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American Presbyterian.

THURSDAY, JULY 29, 1869.

—The Sabbath-closing movement in Paris is making most encouraging progress.

—Forty-two of the fifty-seven daily papers in Germany have stopped their Sunday issues.

—Religious freedom has been accorded, through a legal decision, in Portugal.

—Daily prayer-meetings, we are most happy to hear, are kept up at Cape May.

—Prof. H. B. Smith of Union Seminary attended the Synod of the Vaudois Church at La Tour, Italy, May 13th.

—The Queen of Prussia lately visited a Sunday-school in Berlin, and remained through the entire session.

—It is announced that the Royal Assent has been given to the bill for the disestablishment of the Irish Church, so that this great measure has become a law.

—Our esteemed friend, Rev. W. T. Wylie of New Castle, Pa., has received, but not as yet accepted, the Publication Committee's appointment of Secretary of the Sunday-school work of the Committee, as arranged by the late General Assembly.

—A party in Geneva is laboring to exclude the Old Testament from the Public Schools, while the National Conference of German schoolmasters hissed the declaration of one of its number that "no reading book could be better than the Bible." Even heathens respect their sacred books, and base the training of their youth upon them.

—The liberal Romanist, Dr. Dollinger, has got into trouble for opposing the Ecumenical Council. Proceedings have been commenced against him. Romish teachers in America who have been trying to varnish over the bigotry of their sect, and to recommend it as adapted to our free institutions, will please take notice.

—The remarkable success of Dr. March's last book: "Night Scenes in the Bible" of which thirty-three thousand copies have been sold, at a very good price, is due not merely to the wise selection, and happy and popular treatment of the topics, nor to the energetic measures taken to circulate it by a well organized system of agencies. These have indeed been indispensable to its success. But the immense appetite and capacity of this Christian American people for a *Scriptural literature* is really at the bottom of this success. We presume it will appear from the experience of subscription publishers, that no books sell so well as those in some way relating to, and illustrating, the English Bible. The hold of the Book of God upon the popular mind in this country, is one of our most strongly marked and encouraging national features. We congratulate Dr. March, or any other writer, who successfully addresses it. A great work by Dr. Hitchcock of Union Seminary, aiming to reach and cultivate the same popular taste, is about being put into circulation, of which we hope soon to be able to speak more definitely. It has almost cost him his eye-sight, we are told, and we are sure, from what we have seen of it, that it is a most precious contribution of Christian scholarship, philosophy and piety, to the Biblical literature of our time.

—Of the Democratic nominee for Governor of this State, Hon. Asa Packer, we believe no evil can be said personally, and it is certain that however the election issues, the gubernatorial chair is safe from the disgrace of a personally unworthy incumbent. Judge Packer, too, is a liberal friend of education, *i. e.*, of the merely scientific sort, having endowed the Packer Institute at Bethlehem, with the munificent sum of half a million dollars. He is a man of enterprise and public spirit, as the Lehigh Valley Railroad—built largely at his instigation and by his means—shows. But his position on the Temperance question, shown by the fact that, during the sittings of the nominating Convention, he had two bars, where "free liquor" was dispensed, in constant operation, through which to influence the votes of the vilest class of our politicians, and in fact by the criminal class of society, however different may have been his intentions. God save our Commonwealth from such a fate when the vilest men are exalted. Governor Geary's administration has been a constant war against them, with some most brilliant successes. We fear they are taking heart in the possibility of his removal.

CHURCH AND COLLEGE.

Mr. Eliot, the new President of Harvard College, has begun his administration of its affairs, in just such a way as his "antecedents" had led us to expect. He has decided to abolish the daily religious services in the college chapel. Such a step is very natural on his part, in view of the low and utilitarian views of education which he announced in his recent article in *The Atlantic Monthly*. Any one who thinks that academic education can do nothing more for man than put him in the way of worldly success, is not likely to have very high views of what religion can do for a man. If Mr. Eliot's views are to be the law at Harvard, it is but logical to abolish the chapel services. They could have no real and living relation to the studies conducted there. If the course of studies is to proceed upon the utilitarian maxim that man is but an end to something external called "success," why unite its varied exercises to others of a religious character, which proclaim that man is the End to which all outward things are but the means? There would be an evident incongruity.

In one point of view, Mr. Eliot's last step is refreshingly cool. The churches which founded the colleges of the land are to be ruled out of the colleges. All our older educational institutions are the children of the Church, not of the State, nor yet the creatures of individual munificence. To the Puritan churches of New England, Harvard, Yale, Dartmouth, Williams, Middlebury and Bowdoin owe their very existence. A New England Professor (a Roman Catholic in religious belief) is our authority for saying, that the colleges of the Middle States owe their foundation to the Presbyterian clergymen who came hither from the North of Ireland. Newark Academy is a notable instance. Our own city University was established by a union of the various denominations, Benj. Franklin being the only representative of "the world" on the Board of Trustees. For many years an annual collection was taken up for the institution in every church in the city. The professorial chairs were many of them filled from the pulpits.

So it is throughout the Union, the only exceptions being a few of the State Universities, and one or two that, like Cornell University and the Technological school at Bethlehem (styled a University,) which have been founded by rich men of their abundance. These exceptions, too, are only experiments as yet. All the institutions that have proven their vitality by their prolonged existence, have been the children of the Church. Mr. Eliot, however, is to change all that. He is the first head of any of our great colleges, who has avowedly adopted the low utilitarian theory of education, and that theory has no affinity for the Church.

The higher utilitarian theory, that which tests every tree by its fruits, remains to be applied to Mr. Eliot. What will be the educational results of his plan? Time alone will show, but we are convinced that any education which does not rest upon a spiritual basis and aim at spiritual ends will fail. To develop man in the image of God, to bring him up to the stature of perfect manhood, in wisdom, knowledge and power—this is the Christian ideal. What its fruits have been, even after the imperfect way that it has been realized, has been seen and owned on all hands. To make man a social success, to fit him out with the prudence and skill for overcoming social obstacles, and cutting a pretty figure in the eyes of the world,—that is the new theory. What its fruits will be, remains to be seen.

We are convinced that the result will be injurious to science itself. Men, as a whole, only work with the patience and reverence which insure success, when they have safe moral anchorage in spiritual fact. Irreverence ends in recklessness, which is as disastrous in science as in morals. A moderate respect for God's Word would have saved the scientific world from the ceaseless crop of mushroom theories, which have been successively springing up and dying away since the days of John Locke, and which have done much to obscure truth and to encumber the ground. There has been no absurdity too gross for some savant to adopt, if it cut across the popular faith in the Bible, and set the philosopher on a pretty little pedestal from which he might look down in condescension upon "the superstitious rabble." And the first work of every honest worker has been to upset these same pedestals. Alas, that good men should often have belied their training, and have dealt with God's records in science as irreverently as savans have dealt with His record in the Bible!

There is another mistake in this whole matter, and it is from motives the opposite of Mr. Eliot's but comes to the same result. We mean the mistake of the Church ruling herself out of colleges which are not under her special control. The very paper from which we learn of Mr. Eliot's

now measures, is jubilant over Dr. Haven's withdrawal from the Michigan University to take charge of a Methodist college, as "a blow at secular education." We fear that Dr. Haven will only help in the separation of education and religion by this step. Clergymen in college chairs are not out of their place. They are a right hand of the Church. Whether the college is denominational or independent makes no essential difference. Our M. E. brethren may have done a good thing for Evanston in calling Dr. Haven thither. But the result of a general policy of that kind would be a bad thing for the Church.

A ROMANIST REFORM.

Putnam's Magazine for the current month, contains a brilliant article on "Our Established Church,"—meaning the Roman Catholic Church in the State of New York—and said to be from the pen of Rev. L. F. Bacon, of Brooklyn. It charges the five prelates of that State with having accumulated property worth millions, by demanding and securing control of all species of ecclesiastical property contributed by the whole body of "the faithful." Bishop McQuaid, of Rochester, one of the five, writes to a local paper, to say that "there is not a foot of land in the world standing in [his] name. All the Church societies in the diocese of Rochester, not organized as corporate bodies under the laws of the State of New York, previous to [his] appointment as bishop of Rochester, have organized or are completing their organizations under those laws. So soon as these societies comply with the law of the State, Bishop Loughlin [his predecessor, now] of Brooklyn, will transfer to them, by quit claim deeds, whatever property of theirs he inherited from the late Bishop Timon."

This looks as if Mr. Bacon were caught publishing apocryphal statements in regard to the Romish Church, an offence which should call down the censures of the American and Foreign Christian Union. The change, however, as the bishop intimates, is very recent, and we do not believe that it has taken place in this State yet. At one time the Romanists of Pennsylvania owned their churches, and fought their bishops, and bullied their priests, with Protestant freedom. But Bishop Kendrick changed all that. He would dedicate no church until it was made over to himself, and managed by ecclesiastical pressure to secure possession too of those already erected. "Sure, the church is our own," said "the faithful," when he refused else to dedicate St. Peter's church in Pittsburg. "Yes, it's your own," he answered, "to make an auction-room or a theatre of, if you choose, but not to make a church of God unless you vest its ownership in your bishop." Will the Pennsylvania bishops now do as the New York ones have done?

Should the change thus announced in the State of New York become general throughout the Union, it will, we think, produce the most important results. The whole constitution of the Romish Church in America will be fundamentally altered. Hitherto, the American Church has been treated as a Mission Church, not as in the Romanist countries of Europe, as a national Church. When, however, the control of the property of the Church returns to the laity, the latter will of necessity, and in spite of all canons and regulations, take their place by the side of the priesthood in the control of Church business. Disputes, such as recently convulsed congregations in Chicago and Rochester (and our own city has hardly ever been without one or more of the same kind), will not terminate so invariably in favor of the hierarchy as heretofore. Papal and prelatical authorities have learnt that the only course of safety and prudence, in dealing with the sovereigns of the old world, is a policy of compromise and yielding. So much did Rome concede to the First Napoleon, to secure the re-erection of the hierarchy in France, that some impetuous Romanists prayed that death might speedily remove the Pope from the throne that he had disgraced. The Papal see will probably find the sovereign will of the people inside the fold in America, as stubborn and unmanageable as that of any individual sovereign. The character of our institutions, and the tone of public opinion, all tend to foster self-respect and independence, and even to force men—under social penalties—to act and think for themselves. Let his holiness look before he leaps in this matter of putting the Church keys into the hands of our democratic Romanists.

Even if no general struggle, such as has repeatedly been threatened, should take place between the priesthood and the people, there will certainly be local dissensions and disagreements. Or, to put the case more correctly—the local squabbles and dissensions will be hereafter more

numerous and of a much more serious and threatening character. We cannot, of course, rejoice in these things as good in themselves. Church quarrels are a disgrace to Adam, much more to Christians. But neither can we rejoice in the dull, dead thoughtless slavery of a quiet that is stirred by no independent life, and that comes not as the quiet of the kingdom of God, by subjecting all wills to the One Will, but by enslaving all wills to the will of one man.

UNCONSCIOUS CALVINISTS.

Our contemporaries *The Presbyterian* and *The Church Union* have not yet closed their discussion in regard to the catholicity of Calvinism. The former takes bold ground on the psychology of Christian experience, re-affirming Dr. Hodge's declaration (which we fear was meant of Old School peculiarities, but is really true as applied by *The Presbyterian* to Calvinism itself,) viz.:

"Those doctrines lie at the foundation of the whole scheme of redemption itself. They enter into all genuine Christian experience. They are believed by all Christians with the heart, even when rejected with the understanding and denied with the lips. Every true believer is an Augustinian on his knees."

The Church Union retorts that "he assumes more than the Pope, for while that dignity says 'You ought' or 'You must,' this dogmatist says—'You do.' There is such a thing as self-consciousness—the sense and knowledge of what you are, how you feel and what you are becoming—and nobody can have this for you. Goethe's definition is quaint but it is true: 'Experience is what an experienced man experiences in experiencing his own experience.' Can either the Calvinist or the Arminian speak for his own soul and the souls of the Church universal?"

To this it might be suggested that the Arminians have spoken for themselves, or at least the highest official organ of the leading Arminian Church has spoken for them, *a propos* of the very facts which provoke this discussion. *The N. Y. Christian Advocate* avowed that all the essential ideas of Augustinianism lie at the foundation of the Methodist theology, and that on the one point on which the divergence is supposed to be greatest, the Methodist Church actually states her belief in Augustinian terms. Of that same VIIIth article of the Methodist Creed, Dr. Hobart Berrian says:

"It condemns free will both by the word of God and the ancient theology of the Church—for both teach that, without the agency of the Holy Ghost, the natural man cannot conceive the things of the Spirit; that in order to perform those spiritual actions which God requires, we must obtain the direct aid of the Holy Spirit by the grace of God, . . . that in our normal state of sin, we cannot choose Him; He must, as He says, choose us. . . . Free will is neither taught in the Scriptures, in the creeds, in the fathers, nor in the later confessions of faith." "I, for one, am content to rest on the enduring rock of the bondage of human will." "No dread of the eternal decrees, or God's everlasting sovereignty or reprobation shall remove me from a footing so solid."

Not less to the point is a story which we found, years ago, in the columns of *The Boston Recorder*. A young Calvinist had an opportunity to discuss the two opposite systems with John Wesley himself, but before beginning ascertained by a series of questions that Mr. Wesley held that he "was a depraved creature," such that "he would never have thought of turning unto God if God had not first put it into his heart;" that he "despaired of recommending himself to God by anything he could do, and looked for salvation only through the blood of Christ, and that from first to last;" that "he was upheld every hour and every moment by God, and all his hope is in the grace of God to preserve him unto his heavenly kingdom."

"Then sir," proceeded the Calvinist, "we will have peace on these subjects, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance; it is in substance all that I hold and as I hold it. Let us rather, cordially unite in those things wherein we agree."

The story may be a pure invention, or it may have been greatly embellished in narration, yet Chas. Simeon is the authority for it; he says Wesley refers to it in his journals, and if such question had been put to the founder of Methodism, at what point would he have said "No?" at what point would any judicious Methodist say "No?" They might justly say that they hold other truths also—the truth of the universality of God's love and Christ's purpose, of natural freedom of the will and human responsibility,—truths which they cannot reconcile with these. But irreconcilable truths are

not logical contradictions, and the grasp of one truth should not lead any man to let go another. "Only very young people" says the Country Parson, "believe in logic."

REV. A. M. STEWART'S LETTERS.—NO. XXXVIII.

Elko, Humboldt River, Nev., June, 1869.
 From Salt Lake City, the date of my last, to this locality is about four hundred miles. Promontory Point at the North end of Salt Lake, where the East and West ends of the great overland route made connection, ceases to have a special interest, save a fifteen hours' detention to travellers in a spot of more than ordinary barrenness, and without depot, fit resting-place or food that a civilized stomach cares to make an effort at digesting. This serious inconvenience is owing to the jars and mean jealousies of the rival roads.

From this point Westward is a long stretch of desolate region, barren hills and alkali flats, to the head waters of the Humboldt River, then down that pretty stream to Elko station. The valley of this stream, from its rise until it loses itself in the arid soil and dry atmosphere, some three hundred miles Westward, has been famed for its fine pasturage. It was the Paradise for overland trains in their weary pilgrimage for the gold dust of California. Here their weary, jaded horses, mules and oxen were rested and regained their flesh and strength.

THE NEW CITY.
 Railroads designate points and make them important. At the commencement of the present year this locality was unnamed, and the city had no existence. There are now from fifteen hundred to two thousand people, conglomerated of many nationalities, living in tents and hastily constructed houses. Its existence and rapid growth have been occasioned principally by the immense rush of travel and trade, opened by the Railroad from this point, with the new and wonderful White Pine mining region, a hundred and thirty miles South. Some other interests, as farming, stock-raising, and the starting of travel and trade in other directions than White Pine, give additional signs of permanent growth. Carlin, a station twenty miles Westward, where the Company are erecting considerable work and repair shops gives also evidence of permanence and growth. That, with this place, would be a sufficient field for an active Missionary.

A SABBATH IN ELKO.
 By arrangement, before leaving New York, a Sabbath has been spent here. And a more earnest and devotedly wicked place it were not easy to find, even in regions given over to evil. The people, who are here, are cordial, outgoing and intensified in the devil's service. Paul's heart was stirred within him when he saw the people of a certain city wholly given to idolatry. Yet was the idolatry of old Athens tame in its elements of evil, compared with the intelligent activities in wickedness within this newly collected community. Oh, for Paul's earnestness, piety and devotion. No regular preaching has as yet been established here.

Assisted by Mrs. Stewart, we succeeded in getting together a respectable number of children, with a few men and women, and had Sabbath school; with the promise that it would be continued. A tent opera house and theatre was hired for the evening, preaching announced and had a good and attentive audience.

This is a point to which, before leaving New York, I invited a dear brother to come and spend the summer in agency to effect the organization of a church—a brother who is a pastor and who has been abundantly successful in the work of the ministry, and to whom, on account of impaired health, his congregation had given a relaxation for six months. But on looking at the conditions of the field, the necessity for arduous and taxing labors, connected with the climate, which along the Humboldt during the summer is very warm, I cannot find it in my heart to urge or even invite that beloved brother hither. Were his vigor as once, how glad were he to do this. Whom shall the Church send? What young man because he is strong? What minister more advanced in life because he is still vigorous? We ought to have several men along this Pacific railroad, who are capable of doing valiant service for the Master.

HOT SULPHUR SPRING.
 Half a mile from Elko, and across the Humboldt, is a special natural curiosity among the many which abound in all the Great Basin. It is a Bowl of water eighty feet in diameter, and two hundred deep. The side of the bowl is with some difficulty descended for about twenty feet until the water is reached. It abounds in white sulphur and various other minerals. This great bowl seems to have no outlet. At several places round the edge, the water steams and bubbles up nearly at the boiling point. A speculative genius has erected a wide tent-bathing-place over the edge of the bowl, and invites the visitor to a steaming or a hot plunge at fifty cents the trial.
 A. M. STEWART.