

The American Presbyterian.

New Series, Vol. VI, No. 1 John A Weir

15 July 69

Genesee Evangelist, No. 1198.

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

PHILADELPHIA, THURSDAY, MAY 6, 1869.

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

American Presbyterian.

THURSDAY, MAY 6, 1869.

THE MORTAL SAVOR OF THE GOSPEL.

The Gospel always triumphs, but does not always save. It is a sweet savor unto God always, but not always a savor of life unto life. Its very power to give life, involves and necessitates a power to slay. If it is rightly, plainly, faithfully, earnestly presented, without reserve or extenuation, it must be mortal as well as vivifying. If it does not kill, it is in all probability, because it has no power to make alive. That which has no force will rouse no opposition. Weak and inefficient remedies will stir no bile. A poor candle-light will not irritate the diseased eye. The feeble rays of the winter sun will not start vegetation, and so they will not breed pestilence in the slimy marsh.

Often the Gospel shows its genuineness by nearly killing those whom it finally makes alive. It breaks up the carnal peace and security of the sinner; it burdens his conscience with a crushing weight of sin; it brings him to the verge of despair; it pierces like a two edged sword, to the dividing asunder of the soul and spirit. All the evil of his nature is roused in opposition to the demands of the Gospel. Under its quickening power, the sinner actually seems farther from salvation than ever. So Saul, the persecutor, goes from the moving spectacle of Stephen's death, breathing out threatenings and slaughter against the Christians, and his persecuting rage may have been a sort of cloak to the storm of rebellion against an aroused conscience, going on within him. It may be, that just at the time when thoroughly slain by the Gospel, Christ the life was revealed to him from heaven.

The world of gracious, saving instrumentalities embraced in the Gospel, cannot be resisted or excluded from the heart without deadly effect. The dying love of Jesus, the most powerful appeal from the heart of God to the heart of man, the omnipotence of loving-kindness, cannot be resisted without a deadening effect upon our higher emotional nature. The pure principles of Gospel morality, the supreme claims of our Creator and Redeemer upon our allegiance, cannot be refused and set aside without a searing process going on in the conscience, and a gathering of responsibility, and a treasuring up of wrath against the day of wrath and revelation of the righteous judgment of God. The pleas and whisperings of the Holy Spirit, and the admonitions of Providence always seen and felt in connection with the faithful preaching of the word, can only be successfully resisted at a great sacrifice of that moral sensibility, which is nearly identical with soul-life itself. Open your heart to these high and holy influences, and submit your will to God, yield to the infinitely tender persuasions of the Holy Spirit, and the Gospel becomes a savor of life unto life to you; it is its nature and design to be such and nothing else. But its very benignity, glory and power turn it into a savor of death unto death if resisted.

And what, O sinner, must be your fate, if the blessed Gospel, by your resistance, is turned into a savor of death unto death? You have turned the only medicine of the soul into poison, and what remedy is there now? The wide universe furnishes nothing that can save and restore you. You seal your own doom. See to it, O delaying one, that now, while the Gospel spreads its sweet odors on every side, and is a savor of life unto life, to thousands and tens of thousands, its fragrance reaches your heart, and transforms your character, and saves you instead of aggravating your doom.

PEN PICTURES.

No. 2. The Once-a-day Church-Attendant.

This individual is a manifest improvement upon the one we lately looked at, who never goes regularly to divine service. He whom we now see is very steady. He moves like clock-work. You may safely put him down as the most methodical man in the world. He lives, moves, works, eats, sleeps, and does everything—even attends church by a rule. And it is a rule almost as unalterable as the laws of the Medes and Persians.

He is a very respectful and attentive hearer. The preacher is encouraged as he catches his eye, and feels sure there is one at least in his audience who is in sympathy with him. Our hero is also a person of intelligence. He does not open his mouth and eyes only when some sensational remark is made, but is pleased and edified with the pure milk and solid meat of the sanctuary. Moreover he is a devout as well as sensible man. With reverence he bows his head in prayer. With fervor he joins in the

psalm of praise. He seems really to feel the influence of holy truth in his heart.

But he only goes to church once a day. Now, if he lived very remote from the sanctuary, if he was sick or infirm or aged, if he was detained in any way by Providence, this would be no cause for censure. His duty might call him in another direction, or require him to stay at home.

Not so however with our friend. He does not attend divine worship in the afternoon or evening just because he does not choose to. He prefers to take his smoke and nap after dinner, and then spend the day in reading and talking with his friends. He argues that one good sermon is all he can digest, and he feels a self-complacency in the fact that he always goes to the morning service. If all did as well as he does, he thinks the cause of religion would succeed very well.

Where is the flaw in this character? Just in this, we apprehend. He is one of that large class of people who regard religion as a thing of privilege, not of duty. Perhaps he would not affirm in just so many words that there are no holy duties to be performed. No, but the duty in this age is secondary. He argues that the old dispensation with its heavy burdens has passed away. The new economy with its easy yoke has commenced. Christ has fulfilled the law, and now all His disciples need do is to follow Him as His pupils, receiving from Him and the Divine Spirit those covenant blessings which are promised to believers.

A very quiet man is this once-a-day church goer. He never finds fault with others for visiting the sanctuary more frequently. But, if you attack him, he will put himself on the defensive, and sustain a pretty good argument too. He will tell you that those people who go to the Sabbath-school twice, go to church twice, attend one or two prayer meetings, and visit the sick on the Sabbath day, make it a day of toil,—that they starve their own souls while they feed others, that they neglect their closet and family duties, that they do not read the Bible and meditate on its sacred truths as they should.

But we say—"Stop, my friend; you are now supposing one extreme while you are occupying the other. There is a medium. The Sabbath is a day of rest, and this rest is to be found in holy duty. No doubt some people give too much sacred time to public services. But others give too little, and God means us to do neither."

In our cities and large towns, and, indeed, in many rural districts, it is not enough for the community to have sanctuary service only once a day on the Sabbath. Perhaps the second service may be a prayer meeting, or a lecture, or an adult Bible class exercise. But we hold there should be more than one service. We ought to use God's time as judiciously and profitably as we do our own. A good mechanic or merchant or farmer does not thrive if he only does a half a day's work. No business man would be willing to employ his clerks with the understanding that they should do his work in the morning and their own in the afternoon. Such an arrangement would be disastrous. He would not only lose half of their time, but they would become so much interested in their own affairs as to care but little for his concerns.

No, my friend; if your portrait is before you, look at it, and then consider these facts:

1. God has a claim upon you. He calls you to duty, and your heart and hand should be given first to Him.

2. God gives us the Sabbath, and commands us to devote all its hours to His worship and service.

3. If we work hard during the week in secular employment, we can work hard on the Lord's day in holy duty, and this work, if our hearts are right, will be rest for us. It will be a wholesome change. It will prove a recreation for the body and mind.

4. We are to serve God. "Go work to-day in my vineyard," is the divine command. This we are to do in gratitude, esteeming it a privilege to work for so good and gracious a Lord and Master.

5. You are no better than Jesus. He toiled all day long, and so should you. You should go to the sanctuary, to both services if possible, through winter's cold and summer's heat, because thus you can assist your minister, thus you can sustain your church, thus you can by example induce others to come, and you may in this way bring them to Christ.

6. It will be for your good. It is reasonable to suppose that you will sometimes, at least, be benefited by the exercise. You must be a person of very small mental and spiritual capacity if you cannot receive profit from the second service.

Try it, dear friend, and when you become thoroughly interested in holy things you will not stay away. The sanctuary will be an attractive spot to you. You will love the place where God

meets His people. Your soul will be refreshed with holy truth, and very likely you will get your appetite so sharpened that you will think as many do—"Our minister preaches his best sermons in the evenings." The secret is that the people are better prepared after the exercises early in the day, for the closing worship.

Try it, for if you are a Christian you will want to be prepared for the eternal Sabbath in the temple on high, where we will never cease the worship of God. Shall we not now cultivate a love for holy service so that in expectation of that glorious day we may exclaim with the psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." P. S.

OUR CITY, AND COLLEGIATE EDUCATION.

Among recent proofs of a growing interest in the higher forms of education given by our city, we reckon the recent farewell dinner to President Cattell of Lafayette College. The courteous, warm-hearted, energetic man, who has just fought, and won his battle for the existence and eminence of his College, deserved thus to have his great services to the cause of education in the State, recognized. And we rejoice that so enthusiastic and entirely successful a recognition was given here, and by our own citizens. Festivals in honor of purely literary enterprises have not been so common here, as by any means to distinguish or characterize our higher, social life. But we are growing; our city is showing a higher appreciation of such interests; and the fact that two hundred guests, lay and clerical; from business and from each of the learned professions, could be so easily rallied and so thoroughly warmed up to the occasion, as they were at this farewell dinner, given at the Continental, Thursday evening last, shows that our Quaker city, not content with its admirable common school system, is determined to keep abreast of the movement for all the higher forms of culture.

Dr. Cattell accepted the Presidency of Lafayette College, at a time in the history of the institution when it was a doubtful honor; when, in fact, it was nothing more than a summons to lead a forlorn hope. For eleven months, he toiled at the desperate work of raising an endowment, and could report but ten thousand dollars as the result of almost a year's labor. Then, in his darkest hours, deliverance appeared. The same Providence who, ages ago, had stored, up exhaustless beds of fuel, and kept them until needed by the last and highest of his creatures, had, out of these same cold beds, been gathering up and storing away the wealth, which was at the fitting moment, to be unlocked for the endowment of Lafayette College. The steward of the Lord,—doubtless, for many years acting his part as such all unconsciously—was a self-made man, whose career was begun and continued amid the very richest and purest strata of the anthracite region of Pennsylvania. Not afraid of work himself, by diligence, persistence, shrewdness, and self-denial, he rose from the humblest position, to the control of vast interests reckoned by millions. With the increase of wealth, no spendthrift tendencies appeared, as is too often the case in our country. When he might have vie'd with the nabobs of the Fifth Avenue in his style of living, his home continued to be the same plain and comfortable abode, in the same mining town which had witnessed the beginning of his good fortune. His benefactions were not large. Wedded happily to a Christian woman he showed reverence to her faith, as well as a reasonable regard for the public benefits of religion, by attending and contributing to the church, but not by publicly connecting himself with it. Nor has he yet done so.

But in the Providence of God, while Dr. Cattell, faint yet pursuing, was seeking aid for his college, the mind of Mr. Pardee of Hazleton, was ripening for just such an emergency; and the meeting between the two men was as thrilling as might be expected, when such high providential affinities had drawn them together. Dr. Cattell's own happy account of the scene, as given at the festival, deserves to be reproduced:

In the fall of 1864 I became acquainted with Mr. A. Pardee, at his own home in Hazleton, Pa. It was at a period when the clouds of our civil war hung low and dark in the horizon, shrouding the whole country in gloom. It was a dark period, too, for Lafayette College. I had labored for nearly a year with all the energy God has given me, and so insignificant were the results that it seemed scarcely possible the college could much longer exist. I may say also that so thoroughly had I woven my own life with that of the college, that it seemed to me as if we were both dying out together. You can therefore judge somewhat of my personal, as well as official gratitude, to Mr. Pardee, when I tell you that at this first interview, although he had never set foot within the college grounds,

and had never met with any of the faculty except the president, at whose youth and diminutive appearance he was no doubt at first grieved in heart, this noble man placed in my hands his obligation for \$20,000—the largest sum at that time ever given by one person to any educational institution in Pennsylvania! If you, Mr. Chairman, or any of these gentlemen can describe my feelings, I wish you would. It is beyond my power. I read the paper over and over, and the more I read it the less I comprehended "the situation." I was, sir, as one that dreamed, and if Mr. Pardee had melted away right before my eyes through the carboniferous rocks upon which we stood, and reappeared as a preadmitted megalothorium, I could not have marveled more than I did when I looked at those little slips of paper. I do not think the sensation would have been so delicious, but it would not have been more stunning. And indeed, sir, how I got home that day I can scarcely remember. I presume the cars did not run off the track; but really, sir, I do not think I would have taken much notice of an ordinary smash-up. I do remember, however, that when I reached home and showed the letter to the one whose gentlesympathies had cheered me in so many hours of discouragement, and who was the first to have and share my new joy,—I well remember that we two knelt down together, and from my full heart went up the prayer that God would bless and reward the generous donor, and that prayer I have not, sir, since that time, ceased daily to offer.

This generous and unexpected contribution, however, has been utterly thrown into the shade by subsequent gifts from Mr. Pardee, amounting to \$200,000 in all.

Other sums contributed since that memorable interview, which marked the turn of the tide, were enumerated, in part, as follows:

\$30,000 by Wm. Adamson, \$20,000 by John A. Brown, \$5,000 by Alex. Whilldin and M. Baird, of this city; Thos. Beaver, of Danville, gave \$25,000; Joseph H. Scanton, \$15,000; J. W. Hollenbach, of Wilkesbarre, and Thomas Dickson, of Scranton, each \$5,000. W. E. Dodge, of New York, gave \$15,000, and Selden T. Scanton, of New Jersey, \$7,500. Also, \$15,000 from Mr. John I. Blair to purchase additional ground for the erection of a new dormitory; the magnificent chemical Hall, one of the finest in the country, built and presented to the college by Barton H. Jenks, of Philadelphia; the Astronomical Observatory, completely furnished, by the munificent gift of Professor Traill Greene; two dormitories, one erected by Alfred Martien, and the other by Rev. Matthew Newkirk, both of Philadelphia; a fund of \$20,000, contributed by the citizens of Easton for the erection of new buildings.

And now, with a full corps of professors, with the old classical course in full operation, but with a complete scientific course carried on by its side; with a course in English philology as severe and searching as that in Greek or Latin; and with the whole system harmonized and subordinated to the highest Christian aims, La Fayette College seemed to need only this step on the part of the presiding officer—a visit to the leading scientific schools of Europe, to learn those points of superiority in them, which draw to them six hundred of our best American students for the completion of their studies, and to get materials for deciding upon the feasibility of keeping these students at home, by furnishing them with equal facilities at least in one institution in America. It is understood that the practical good sense of Mr. Pardee is really at the bottom of this movement, and there is not much danger in inferring that the required funds for any improvements suggested by the visit will not be wanting.

Even more than the usual enjoyment seemed to be experienced at this memorable re-union. The feast was choice and ample. There was a happy mingling of the *utile cum dulci*. The presidency of Ex-Governor Pollock, the speech of Mayor Fox, the brilliant and yet most instructive address of Dr. Cattell, the remarks of Prof. Green, of Ashbel Welch, Esq., of Judge Thompson, Ex-Judge Strong and Prof. Gross, the exceedingly humorous address of Dr. Herrick Johnson, which set the tables in a roar, and yet suffered for no lack of substantial thought, and the wholesome, earnest admonitory remarks of U. S. Commissioner Barnard, upon the very great imperfection of the educational arrangements of our own land, as compared with the land which especially would secure the attention of the touring president—he referred to Germany—all contributed to the happiness and profit of an occasion, which must be set down as marking, with others, a new and hopeful era for higher education in the judgment of our community, and in the sympathies of our men of wealth.

—Elkanah Watson's estimate of the progress of our population, made in 1815, and based upon the three census returns up to that time made, has been verified with remarkable accuracy thus far. The census of 1860 showed a difference, in thirty odd millions, of only a little over three hundred thousand of over-estimate on Mr. Watson's calculation. At the same rate, the population in 1870 should be 42,328,432.

CURRENT TOPICS.

—The English Parliament is investigating the Sunday sale of newspapers in the kingdom, and thinks of compelling the Sunday paper proprietors to publish on Saturday. Six thousand persons are employed in the traffic in London every Sunday.

—A sign of the healthful change in public affairs, is the recent conviction of a Kentucky whisky dealer, of evading the revenue tax, and a verdict against him of two hundred thousand dollars, in behalf of the burdened tax-payers of the country. His name is A. W. Darling, and the decision was rendered at Covington, April 30. But the fine is not yet collected.

—We notice with grief that the *Independent* deems it necessary to champion Mr. Swinburne, lately assailed by the novelist Yates, and to draw comparisons favorable to the morality of the former as against the latter. Advertising the filthiest nostrums and shielding writers who glorify vile lusts, go naturally together, but how do they sort with the assumption of a religious character in a journal? With pain and shame, and with not a particle of exultation, do we point out these grave faults of our powerful and eminent contemporary. God give it more grace!

—In the Hotel Bills of the N. Y. Assembly's Committee of Elections, during their sessions in the City of New York, two thousand six hundred dollars are charged for the use of two parlors; two hundred and thirty-seven dollars are for opera and theatre tickets; three hundred and seventy for brandy, whisky, and wine—chiefly the first; and four hundred and twenty-one dollars for cigars, being one thousand and twenty-eight dollars, in all, for these three items. Boys who attempt to rob their masters' money drawers to get the means for similar indulgences, are sent to jail in disgrace; they do not deserve it half so much as these brazen plunderers of the public purse. The House, indeed, refused to foot the bills—we are sorry they considered that a sufficient punishment.

—The Abolition of Compulsory Tithes has at last taken effect, and only those who choose are required to contribute in this direct way to the Church's support. The fact led to this amusing scene at Reigate, only a month since. The towncrier appeared in the market and made proclamation as follows: "Oh yes! oh yes! oh yes! positively for the last time. This is to give notice. This afternoon a quantity of beans will be sold by auction at half-past four o'clock, in the market-place, having been seized for Church-rates; and whereas, the British Government having now decided that robbery does not promote Christianity, no further sales of this kind will take place. God save the Queen!" This proclamation was received with loud cheers.

—An anonymous pamphlet against Reunion, purporting to be written by a very ardent New School Presbyterian, has for some time been upon our table. We have long wondered at the dearth of pamphlets on the subject; the very few, perhaps but two or three, which had previously appeared, being, we believe, merely reprints of Review articles. This pamphlet is written in popular style, puts things fairly and squarely, and if the AMERICAN PRESBYTERIAN itself desired to take a lesson in plain dealing it would probably have to sit at the feet of the blunt author. Yet we are disappointed at the belligerent style, and the seeming purpose as much to annoy as to convince Old School men, in the pamphlet. It is a noisy rather than able, a zealous rather than wise demonstration against Reunion as now proposed to be consummated.

—We are pleased to notice that the U. P. Presbytery of Monongahela, at its recent session, passed a vote of thanks to Gov. Geary for his veto of the commutation-penalty bill and for his refusal to pardon notorious criminals. This is a just and appropriate act. Our worthy Governor is not above the need of such support. We are informed that, notwithstanding the severe reproof he has given to the crowd of pardon seekers, he continues to be overwhelmed with their applications. In every one of the thirty-five other cases of recent conviction for murder in the State, Governor Geary is besieged by friends of the criminals to interpose the pardoning power. And so powerful are the criminal element and its sympathizers in the community with our politicians, that there is no doubt the chances of the Governor's re-nomination to office at the hands of the politicians, are seriously affected by his inflexible integrity in the execution of the laws. We do not know that he desires another term of office; but, if the question of his re-nomination is to turn upon any such matter as this, we warn the politicians that the people of this State will not easily submit to the dictation of the criminal element in the choice of their candidate for the gubernatorial chair.