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John A. Weir 15 July 69

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PASTORS' LIBRARIES.

The writer of this is the fortunate occupant of a pleasant church study. It was thoughtfully arranged by his congregation, and supplied with everything necessary for the pastor's comfort. Its desks are well nigh perfect in style and in convenience. A low-down grate diffuses its heat through the apartment even in the coldest days; ever reminding the writer of sermons to brighten his discourses by the glow of feeling, and to intensify them by the solid fire of sanctified thought. The book-cases are carefully glazed to exclude the dust; and the volumes on the shelves display their titles, as if inviting the notice of the student.

Most of these volumes belong to the pastor, only as do desk and chair. They are provided for his use by the people of his charge. Their number is not yet very large. You would look in vain among them for the rare and curious books which delight the amateur collector. Here are no vellum covered tomes. No worm has ever cut his channels through these sheets. No black-letter pages could be discovered in any of these volumes. All are for present and frequent use. And there is scarcely a line of investigation into which the pastor could be led by the necessities of his pulpit, in pursuing which he would not be materially assisted by this library. For general reference, the New American Encyclopedia is within a moment's reach. On the same shelf which holds it, is Smith's Dictionary of the Bible. If a difficult passage of Scripture is to be examined, Calvin and Bengel are ready to give their opinion out of the past, and Alford, Elliott, Lange, Olshausen, Delitzsch, Nander, and many others, offer the best results of modern scholarship. Robinson, Stanley, Thompson, and Layard are at hand for aid in Biblical researches. If the question be theological, each of a row of teachers, from Charnock to Wooda, is prepared to show his opinion. If philosophical, Dugald Stewart, Hamilton, McCosh, Lewes invite investigation. If ecclesiastical, here are digests and histories in abundance. Giesler, Guericke, Schaff, Shedd, Kurtz, Milman, each can tell us some new thing. Barth and Livingstone are ready to take us on tours of missionary inquiry to Africa. De Pressensé, Elliott, and Andrews tell the story of the Life of our Lord, as they have learned it, while Rénan and his sympathizers tell that story as they have imagined it.

Behind yonder doors, the Bibliotheca Sacra waits to unlock its varied stores of learning; and other quarterlies, claiming to be as good, are equally communicative.

We will go no farther in our enumeration, lest this article take the complexion of a bookseller's catalogue. We have named these books as indicating what resources of study a church may easily supply for its pastor. The want of books is almost chronic with clergymen. Very few of this class of professional men are ever able to supply themselves with the necessary implements for their work. It is a wise economy for any church to appropriate a part of its revenue to the purchase of what the pastor so much needs. The American Watch Company not only employs the most skillful workmen, but also provides the most delicate machinery that can be devised. The directors do not say to their artisans: "You must purchase your own implements, and then turn out the best watches in the world." It says: "Here are the best instruments which human ingenuity can produce. This will cut a screw no bigger than a grain of sand. That will drill a ruby with mathematical precision. Take the instruments, and let us show what we can do." If nothing is to be done except to fell a tree or to excavate a bank, a laborer may well be expected to furnish axe or barrow. Even that is not required in our forests, or along our railroads.

Now the work of the preacher is confessedly one of the most difficult which is committed to human hands. Words were wasted in describing it. Our query is, why that work should be expected of those who, in general, are barely given a subsistence, and for whom none of the better instruments for study are provided? A church considers itself obliged to provide an attractive sanctuary. It finds money somewhere for the velvet and the fringes of its pulpit. It expects of its minister that which will both interest and instruct the congregation. What more logical, then, than that, if the clergyman has not the implements of thought he needs, and is not able to procure them, they should be provided by the church as conscientiously as paint and varnish are laid upon their house of worship? Can par-

lor tables be made with broad-axes? Can fine cut and instructive sermons be produced, week after week, when there is no other implement in the hands of the preacher than the Dictionary or the Concordance?

"But we are scarcely able to pay our minister even his scanty salary. Rich churches in cities can do what they like."

So can almost all churches, if they have the will. A small sum of money appropriated by any parish, for a pastor's library, each year, would soon provide such materials for study as would greatly encourage the minister, and enrich his pulpit. Suppose a membership of fifty. Each contributes, annually, fifty cents for this purpose. The result is twenty-five dollars; which would prove one of the best investments the church could make. We wonder that this is not more generally understood. They who desire good preaching should be more wise in obtaining it. We do not imagine that culture in a clergyman will ever take the place of piety. Nor do we claim that any abundance or perfection of implements furnished will insure good sermons. But it is very hard for one to "make bricks without straw." Z. M. H.

CURE OF THE AMUSEMENT MANIA.

There is only one sure, radical cure of worldliness in any of its forms, and that is other-worldliness. Laws, restrictions, appeals to conscience have their value. Warnings may be uttered, distinctions drawn, liberties permitted on this side and denied on that, but after all, so much must be left to the individual case and to the peculiar circumstances, that there is no security for the needed exercise of judgment or self-denial, except in the raised spiritual state of the believer. It is the expulsive power of a new affection which is indispensable for thoroughly doing this work.

When the Christian finds pleasure and conscious elevation in the service of God, when he feels the constraining power of the love of Christ, when gratitude, wonder and adoration for redemption stir the deepest capabilities of his soul, when to escape the corruption which is in the world through lust, and to be a partaker of the divine nature appears to him the most exalted and glorious privilege of humanity, when the Christian race for the prize of the high calling, in the sight of the great cloud of witnesses, appears to him worthy of the laying aside of every weight and besetment; when the beauty of holiness, the wonders of the divine character as displayed in creation, in providence and in grace, and when the height and depth and length and breadth of the love of Christ which passeth knowledge fill his soul, wing his affections heavenward and turn his inward life into a psalm of praise, the tyranny and the charm of the most seductive of the world's amusements will be broken. They will seem transient, shallow, childish. They may not be wholly abandoned, but he who walks in daily communion with a personal, living Saviour, needs few rules for the amount and degree of his indulgences in them.

The sons and daughters of the Lord Almighty, the heirs-expected of crowns of immortality, the future sharers of the beatitudes and services of angels and seraphs, wearers of white robes and bearers of palms of victory, whose glorification will be the signal for the restitution of a fallen and a waiting universe,—they who are conscious of such a destiny, will be sublimely indifferent whether the world knows them or not; will draw a broad line between themselves and a world which disregards and despises their hopes, and will feel it to be a concession or a compromise, to patronize those shows and entertainments, of which the world boasts, as alone giving true enjoyment, and in comparison with which it proclaims the hopes and pursuits of the Christian as gloomy and repulsive.

The true, living, growing Christian cannot ask such a question as: How far may I go in worldly indulgences? That is a form of inquiry which springs from the imperfectly regenerated, dark corners of a half-Christian soul, and should be classed with the question secretly weighed by many called Christians, How little will it do for me to give? Christian! be alarmed if this is the form in which conscience seeks light. Away with such casuistry! Hasten to consider if it does not spring from an entirely wrong attitude of the inward man. Infinitesimally small will the whole round of the world's gayeties appear to him or her, who has found in Christ the living water, and who expects to drink of the river whose streams shall make glad the City of God, the holy place of the tabernacles of the Most High.

The Presbytery of Furrukhabad, India, O. S., has voted for the Reunion Basis, amended by striking out the Smith and Gurley clauses of the first article.

THE RISEN CHRIST.

The certainty, the glory, the comfort of the resurrection of Christ demand for it a leading place in the faith and hope of the Christian. As the time of the year returns in which it is known to have taken place, it may well seem to shed a holy glow upon the season, and to suggest peculiar demonstrations of thankfulness on the part of those who have tasted its benefits. Its glory consists in its being the greatest of Christ's wonderful works, the most decisive of His triumphs over natural law, the clearest of proofs that the whole kingdom of nature lay at His feet and acknowledged Him as Lord. It is glorious because of the depths of humiliation which preceded it. Christ's poverty, His no-reputation and self-emptiness had reached their lowest point in His death. Devils and men, Jew and Gentile had triumphed. His disciples had forsaken Him and fled, and His kingdom had come to naught in the despair and consternation of His handful of poor followers. The ray of light for a fallen and perishing world, which had shone over Bethlehem, and beamed a brief while in His teachings, promises and example, was quenched in night again. Where was that church founded on a rock? The gates of hell had indeed prevailed against it. The world had risen up in bitter spite against its Saviour and had wiped out His name and His work in ignominy and in blood. So it believed on Friday night. But behold! at the early dawn of the Sabbath morning, there was a great earthquake; the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men. And the angel said, He is not here, He is risen. He is risen from the dead. Thus suddenly did all the sad story of deepening humiliation end in a burst of transcendent glory, and soon from the lips of the crucified One was heard the royal declaration: "All power is given unto me in heaven and in earth. Lo I am with you always, even unto the end of the world."

Tested by the obstinate unbelief of friends and foes, and followed by results upon the characters and labors of His disciples for which its own reality is the only admissible rational ground, its glory consists again in its certainty. Among the leading facts of the world's history, it stands unrivalled for the amount, variety and quality of the evidence going to establish its truth. Criticism is foiled. Learning, scholarship, acuteness turn to folly, as well as convict themselves of blind and suicidal malignity, when they join hands with chief priests and elders, and persuade men that His disciples came by night and stole Him away while the keepers slept. Doubt may find room to expatiate elsewhere, but to the risen Saviour, it is compelled to cry out, My Lord and my God!

Back upon all the other miracles of Christ, this crowning, conclusive, indisputable one of the Resurrection sends its powerful confirmation. All His teachings, all His claims, His whole mission are authenticated by this triumph over the extreme rage of His enemies, over the last and greatest of catastrophes that can befall human affairs, over death. The world's Redeemer is revealed and vindicated as such. The sacrificial victim has risen from the ashes of the altar. Of what transcendent virtue must be the offering! The wages of sin is death. The sting of death is sin, and the strength of sin is the law. Christ's victory over Death is the visible, illustrious token, of the completeness of His victory over sin, of the fullness and sufficiency of His atoning work.

THE PHILADELPHIA PASTORS ON RE-UNION.

The following paper was adopted by the Pastoral Association of Philadelphia, March 22d, 1869, and directed to be published in *The American Presbyterian*, *The Evangelist*, and *The Christian Herald*.

The Pastoral Association of Philadelphia, consisting of New School Presbyterian ministers of Philadelphia and vicinity, have observed with solicitude the recent discussions in regard to the Basis on which the two branches of the Presbyterian Church must be re-united. In view of the opposition likely to arise in the other branch of the Church to the Basis approved by both General Assemblies; certain Synods, Presbyteries and ministers of that body have proposed to the Presbyteries to modify said Basis, so that it shall read "the Basis of the Standards pure and simple." This suggestion is made in hope of securing the re-union of the two Assemblies in May next. The Re-union Committee of our General Assembly, desirous of removing all impediments in the way of a speedy re-union of the two bodies, have concurred in the above proposition, and have recommended our Presbyteries to make this or a

similar amendment. At the same time our Committee very frankly state, that our Presbyteries must have liberty "in the statement of views, and the interpretation of the standards as generally expressed in the First Article, as it now stands." Against this explanatory clause, the leading journal of the Old School Church protests, as "a re-introduction of the Gurley Amendment." Therefore, since the recent discussions and propositions on this subject have led to no satisfactory results, we conclude that the only wise and safe course for our Presbyteries is to confine their action to the Basis approved by our Assembly and sent to the Presbyteries for their adoption or rejection. Therefore

Resolved 1st, That we respectfully recommend to the Presbyteries to which we respectively belong and to others of our branch of the Presbyterian Church, at their spring meetings to act only upon the Basis overtured by the General Assembly, that being the only question at this time properly before them.

Resolved 2d, That, in our opinion, the General Assembly cannot consummate a union with the other Assembly on any Basis except the one already overtured to the Presbyteries, without violating at least the spirit of our constitution; or until another Basis has been regularly sent down to the Presbyteries and ratified by them.

S. W. DANA, Chairman.
CHAS. BROWN, Secretary.

RELIEF INDEED.

For several weeks past, the churches seem to have quite forgotten the Ministerial Relief Fund of the General Assembly. The Secretary and Treasurer wore long faces, wondered and were dismayed, save that they trusted in the God of the fatherless and the widow, and believed that His servants would not be forsaken in their old age. But their human resources seemed to have quite gone dry, when lo! it became their privilege to announce by far the largest single donation the Committee has ever received, almost equal, in fact, to the whole of last year's receipts from every source. It will be seen that the gift is to the permanent fund, and therefore it does not release the churches from the pleasant duty of regular contributions. The Secretary, Rev. Chas. Brown, says:

H. M. Schieffelin, Esq., of the First Presbyterian church, Yonkers, New York, who for several years sent an annual contribution of five hundred dollars to the Relief Fund, has recently crowned his liberal gifts with the munificent sum of eight thousand two hundred dollars (\$8,200) toward the Permanent Fund. He first designed to offer to be one of twenty-five persons who should give eight thousand dollars, each, to make a permanent fund of two hundred thousand dollars, but thinking there might be some difficulty in the way of executing this project, he has given eight thousand two hundred dollars unconditionally; hoping, no doubt, that his example will prompt others to give liberally to this cause. In a letter to the Secretary on this subject, Mr. Schieffelin writes:—"I think, that in the apostle's time, giving to supply the necessities of the saints was more prominently urged than any other giving; and there is no other kind of giving of which our Lord Jesus Christ so distinctly says it is given to him; and how much more so in the case of those who are worn out in the service of the Church?"

ONE WORD MORE ON "HELPING THE POOR."

MY DEAR DR. MEARS:—I find in my haste in writing my last week's article I have unintentionally used a word which did not convey my meaning. The firm to which I refer gave way, as the senior partner informed me \$1,500 a month in petty benevolence to applicants at their office. It is not proper to characterize all these as street beggars, although the one who at the time was receiving her dollar was of this class, and my friend gave me to understand the majority were like her.

P. S.

THE WOMAN QUESTION.

Dr. Nelson rather startled his conservative friends by the strong ground he took on the woman question.—*Am. Presbyterian*.

Will our contemporary tell Dr. Nelson's friends what it is that is startling, in his remarks before the late Presbyterian Convention in Cincinnati? They are fully published in our paper of March 4th, and have impressed all hearers and readers of them in this region, as eminently wise, scriptural, and 'conservative.'—*Christian Herald*.

Among Dr. Nelson's friends we certainly are, but not among his "conservative" friends, and we were not in the least startled by his views as presented in the *Herald*, but considered them wise, scriptural, and right, which is better than "conservative."

The statistics of emigration for the year 1868 show that the number of Germans who came to our country during that year is more than double that of the Irish—the figures being 101,989 Germans against 45,571 Irish.

CURRENT TOPICS.

—The Massachusetts Legislature has refused to pass the bill opening the Boston Public Library on Sunday.

—*The Watchman and Reflector* takes Mr. Hammond to task for having said that "all Universalist preachers were devils." What authority has the *W. and R.* for this statement? A Universalist preacher charged Mr. Hammond with having said so; that is probably the whole of it. Mr. Hammond himself has publicly denied it. He did say that the first Universalist preacher was the devil, a declaration to which, doubtless, the *Reflector* would subscribe. But before it preaches a sermon on propriety, it should not omit the most proper thing of all—be sure of the truth of its text.

—A series of Universalist sermons is announced in one of our daily papers, under the heading, "All men are by nature Universalists." What is this but a free rendering of the orthodox proposition, "All men are by nature totally depraved"? And what is any sort of Gospel worth which does not try to raise men above what they are by nature?

—We hear that ample naval preparations are being made for the protection of the few score of Americans on the island of Cuba, who are merely menaced with rude treatment by the Spaniards. Such prompt and effective measures for the honor of the American name abroad are refreshing; but, meanwhile, we do not hear of any special measures in behalf of the thousands of patriotic citizens of Georgia and Texas, who are still suffering actual and bloody violence at the hands of the unreconstructed rebels of those States. Secretary Borie has done nobly; now let Secretary Rawlins do likewise.

—The last official act of Andrew Johnson, besides pardoning whiskey thieves and counterfeits, was to pocket the bill pledging the faith of the nation to the payment, in full value, of every dollar of the public debt. The very first bill which President Grant signed, is the one pocketed by Andrew Johnson, and re-enacted by the present Congress. The promptness with which both departments of the Government thus disavowed the scandalous heresy of repudiation, is creditable to both, and reassuring to our country and its creditors. This, and the announcement by Secretary Boutwell of his purpose to cease hoarding the surplus funds of the Treasury, and to apply them to diminishing our obligations, will tend to raise the relaxed tone of the whole mercantile community, and to invigorate every commercial virtue. Thank God for this raising up of the second table of the law, and chiselling out into clear outline again the almost defaced characters of the Eighth Commandment.

—If the calculations in Prof. Schem's Ecclesiastical Almanacs, for last year and this, furnish the true rate of increase of Protestantism and Romanism, the child is now born who will see the relative numerical strength of these great religious parties reversed, and Protestantism twice as strong in numbers as Romanism, instead of only half as strong, as now. Before the close of the present century their numbers will be equal. There may, meanwhile, come a great struggle in this country and in England, where the most energetic efforts are being made to revive the superstition which is fast dying out in older countries.

—*The N. Y. Christian Advocate*, in an article which we shall refer to again, makes exalted claims for the Presbyterianism of Methodism. Alluding to our own and the *Methodist Protestant's* recent articles on the subject, it says:

"Every one who has looked into the nature of our ecclesiastical polity and order, or who has attended to any of our discussions and controversies about Church government, must have learned that, beyond any other Church in the land, ours is a purely Presbyterian regimen."

We would suggest to our O. S. brethren who are on the lookout for a sufficiently pure Presbyterian church for union, and who cannot altogether satisfy themselves of the qualifications of our body, to turn their attention in this direction.

—We have had a purpose in noticing at length three monthly magazines in our book column. Two of them are distinctly religious, and the third is under the control of conscientious and religious men. In the vast quantity of periodical literature now soliciting patronage, we commend these magazines to families wishing a higher class of reading, which shall, at the same time, contain nothing hostile to Christian principles, sound morals, or the truths of the Bible. We furnish these magazines as premiums for new subscribers, as follows: Sabbath at Home, one new subscriber and \$3. Hours at Home, two new subscribers and \$5. Guthrie's Sunday Magazine, two new subscribers and \$5 25.