

The American Presbyterian.

John A Weir 15 July 69

New Series, Vol. V, No. 53.

Genesee Evangelist, No. 1180.

Strictly in Advance \$2.50. Otherwise \$3.
Postage 20cts, to be paid where delivered.

PHILADELPHIA, THURSDAY, DECEMBER 31, 1868.

Home & Foreign Miss. \$2.00.
Address:—1334 Chestnut Street.

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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. Henrik Johnson, D.D., Pastor of the First Church.
Rev. Basil 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.

SCOPE AND SIGNIFICANCE OF THE HIGH CHURCH MOVEMENTS OF THE DAY.

Inside of the confessional and thoroughly organized churches of Christendom, the current setting with remarkable strength and uniformity towards an increased strictness in interpreting and enforcing the terms of fellowship. High Churchism is almost everywhere in the ascendant. Beginning with the Romish Church, we see on every hand evidence of a great advance of Ultramontaniam. Of the Gallican Liberties of that church, once so famous and so efficient, nothing is now known or heard. The French hierarchy are, with trifling exceptions, among the most zealous supporters of papal authority. The spirit of Bossuet has been replaced by that of Dupanloup; and if the vacillating policy of Napoleon III. towards the Church reminds us of Louis XIV., the Spanish Eugenie stealthily labours to inculcate France with the bigotry of the women and of the reigning dynasties of her own country. The question of the temporal power of the Pope with which the whole Catholic world rang at the time of the establishment of the kingdom of Italy, and which was regarded by many as indicating the rise of a new and liberal era in the Church, has ended in the complete overthrow of the progressive and liberal party. The utmost servility to the Pope has marked all the recent demonstrations of sentiment in that Church. Such is the sentiment that inspired the great Catholic congress at Malines, Belgium; such was also the tone of the gathering of the 537 cardinals and bishops, and the three hundred inferior clergy, with the one hundred thousand laity who, in the summer of 1867, celebrated the Eighteenth Centenary of the Martyrdom of St. Peter and St. Paul in Rome. And such is morally certain to be the temper of the General Council summoned at Rome for 1869. The clarion voice of Passaglia has long ago been quieted, and heard for aught we know, his ten thousand followers have abjured Liberalism and now walk penitentially in the ways of their Ultramontane leaders. And all the late powerful liberal movements in Italy, Austria and Spain are recognized as hostile to the Romish Church, producing no other effect within her true pale than to intensify the symptoms we are describing.

In the Anglican and American Episcopal Church, it is plain the tendencies are in the same direction. The Low Church party here have fought a valiant fight, and have met a Waterloo defeat. Inside the Episcopal Church they have no longer any appropriate course but submission. Hence, as in the case of the chivalrous Passaglia, we expect Messrs. Tyng, Cotton Smith and others, gracefully to accept the situation, and by a walk of churchly propriety in a few years to make their recent demonstrations for liberty no more remembered than the transient eddy in the river's course; or else they must show the courage of the true Reformer, by forsaking what they have tried in vain to purify, and of course leaving it higher and drier than before.

The rugged, unbending orthodoxy of the Presbyterian churches of Scotland and the North of Ireland, of the English Presbyterian Church and of their colonial representatives, is well known. There are genuine liberal influences at work in the Scottish Churches, particularly in the United Presbyterian and the Established, but their effect upon the whole body is slight; and all—liberal, and rigorous—among them, we fear, with one breath would unite in denouncing the liberal

clause of the Adopting Act as loose and dangerous. "Would you not," asked the writer not long ago, of Principal Fairbairn, "say that in any sense Christ died for all?" "We would not use that language," said the benignant Principal. And then he proceeded, with an elaborate and scholastic circumlocution, to present his view and at the same time to avoid that Scriptural and simple declaration.

And what do we see among the Reformed churches in our own land? An union of elements, of various degrees of Confessional rigidity, now tolerably well welded in one mass, and cooling down into the cast-iron features of "United Presbyterianism." It is acknowledged that the liberal men, who entered with some enthusiasm into this union, hoping that the result would be a body of decidedly liberal-orthodox type, have been grievously disappointed. Only another and stronger buttress has been added to the structure of psalm singing exclusivism in our land. And the smaller bodies of Presbyterians in our country who have reformed and re-reformed, and refined and re-refined upon each other, to distressing minuteness, are little else than an ascending scale up the dreary and barren heights of exclusivism, each little plateau being narrower than the one beneath it, and all ending,—some think, very near to heaven—others say, close to the edge of eternal snows. The most liberal [?] of these smaller bodies has gibbeted itself before the public, by attempting the ecclesiastical degradation of perhaps the most distinguished, large-hearted, and generous Christian man of our country, who happened to be in its communion,—an orthodox Presbyterian and an exemplar which any church might congratulate itself to have produced. He and his church and his noble pastor have been cast out, because they sang "Rock of Ages," because they allowed occasional communion, or because they refused to deal with Mr. Stuart for so doing.

And where to-day are the earnest and evangelical Dr. Bomberger and his associates, who remained in the German Reformed Church, when such men as Helfenstein and Berg left it in despair, still hoping that the leaven of a Scriptural piety would triumph over the Romeward tendencies then developing? To-day, where are they? Trampled in the dust. Overpowered by the churchly current of the time. They too must surrender or go out.

The Baptists hug their exclusivism in terms of membership as closely as ever, and the Methodists, by their ambitious church erections and newly adopted pew-system, show a drift in the same general direction. In the Lutheran Church alone, among recent examples, has the preponderance been so decidedly on the side of free evangelic sentiment, that the High Church party, after a long period of agitation, have been compelled to take the position of seceders and to organize an outside Church.

We know the age is habitually regarded as one of progress, of expansion of ideas, of the discarding of what is supported by authority and antiquity alone; but it is a startling and a far from encouraging fact, that large and increasing portions of the Church have their faces turned entirely in the opposite direction, and that church movements, instead of being properly "progressive" are largely of the nature of mediæval restoration, and such as utterly to put the Churches out of sympathy with the wide advancing sweep of modern thought and civilization.

It is under these critical and ominous circumstances, that our own branch is called on to consider the propriety of reunion with another, from which we were cut off in an outburst of this very spirit of High Churchism. Shall the reunion of Old and New School be only another indication of this general tendency of our churches back to doctrinal rigour and enslavement to man-made systems? Most solemn is the duty laid upon us in this aspect of the case. We deem it morally certain that a reunion in which the well-known liberal-orthodox tone of our body is quietly ignored or deliberately sacrificed, will turn out in the end one of the most important reinforcements yet made to the backward movement in the Church. If the wholesome and Scriptural liberty, which has ever shone like a star of promise upon the forehead of our Church, be removed ever so gently and buried ever so decently, and if thus despoiled and discovered, we consent to enter into the reunion, we shall be guilty of aiding in a retrograde movement, against which our whole history is a protest. We shall remove from the circle of organized American Churches, a body which is very much like the United States among the monarchies and empires of the world, a stimulating example of the safety and wholesomeness of free institutions in connection with thorough loyalty to order and right. We shall help to build up a great Presbyterian organization, the inevitable drift of which, with its voluminous

"Standards pure and simple" will be to increasing rigour and High Churchism. A Basis of Reunion recognizing our liberal principles and spirit has been twice defeated in the Old School Presbyteries, solely on account of this very feature. Can any one misunderstand the nature of Reunion on the Standards pure and simple after two such defeats?

"I'M GROWING OLD."

Never will I forget the expression of a friend. His sparkling eye lost its usual brightness, and his sunny face became very grave as he remarked to me with a sigh—"Oh, I feel sad when I think I am growing old." He was perhaps fifty years of age—a healthy, vigorous man, likely to live a score or more of years longer. But he was past the meridian of life. He had travelled up the hill on one side and was going down on the other. He was not an old man—would have laughed at any one who might have called him such. But he knew his days were more than half spent, and after a little period of fleeting time he would be in eternity.

That was not all. He was a very excellent husband, father and friend. He was an upright man. He was virtuous and noble. He was industrious and thrifty. He was a respecter of religion. But he was no Christian. He made no pretension to piety. He was living as many intelligent business men around us live—"without God and without hope."

O, that look and those words, what volumes they revealed! It was near the close of the year. He felt how quickly the years were passing, each one seeming shorter than its predecessor. He realized that he was in the current which was carrying him steadily, rapidly, with fearfully increasing velocity to the vortex of ruin. It was a confession of a misspent life. The one thing needful had been neglected, everything else had been attended to, but this was put aside for a convenient season. He had property, respectability, intelligence, all that was necessary for this life. But what had he for the life to come? What riches to carry with him to eternity? What respectability that would avail him in the divine presence? What wisdom that would enable him to render up his account at the bar of God? Of all this he was destitute. Hence his mournful lamentation, "I feel sad to think I am growing old."

Reader, the year 1868 is nearly gone. A few more hours and it will be numbered with the hoary past. And you are growing older. Whether you are now a child, a youth, or a man, whether in life's morning, noon, or night, you are growing old. How does this thought affect you? Are you sad? You ought to be, if not a Christian. You ought to be alarmed. You ought to fly, as we urged our friend to do, to Christ who will receive you, even at the eleventh hour. You ought to do works meet for repentance. You ought with all your heart to believe on Jesus as the sinner's only help. Pray do this! Will you not? Do it now. Wait not for 1869. You may never see it.

But if you are a Christian, however humble your position, you need not feel sad at the lapse of time. You should rejoice that every moment bears you on from these scenes of toil and danger, and trial, and death, to the season of rest, to the land of bliss, to the home of immortality, where there is no more trouble and time—whether the inhabitant will never grow sick or old. Where God's people will renew their youth, and in the freshness and beauty and joy of young life live forever.

PRINCETON AND NEW HAVEN are the two poles of American Calvinism. It is curious to observe the estimate which each forms of the other, and not without a special interest to those who keep in the broad central current of Calvinistic tradition, avoiding alike either extreme, the rockbound shore, or the swampy, flat shoals. What Princeton thinks of New Haven we have been told *ad nauseam*. Certain men and certain periodicals seem to have no other *raison d'être* than to denounce a "man of straw" which they call "Taylorism." What New Haven thinks of Princeton is thus forcibly put in the last number of *The New Englander*:

"It is true that Dr. Taylor was a life-long opponent of the Princeton theology. Gratuitous condemnation for Adam's sin; congenital sin inflicted upon the sinless by a judicial decree prior to their existence; sin meriting damnation, before the least consciousness of a rule of right; absolute natural evilness of the soul to throw off the bondage to evil thus engendered in it; literal endurance of the legal penalty by Christ, but only for a part of mankind, selected by mere will, without reference to results in the general good; right of this fraction to claim salvation as a matter of strict justice, their punishment having been endured; conversion of this fraction by

dint of creative omnipotence acting irresistibly within their souls; perdition of all the rest, judiciously inflicted for a sin done before they were created, for propagated sin which they could not prevent, and for not believing in an atonement never provided for them, and when all power of thus believing had been extirpated from their souls, through the necessary effect of an ancestor's transgression; this system, Dr. Taylor thought, in its logical implications, blots out human probation and with it the moral government of God."

"AVAILETH MUCH."

There is a marvel of meaning in these modest words. They let us into the secrets of God—to the very hidings of his power. They tell us of great possibilities. No limit can be set to their reach and significance and efficacious warrant. And not until we have sounded the depths of all the promises, and dared go to the full extent of their divine sanction of liberty and boldness in our plea before God, will we know how "much" the right kind of prayer "availeth." "Ask what ye will and it shall be done unto you," that much. "All things are possible to him that believeth," that much. "Greater works than these shall ye do, because I go to my Father," that much. "All power is given unto Christ in heaven and in earth," and prayer simply determines the exhibitions of that power. Power to open the spiritual heaven even as Elijah opened the natural heavens. Power to secure for the simplest instrumentality divinest efficiency, and to command the presence of Him who alone can write from men the cry, "What shall we do?"

Power to win from yielding omnipotence what the Syrophenician mother won, and to lead the Creator of the heavens and the earth to say to the poor sinful creature, "Thy will be done!" But what kind of praying is it, that takes on such potency as this? There is a vast deal of prayer in the world. The amount of it is out of all proportion to achieved and manifest results. Enough is seen of success in petition to keep us well assured of the fact that there is no power comparable for one moment with the power of a believing heart pleading God's promises. But enough is seen of failure, also, to convince us that we too often pray as "one that beateth the air."

Now, what is the matter with our praying? If prayer is such a potential thing, why are we not oftener mighty and prevailing Israels? Next week the Church throughout the world is expected to bow at her altars and pour out her heart to God. For seven successive days the whole earth is to be belted with prayer. Why should it not be belted with answer to prayer? Why should not every gathering of believers everywhere, in every city, and town, and clime, and country, in the use of pentecostal means, have pentecostal power and pentecostal results? The necessity is the same. The one great, pressing, urgent want of the Church of God to-day, is just what was the one great, pressing, urgent want of the Church at Jerusalem. The imperative need of that assembly, is our imperative need. To do the soul-winning work they did, we must be clothed with the power that came down upon them.

In what single respect are the conditions of power and success altered? In no respect whatever, save that we are far more advantaged than that Church at Jerusalem. They had no experienced past of blessing, from the presence and power of the Spirit. They had no history all crowded full with demonstrations of the exceeding might of the Holy Ghost. No Saul had been slain, then, on his way to Damascus breathing out threatenings and slaughter. No cities had been turned upside down, no continents had been shaken, no whole nations had been born to God through the operative energies of this mighty and transforming Spirit. They had a promise, and this they pleaded before God. They had a "name," by the authority of which they came to the Mercy-seat. But they were yet to learn its precious and wonderful efficacy with the Father.

The question, therefore, is not whether we can possibly have any such results as were witnessed then. No one who reads God's word can doubt the possibility. The question is—and it is one for every man, and woman, and child who is cherishing a hope of everlasting life through Jesus Christ—it is one that must be asked and answered by all of us and each of us in full view of our associated and personal responsibility to God and our relations to the multitude of the unsaved on every side of us—the question is, *Are we willing to do now what the Church did then to secure the baptism of the Holy Ghost?* That is a very simple question, and it ought to have but one answer.

The Scriptural record gives us the conditions of the success of the petitioners in that upper

room at Jerusalem. They poured out their hearts together. They poured out their hearts in harmony. They poured out their hearts in constancy. "These all, with one accord, continued." Never a Church on earth went long praying that way, without a great blessing from God. "These all." Every one was in his place. No sense of loss, no feeling of discouragement kept any one away. No one was attending to secular concerns in those hours of prayer. All business was set aside. Not a disciple was absent. Not a murmurer or a fault-finder stayed away because it was only a prayer-meeting! Prayer was the duty and the delight of that gathering of believers, and, as far as the Word of God tells us, nothing else but prayer.

"With one accord." They were not simply all together—but all together for one object. Literally, with the same mind. To be baptized of God's Spirit was why they prayed and what they prayed for. We may be sure, therefore, they did not go all around the world with their prayers, naming all imaginable subjects. Definiteness and directness are demanded by that phrase, "with one accord." The utter banishment of all causes of alienation also. There was no discussing or questioning, Who shall be first? It is not at all to be believed, either, that any disciple sat coldly weighing in mental balance the literary merits of a fellow disciple's prayer, and noting for future comment his infelicities of speech, as if it were a performance for entertainment, instead of most reverent and solemn approach to God.

"Continued." They kept at it. It was not a breath, and away. They persisted diligently. They persevered. How many days? How long must they wait? No matter. That is God's business—not theirs. And we may well believe those unanswered disciples *grew* there in that upper chamber to wrestling Israels, as Jacob at the ford Jabbok, as Elijah on Mt. Carmel, as Daniel in captivity, as the Canaanitish mother pleading for her child. They were entering into the meaning of prayer. They were preparing for the baptism. And it came at last—came with great power. Oh, the wrestlers that were crowned princes on that first coronation day of the Christian Church! Prayer was answered, expectation met, victory achieved. And for all time the Church of the living God was taught how she might secure the presence and the power of the Holy Ghost.

Such praying never failed—never will fail. Let but such prayer be had the coming week—let but our spirits break with such longing, and the expectation of our souls shall not long be delayed. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

H. J.

THE unrepealed law of Massachusetts upon the liquor traffic is still very stringent, and likely to prove of the most salutary effect. Liquor dealers, it appears, have been cruelly deceived in their expectations of the sweeping effect of the repeal of the prohibitory law, not believing that any statute remained on the books by which their business could be seriously trammelled. The Supreme Court of the State has just decided that the law known as the Liquor Nuisance Act is still in force, which provides that:

"All buildings, places, or tenements, resorted to for prostitution, lewdness, or illegal gaming, or used for the sale of intoxicating liquors, shall be deemed common nuisances." This law, it is well known, allows the prosecution of both occupant and owner of the buildings so used. All such cases where conviction has been recorded have now been remanded for sentence, which is generally \$50 and costs.

This puts the brand of disrepute on the business most effectually, even if it does not materially diminish its profits. The court also decided that the defendant must prove that he has a license, and not that the complainant must prove he has not.

The General Council [High Church] of the Evangelical Lutheran Church of America, lately in convention at Pittsburg, unanimously resolved to make a reply to the Pope's address to Protestants, and appointed a committee for the purpose. It is to be made on the Basis of the Lutheran Confessions, in accordance with the fundamental principles of the faith and policy on which the General Council rests.

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