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—Temperance men in New York State are moving for a law which will put it in the power of every township or ward to choose whether it will tolerate or prohibit liquor-selling. Is not this a substantial object, which might properly concentrate the energies of friends of the cause every where? Why not undertake an agitation for this end in Pennsylvania?

—The scandal of Mormonism is unabated. The nation quietly and meekly tolerates this open affront to the whole spirit of its domestic and civil institutions. We have been lulled by the vague prospect of a spontaneous breaking up of the foul community, into unconcern. Meanwhile it grows stronger every day, and writers and tourists of low moral organization are familiarizing the public mind with the enormity. The absurd Mr. Train has been assuring the Mormons that they are an oppressed and down-trodden people; and he urges them to fly to arms. Serious results have flowed from sillier beginnings than this. Can we remain quiet any longer without blame?

—Pine street church has a good reputation for sociability, and there is no likelihood that it will diminish under present circumstances. Dr. Allen the pastor, sometimes meets his people at the door as they come in, and welcomes the newcomers personally. Last Sabbath he admitted a person to membership, who declared that he had been first impressed by these friendly demonstrations of the pastor. In one of the pews there is a hymn-book upon which the owner had placed in gilt letters, not his name as is customary but the inscription, "Strangers are welcome." That inscription has done good service, having been the means of bringing four persons into the church since the beginning of Dr. Allen's pastorate.

—The *New York Tribune* takes the New England people to task for building such slight structures for worship, that fifty-seven of them were blown down or seriously injured by the gale of September 8th. It calls them "sham churches—triumphs of timber and paint—not exactly appropriate offerings to the glory of Him who ruleth the storm." It says: "There are churches in England situated in the most exposed situations on the coast, which have withstood the gales of eight centuries, and which, though somewhat dilapidated, are in no danger of blowing over. But then they were built to stand any thing in the way of wind—built of honest stone and of honest mortar. Compare these with the absurd, pretentious, conglomerate and concrete structures which disfigure half the towns and villages of our country."

## GOD IN SPEECH.

Has God indeed spoken to man? Has He used this clearest, highest, most familiar method of making Himself known to men? Has He gone further, and to save that spoken word from becoming a mere tradition, the uncertain property of a race or nation only, has he caused it to be embodied in the written language of men? Surely instead of being called upon to prove the divinity of the Scriptures, we may use it as at least one of the proofs of the divinity of our religion, that it depends upon and is represented by a book, which claims to be inspired, through and through. The book commends the religion. A God who avoided these clear methods of communicating with man, and who only made Himself known to the inner spirit, would be a God of but half of our complex natures. He might be vaguely felt, as no doubt He has been by many a devout heathen. He might be imperfectly conceived and uncertainly spoken, written, and philosophized of, by the unassisted faculties of man. Above all, the corruptions of each one's nature would sadly mar, if not quite reverse or suppress the divine image thus faintly cast upon the spirit.

But blessed be the spoken and the written Word! In its clear light, the dim, distorted image of God becomes distinct, luminous and truthful. It becomes true, not only to individuals, but to the whole race. It is raised above the changeable notions, the varying civilizations, and the diverse nationalities of the race. It speaks to the eye, to the understanding, and to the heart. The true religion must be a book-religion. All religions which have had a serious hold upon the intelligent ideas of men have been book-religions—Judaism, Mohammedanism, Buddhism, Parseeism, Christianity. God reveals Himself; it is part of His infinite nature and perfection to do so. A God who is anything to man must be a self-revealing God. The God of the act reveals Himself as THE WORD, and the act of Incarnation is described as *The Word made flesh*. So divine does Christianity make the very

idea of speech, that it enthrones it amid the ineffable glories of the Godhead. It more than answers the needs of man in a revelation; it shows that those needs have their origin and counterpart in the divine nature. What man needs is given by God in the Christian revelation, not more because man needs it as a speaking being, than because God, in a certain exalted yet strictly true sense, is a speaking Being.

## NEW ILLUSTRATION OF EXCLUSIVISM.

During the terrible years of our civil war, and while our marvellous U. S. Christian Commission was developing the unionist sentiment and resources of our Evangelical churches, some names of worth and work in the service of Christ were brought into a new prominence before the Christian public. The oversight of large fields of Christian effort, the rousing of home districts to the spiritual and sanitary need of the soldiers, and the wise financial management of a business depending on such precarious income, yet demanding such immediate outlay,—all these called for men of marked ability, and when these were found, commanded them a place in the honor and esteem of the Christian public. Our minor and more exclusive Presbyterian churches were well represented in the work, and with a marked effect on themselves and their churches. An agent told us once that, without the asking of any questions, a U. P. brother delegate could be discovered when called on to lead united devotions in the family, at head quarters. Some fragments of songs were sure to be recalled with judiciousness from the Union Hymn Book for singing, while almost invariably the Pauline chapter which contains "If meat make my brother to offend," &c., was read. After a few visits, however, there was no perceptible difference between them and other folks. The Spirit and work of Christ so wrought within them, that they were drawn into closer sympathy with brethren of other names. Closed communion tables became a secret offence to them; heart and voice learned to unite with the free and more expressly and distinctively Christian songs of the new dispensation. Since those days, there has been no peace in most of these bodies. The chairman of the Commission himself has been "cast out of the synagogue" for confessing Christ in the words of praise, dear to millions of Christian hearts. Dr. Robert Patterson, the agent on the Pacific Coast, is gone to the Old School Church. Others of minor note have either withdrawn, or are liberalizing their own churches, but in either case, date their conversion to broader and more Catholic views, from their experience of the work of the Christian Commission.

One of the principal General Agents in charge of the Field Work during the last years of the war, was Rev. J. R. Miller, who had the oversight of the labor among the troops in the Shenandoah Valley—a plain, unpretending, straightforward young man of real ability, then looking forward to the ministry of the U. P. Church. Many of his friends were astonished to find that his attachment to his own Church was strong enough to take him back to her service when the war closed. After a time, he was settled over the church at New Wilmington, Pa., where the existence of a small U. P. college has collected some few of the ministry. The church was a good deal run down when he went thither, but by the sterling qualities which characterized his work in the army and his devotion to his Master's service, he was soon able to bring it up to a high grade of strength and efficiency. His services were highly appreciated by his people, but not so highly by his ministerial associates on the spot. They had the exclusive's instinctive shrinking from a man so widely known as a co-laborer with all who love the Lord. More than one petty trap and vexation were put in his way; more than one gentle reminder did he receive that the Catholic spirit of his old work was not the spirit which would make him serviceable in his new field. By some years of instruction—we thank them for their services—they taught him that his place was elsewhere, and he accepted their teaching.

On a recent Sabbath he announced to his people that at the stated meeting of the Presbytery of Mercer, during the coming week, he would apply for a dissolution of the pastoral relation, and that on the following Sabbath he would preach a farewell sermon, setting forth the reasons for which he could not conscientiously remain longer in the U. P. Church. Presbyterial met on Wednesday, and Mr. Miller was released from his charge, and a certificate was given him to contact with some sister Presbyterian Church. When it was known that he wished to preach a farewell sermon on the following Sabbath, their complacency vanished. It was

not desirable that Mr. Miller's people should know anything more of the reasons of his withdrawal. (Possibly some of his reasons might have been unpleasantly personal.) On motion of a clergyman connected with the college, and with but four dissenting votes in a Presbytery of forty members, it was ordered that the pulpit be occupied on the following Sabbath by the minister appointed to declare it vacant. One of the four in the negative, we are glad to learn, was Rev. Robert Audley Brown, D. D., President of the College, and Moderator of the last U. P. Assembly. Even Dr. Browne is not sound in the view of some of these brethren, and is not likely to escape the same ceaseless system of "nagging" which has ended Mr. Miller's connection with that body.

Incorrect statements in some of our contemporaries have given the apologists of these proceedings a handle. We give the bare facts, and leave the Christian public to judge upon this glaring instance of bigotry and discourtesy. We welcome Mr. Miller to the Presbyterian Church, and have good reason to believe that his coming will be the signal for the same change on the part of others. Many ministers hope for a change for the better in the denomination, and are lingering there in that hope. Some of them propose a Union Convention of ministers, elders, and members from the Psalm-singing churches, to meet in Pittsburg in November, to make a demonstration just before the meeting of the Assembly. Others, like Mr. Miller, have ceased to hope for anything but disintegration.

## THE REFORM IN THE DEMOCRACY.

We last week spoke of the letter of Gen. Rosecrans to the leaders of the Ohio Democracy, as a proof that the heart of the American people was sound on the great moral principles involved in our national policy; and that party subserviency would never carry them as a body beyond the plain boundaries of right and justice. The leaders of the party to which Gen. Rosecrans belongs have pressed these principles of principle on temperance, on slavery, on equal rights, and finally on the common faith of the nation to its creditors, farther than any others; and there are signs that they have reached their utmost limits in this direction; they have got down to the quick, and the exasperated moral sense of their own people will endure it no longer.

Remarkable signs of moral vitality have lately appeared in the Democratic party of this city. The leaders of the party, among whom Alderman McMullin has been principal—had nominated their own ticket for city officers, now soon to be voted on, in the usual way. The obsequious masses were expected, as usual, to ratify the doings of these vile plotters and wire-pullers. The nominations were even worse than common, but that was not expected to affect the vote or to disturb the party organization. The result has proved just the reverse. The moral sentiment of the party has been strong enough, hopeful enough, and active enough to overthrow the entire city ticket, and this week it has astounded every one with the announcement of the voluntary withdrawal of the old nominees, and the presentation of one of the very best and strongest tickets, numbering some of our most honored and incorruptible citizens, that has ever been offered to our voters. And William McMullin and his Fourth Ward associates have no alternative but to vote and soufflé for men who will assuredly punish them for their offences if they get the opportunity, or to abandon the Democratic party.

Meanwhile, the Republican leaders, whose work for the party has been growing worse every year, have this year presented a ticket so bad, that it ought to have aroused instant reprobation from those who were expected to carry it. Instead of this, the party has been speechless and motionless, as if bound hand and foot by its corrupt and insolent leaders. The Union League, to which we might naturally look as a rallying point for the better sentiment of the party, did nothing. Yes, we believe it did put some blue paint and gilding upon the ornamental iron work of the roof of its building. But the dirty nominations of the party it did not attempt to brighten. And so stands the case to-day.

Under the circumstances, need any one doubt what will become of party distinctions at the coming elections, with those who feel conscientiously bound to vote for capable and honest men for office? Does any Republican leader delude himself with the idea that, in a local election, he can bind honest men to vote dishonest men into office over their heads, by such a wisp of straw as a party tie, when the other party offer them men of established character and unswerving name? It is not to be thought of. The local Republican ticket is doomed. The men who are on it might as well resign, for they cannot get

into office. There is only one way of success open to them; and that is by persuading Alderman McMullin and his set to vote for them. Respectable men in the Republican party have long ago washed their hands of the whole ticket. Perhaps they will now rally a sufficient force of public sentiment to compel an entire transformation after the amazing spectacle of reform among the Democrats. Saul is also among the prophets. Has he concentrated in himself all the prophetic character and virtue? Have all the prophets become Sauls? Can Democracy reform itself and must Republicanism die under the curse of dishonest leaders?

## GREENWICH STREET CHAPEL.

A part of the old roof of the chapel building of this interesting enterprise was taken off in a severe blow which visited the southern section of our city last July. Other damage was done to the building and it was determined to put it in thorough repair and fit it better for purposes of public worship than before. This has now been accomplished; and on last Sabbath evening, special services were held to commemorate the event. A large congregation was in attendance. The exercises were commenced with a solo "Flee as a bird," by a child of apparently but eight years old, of remarkable vocal power and skill in execution. The pastor, Rev. W. Hutton, read the Scriptures, led in prayer, and made a brief address of welcome; Rev. Chas. F. Diver spoke of the power of the sacred associations of the house of God. Dr. Mears encouraged the people in their work, and assured them of the sympathies of Christ's people who cannot but regard church extension in a great, growing and wicked city as an enterprise of the greatest moment; and prophesied the time when this struggling mission would be a powerful church, the mother of other churches and the nurse of great characters. Mr. Allen, as pastor of Pine street church, gave some fatherly counsel to the people, arguing with peculiar earnestness and force that the enterprise must succeed, and showing how the people, by earnestness, sacrifice, union, activity and liberality, could and must make it a success. He referred to the prayers of that devoted but now departed friend of the enterprise—Randolph Sailer, Esq., whose draped portrait was suspended in the pulpit recess—as a guarantee of the prosperity of the undertaking. A collection was taken up and the congregation was dismissed.

The room is greatly improved. It has a bright, cheerful appearance. We trust it may have a more prosperous career even than in the past. Fifty persons on profession have joined since the mission was commenced. It is situated in an excellent neighborhood for growth and usefulness and deserves the cordial sympathy and support of our people. It is one of the only four Presbyterian churches in the old district of South-wark.

—Hon. E. Joy Morris, American Minister at Constantinople, has been elected President of the English and American Bible Society of that city.

—By the death of Lord Stanley, of Alderly, a Mahomedan Peer will acquire a title to a seat in the House of Lords. The late Lord's eldest son was an attaché to the Embassy at Constantinople, and whilst residing in the East, embraced the faith of Islamism.

—The *Western Presbyterian* (O. S.) has a letter from Rev. Jas. P. MacMillan of Burkesville, from which we make an extract:

"My early prejudices against the New School were intense—chiefly from the fact of the schism having run through and for a while divided the congregation of which my parents were members. Soon however, when I found so many enemies to Presbyterianism I began to wonder why those holding the same Confession of Faith could not consolidate their forces against a common enemy. As soon as the subject was introduced into our General Assembly I at once sent and obtained all the Doctrinal Tracts of the New School Publication Committee, that I might learn something more of their doctrines. I soon satisfied myself of their general orthodoxy and became an humble advocate for Re-union. You are well aware that our New School brethren indignantly deny any proclivities towards Arminianism or Pelagianism as has sometimes been charged on them. If any tincture of Arminianism or Pelagianism has ever emanated from official sources in their Church, I have been too stupid to see it. Take for instance, Tract No. 2, entitled, 'The Perseverance of the Saints'; tract No. 7, 'A Brief View of the Presbyterian History and Doctrine'; tract No. 12, 'The Sovereignty of God'; tract No. 13, 'Presbyterianism: Its Affinities.' I am willing to hazard whatever of standing I have in the ministry on the proposition that those and also other of their tracts—each and all contain as clear and orthodox statements of the Doctrines of Grace as taught in our Confession of Faith as any that are published by our own Board."

## THE LAST CARD OF THE WHISKEY RING—MURDER.

Often evil is allowed to develop to great proportions, and to thrust itself upon the public in some act of startling violence before the indifferent are roused to its true nature. Men are often in ignorance of the power of the evil principle within themselves, until they fall into some gross sin. The keepers of the vineyard, in the parable, did not prove the full intensity of their covetousness, hatred and rebellion, until they said, "This is the heir; come, let us kill him, and let us seize on his inheritance." And the desperate depravity of the human heart could only be fully manifested, by putting a Divine person within the reach of its passions. They denied the Holy One and the Just, and desired a murderer to be granted to them, and killed the Prince of Life!

Our city has been the scene of the culmination of a deep and desperate purpose to rob the government of a large part of its lawful and just revenues. The people have long been aware of the powerful opposition of the whiskey interest to the payment of its taxes. They know, or have some faint idea of, the enormous degree to which all the commoner methods of fraud have been carried, in evading the whiskey-tax. They know something of the bribery, the perjury, corruption, intimidation, collusion, compounding and compromising, that have been going on in these departments of business. They know that this atrocious rascality has been shown an effrontery of the most unparalleled character. They have had, under a former administration, an uneasy sense of the measureless depth and height of this corruption. They had good reason to fear, that under the great temptations which could be offered by the whiskey interest, the public service was rotten to the back-bone.

Congress reduced the tax. The inducements to fraud were lessened. A new administration came in, upon a platform of declared honest purposes to the debtors and creditors of the government. It was the work of the honest masses of the country. With a sincere determination to carry out these principles, the administration reconstructed its revenue service, and set itself unflinchingly to the work of collecting its just dues. It encountered those who had grown insolent and confident with their long career of successful fraud. Although the tax had been reduced to one-fourth of its original amount, they were just as fixed in their purpose to evade it as ever. But the character of the officials had changed. There was a new spirit animating the wheels. They went straight forward, and they turned not when they went. The once potent means of bribery and corruption ceased to act with their old certainty. But was this gigantic combination, this potent whiskey ring that had aspired to run the entire national government in its interest, and to dictate the nomination of the highest officers, thus to be foiled? Having shown its skill in all the arts of fraud by withholding from the public treasury from one to two hundred millions; having excelled and dwarfed all other depredators upon the public treasury, must they indeed succumb, and must honesty and justice at last get the upper hand?

One incorruptible official of this city they beat within an inch of his life. But he rose from his bed and quietly resumed his duties. Personal violence had not driven him from the service. There was great danger that, with such officials, under such an administration, the whiskey ring would be compelled to pay its honest dues. Did the public, much as it knew or suspected, have any conception of the intensity and malignity of the purpose of the ring never to do any such thing? It would sooner commit murder than do it; and murder it did deliberately, and with plan, attempt upon the person of the undaunted official, and he now lies gasping upon his bed, trembling between life and death, unable to tell his own story—the last victim and monument of the revolt of the rum power, against all law, human and divine.

Far be it from us to assert that all liquor dealers are fraudulent and murderers. But this we do hold—that the business has proved itself incurably and gradually demoralizing; that those who devote themselves to it are in peril of being swamped in a covetousness of the most intense and unscrupulous type—of being drowned in destruction and perdition; that is a class they are the most flagrant transgressors of the revenue laws, and the most formidable hinderances to a policy of honesty, that the government has to deal with, and that after practising every known species of scoundrelism, and pushing it to extremes unheard of before, they have revealed the full force of their dishonest purpose by the crime of MURDER!

It remains to be seen whether they are powerful enough to shield their bloody agents from the legal consequences of their crimes.