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EXPERIMENTAL PIETY AND CULTURE.

"Christ the wisdom of God."—Paul.
"Here the eternal thoughts of God and the thoughts of men which spring up responsive to these out of the inmost truth of the human heart, through the operation of the all-enlightening Logos, encounter each other."—Kling's Comment.

The finished man, *teretis atque rotundus*, must be a truly pious man. Culture in its highest broadest sense, is sadly incomplete without experimental piety. Vast arrangements for training the mind, universities lavishly endowed for every branch of what is termed liberal culture, are chargeable with partiality, with grave defect, if they would make the impression that they are covering all that is important and cultivable in humanity by their curriculum. There is too much called culture that is caricature. There is a vast deal of "finish," what is only the thinnest sort of petty veneering. There is a great deal of genuine scholarship and literary ability—good enough so far as it goes—but without a spark of real manhood or earnest moral purpose behind it. Some of the most distinguished scholars, philosophers and writers of modern and recent times, have been unbelievers, or half-believers—men quite out of sympathy with evangelical truth, and destitute of, if not contempting, any and every such thing as experimental piety. The idea of the finished man among intellectual worldlings is Goethe—called many-sided, but lacking the most important side of human culture—the training of the heart in the love and fear of Jesus Christ.

A complete system of culture must embrace the skilful training of every power and capacity of the man. The omission of any leading capacity is a capital defect in the system. If the moral and spiritual natures of men are realities; if they are not to be ruled out as mere rade fancies of an uncultivated age, now becoming obsolete, they are no less than the chief parts, the crowning excellencies of man's nature. They who believe in them at all, must believe all this of them. And if the intrinsic worthiness of these faculties is admitted, zeal in their behalf is the more necessary, because by the fall they have received the most direct and severe injury, and need not only training but nursing. They require all the sanitary and reviving and invigorating influences that a life of communion with God can impart. They are most in danger of being neglected though the most important of all. Such perversity has sin introduced into the very arrangements by which men undertake to elevate and finish themselves, that the result of their culture often is a deeper injury and degradation to these royal but dethroned faculties, and we have even the framing of a whole elaborate system of philosophy, by which they are practically annihilated, in the interests of the highest culture! So imperative is the demand upon us, to save our generation from a grievously one-sided education, by insisting upon the need of experimental piety.

If culture largely depends on and consists of acquaintance with truth, experimental piety may, on this ground, claim a high place among its agencies. The highest class of truths, penetrating to the inmost nature of things, and embracing the fundamental laws and ultimate design of the universe, are its materials. There is a divine philosophy, a grand jurisprudence, a policy of universal government in the evangelical doctrine of the atonement, not to know which is to be shamefully ignorant. No familiarity with libraries of human learning can balance this ignorance of divine relations, so vast and so near us. The wisdom of the world without it is folly, conceit and shame. Liberal culture deals with language, with natural phenomena, with the number, the order, and the logical relations of things. It debates whether it can reach, and whether it knows anything of, the things themselves. How shallow a thing is scholarship and culture, if that is all. Dignity, depth, significance are added to it, by admitting the grand realities, the living objects, the truth of truths, and Cause of causes recognized by experimental piety. Here is your true ontology. Here the human spirit has intercourse with reality. Here, in the Christian's closet, is the audience chamber of truth. For experimental piety is a personal, spiritual knowing; it is not perception of a fact entirely external, or the action of the understanding on abstract truth, but it is spirit communing with spirit; it is apprehending and being apprehended; it is that best sort of knowledge that comes from faith and love. It is believing, in order that we may understand. He who counts his education finished, without this sort of knowledge of the highest and most interior and fundamental of all truths, know nothing yet as he ought to know.

Experimental piety does not discourage intellectual culture, but perfects and stimulates it. As a means of usefulness, and as the improve-

ment of the talents committed to us, experimental piety furnishes to culture the most commanding of all motives, as: a sense of responsibility to God, grateful love for the benefits of redemption, zeal to be thoroughly furnished for the blessed work of saving our fellow men from error, sin and death, and of re-establishing the kingdom of God on earth. All other motives, however great, are of the earth, earthy; are bounded by time, and by merely human interests, are corrupted with selfishness, stamped with mortality and decay, crippled by disappointment and a frequent overpowering sense of the utter impotence and worthlessness of all man's undertakings and achievements. In the height of the noblest merely earthly endeavor, it is impossible to avoid the thought: What shadows we are, and what shadows we pursue! If we are working only for present ends, we are writing on the sand. But the Christian labors under the ever fresh and inspiring impulse of immortal hope. His motives are drawn from the grand and unfailing sources of eternity. The nature that he seeks to polish and adorn is more imperishable than diamonds, and it shall shine in the diadem of the exalted Redeemer and Judge of the world. His culture may gain him the honor and praise of this world; but its value to him is because it is woven, crowned and consummated in the manifestation of the sons of God, for which all creation waits with unutterable longings. Such incentives do not lose their power while life lasts. They save many a youth from unworthy and irreparable neglect of his best opportunities for culture, and they lift the whole business of culture into the lofty regions of duty, obedience and Christian stewardship.

DISESTABLISHMENT IN IRELAND.

The "Protestant Supremacy," as far as legislation is concerned, comes to an end on New Year's day in 1871. The Bill for this purpose, has received the royal assent, after running the gauntlet of the House of Lords. Of the amendments which they proposed, the most important have been thrown overboard, as inconsistent with the principle to which Mr. Gladstone had committed himself when "before the people" at the last election. Some of minor importance were accepted by the Commons, and will secure the Church a larger share of the confiscated funds. The great motion, that to dispose of the great mass, if not all of the old Church property in the concurrent endowment of Episcopalians, Presbyterians and Romanists was lost. Its rejection does not formally settle the question, as the clauses of the Bill which declared that the funds should not be disposed of for that purpose, have been postponed. But the warily politic course of Mr. Disraeli shows that he has no hope of carrying any such proposal through the Commons.

The Irish Church, however, does not go out bare and stripped. The salary of every rector, vicar, dean, deacon, archdeacon and bishop will be paid to him as long as he lives. If he chooses to "commute," his parish or diocese will be paid a sum equal to what he would get if his life were prolonged till 1885. The *Regium Donum* given to Presbyterian ministers (orthodox and Arian), and the annual grant to the Roman Catholic University at Maynooth, are to be commuted at the same rate. All the private endowments given to the Church in general or to individual parishes, before 1660, are to be retained by the Church, while in compensation for similar endowments given prior to that date, £500,000 are to be added from the surplus to the dowry of the Church. The endowments proposed by the Lords, but rejected by the Commons, would have given the Church nearly all the property that she possessed while established.

The attitude of the Irish Church during the discussion of the Bill has not been of the most dignified character. Seldom have reverend deans and rectors stooped so low in bandying epithets and dealing out threats. The measure was branded as "spoliation, sacrilege, legalized robbery." Its authors were discussed in a style compared with which a Romish "excommunication, with bell, book and candle," were a trifle. The faith that "takes joyfully the spoiling of goods," they of the Irish Church make no claim to. They had the weakness to proclaim that to disendow the Church was to overthrow it, and to publish far and wide the list of weak parishes with abundant endowment and a handful of people, as an argument against the Bill. The Liberals pronounced such evidence of the failure of the Church to do the work of the Church, to be a very good reason for stripping it of the wealth that belonged to the nation.

We believe with Mr. Gladstone, and against these croakers, that Irish Episcopalians have never had such a chance as they will have after 1871. They start with a good "working capital," with

immense social prestige, with hands untrammelled by State policy, with a free chance to carry out their own ideas of discipline, and with a wealthy and powerful constituency behind them. If they fail they will deserve to fail. Nothing is against them, but their record as having existed for centuries on the means of a hostile people, and as having fought as if for their very life, to retain the wealth which was theirs in law but not in justice.

REV. A. M. STEWART'S LETTERS. XXXIX.

PACIFIC RAILROAD.

One needs to travel over our seemingly boundless continent, with almost the ease of home staying, and on time that a few years since would have appeared miraculous, in order to get any adequate conception of this wonderful human achievement—this grandest enterprise in many of its elements in the world's history—the completion and successful running of the Overland Railroad;—uniting by iron bands the Atlantic and the Pacific—a highway opened for the nations—a quicker passage than ever before between Europe and Asia—a machine to create speedy, important and lasting revolution in the commerce of the world—a magic power to make and unmake cities—to create States teeming with peoples out of territories now waste—to move the forces, by a single impulse, for the world's history more degrees forward, than went backward the shadow on the dial of Ahaz!

Did the struggling nations of Europe know but half its significance they would clap hands and sing. Did the ingenious Japanese, the plodding Chinaman, the mystic Hindoo, the imbecile Persian and the effeminate Turk realize what great things this union of iron is to accomplish for them, they would throw their idols to the bats, their Shasta and their Koran into the ditch and all together bless the God of heaven. Did our own philanthropists and Christians, but foresee, so as to take advantage thereof, all the moral revolutions to which this completed effort of human skill and energy is to become a ready handmaid, they too would sing a new song to the Lord. A mighty engine, and destined to increase in power as by multiplication, for the elevation of our race to a high condition of moral, intellectual and spiritual dignity.

CHRISTIANS BEHIND.

As David, after the death of Absalom and dispersion of the rebels, sent this chiding message to his brethren of the tribe of Judah: "Why are ye the last to bring the king back?" so may Christians now be fitly upbraided with: "Why are ye the last to take advantage of this highway of the people in order to hasten the return of our King Emmanuel?"

God's people, who desire Him to possess the earth, seem slow to take advantage of such proffered earthly helps for spreading the Gospel of the kingdom. Quietly the devil is permitted to have the earliest message along each new telegraph,* as well as the first messenger along every completed railroad. Unmolested the powers of evil are allowed to establish all their depots and agencies along each new channel of human influence, before Christ's agents think of bestirring themselves.

Trading, speculating, sight-seeing and pleasure-hunting individuals and companies have, from the first opening of the road, been traversing the continent in both directions, eager in their respective vocations. But a company of Christians as such, and intent on the Master's business, has not been seen or heard of, as speeded on by this iron evangelist. A straggling minister of Christ is occasionally heard of among these parties, but merely as the tail of a kite, following in the wake of worldly business men, eating at their feasts and clapping hands at their toasts.

ONE ROAD NOT ENOUGH.

No one capable of reflection on such matters will conclude that all the grand results foreshadowed by the successful completion of this one are to be accomplished by it alone. It is but the beginning of the end. Ere long one will not be able to do a tithe of the business in travel and trade demanded. Of these, a dozen will be required, running on various parallels for the Pacific, from New Orleans on the South to Lake Superior on the North. A. M. STEWART.

* The very first message sent across the ocean, by cable, as our correspondent seems to have forgotten, was "Glory to God in the highest, on earth peace, good-will to man!" And the driving of the last spike on the U. P. Railroad, as he has likewise forgotten, was accompanied with prayer by Rev. John Todd, D. D., of Pittsfield, Mass.—Ed.

The Privy Council, as the highest Ecclesiastical court of appeal, decides that Bishop Colenso is entitled to the possession of the diocesan Cathedral from which the Dean had tried to shut him out.

THE PORTLAND CONVENTION.

The recent meeting of the International Convention of Young Men's Christian Associations, held in the city of Portland, collected a large number of delegates from all parts of our own country as well as from the adjacent British Provinces. In all, 830 persons were enrolled as members, and many of them were accompanied by ladies who attended the meeting with great regularity. Among those present were many who occupy high positions in the political, military and ecclesiastical world, such as Ex Gov. Pollock, Gen. Howard, Gen. Fisk, Rev. Drs. Crosby, Wilson, of Toronto, Crammond, Baum, Hawes, and others, along with such earnest workers as Thane Miller, of Cincinnati, Moody, of Chicago, Rowland, of Boston, Frew, of Pittsburgh, Wana-maker, of Philadelphia, Glass, of Baltimore, Dodge and Brainard, of New York. Mr. M. H. Hodder, of the London Association, appeared as a worthy representative of that Institution. Mr. P. B. Simons, the President of the Philadelphia Association, had set out to attend the meeting, but a telegram received while in Boston, announcing the death of one of his children, compelled his return, although after his melancholy task at home had been performed he came back to Portland, arriving on Saturday afternoon, and participating in the remaining exercises of the meeting. Mr. Geo. H. Stuart, who had also made arrangements to be present was prevented by a severe attack of asthma. Appropriate resolutions were adopted and fervent prayers were offered in behalf of each of these dear brothers.

Mr. W. E. Dodge, Jr., of New York, son of Hon. W. E. Dodge, was elected President, and filled his position admirably. While eminently courteous, he was prompt, distinct and firm in his decisions, and maintained excellent order. He showed himself fully equal to any duty he was required to perform, and seemed never to dodge anything. Col. J. H. Sypher, of Philadelphia, was the principal secretary, and certainly proved quite a significant figure, discharging his functions with great ability. The spirit which pervaded the entire sessions was eminently Christian; there was no bitterness, nor clamor, nor evil speaking, but all seemed filled with love to the Saviour, and to each other, and to all God's people; with the most earnest desire to devise and sustain measures to promote the divine glory and the welfare of a perishing world. Devotional exercises occupied a very large portion of the time, not only in prayer meetings, but during the business sessions, and the hymns of praise appropriately introduced by the President and others tended to prevent weariness and sustain attention, and arrest unprofitable remarks. Mr. Miller, of Cincinnati, frequently led in singing, and his voice of remarkable sweetness and strength gave such earnest expression to the words he uttered, that the vast audiences listened in almost breathless silence, until all joined in a chorus which seemed as if every heart was raised to heaven.

The regular business meeting was held in the State St. Congregational church, a handsome building, which would accommodate about 800 persons, and which was nearly always filled to overflowing. Prayer meetings were held in different churches of various denominations. Several times when the State St. church was insufficient to contain those who sought admission, an Episcopal church in the immediate neighborhood was opened and fully occupied. Several meetings were also held in the City Hall, where at least three thousand persons attended, large numbers being unable to obtain admission. Numerous open air meetings were held every evening in various parts of the city, and on the Sabbath in the suburbs and adjoining villages. The solemn and yet joyous sounds of praise were heard at the corners and along the side walks, and suggested a delightful contrast to the ribald songs of political conventions.

Among the most important of the proceedings of the Convention was the action taken in regard to the qualification for membership. It had been decided, at a previous meeting, that all persons connected with any associations represented in the Convention should be members of evangelical churches, but there was a difficulty in regard to the term *evangelical*, some Unitarians and Universalists claiming that they were not excluded. The subject was referred to a Committee of which Dr. Crosby was Chairman, which brought in a report affirming the divinity of Jesus, and stating in scriptural terms the grand doctrines of a vicarious atonement, and a future state of rewards and punishments, the belief of which was to be required for membership. The report is as follows:

Resolved, That as these organizations bear the name of Christian and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus,

the Redeemer, as Divine, and who testify their faith by becoming members of churches held to be evangelical, and we would add the following further affirmation:

And we hold those churches to be evangelical which, maintaining the Holy Scripture to be the only infallible rule of faith and practice, believe in the Lord Jesus Christ, the only begotten Son of the Father, King of kings and Lord of lords (in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree) as the only name under heaven given among men, whereby we must be saved from everlasting punishment.

This report was adopted unanimously and the noble, "Coronation" hymn was sung with a fervor which showed how intense was the feeling which animated every heart.

The temperance movement also received attention and a resolution was adopted, pledging the support of the Association to this great cause. Some of the members were also urgent for a resolution to condemn the use of tobacco, but the Convention reaffirmed the action adopted at Detroit, leaving it to the conscience of each individual to decide "after much prayer."

The connection of females with the Associations was the subject of some interesting discussion. The view taken was, that in larger places it was better to form separate organizations, but in smaller places it would be profitable to combine.

The propriety of employing lecturers, often a losing concern, was also considered. Also the change of the publication issued by the Convention from a Quarterly to a Monthly, and the adoption of various agencies to reach the outlying masses, to promote the religious interests of the Freedmen, to operate along the line of the Pacific Railroad, to evangelize the Chinese and Japanese. For all these various objects liberal subscriptions were received. On one occasion, Mr. Hodder of London having offered a sovereign, it was put up at auction and brought one hundred and fifty dollars. He then gave another which brought fifty dollars. Different persons presented some rare coins, which realized sums far beyond their intrinsic value. In all, probably, above ten thousand dollars were obtained. There was a manifestation of a strong desire to do all that could be done to extend the influence of divine truth throughout our land. And there was an evident consciousness of power, and desire to use it, which itself indicated that our Young Men's Christian Associations may form one of the most important agencies for the evangelization of the world. The statistics which were presented exhibited remarkable increase in numbers and efficiency. "In 1866 the number of delegates at the annual meeting was 253, representing that number of Associations, having 16,000 members. In 1867 the number of delegates was 594, representing 107 Associations, and there were reports from 141, with a membership of 32,000. Last year there were 613 Associations, reporting 70,000 members. This year 759 Associations, and a membership of 90,000." Property, to the value of \$3,250,000, is held by the Associations, and nearly 3500 conversions are attributable to their efforts. There are 7,000,000 of young men in our land, and only 250,000 profess to be Christians. What would be the power at work if all were earnest, active, consistent workers in the service of our LORD and SAVIOUR.

We are aware that there have been some who have opposed these associations as antagonistic to the Church. It should be remembered that there was not one word uttered during the Convention which would indicate that this was the case. The ministry was spoken of most respectfully, and the desire was most earnestly expressed for the co-operation of every pastor and office bearer. Loyalty to each one's congregation and denomination was regarded as perfectly consistent with fidelity to the obligations of membership in the Association, and there was an evident wish to do nothing which would interfere with religious services regularly held by any congregation. Indeed the most efficient members of these Associations are generally the most valuable members of the congregations to which they belong, and in fact these organizations are the development and outgrowth of the true spiritual life of the Church, and no more detract from its strength or usefulness, than the luxurious branches weaken the parent tree.

T. W. J. W.

Father Hyacinthe's cause has been taken up by Cesar Cantu, the Italian historian, who, adopting all his sentiments, has sent a flaming article on the subject to the *Osservatore Cattolico* of Milan, the paper which attacked Father Hyacinthe. It is believed the Carmelite preacher will be required by the General of his order to retract his speech at the Peace Congress.