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THE SUCCESSFUL CHRISTIAN.

As we hear talk of the successful merchant, the successful manufacturer, inventor, or writer, we should, anon, hear of the successful Christian. Merely to be a Christian should no more satisfy the professor, than merely to be a merchant, manufacturer or writer satisfies these classes. Contented plodding is no honor to either; it is more likely to lead to the overthrow of all. A Christian must by all means have an ambition to succeed, as such. He must aim to know, and value, and reach the great capacities of his profession. He must be thoroughly ashamed of low attainments, cold affections, scanty knowledge, halting progress and ineffectiveness in the service of the Master. The powers of his soul must be enlisted for Christ. Instead of reserving all his dullness, or the mere odds and ends of his life for his religion, while business and secular concerns get its brightest hours and its best energies, he must make it really and truly his chief end to glorify God; with animation, energy and enterprise, he must pursue this object, and business, and secular life, and fashion, and amusements, and studies must be arranged in subordination to this.

The successful Christian is the one who thus shows respect to his own heart's choice, and puts its full significance into it. Whatever that is, he will be a Christian, and not only have the name and vantage of one. He is more than the successful moralist who has kept the commandments from his youth up. He has entered manfully into the inward conflict of which the legalist knows nothing. He has fought spiritual battles and won. He has put to flight the army of alien doubts; his faith has grown calm, steady and healthfully mature. He has the witness in himself; he knows that Christ lives, for he lives in Him; and you cannot, by any amount of sophistry, shake a living conscious man's faith in his own existence. He is strong in faith, like faithful Abraham. The promises with which God's word is studded, are the lamp to his feet and the light to his path. He believes in them; rests upon them; lives, trusts, bears up and rejoices in them.

The successful Christian is he who has grasped the great idea of a present personal Redeemer. He has found out that he has Jesus as an actual, living companion; present indeed to faith, in the spirit and not in the flesh, but for that very reason nearer, more intimate than one in the flesh ever could be; so near that nothing can separate between them, not death itself. He has learned to live and walk in the blissful sense of that presence, day by day.

The successful Christian has become skilled in the use of the weapon of all prayer. He does not talk idly to God or waste the sacred seasons set apart for prayer. His prayers tell. They are real powers. He prevails with God. He has a meaning—a specific purpose in his approaches to the Mercy Seat. He comes believingly, boldly, importunately. He goes away hopefully, with inward refreshment and elevation. He has met with God. The prayerful spirit has been cultivated until it has become more than a part,—rather the informing principle, the mode—of his life. As incense, without effort, his thoughts mount up to God, and through all his activity there runs a reference to and a dependence on God, which makes it a continual act of worship.

The successful Christian has struck a well of water springing up in his heart into everlasting life. He no longer has to draw water painfully, by the dead pull of duty. He has ceased to feel the demands and denials of the Christian life to be burdens. He has been enabled by grace to bring his will into conformity with the Divine will, and his whole self glows as a living sacrifice. That God's wise and holy purposes should be put in place of his own narrow and unworthy ones, seems to him the highest of privileges. With such springs of action at the centre, the movements of his Christian life are almost spontaneous. As by the power of appetite, as by natural impulse, he does easily now, what once he did with pain and self-denial. The Circle of worldly amusement sings her songs in vain for him. Higher affections pre-occupy his soul. The burden of the cross has grown light. Already it has begun to change into a crown.

The successful Christian has learned the power and comprehensiveness of Love. Love caught from the cross, and flowing out toward every creature, becomes more and more the type of his life. He has learned, under the impulse of this love, the business of saving the souls of his fel-

low men. He is wise to win souls, and he turns many to righteousness.

Oh! can we not have more successful Christians, and fewer failures; fewer bankrupts; fewer listless, half-hearted unenterprising souls, through whom has never run the thrilling sense of the greatness of their calling! To succeed as a Christian! That must be the watch-word of our busy age. There are palms for this success too, as well as for that of the world. Would you gain it? Take it to heart as much as you do worldly success. Lay aside every weight, and the sin that doth so easily beset you; and run with patience the race set before you; looking to Jesus, the author and finisher of your faith.

A PEEP BEHIND THE VEIL.

If any one has felt disposed to view convent life as favorable to repose of soul, as soothing to the wounded and bereaved, as answering the cravings of a deeply spiritual nature for special opportunities of self-culture and growth in the divine life, as elevated, pure, heavenly and seraphic in its spirit and employments, he must be disenchanted completely by the recent revelations of the details of Romish convent life in England, brought out in the case of Miss Saurin. There were no exposures of immorality, such as have formed the unpleasant material of most of the assaults upon the monastic system. We think the effect is even greater than it would, in that case, have been. It might have been reasonably urged in such a case, that the mischiefs wrought suddenly by outbursting passion, are no test of the tendencies of the system. But the daily round of trivialities, inanities, petty cruelties and small persecutions through which Miss Saurin had to pass, so belittling, so absurd, so mean, so foreign from anything spiritual, belong to the system and must cover it with contempt.

Miss Saurin, an inmate of the Roman Catholic convent at Hull, England, brought suit early in February against Mrs. Scott, the Superioress, and another member of the order, for conspiracy to compel her to retire from the institution by unspeakable annoyances, by imprisonment and by false charges of disobedience. The details brought out in her examination before the court are given as follows:

She was told "to consider herself the lowest member of the community, and to obey the orders of a novice." In fact, though she was the senior sister next to Mrs. Starr, she was treated as a junior lay sister, by which we are to understand that she was required to do the menial work of the household, such as scrubbing floors, black-leading grates, cleaning closets, beating carpets and floorcloths, and, in short, everything that could possibly be burdensome and degrading to a lady of education. Every day she was required to make acknowledgment of her faults, upon her knees. Miss Saurin had a "constitutional aversion" to mutton. Mutton was the only animal food she was allowed to eat. When engaged at the schools, she was not permitted to speak or to sit down; the weariness and exhaustion thus inflicted upon her were all unbearable. When information was sent to her that her father was dangerously ill, it was suppressed. When her brother died, she was not told of the fact for three or four weeks subsequently. The indignities were increased. She said she had to sweep the corridors, some closets, the water-closet, sink, dust-box, &c. As an especial indignity, Sunday was selected as the day on which she was compelled to discharge her most laborious and humiliating avocations, such as pasting the school-books for the children, mending carpets (always being compelled to sit on the floor), papering the crevices in the floor, cleaning the bedsteads, sweeping the corridors, &c. The food was made as displeasing as possible; and when she left it because it was really intolerable, not only was she compelled to acknowledge her refusal of it as a fault, but it was brought to her again the next day. This was the case with stale meat and with mouldy bread. Her clothes were taken from her, so that she might not find it possible to appear neat and tidy. Good garments which had been given to her by her mother, were taken from her. In winter, whilst others were allowed to make every preparation against the cold, she was denied the privilege "for her sins." She was not even permitted to mend her stockings. When her hands were chapped, she put a little tallow-grease on them by the advice of a sister, but the Superioress made her wash it off, and acknowledge it as a fault. When she put some rags on a cut finger she was ordered to take them off, and to put a thimble on her out finger. She was never allowed to mend her clothes, and was so reduced that she had only one pair of stockings, which were in holes. Her boots were so worn out that they had to be fastened on to her feet with pieces of string, and a better pair, which she was allowed to put on when some one came to see her, were taken away from her as soon as her friends had left. A complete system of espionage was kept up, one member of the community acting as a spy upon another. In 1866 a commission was appointed by the Bishop of the diocese to consider her case. The trial seems to have been conducted after what we read of the Inquisition. She did not know what were the charges brought against her by the defendant; no witnesses were examined, and she was not allowed to make any explanation of charges of a breach of the conventual rules, if

such reflected upon the Superioress or any of the sisterhood. She was also expected to plead guilty to the charges made, and, unless four-fifths of the members found her innocent, she was declared guilty.

The defence of the Superioress, Mrs. Scott, was an attempt to prove Miss Saurin guilty of violations of the rules of convent life; and the evidence was trivial and tedious to such a degree that the Chief Justice and the jury were utterly worn out by the three weeks' trial. In one instance the Justice remonstrated against occupying the time with such "idle stuff" and urged counsel to get on with the more material parts of the case. An extract from a letter of Miss Saurin to the Superioress, during her convent life, will further illustrate the character of her service, and the nature of her cares in her spiritual retreat:

Another thing, I do not know whether I am interfering in others' business, but as I have been so long trying to sweep out a large school with a little help, on my knees, with an old hand-brush, and one you could scarcely call a brush, I do not think, now that we have got a little better brush, you would allow it (the school-brush) to be used for all the stone steps, passages, pantry, and scullery (which are always wet), kitchen, etc. The last brush was worn out on those; then it was left in the school. I do not know whether Sr. M. Agnes is aware of it or not, but I would not make a remark about it except to you.

What an astounding descent is this! From the sublime heights of devotion, to concern about the misapplication of a new scrubbing-brush! The great commanding interest of a life supposed to border on that of seraphs and beatified saints, actually turning upon the proper implements for cleaning up sculleries, pantries, stone-steps and kitchens! What possible advantages for living a holy life has a nun over a maid-of-all-work? Sensible persons must everywhere give the preference to the latter, in contrast with the miserable pettiness, and want of connection with actual practical interest, of convent life.

These revelations, coming exclusively from zealous Roman Catholics and supporters of the monastic system, must have a great effect in enlightening the public mind in England and other countries, in which Romanists are pressing their schemes of proselytism. We hope the facts will be put into tract form for general distribution. And we hope the trial will lead to some stringent legislation giving better protection to the lives and liberties of the inmates of these institutions.

The jury gave Miss Saurin a verdict of £500 damages.

LOOK UP!

By Rev. Daniel March, D. D.

Many years ago, a little boy, while playing in the streets of Baltimore, happened to stand at the foot of a long ladder and look up. He heard the sound of voices and hammers far up on the roof above him, and his childish curiosity impelled him to climb. He set his foot on the lower round and his hands upon the next, and then went on, slowly pulling himself up, hand over hand, round after round, until he was so high that a fall would be instant death, and yet he had not reached the top. He grew tired, and wished he had not begun to climb. He looked down to see how far he had come, and the great height made him giddy. He began to tremble with fear, and was fast losing his strength and his hold. Just then, a man passing along the street at the foot of the ladder, looked up, saw his agitation, and cried out in terror, "My God—that boy is going to fall!" Those startling words were heard by the poor child, and they made him feel much more like falling than he did before. He became more and more dizzy. He thought the ladder swayed to and fro like trees bent by the storm. He thought the house against which the ladder leaned, and all the houses in the street, were working and reeling, like ships on the sea.

All at once he heard another voice, loud, cheery and full of courage, from the roof of the house above him, "Boy look up." He did look up. Anybody would, hearing such a hearty voice as that. "All right now, come on." He was no longer giddy. He began to climb again, and soon he reached the hand of the kind and sensible carpenter on the roof, whose cheery word had saved him from being dashed, broken and bleeding, upon the pavement of the street. That boy became a man of genius and culture. His written thoughts went all over this land and stirred strong emotions in thousands of hearts. But to the day of his death, he never ceased to ascribe the preservation of his life and the accomplishment of all that he did in the world to the timely and encouraging words of the carpenter on the roof—"Look up,"—"all right now, come on."

There is many a poor boy, climbing the steep ladder of life, high enough up already to make it fatal to fall, and yet far from reaching a place

of rest. He is weary, and getting discouraged. He hears many say, "He will never make anything,"—"He will never succeed,"—"He will certainly fall." And those cruel words make him feel as if there were no use in trying; he might as well let go, and fall at once, if fall he must.

And yet that poor bewildered boy only wants to hear somebody, from among those above him, say, with a kindly, cheery voice, "Look up." He only wants to see somebody above him, bending down to take him by the hand, and he will climb till he reaches the heights of heaven. It is a very easy thing to say to such a poor, struggling child "Look up;" a very easy thing to stoop down and give him a hand. But those words of hope may save a soul from death; that helping hand may lift a weary child of earth to the battlements of heaven.

And let no one think he has no influence worth using in the world, no power to do even infinite and everlasting good, so long as he can say to the tried and tempted, to the discouraged and heart-broken, "Look up." This is the cheering word which sounds through all the revelations of God to man—"Look up!" "Heaven is above you, the pit is beneath. It is safe to climb; it is destruction to stop and look back." O, ye halting and giddy climbers upon the steep ladder of life, look up, and you will see that all above you is calm and steady, when the earth reels and trembles beneath. Look up, and keep climbing, and you will soon see a divine hand reaching over the battlements of heaven to take yours and help you in.

AMENDED EXCISE LAW OF NEW YORK.

Notwithstanding the strong hopes recently expressed by persons believed to be well-informed of the safety of the Excise Law, in its integrity, we now learn that it has been altered not a little for the worse by the New York Legislature. Instead of requiring licensed houses to be closed from midnight to six in the morning, they are allowed to keep open all hours, save from one to four in the morning. The prohibition of Sunday traffic is retained. But there is one new section which opens the floodgates. It is as follows:

SEC. 5. Nothing herein contained, nothing in the act herein contained, nor in the act hereby amended, or in any statute of this State in relation to the sale of intoxicating liquors, shall be construed or held to include lager beer.

This section, as we understand it, gives license to sell lager beer at all hours of the day and night, on Sunday and every day, without restriction, without taxation, in New York City and all over the State. Nothing could be better calculated to turn the Sabbath into a European carnival than concession to the infidel, beer-swilling, Sunday-feasting class of our Teutonic population. We think it must rally the temperate men of the Empire State to take a new and bolder stand. We almost wish the whole law had been swept away; for we believe the rally and resection would have been more prompt and overwhelming.

TRAIN THE NEW CONVERTS.

The columns of our religious papers have chronicled of late many accessions to the church of Christ. A large portion of these are undoubtedly young persons who are susceptible of a moulding influence from their religious teachers. As they have been introduced into the Divine Kingdom by their favorite pastor, who is so capable as he of guiding them into a confirmed "Christian character?" This matter is both a question of the influence of the ministry, and an affair that concerns the future strength and progress of the Church of the Redeemer. How can this new material be made to coalesce with the old, so that no architectural deformity may be seen in the spiritual Temple?

How may these now promising members be preserved from falling into darkness and sin?

For the mere introduction of the recently impenitent into the fold is not sufficient. All wise human agencies should be employed to make them an honor to the church and a blessing to the world. Undoubtedly these new converts need instruction. And by instruction is meant food adapted to their mental and spiritual condition. Experienced Christians often mistake as to the knowledge of the new comers. The period of their own ignorance and weakness is forgotten. Such often act as if the new comers possessed the same amount of knowledge as themselves. But the wise pastor should have a regard to these "babes" in Christ. Sermons adapted to their opening minds, will not be wasted. For it is not a slight thing "to educate the Church of the Living God"—to lay foundations which may bless the world for half a century.

Furthermore, the necessity of a consecrated

spirit should be brought before the new converts. The great danger with young Christians is conformity to the world. The Puritanical spirit is not common in this age. Indulgence in folly and earthly-mindedness will be the most common avenue to backsliding and religious indifference.

How essential to hold up before these the scriptural testimony in reference to worldly conformity! How important to teach the imperative duty of being absolutely and wholly Christ's!

Moreover the pastor should secure the active co-operation of every new member. Instruction is to find its perfect end in work. Each one should have a place. In the church, as well as in the world of nature, there should be a beautiful order. Thoughtfulness and judicious planning will readily accomplish this. The new comers should be taught that the Divine method for the preservation of spiritual health is unselfish labor for the good of others, and that no one possessing heart, brain, voice, hand or purse can be excused.

M. P. J.

CURRENT TOPICS.

—Considerable efforts were made by certain papers of the high and dry orthodox sort to cast odium on this journal, when we declared our whole mind upon the offensive and anti-scriptural doctrine of Limited Atonement. At least those whom we represented in that sentiment, were pronounced unfit for Reunion with the immaculate, orthodox, Princeton-Allegheny portion of the church. The following extracts from the recently published sermon of the most eminent Old School divine on the Pacific Coast are submitted to the consideration of those who need something more than Scripture light, on so plain a part of the Gospel.

Sovereign and immutable as He is and must be, yet God himself everywhere declares that there is no hindrance to any man's salvation, save the man's own selfish and obstinate will. No true Calvinist ever thinks to break in pieces the adamant of the divine nature, that he may rear out of its fragments munitions of eternal rock round about the fountain of the life everlasting. God says those living waters flow freely unto all men. And the man who dares use any divine attribute as an obstacle to any man's salvation, perverts God's own truth and makes God a liar.

Greater frankness in the utterance of New School doctrine, or greater severity in denunciation of its opposite has never been seen in the columns of the AMERICAN PRESBYTERIAN, than in these and similar passages of the sermon. What is to be the place of Dr. Wadsworth in the Reunited church?

—Our readers are aware that Dr. Norman Macleod, returned from his visit to India on behalf of the Missions of the Established Church of Scotland, warmly convinced of the superiority of the educational system of missionary effort for that country, especially for the genuine Hindoo class. In his exceedingly valuable and eloquent address he said: "One of the noblest and most devoted of men, Mr. Bowen of Bombay, whom I heard thus preach; and who has done so for a quarter of a century; informed me, in his own humble, truthful way—and his case is not singular except for its patience and earnestness—that as far as he knew he had never made one single convert." Blackwood's Magazine, for January, discussed and fully endorsed Dr. Macleod, in a very admirable article, in which it declared: "A Christian school master, in short, is the most accredited type of missionary for India. He alone is able to reach the Hindoo mind with any effect." For our part, we deem it well that both plans are in operation. If preaching fails in Bombay, it certainly succeeds in Tinnevely, where whole villages and communities of native Christians may be found. A divinely-guided sagacity is needed in the application of the various instrumentalities to the different fields.

—With a calmness and a courtesy which are honorable to his Christian name and temper, Mr. Hammond writes to *The Watchman and Reflector* correcting the gross misstatement on which its hasty and severe lecture to Mr. H. was founded. *The Watchman* prints Mr. Hammond's letter, and acknowledges its mistake in a somewhat grandfatherly and not over-generous strain; admitting that its only source of information in regard to the pretended charge that Mr. Hammond said all Universalist ministers are Devils, was a Universalist paper! We trust, hereafter, our excellent Boston cotemporary will be so occupied with the more important and congenial duties of an orthodox newspaper, that it will have no time to defend the characters of Universalist ministers, and assail those of orthodox ministers, and faithful, laborious workers, merely upon Universalist testimony.

—We shall print next week a new version of DIES IRÆ, by our correspondent, Rev. Samuel W. Duffield.