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PHILADELPHIA, THURSDAY, JULY 15, 1869.

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THURSDAY, JULY 15, 1869.

—The bad boys of Humboldt, Ks., have greatly improved since Rev. Col. James Lewis, one of the "Kansas Ten" from Union Seminary, started a Sabbath school among them.

—Including Mr. Schieffelin's gift of \$3,200, the N. S. Ministerial Relief Fund's receipts of 1868-9, were about double those of the previous year.

—The Presbyterian O. S. of this city in an article last week argues that the legal life of the United Church "must be breathed" into it from the Old School as the only incorporated Church.

—In the Religious Intelligence of the week, readers will note the establishment of a new Presbyterian Church in Lowell, Mass., under encouraging circumstances. Rev. J. B. Dunn who has by the blessing of God wrought a great work for decaying Presbyterianism in Boston, has a hand in this movement. Mr. Dunn went from our branch to the other last year; and he seems remarkably fitted for his position. Will not the united Church have a work to do in New England? As no longer merely Old School, may she not be welcomed by many who have hitherto seen no escape from the laxity of Congregationalism save in the formalism of Episcopacy? Our Congregational brethren in New England, doubtless, are expecting us to pay them, for the aid they have recently been volunteering us, upon what has hitherto been regarded as Presbyterian ground.

—The seventh half-yearly report of Freedmen's schools, issued by the Superintendent, J. W. Alvord, shows that during the ordinary vacation period of last year 1,323 schools (day, night, and Sunday-schools) were open and 69,987 pupils attended. The report justly observes that "this voluntary application to study during a holiday season can hardly be paralleled in any other educational record." On the 1st of January, 1869, there were 2,588 schools in operation through the states, with 142,470 pupils. A small increase over the previous year. The reign of terror which prevailed up to the Presidential Election last fall, seriously interfered with the prosperity of the schools.

—The comparative receipts of the O. S. Boards and of our own Committees in the month of May, so far as reported, show, for the N. S. Committee of Home Missions \$5,757.01, O. S. Board \$3,856.52; N. S. Committee for Freedmen \$2041.50; O. S. Committee \$1,119.39. N. S. Committee of Education about \$1,000, O. S. Board of do. \$4,017.43. The remaining figures are of the O. S. branch. The corresponding departments in our branch, have published no reports. Board of Foreign Missions, \$12,483.83; Board of Publication, (colportage and distribution fund,) \$5,031.17; Board of Church Extension, \$769.42; Fund for Disabled Ministers, \$3,285.28.

—Certainly if Father Hecker and a few enthusiastic Romanists in England and America, with a few faint-hearted Protestants in both countries, regard the affairs of the Papacy as in a flourishing condition, there is one Papist of considerable authority and wide information, who takes a very different view of the situation. We mean no other person than "His Holiness" himself. There is no class of extant literature which more nearly resembles the Lamentations of Jeremiah, than the various utterances of Pope Pius IX. on the state of what he calls the Church. On the twenty-third anniversary of his pontificate, which recently occurred, the Pope, in reply to an address from the College of Cardinals, expressed thankfulness to God who had sustained him "in the midst of such numerous and cruel trials." "God," he says, "leaves the Church exposed to renewed tempests." The faithful are obliged to "wait patiently for good principles to resume their salutary empire." "We can and ought to desire," he continues, "that the proud who persecute the Church may be humbled and confounded." He calls for "actions of grace" to God, for having "preserved peace in this marvellously privileged morsel of land"—the remnant of the states of the Church; and finally he breaks out into a strain of unmitigated lamentation:

Ah, how heavy are the evils which oppress this Church. What ruins, what tears everywhere! Perhaps at this moment, while I am speaking, a kingdom is deprived of its last bishop; he also thrown into prison or carried

into exile. (At this allusion to the persecutions in Poland, the Pope was painfully agitated.) Certainly, God might permit that we ourselves should have to encounter the same fate as those bishops.

Poor Pope! He sees not a grain of comfort or encouragement in the progress of ritualism, the conversion of the rich Marquis of Bute, the possession of the purse strings of New York State, or even the presence of a hundred young men of African descent in the College of Rome, who are to convert the Freedmen of the South to the pure faith. We are inclined to submit our judgment, in this case, to that of the Pontiff. While these more recent advantages are no trifles in themselves, yet compared with the enormous and constantly augmenting losses of power and prestige which the Papacy is suffering in the ancient empires and the political systems of Europe, they are as a drop in the bucket.

CITY EVANGELIZATION.

The increasing profanation of the Sabbath in our cities; the utter corruption of the politics of all parties; the carnival of crime which sometimes prevails in them; as in our own last winter; the throng of foreigners of the lowest spiritual type, who, set at defiance, all attempts at legislative restraint, and whose places of low entertainment undermine us as with catacombs of guilt; the fewness of great, powerful churches, whose well-directed wealth and consecrated activity, like mighty heart-throbs, send a current of life and salvation far around through the seething mass; the many empty pews; the poor, half-starved pastors struggling among the masses like soldiers going to fight on empty haversacks; the wholesale conformity to the world in amusements, fashions, and covetous aims of vast numbers of God's people in the cities, seem to indicate that our churches, instead of gaining upon our home-heathenism, are drifting altogether behind it.

It may be true—we are inclined to think it is—that in this city, the Presbyterian Church of the two leading branches has about kept pace since the division, with the growth of the native population. The record of the New School Church, for the last three or four years, has been exceptionally good. During that time it has erected, or has got fairly started, about one dozen church edifices in this city, and it is still hard at work in the same blessed business. Some of its churches are thronged and vigorous. So, too, are some of those in the other branch, although they have done comparatively little in the work of city church erection. The same may be said of the smaller branches of the Presbyterian Church. Altogether they have perhaps met the wants of their own population, and proportionably they hold their own with that class of people.

But they have not only not gained upon this class, they have positively lost in comparison with the growth of the whole mass. They have made no impression whatever, upon the increase resulting from Celtic and German immigration. It is all beyond them. These people have no direct religious sympathies or relations with our churches. Not that they are utterly neglected by Christian people. The Lutherans and the German Reformed are doing a great work among the Germans. Methodists and Baptists are laboring on the same field. But the whole field is untouched, as yet, by Presbyterians. And it is one of deep necessity, as we all know.

Our duty is, therefore, plain. We must enlarge our work among the native population, and we must begin our work among the foreigners! We must fill up the vacant seats in our new churches. Ministers must seek a new baptism of love and faith, and a new inspiration from their themes; perhaps they must throw away manuscripts; at all events, they must not lose their hearers' attention, and their hearers, too, by drowsy preaching. Church members must generously sustain and encourage their ministers by fair living salaries. They themselves must live and work for Jesus with a new consecration in their families, their business, their social circles, and in their churches. They must combine church with church, for broad, effective, continuous, and wise evangelistic effort in establishing Sunday Schools, and in planting churches, and in going and giving themselves to the new churches, and getting them up, at once, as vigorous centres of saving influence, instead of feeble, tottering affairs, with which nobody wishes to be connected.

The united Presbyterian Church should not live six months without establishing one such a vigorous church among the Germans of our city. That part of our population has just bought the large property at the corner of Seventh and Vine Sts., for the erection of a German Theatre, and will soon proceed to demolish the buildings at present occupying the site. Simultaneously with the rising of the walls of the theatre, the walls of

a Presbyterian Church should rise, for the same population. It is a work which should not wait for reunion, but which should be begun now. And we may hope that the whole work of City Evangelization among Presbyterians will be among the very first to receive a powerful impetus from the Reunion; that as the Reunion will be consummated in Philadelphia, the neglected masses of our city will be the first to feel its blessed effects.

TREATMENT OF THE CHINESE.

We deeply regretted the failure of our Assembly in New York to pass the clause in Dr. Heacock's grand report, upon the unchristian and inhuman treatment of the Chinese in California, and we have continued to regret it ever since. The various pleas put in against the emphatic expression of our indignation at such shameful wrong and outrage, were in our view quite as irrelevant as the pleas formerly urged by our Southern brethren against any action by the General Assembly on the wrongs of American slavery. It was condemned by the California brethren on the floor, as the needless interference of men incompetent to judge of the facts of the case. The good people of California, who were on the ground, would take the matter in hand, and even if vigilance Committees were needed they would be forthcoming to right the wrong. It would do harm; our Assembly would be laughed at; and so on. The result was a quiet conference between the Committee and the California brethren, and the return of Dr. Heacock's report to the platform, innocent of every allusion to that which, a few hours before, had provoked the author's noble and indignant eloquence. His complaint

Died unheard. With a most voiceless thought, sheathing it as a sword! Meanwhile, as a comment upon our silence, the outrages continue. And we rejoice to see that the religious press of California is under no repressive influences, and does not hesitate to speak of them as they deserve. Here is an extract from a late number of the Pacific; the article bears the vigorous Anglo-Saxon title: SCOUNDRELLISM. It says:

"Scarcely a day passes in which some act of scoundrelism perpetrated upon this offensive class of people is not recorded in our journals. And the brutality of these assaults is almost beyond belief. If our boys had been educated under the influence of gladiatorial shows, and Spanish bull fights, they could not be more heartless and cruel. They are not satisfied with simply annoying and teasing these helpless strangers, but they must bruise their skin; they must fetch blood; they must see their victim gasp in the agonies of extreme pain before they will cease their sport. It is an offense of our Christian civilization which cries to heaven. Is there not nobility and generosity enough among our people, to say nothing of justice and Christian honor, to put a stop to these outrages? Can we wonder that the matter of these wrongs was thought worthy to come before the late Assembly of the Presbyterian Church in New York? Not only Presbyterians, but all Christians, and all who claim the privilege of citizenship among us, should see that our community and our boasted civilization is disgraced no more by these fiendish assaults without their being visited with a just retribution."

Many of us have felt the deepest alarm at the possible effects of a vast immigration of these heathen people upon the stability of our Christian institutions; but a Christianity which can wink at such violations of the plainest duties between man and man, might disappear from the earth, and man be but little the worse for it.

If we are determined to shut the Chinese out of our country, let us frankly say so, and by peaceable and regular methods let us enforce our purpose. Of course, then, Americans must expect to be shut out of China. But if our Western gates are to be kept open, and these people are to come at their own free will, then all the living moral sentiment of the community, which has just compelled justice to be done at great cost to the negro, must rise, and through the press, the pulpit and the highest courts of our churches, must require these outrages to cease and insist upon equal justice to the Chinese.

These people are about to spread through our whole country. Twenty thousand of them will soon be at work on the plantations of Tennessee. Twenty-five thousand more are expected in Mississippi. We shall have to adjust our relations to them in the East, as well as in the West. May God save us, as a nation, from repeating the wrong for which we have just atoned by four years of war, and for which we are still bearing the most burdensome national debt in the world.

—We have received from C. Scribner & Co., Headley's Adirondack, New Edition; President Woolsey's Book on Divorce; Pepper's Cyclopedic Science Illustrated (English print); Southey's Book of the Church (English print.)

SCIENTIFIC DISCOVERY CORROBORATING THE OLD TESTAMENT.

There are certain imaginative people in the world calling themselves men of science, who upon a mere hint, will proceed forthwith to turn you off a finished cosmos; who after scratching a few rods into the earth's crust, will assure you of the nature of the whole eight thousand miles of the interior, and will lay you off the successive geological periods of the earth's history for countless millions of years. Mr. Wallace, the late Darwinian naturalist and traveler, in his deeply interesting book: The Malay Archipelago, undertakes to infer from the distribution of animal life on the Islands of that strange region, the most extensive changes in the relative position of land and water, to the South-east of Asia, since the creation of these animals. From certain marked peculiarities of the animal life of Celebes, he undertakes to help out a theory already extant, of the probable existence of a continent stretching from Madagascar across the Indian Ocean and including Ceylon and Celebes as outlying portions of the great territory. From the scanty and uncertain evidence of the lake-dwellers of Switzerland and the stone structures in the lakes of Ireland and the like, others have spun out elaborate theories of prehistoric man of whom Moses knew nothing.

We do not intend to enter upon any argument with these theorists, nor by any means to disparage truly scientific labors in any sphere. We merely point to the unquestioned fact that many of these "scientific" dogmas are mere conjectures, some of them very wild indeed; many others are shrewd guesses; many of them are purely experimental and tentative, such as the inquirer must expect to get aside by the dozen on the way to the truth. Accepted conclusions of science they are not, and those who do receive them as true, although at the sacrifice of the truth of the Bible, prove how readily, rashly and unscientifically men fall into beliefs on scientific matters, while in religion they cherish the most extreme and preposterous scepticism.

But it is matter of rejoicing that the better sort of scientific inquiry in our day, not in the way of brilliant and unsupported conjecture, but by sober investigation into existing memorials of the race, is reaching results most clearly corroborative of the Scripture record. We refer to late announcements, such as that of Mr. Deutch on the discovery of Phœnician masons' marks upon the great foundation stones of Solomon's temple, and those of Oppert, Smith and Rawlinson in regard to the cuneiform inscriptions of Nineveh. Two years ago, Oppert's interpretation of inscriptions discovered by Rawlinson among the ruins of Babylon, pointed out Nebuchadnezzar as the author, and showed that the whole story of the tower of Babel, and the confusion of tongues, was accepted as the tradition of the country which he governed. The royal author, in this document, claims to have continued and completed the abandoned tower, which, he says, had laid in ruins since the earthquake and the thunder of the Almighty had overwhelmed it. Even the chronological indications of the writing, which make forty-two generations from the Dispersion to Nebuchadnezzar, agree admirably with the chronology of the Scriptures, which gives about sixteen hundred years for the same period. "This result," says Prof. Hackett, "is not unimportant, in view of modern objections, which charge the chronology of Genesis with errors of centuries."

At the annual meeting of the (British) Royal Asiatic Society, held May 31st, Sir Henry Rawlinson, the presiding officer, alluded to the further progress made in deciphering these Assyrian inscriptions. He declared himself to be persuaded that there is a near connection between the Babylonian documents now in England, and the oldest biblical notices. He is sanguine in expectations that we shall soon be able to draw from original documents the whole history related in the book of Genesis from Abraham's day, and moreover, that the same facts and the same descriptions will be found in the Babylonian Hebrew documents and in the Hebrew Bible. Sir Henry Rawlinson promised to lay before the society, at no distant date, a paper on the Garden of Eden, in which he hopes to show that the Garden of Eden was the natural name of Babylon; the rivers bore the very same names, and the Babylonian documents give an exact geographical account of the Garden of Eden. Sir Henry Rawlinson laid stress, however, upon the reservation that he was speaking merely of the geography, and not of the facts connected with it. He announced that the Deluge and the building of the Tower of Babel would be most fully illustrated by the Babylonian documents.

—No less than thirty-three thousand copies of Dr. March's last book—NIGHT SCENES IN THE BIBLE—have been sold by subscription.

THE PASTORAL LETTER.

We suppose the writers of such old-fashioned documents as Pastoral Letters, have a pretty clear consciousness of the limited practical value of their work. In this age, mere authority secures little attention to persons, documents, books or newspapers. We doubt whether the Pastoral Letter, which we published in our last issue, although signed by twenty-two leading names of ministers and laymen in both branches of the church, will be an exception to the usual treatment of ecclesiastical manifestoes. Not one of the newspapers publishing it, deemed it worth editorial notice. And those who read it, will, we think, be compelled to say, notwithstanding the almost unparalleled significance of the occasion which called it forth, that it in no way exceeds in ability the average of such documents. We do not intend to complain of it on this account for the whole subject, of which it treats has been so largely discussed through the press and in the higher and lower church courts, that there would seem to be little left unsaid. And yet it was not an unnatural expectation which we had cherished, that if no new things could be said, at least the best thoughts of the church should be reproduced in a document which for grandeur of style, force of argument and evangelical inspiration might compel the attention of all readers, and create fresh enthusiasm for its object all over the Presbyterian church, and throughout the Christian world. Obviously, the Pastoral Letter will do nothing of the sort, but will quietly take a respectable place in the dusty archives of the church.

As an argument for the adoption of the Basis, we are constrained to describe it as one-sided and insufficient. The whole effect seems to be to represent the measure as exactly answering the demands of the mass of the Old School Presbyteries of last winter and spring. "The Basis" says the Pastoral Letter, "is simply the doctrinal and ecclesiastical Basis of our Standards. . . . Each Body, equally with the other, recognizes and abides by this platform, as the natural and constitutional ground for those claiming to be Presbyterians; and as the true, safe, consistent and unchallengeable ground for these two bodies coming again to be one." Much more follows in the same strain.

Of the Preamble to the Basis, which is the root and life of the Basis itself, in which "each Body recognizes" the other's orthodoxy, not a word is said; while the highly important Concurrent Declarations are dismissed in half a dozen lines, as follows: "Several items, not in the Basis, are appended, as 'Concurrent Declarations of the General Assemblies of 1869.' They express certain mutual understandings to be carried out in good faith, though not of the nature of a contract."

A broad and magnanimous spirit, we should think, might have dictated a different strain of argument. Perhaps it was felt that the difficulties, if any there were, to the success of the plan, were entirely on the side, to which these considerations are addressed, our own people being already too well satisfied to need argument or persuasion. The matter is of but little consequence, as it can hardly be doubtful that a two-thirds vote of the Presbyteries in both branches would have been obtained, even if the Pastoral Letter had never been written.

One valuable and stimulating thought we find toward the close of the Letter, in the view of the great work opening before the united Church. It brings the great and perplexing question of Chinese immigration under a light of Providential purpose, well calculated both to comfort God's people and to provoke them to new zeal in His service.

"Meanwhile the ends of the earth are marvellously brought together, as if in eager waiting to see the salvation of our God. And as if to rebuke the slowness of our Foreign Missionary work, the idolatrous populations of Asia are thronging upon our Pacific coast."

We thank the Joint Committees for this suggestion, which savours of a true evangelical insight. O! if our Union shall but equip us the better to meet this single extraordinary, may we not say portentous phenomenon, in which foreign heathenism threatens to touch and reinforce the home heathenism with which we have thus far struggled so fruitlessly, it will of itself be enough to prove its expediency and to make it one of the greatest blessings to America.

—Our correspondent, On the Wing, argues for the Lord's Day as especially demanded by the highly organized forms of society, with truth and ability; but when he presses the argument from the silence of Scripture, that there was no Sabbath in the patriarchal times, as not demanded by the existing forms of society, the Christian jury will render a verdict of "not proven."