would enlarge.

When we would greatly increase the liberality of the people, we must remember that we have to contend with one of the most powerful and lasting corruptions of our nature. Human ingenuity and human strength are powerless to overcome it. Unless we can touch some spring of gracious affection within, we shall only strengthen the opposition, the peevishness and the impatience of the carnal heart. God's Spirit must help us by vouchsafing a proportionate increase in the self-consecration of the people. They must be brought more than ever to feel their utter indolence to a crucified Saviour. New springs of gratitude or redemption must be opened in their hearts. They must be led to feel that they are not their

own, but bought with a price. No true, acceptable, lasting benevolence can spring up except by a believing look at the cross. Let the revived Christian be led wonderingly to ask, Has all this been done and suffered for me? Has "heaven's inexhaustible exhausted fund" been "poured out" for my ransom? Has the Lord of glory actually impoverished himself, to make me rich? These questions are the talismans that touch the springs of benevolence. It is to hearts renewedly warmed by the love of Jesus that we can come with our enlarged plans of systematic giving. It is to such we can preach the true relationship of man to property—not ownership, but stewardship. We must have a revival of religion in the hearts of Christians or our plans of increased and more extensive giving will fail. Reports, speeches, resolutions, committees and pressure of every other kind will be worse than in vain without this. May the recent increase in the use of the outward means of benevolence, lead us humbly and importantly to seek for such revival.

GO FORWARD.

By Rev. Daniel March, D.D.

The command to "go forward" is the Christian watchword of duty and of safety in all ages. It is only because some have faith and fortitude to advance in the face of difficulties, dangers and uncertainties that the life of the world does not stagnate and every good cause die. To stand still, when the voice of God's providence cries, Go forward, quenches the light of hope in the heart and opens every avenue of the soul for the incoming of the powers of darkness. Sometimes it does a man good to be brought into such a strait that he must choose one of two courses immediately and forever—either an absolute and abject submission to the enemies of his soul, or a bold and open declaration of himself as a servant of God, a follower of Jesus Christ. In the days of persecution, the threat of immediate martyrdom has induced some to stand up for Jesus, when they might have lived and died without making the choice, had they supposed they could have a long and peaceful life-time to choose in.

* It may be that these lines will be read by some one who, at the moment of reading, is ready to say with a sad heart, "The way of duty never seemed so hard and dark to me as now." Yet even to such an one would I say, in God's name, Go forward! Do your duty at whatever cost. Obey the Divine command with a ready mind and cheerful heart. The sea of troubles will open before you and show you a safe path through. The trials and hindrances which you now fear will all vanish before the first firm and resolute step in the right path. This may be the very hour when you are to decide once and for ever whether you will follow Christ and be saved, or hesitate and falter until you are swallowed up by the waves of worldliness and temptation.

If the Hebrews had not advanced—wary, terrified, afflicted as they were—when Moses gave the word to go forward, we have no reason to suppose that the waters would have divided, or that they would have escaped a return to worse bondage than they had ever suffered before in Egypt. And the difficulties that hinder the discharge of duty, the clouds that darken the path of faith, do not disappear before the halting and the doubting, just because they stand still and refuse to go forward when commanded to do so in the name of the Lord.

Go forward is the watchword of progress for the world and of salvation for the soul. Obedience to that command makes all the difference between success and failure, triumph and defeat, salvation and perdition. It climbs the dangerous steep, bridges the mighty stream, opens fountains in the desert, makes the wilderness blossom as the rose. It discovers and tames the most terrible forces in nature and puts them into iron harness to work for man. It lifts the cloud of ignorance from the human mind, scares away the horrid spectres of fear and superstition, stretches the iron nerve for the electric thrill of thought to pass with lightning speed over the mountains and across the continents, and under the ocean, and all around the globe. All the generations that have gone before us send back the cry, along all their ranks, from century to century, Go forward! The uncounted millions that are soon to fill our places are pressing on from behind with the same cry. From every source, from every age and from every creature comes the repeated and earnest cry, "Go forward! press toward the mark; forgetting the things behind, reach forth to those before. Do your duty now, for the time is short, and opportunities once lost may never return. When the prize to be secured by an immediate advance in the face of difficulties is eternal salvation, it is impossible to assign a justifying reason for a moment's delay."

THE PRESIDENTIAL ELECTION.

We have already freely avowed our conviction both of the popular purpose to elect a Republican President, and of the high moral significance of the national decision. Now since all conjecture is removed, and the election of GRANT and COLFAX by an immense popular majority is a fixed fact, we need but add our congratulations. It is, however, a peculiar element of rejoicing that the decision of the people is so emphatic and overwhelming. Were it not for the enormous fraudulent vote of New York city, spreading like a poisonous miasm, on every side, every Northern State would have declared for Grant and Colfax. And as for the lately reconstructed States; their vote for Seymour is transparently the result of the reign of terror, which, under the connivance of Mr. Johnson and his military agents, has succeeded for the time in depriving the loyal masses of the South of their rights as voters. Had the true sentiment of the people been allowed to appear, we doubt whether a single State in the Union would have cast its electoral vote for any other candidate. Certainly not over two or three would have been wanting from the glorious sisterhood of States, who have just pronounced an irreversible verdict for justice, humanity, national honor, and Christian principle; who have voted that the nation shall not only maintain, but advance from the position gained by the overthrow of the rebellion; who have impeached Andrew Johnson and his traitorous cabinet; who have called for justice, upon the wretches of the South, who, for open rebellion, have substituted the atrocious methods of secret assassination, and have filled the land with the blood of the helpless and the innocent.

All these malignant attempts to thwart the national advance in loyalty, freedom and equal justice to all, have been crushed out of all hope by the grand, the overwhelming vote of the third of November; by Massachusetts with her 75,000 majority; by Maine with her 28,000; by Vermont with her 31,000; by the sixty thousand majority in New York State, outside of the influence of the city; by Pennsylvania with her 30,000; by Ohio with her 35,000; by Indiana with her 10,000; by Illinois with her 50,000; by Michigan with her 30,000; by Wisconsin with her 25,000; by Iowa with her 53,000; by Minnesota with her 12,000; by Missouri with her 20,000; by Tennessee with her 30,000; a popular majority which honestly reckoned cannot be less than half a million. Surely it is none other than the voice and the hand of God. The same Providence that gave us Abraham Lincoln has given us General Grant. The heart of the people in the divine keeping is too sound to be made the victim of unprincipled politicians, or to vote away its own jewels of honor and justice.

SCHEMES OF ROMANISM IN AMERICA.

Various indications, open and covert, show that the Roman Catholics have a deep and far reaching purpose, with reference to the subjugation of our land.

Hence the readiness of the Pope to recognize the Southern nationality, in the second year of the Rebellion, for which friendly act Jeff. Davis last spring, in addressing a Roman Catholic audience at New Orleans, was so ready to make his grateful acknowledgments. Significant was that too, as an adroit way of reminding the Papal power of what may yet be accomplished through their combined efforts! When Father Hecker in one of his addresses in New York, last winter, said that the Catholics must possess and govern this country, and confessed that he was teaching their people to expect and work for this result; and when from various sources, we mark their boasts that they already have eleven millions of our population, and that by 1900 they will have power to rule America;—such intimations throw light on the Jesuit plan to move on Washington through the South.

With such expectations and purposes, we see why that coquetting between the Old Pope and the Aroh-Rebel; why that ready encouragement of Southern aspirations; why the Society De Propaganda Fide has sent to this country to be expended for Romish ends in the South, no less than six hundred thousand dollars in gold—an amount greater than our honored and beloved "American Board" has ever expended in the same time; and, why not less than one thousand representatives of Jesuit craft have gone into the Southern field, intent on bringing the Freedmen under their influence, on directing the education of the white females, and by every species of humane and wily work, stealing away the hearts of the people.

In view of such indications, there is little reason for Protestants to felicitate themselves on the grandeur of their missionary enterprises, and to flatter themselves that they are in the high road

to sure and triumphant success. But there is abundant reason why they should take the timely warning, and stir themselves up to renewed prayerfulness and activity, and enlarged contributions. Not that they should love Foreign Missions less, but only love Home Evangelization more. "Our country for the sake of the world," should be our motto. "God be merciful unto us, and bless us and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

OUR COMMITTEE AND THE FREEDMEN.

We rejoice to announce that the Committee at New York have begun in earnest their work in behalf of the Freedmen. They have issued a circular, calling for contributions to this department on THANKSGIVING DAY. We earnestly hope it will receive general attention and prompt response from the churches.

THE THIRD CHURCH OF PITTSBURGH.

This great and costly structure has at length been brought to completion; and was opened for service on the last Sunday in October. We congratulate the people upon the privilege of again assembling in a house of worship of their own, and one in every way worthy of their own liberality and ability. May the glory of the latter house exceed that of the former, even in greater proportion than it exceeds in outward grandeur. We shall next week present our readers with a large engraving of this last and we believe costliest of our New School church edifices. A description will also accompany the engraving.

A SECRET.

There is something magical in that word, Every tongue is silent, and every ear open to a secret. Even he who is not particularly curious, and never listens at the crack of the door, is pleased if an intimate friend reveals to him a secret.

At the late meeting of the Synod of Pennsylvania at Reading, the delegates and ministers, weary with two days intense application to subjects of the most absorbing nature, were animated to continue their work to a late hour in the evening of the last day's session, by the promise of the Moderator that something rich was in store for them at the close, and that if they would only be patient and persevering they would, in due time, learn and enjoy the secret.

Now, reader, there is a secret which you ought to know if you do not already, and which you may know if you will. It is a very interesting, and valuable truth of which no one can afford to be ignorant. And yet it is hidden from millions of very wise people. It is not the secret of preserving health, or making money, or acquiring fame, but much more important than any or all of these. It is not the secret of him who writes these lines, or of one of your bosom friends, or of some philosopher, or of any human being, or even of an angel. It is God's secret.

And can it be that the great Jehovah has some special hidden truth which he will reveal to you or to me? Read these passages: "The secret of the Lord is with them that fear Him." Psalm xxv. 14. "His secret is with the righteous." Prov. xii. 32. Do you ask what is the secret? God does not make known everything, even to his best beloved people. There are some of his ways unsearchable and past finding out. He sometimes walks in darkness, and His footsteps are unknown. His designs are untold—the future unrevealed. But there is one divine secret, to you the most important of all, which you may learn. If you repent of sin, believe on the Lord Jesus Christ, and pursue the way of holiness and consistent piety, you will be numbered with those who fear the Lord. You will reverence Him as children do their parents. In that case you will be accounted righteous, because all your sins will be imputed to Christ, and His righteousness will be imputed to you. And then God will reveal to you His love. He will open to you His heart. He will speak words of fond endearment to your soul. He will assure you that He is your God, and you are His disciple. He will show you the mystery of redemption. He will enlighten you as to many of His Providences. His word will be a lamp unto your feet and a light to your path. His Spirit will be your Interpreter, and lead you in the way of all truth. You will be satisfied to wait patiently in the house of your pilgrimage; and when earth's journey is ended, its trials all over, its work all performed, you will have a secret such as can never be revealed to man below. You will enter the banqueting house of Jesus in heaven, and feast your heart forever on celestial joys.

P. S.

OUR CAMPAIGN.

We propose to print under this head, all communications and items bearing upon the circulation of the paper, and calculated to encourage those engaged in canvassing for it. We begin with the action of the Presbytery of Pittsburgh. In this body, a correspondent writes:—

"A spirited discussion took place, on the proposition to recommend to our churches the placing in every family of our congregations, a copy of one of our religious newspapers. The Herald, The Evangelist, The American Presbyterian were all spoken of, as valuable and good. But, after a full discussion, taking all things into consideration, our locality &c., you have reason to be gratified at the result arrived at, to wit, that the AM. PRESBYTERIAN is heartily and unanimously recommended for this purpose, as the one best adapted, on the whole, to meet the wants of our congregations. To me, personally, it was a great gratification to find that the paper in which I have for nearly a year past taken so much interest was spoken so warmly of by many of the brethren, especially for its continued and steady improvement in every direction: perhaps it is because they are becoming better acquainted with it."

Our club rates are so low that a pastor will not find it difficult, with reasonable effort, to put a copy into every family: fifty copies \$2. each, one hundred copies \$1.50 each, if paid in advance, and at the same time, and if sent in one bundle; tea cents each additional, if sent to individuals.

FROM THE SOUTH.

N. C., Oct. 27th, 1868.
EDITOR AMERICAN PRESBYTERIAN:—DEAR SIR:—You will please send me by mail ten sample copies of the "American Presbyterian." I am very sure I can get up a club of ten subscribers to this very good religious newspaper. I think I can get twenty-five names by the 1st of January. It only needs to be read and seen to form clubs in this part of the country. I remain yours very truly,

We offer as premiums for new subscribers, additional copies of the paper or other things if preferred. See advertisement. Among new premiums we offer: The entire list of our Committee's S. S. books, catalogued at nearly \$30., for fifty-three subscribers at \$2.50 each, freight extra. For twenty-two new names, prepaid at \$2.50, we offer their entire list of new S. S. issues within two years, comprising nearly all of their choicest books, catalogued at \$30.; and for thirteen new names, all their newest S. S. issues, within the last year, comprising Ancient Cities and Empires, Beggars of Holland, Almost a Nun &c. For four new names at \$2.50, we will send either volume of LANGE post paid; for twenty-four new names at the above rate we will send the entire seven volumes of LANGE, free of charge.

AN OLD SUBSCRIBER.

Sir, I send you enclosed a check on the Philadelphia National Bank for fifteen dollars, for subscription to the American Presbyterian to the 7th of July, 1869, as per your letter of the 1st inst. received a few days ago. I would add another year to this amount, but am now in my 75th year and nearly blind. I have continued to take the paper for the benefit of others, rather than myself,—for I cannot read it,—and this is the cause of the omission to pay regularly. I am pleased with it, however, as I can get others to read it to me, and desire to continue to take it as long as I live. Very respectfully,

RESPONSE TO THE SYNOD'S CONFESSIO OF DELINQUENCY.

With the following we received a XX green-back for the Home Missionary treasury, from a brother formerly in connection with our church. REV. JOHN W. MEARS, D. D., Rev. and much loved Brother.—Feeling that I must be one of the number included in that well prepared and most thrilling report on Home Missions delivered before the Synod of Pennsylvania, by Dr. Johnson, I voluntarily confess delinquency and do now promise—in the strength of King Jesus—amendment and improvement of the talents committed to my care.

Please find enclosed \$20 for Home Missionary purposes, and I would say to my brethren in the ministry, we must meet the responsibility of the hour. Greatly increased benevolence in behalf of Home Missions is immediately and absolutely imperative. Wholly to disregard this need is impossible. For a Christian man or a Christian church to be indifferent to it, ought to be just as impossible.

"To do good and communicate forget not, for with such sacrifices God is well pleased."
Yours affly, W. M. B. EVANS.
Washington, D. C., Oct 29, 1868.

NOVEL PRESENTATION.—The members of the Pastoral Association on Monday last united in presenting the honored secretary of the Association, Rev. Charles Brown, who for over twenty years has held that position, a very handsome stuffed reclining chair, as a mark of their appreciation of his gratuitous services, as well as a proof of their regard for his effective and hearty cooperation in every measure for the good of the church. The presentation address was made by Mr. Barnes; and the response by Mr. Brown who was latterly taken by surprise was very happy and appropriate.