

American Presbyterian.

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REV. JOHN W. MEARS, D. D., Editor.

No. 1334 Chestnut Street, Philadelphia.

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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.

China from a Christian Standpoint. Concluded, by Rev. V. D. Collins, Florida and the Floridians, II, Letter from Harrisburg, Missionary Strategy, by Mr. Wilder, Temperance Items, Page 2d.; Editor's Table, Literary Items, American and Foreign, Page 3d. Sunset at Eighty-Six, (Poetry), by K. H. J., Sympathy, Playing Temperance Meeting, Nervous Babies, Lessons on Paul, XII., Good Old Hymns, Protection from Lightning, Keratograph, Page 6th. Religious Intelligence, Reformed Churches, Episcopalian, Congregational, Baptist, Church of the Brethren, Methodist, Page 7th.

REV. A. M. STEWART, our popular correspondent, has been permitted by a kind Providence to revisit Philadelphia and vicinity, and to receive the warm congratulations of his friends after his long absence. During his stay in more Western cities, he has given to the public a resume of his varied and interesting experience, in the form of a lecture, in his own fresh and graphic style. Mrs. Swisshelm, who heard the lecture, says to the Pittsburg Commercial:

It is a long time since I knew that the American people know very little about this continent, and last evening I discovered that I myself knew nothing about it. For, listening to the lecture of Chaplain Stewart, delivered in Excelsior Hall, Allegheny, I was profoundly impressed by my superior claims to the title of know nothing; and, from the intense interest manifested by the audience, conclude that I was not alone in the conviction that there is a good deal to be discovered about the discoveries of Columbus, and that the civilized world has just entered upon the work.

The lecture will be delivered in West Chester on Monday next.

While other denominations are content with our public school system, and sustain it heartily as a means of harmonizing and Americanizing while universally educating our youth, the restless and exclusive Roman Catholics are working to break it up, and to get a grant of the school fund for their own use. A bill, which it is said was drawn up by the priests, is before the New York legislature, making it obligatory upon the authorities in any city in which a free school containing not less than two hundred children has been established, to make provision from year to year for the expenses of such schools. Such a measure would, virtually, redistribute the whole school fund and break up the system; for it is not to be supposed, that Protestant denominations would consent to the exclusive enjoyment of public moneys by Romanists, and if each denomination claimed a share, little or nothing would remain for general purposes. We presume the bill is too bare-faced to pass.

To-day, as we have every reason to believe, the murderer, Twitchell, will meet his deserved doom. With all that sympathy, which it is but natural to give to a fellow-creature meeting such a miserable end, we cannot but express our satisfaction at the fidelity of Governor Geary and of the Courts, inferior and superior, to their plain and solemn duty, in spite of the most persevering efforts to defeat the ends of justice. The feeling of personal safety in the community is weak enough as it is; this no time for failure or hesitancy in enforcing the full penalty of the law upon such as are plainly guilty of the most atrocious crimes. It was Bentham who uttered a sentiment which some Christian editors seem fond of quoting: "The worst use you can put a man to, is to hang him." Let us rather say the worst use you can put society to, is to create a public sentiment of leniency to great crimes.

Andrew Johnson is speaking without much reserve among his old friends and showing how scanty must have been his loyalty at a time when his professions were lofty and the public confidence unquestioning. Speaking of the debt contracted during the war, he said:

"I would to God that the Government had not [had] the credit to borrow a dollar to carry on war. Thank God, my honors have not been gained through blood."

Rev. M. B. Smith, late Associate Editor to *The Protestant Churchman*, has written a letter to Bishop Potter announcing his withdrawal from the P. E. Church, because he can no longer, with a good conscience, subscribe to her formalities.

NOW AND THEN; OR, THEN AND NOW.

ED. PRESBYTERIAN:—A few days since, a friend called my attention to a letter written by one Rev. J. Leighton Wilson, Secretary of the Southern Presbyterian Freedmen's Board, to the Rev. S. A. Logan, Secretary of the O. S. Presbyterian Freedmen's Board, in which a paragraph, one fourth of a column long, is especially devoted to a comparison of the moral and religious development of the black race South before the Emancipation, with that claimed for them now. The Rev. gentleman commences by saying that they have "sadly deteriorated;" that they will not go to church; that the "marital relation" is frequently violated; that they are not so "orderly or respectful" (to whites) as when in slavery; and, in a style which would do credit to the moral and virtuous Mr. Pecksniff, winds up by declaring his confident belief that if the (now) freed-people had remained (in slavery) with their former "friends and spiritual guides," (i. e., their former masters,) they "would, at this present moment, have been in the enjoyment of richer privileges than they can reasonably hope to enjoy anywhere else."

Now, I do not remember having seen the Rev. J. Leighton Wilson in the flesh, nor do I remember ever having seen him "in print" more than two or three times; but, from the tone of his letter, and from his (to me) perfectly familiar use of the Southern cant phrases, "separation from us," "their extravagant expectations in regard to freedom," "the evil counsels of unprincipled white men;" "their idleness," and "their improvidence," I can tell just as well who the Rev. Wilson is, and what his principles are, as Sam Guzzle's wife can identify the aforesaid Samuel, even in thickest darkness, by his drunken footsteps and the smell of liquor. The paragraph from which I have quoted would adorn any chapter in the quondam slaveholder's prophecy of the evils of freedom for the black race; it even beats Parson Brownlow before the devil of slavery was exorcised from him, and he became a convert to Christian liberty. The "pious view" of the "patriarchal institution," which Bro. Wilson presents with such emotional fullness, is one with which even sensible Southern men never had any patience, and which, by the less devoted champions of the system, was, perhaps irreverently, styled "stuff." There was a notable manliness in John Randolph's cutting reply to the Northern dough-face, that he "envied neither the head nor the heart of the man who tried to justify slavery from principle." It was not only disgusting, but, as Tom Lokker, in Uncle Tom's Cabin, says, "it's sheer, dog meanness; wanting to cheat the devil and save your own skin."

Now, let us notice the main points in the Rev. gentleman's letter, seriatim. He says that they have "sadly deteriorated." In the name of common sense, let me ask, in what? Does he mean in point of property? Who does not know that the slave could own neither house nor land, nor ox, nor ass, nor a single article in the whole range of things, real or personal. Not even his wife and children, or his own flesh and blood and bones and brains, belonged to him, and his master would have laid claim to his soul, had it been of any pecuniary value.

Has he deteriorated in education and knowledge? Who is so ignorant that he does not know that, in every slave State, the most rigid laws were enacted to prevent slaves from learning even the alphabet, and to punish, by heavy fines and imprisonment, any person who might be found guilty of imparting to them any knowledge of letters? Let the prison walls of the South answer whether these laws were rigidly enforced. No Southern man was regarded as orthodox on the slavery question, who dared to countenance teaching slaves even the simplest rudiments of science. Brute ignorance was considered the slave's normal condition. Does the Rev. J. Leighton Wilson know these facts, or has he just awakened from a Rip Van Winkle's sleep? Will he not please rub his eyes, and take a good look around, before he again takes up the quill?

But, the Rev. gentleman complains that "Sam and Andy" will not go to church—incurable fellows. Let me ask why they will not go? In the first place, "old marse" has come out of the war with no carriage to drive, and possibly the aforesaid S. and A., who never could exactly understand the story of "Onesimus," and who always did get "fairly riled" over that most popular of Southern sermons, "Cursed be Canaan," now that they are not obliged to carry the "old boss" and family to meeting, prefer to go and hear "old pap Caesar," or Uncle Bob, with his glowing imagery, preach about the "glorious day of jubilee" which has already come, as well as about the still more glorious day which is yet to come. No wonder that there has been a slim attendance of sable worshippers in the galleries of Southern churches since freedom came.

But the cool impudence, to say nothing of the unblushing falsehood, which the Rev. Wilson brings to the consideration of the "marital relations" of the former slaves; is decidedly refreshing. Brigham Young on polygamy, and "Andy Johnson on the Constitution," are both thrown completely in the shade. "Marital relations," indeed. When, during the entire existence of that most villainous, withering, blighting, God-defying, and, I had almost said, hell-deserving curse of American slavery, was there ever sol-

emized a legal marriage between two of its victims, or one which, before any law of the State or of the United States, was regarded as worth a rye straw? Perhaps throughout the entire catalogue of villainies connected with slavery, there was none more accursed, in the sight of God and man, than the total disregard (by the master) of the sacredness of the marriage-tie. The law virtually compelled every slave woman to be a concubine, to say nothing of the master's unlimited power to force her to become a partner to his licentiousness. What though, notwithstanding the loose mockery called marriage, the poor and outraged couple had vowed between themselves to be true and constant? Was it not in the power of the master, and was it not the general practice, to separate them, with as little regard for their marriage vows as though they had been literally beasts of burden? To these unquestionable and undeniable facts touching the slave's "marital relations," add the other equally well-known fact that nearly every Southern planter's house was a harem, whose victims failed to receive the humane treatment common even among the Oriental voluptuaries, and there need nothing further be said about regard for the sanctity of marriage during the days of slavery.

That the freed-people are more moral and religious than when in slavery; that they are more virtuous in every sense of the word; that there are comparatively few cases of inconstancy between married couples; that they are, as a general thing, sober and industrious; that they literally hunger and thirst after education; that they have a full sense of the obligation (?) they owe to their former "friends and spiritual guides;" and that their growing intelligence has taught them to regard the Southern "sanctuary" as a cess-pool of iniquity, no one with a tinge of that "common honesty" of which the Rev. Wilson prates so loudly, and of which he claims so much for himself, no one can possibly deny. The "unprincipled white men" to whom he alludes, are those who have gathered the freedmen together in schools and churches, and are endeavoring to point them to the way to a higher and better life.

In conclusion, I have to thank the Rev. J. Leighton Wilson for writing, and the Rev. S. C. Logan for giving to the press, this letter, inasmuch as it fairly shows to what straits even a learned Southern divine is driven for argument for further oppression of the negro.

O. M. WARING.

WINCHESTER, VA., March 24, 1869.

RELIGIOUS PRESS.

The *Christian Herald* comments on the recent action of the Pastors' Association of this city, on reunion, which, as our readers remember, was based a good deal upon the views of our contemporary, *The Presbyterian*. *The Herald* says: "The 'journal' referred to represents the views and feelings of only a portion of its own Church, and to propose that we discard the advice of our own Committee, because one dyspeptic Old School Editor is not quite satisfied with it, seems to us not very wise and dignified in itself, and not very courteous to our fifteen brethren."

The *Independent* comments on the announcement of various elaborate courses of study to be pursued in the Methodist Seminary at Boston, this year; they are: a triennial course, a quadrennial course, a missionary course, and two additional courses, besides various special branches. Students are to be accommodated who wish to pursue Arabic and Syriac, and even Talmudic Hebrew and Samaritan. *The Independent* says:

When our readers learn that lectures on "Christian Hallelucias" and "Keryktics" are delivered to the missionary classes, he will believe that the Methodist world moves, and is bound to fill up that which was behind in the education of its earlier preachers. We owe our readers an explanation of these two words "Hallelucias" and "Keryktics." They puzzled our Greek; but we have, we humbly trust, mastered them. The latter would be spelled *Ceryktics* by ordinary logoplasm, or *Keryktites* by Greek purists, and is derived from a Greek word meaning preaching. The word *Hallelucias* is translated in the report as the "theory of missionary labor," and is, as we have discovered, derived from a Greek word meaning "salt-water fishing." Please remember that Christ's disciples were to be "fishers of men," and we have the key to this trope thus reduced to a scientific term. "Hallelucias" is "salt-water fishing."

Rev. R. M. Hatfield of Chicago, in last week's *Independent*, writes strongly and wholesomely on Women's Rights. He considers the statements in regard to the present sphere of woman and her compensation, as having some truth, with a good deal of exaggeration. He

"Inclines to the belief that about one-half of all the work needed in the world lies within the limits of domestic and feminine avocations."

He adds:

I have made observations on my own account, and consulted gentlemen who are in the best positions for understanding this question, and am led to the conclusion that the men in Chicago who are to-day seeking opportunities to earn a comfortable living, without being able to find them, outnumber the women who are in the same condition by two or three to one. And what is true of Chicago is probably true of most of the cities of our country.

children. It is sometimes sneeringly said that daughters are educated for matrimony, and with a view to their settlement in life. If they are, they are trained as they should be—for the honorable position for which they are designed in the providence of God. It is not to the discredit of any mother that she desires to see her daughters suitably married. Nor is any young woman disparaged by the fact that she hopes one day to be the loved and trusted wife of a noble, large-hearted man.

The *Christian Intelligencer*, on the woman question, justly condemns the

False discrimination which regards an aimless, purposeless, idle character as proper in a woman, whilst it withholds its approval from similar developments in the other sex, so that practical wrong is done in denying opportunities of usefulness to woman. This vicious public opinion justifies a life of vanity in fashionable ladies, and, to be consistent, it must condemn any effort to lead an earnest, active life as disreputable. To have it said, that a young lady earns her living, is to utter a sentence of banishment from the social circles to which she would otherwise be admitted. This is a wrong, and a grievous one. Granted, there are social distinctions which are based upon variety of occupations, and although all honest callings are honorable, they are not all on a footing of social equality. It may be presumed that a lady will select employment that befits her sex and her associations; but why should it be less respectable for her to teach than for her brother to be teacher? Wherein does she justly forfeit the regard of her inferiors, by putting her superior accomplishments to a practical use?

The same paper is responsible for the following statement:

There is a very significant fact, confirmed by statistics which are within reach, that in cases requiring college discipline (and such instances are to be expected in the student's curriculum), more encouragement is given to the insubordination of which complaint is made, and less hearty support is accorded to measures adopted to correct the evil on the part of ministers of the gospel, than any other class. In other words, lawyers, physicians, merchants, farmers, etc., are usually more disposed to acquiesce cheerfully than those whose office invests them with the highest authority allotted to man on earth. Strange as this may seem, it is a fact, nevertheless; and we think it can be accounted for on the ground that ministers are more sensitive to any disgraceful imputation than any other class; and it is right that they should be; but the fact prevents the tendency to overlook the paramount obligation of law, and the necessity of always insisting on prompt obedience.

The *New York Tablet* sees in the Methodist Episcopal Church the most formidable antagonist of American Romanism, but prophesies the ruin of that Church. It says:

The real enemies to us among Protestant sects in this country, are the Methodists, admirably organized for aggression, and who, in their appeals to the animal nature and sensible devotion, acquire no little power over the sensitive, the ignorant, and the superstitious. They, however, are laying the foundation of their own ruin. They are becoming wealthy, are building fine churches, founding colleges and theological seminaries, and are taking their place among the respectable sects of the country. A strong party among them, almost a majority, are struggling to introduce lay representation in their Conferences, and they are not unlikely to succeed. These things will gradually work their ruin. They are ruined the moment they lose sight of the poor, the ignorant, and the neglected, and pride themselves on having large, wealthy, and fashionable congregations. The poor are worth more than the rich.

FROM OUR ROCHESTER CORRESPONDENT.

THE HARVEST.

Last Sabbath was communion in the Central church of this city. Fifty-two were added to its membership by profession, and eleven by letter—sixty-three in all. It will be remembered that only one year ago, this church dismissed eighty-two members at one time, to form the Westminster church. But the additions since made have restored its numbers to what they were, seven hundred strong.

To-morrow the communion service occurs in Dr. Shaw's church, when about one hundred and sixty, in all, are to be received to its fellowship, when its entire membership will be about twelve hundred and fifty.

We continue to receive good accounts of the blessed work now in progress in Buffalo. The union services of our three churches, in the central part of the city, still continue, with marked encouragement. The meetings are carried on without foreign aid, the preaching being done by the pastors.

The work seems also to be moving on in Lockport. Churches and pastors are generally united in it. Quite a number have been down from this city, to bear witness to God's goodness so wonderfully manifested here, and also to lend a helping hand in the prayer and inquiry meetings.

The Lord has been also doing great things for them in Attica. It is estimated that some sixty or seventy conversions have occurred. Rev. Mr. Wicks, of the Presbyterian church is almost worn out with hard work.

Like reports come to us from Fredonia, Fayetteville, and New York Mills, some thirty or forty indulging hope in each place. In Fredonia the work is mostly among the children and youth, though some adults are included. In Fayetteville a boys' prayer-meeting seems to be doing much good. Older persons, and some whose walk has not always been exemplary, have been attracted to it. One man was broken completely down by hearing the voice of his own son in the meeting. It was the means of bringing him to Christ.

MEXICO.

We recently had the pleasure of spending a Sabbath in Mexico—not Juarez's Mexico, but Bro. Weed's Mexico, which is a pretty village in Oswego county. Two years ago it was an out-of-the-way place, but now it is just as near the earth's centre as any other, for it has a railway

right along one side of it, that which leads from Syracuse to Rome.

And here, about ten miles from the Lake, in a beautiful farming country, is this village of two thousand inhabitants, the centre of considerable domestic trade and some home manufactures. The Presbyterian church numbers two hundred and thirty members. They have a very pleasant house of worship; at least it was made so by extensive repairs, repainting, frescoing, carpeting and the like, in the last year; and on the Sabbath it contains a large and intelligent congregation, pleasant to look upon, and patient to hear.

Rev. Thomas A. Weed has been their pastor for twenty-one years. Though his record and his wisdom may put him quite among the patriarchs; yet he gives no other sign of advancing years. He has one of those natures that never grow old; genial, hopeful, happy whether or no; just as any devoted servant of Christ should be. His church has prospered under his ministry, and he has grown up with it; a beautiful illustration of the blessedness of the permanent pastorate.

We saw quite a suggestive device in their pleasant Sabbath-school room; the likenesses of several children hung together in frames upon the wall, with the words, "Over the River," wrought in evergreen above the group. Surely, it should suggest to every scholar who looks upon it, that it were worth while so to live as to get over the river.

AT WORK.

The young ladies of the Presbyterian church in Corning, Rev. Dr. Niles', recently held a festival at Washington Hall, for the purpose of raising money to complete paying for the organ. We understand it was quite a success. A New England supper, of the olden time, was served by waiters clothed in antique fashions, and speaking in the regular Yankee twang. Tableaux and music added to the enjoyment and success of the occasion. They are always doing something in Corning.

The *Auburn Journal* (a first-rate, sensible, reliable paper, by the way), has begun publishing brief reports of the Sabbath sermons of the various clergymen of that city. One from the Rev. Dr. Hawley of the First church, on the Power of Faith; another from Rev. Henry Fowler of the Central church, on the Deity of Christ, are published this week. We are glad to know what our brethren are about down there; and glad the *Journal* is adding so much valuable reading to its excellent columns. Perhaps it may suggest to those esteemed ministers, that they must now do their best every Sabbath, as their congregations are so much enlarged.

PERSONAL.

The Presbyterian church of New York Mills has called Rev. V. Leroy Lockwood, of Durham, and made of him his pastor. Rev. D. W. Marsh of this city is supplying the church for the present.

Rev. Dr. Campbell, of the Central church of this city, is to sail this day for Florida. He takes his vacation now, instead of waiting for the summer, and embraces the opportunity to visit his invalid daughter, at St. Augustine, where she has spent the winter. He hopes to bring her back with him about the first of May.

Rev. Dr. Condit of Auburn is still most acceptably supplying the First Presbyterian church of this city.

And this reminds us that the types made us express a most cruel wish for this church last week; to wit, that they might be disappointed in getting Dr. Mollvaine. We wrote, or intended to write, that "we hoped that they were not to be disappointed." But that cruel slippery "not" dropped out somewhere. GENESEE.

Rochester, April 3, 1869.

ENLARGEMENT OF OUR FREEDMEN'S WORK.

What is our Church doing for the Freedmen? has been asked for years. "As a Church, nothing,"—was the uniform answer. The fact was mortifying; and, in view of the vastness of the work to be done, and the energetic efforts of others, mournful.

What is our Church doing for them now? God be praised!—we have begun to work, and to do what we can. Last November, our Home Mission Committee issued an Appeal for preachers and teachers, places and contributions. In response to this Appeal, six excellent brethren—ministers of our Church, offered their services, and have been sent as *Missionaries* to the Freedmen of South Carolina. They have found more work than they can do, are doing what they can, and will soon be organized, with one or two more brethren previously in the field, as a Presbytery. Another preacher has been sent into Tennessee. Two large colored churches with their pastors, in Tennessee and South Carolina, were previously under the care of the Committee. The gathering of several churches will immediately follow the organization of the Presbytery.

Not less than seventy *Teachers*, mostly of a high order, and thoroughly devoted to their work, have been commissioned in response to numerous applications for teachers and places. At two of our mission stations, valuable properties have been purchased, at reasonable rates, greatly to the advantage of the work. Many more missionaries and teachers are now called for, and could be profitably employed.

The growth of the work has been entirely providential. The hand of God has been so distinctly seen in its progress, that the Committee could not hesitate to go forward. They were "fully authorized and urgently desired," by the last Assembly, "to go forward in this work boldly and swiftly;" and, as the servants of the Church, they have endeavored to fulfill the expectations of the Church and do their bidding.

But they can go no further, without large and liberal contributions. Appeals have been sent to individual pastors and churches throughout our bounds. As yet the returns are small. In a few instances, the support of a teacher (\$350)